

Transcendental Sun Vibrational Healing Part I: The Foundational Modalities

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Statement of Purpose

No one really knows why, but people started to forget who they were. In their forgetting, they began to feel separate—separate from the earth, from each other, and even from the one who created them. They were lost and wandered through life with no direction or connection.

In their separation, they believed that they had to fight to survive in this world and defend themselves against the same forces that gave them the life they had learned to live in harmony with and trust. Soon all of their energy was used to protect themselves from the world around them, instead of making peace with the world within them.—A Native American Wisdom Keeper

The first and main purpose of this document is to explain the unique attributes and range of applications of the *Transcendental Sun Vibrational Healing* modalities. For those who are interested in receiving sessions after reading about the work, a second document is available that describes how others have typically experienced their sessions and the protocol for becoming a client.

Secondarily, it will introduce the work to healing arts professionals who may wish to incorporate it into their own work. The unique **transcendence programs*, the heart of this work, can enable a practitioner trained in their use, to address deep and hidden aspects of the self with ease and precision.

Thirdly, a large glossary provides a background for many terms, methods, and innovators in fields of health—physical, emotional, and spiritual, exoteric and esoteric. I have provided entries for the terms **“palliation,” *‘‘masking,’’ *‘‘maintenance treatments,’’ *‘‘suppression’’ and *‘‘curative treatment’’* to help you make better informed healing choices. For those unaware of these distinctions, familiarizing yourself with these definitions now will help you put the rest of the *Transcendental Sun* document into perspective.¹ (Note: Words and terms in the glossary are marked with asterisks.)

Later, you will learn how the *transcendence programs* can be applied to any physical, emotional, mental or spiritual condition. The remainder of this section provides an overview of some of the more extraordinary applications of these **programs*.

¹ Except for the definition of suppression, the rest of these glossary entries were extrapolated from the *Organon Philosophy Workbook* by Robin Murphy, ND, pg.17-22.

Moving Beyond the Limits of the Body-Mind

The Hopi call those living on planet earth today “those who walk between two worlds.” These challenging times require that we reconnect with our *true self. *Transcendental Sun* modalities provide a means for increasing one’s capacity to navigate the special trials and tribulations of these unique and transformative times.

Therefore, this document also provides an understanding of primary obstructions to actualizing one’s human potential and becoming fully responsible and non-reactive. Healing is multi-dimensional. Every *dis-ease* has physical,² emotional, mental, ancestral-genetic, and spiritual components. In the broadest sense of its application, healing facilitates personal transformation. It enables one to move beyond the limits of the body-mind—one’s habits, false beliefs, and other programming—and to better achieve the inner peace necessary to pursue real spiritual practice.³ At its best, healing work is practiced proactively, before crises manifest

The first step in this process is to become free of the residue of unresolved traumas and the attendant fear, sorrow, anger, and closed-heartedness. Compulsive and addictive behaviors are compensations for our unrectified past. It is only possible to carry unresolved pain/injury by expending massive amounts of life-energy to keep the pain in check and unconscious. This is called anesthetization—turning down the volume on *feeling. Over- and mis-use of cultural buffers—media, drugs, food, sex, spending, and activity—are the usual means of anesthetization. Unfortunately, many activities aimed at making us happy, whether consciously or unconsciously motivated, are misguided, ineffective, or fundamentally destructive. Happiness is not lasting until it becomes unconditional.

At the next level, it is important to understand that many psychic/psychological disorders are generated not only by personal and interpersonal issues but by a loss

² Physical includes nutritional, biochemical and structural aspects, as well as the elemental/energetic aspects of Chinese and Ayurvedic medicine.

³ The aim of real spiritual practice is to transcend one’s identification with the habit that is the ego—“the primordial illusion, subjectively, that I am absolutely separate from all else”—also known as the separate self-sense or “ego-I.” (The quote is from *Self-Transformation and the Oracular* by Professor Allan W. Anderson)

of contact with Being.^{4,5} Those fortunate enough to recognize that suffering is rooted in their identification with their *personality,⁶ and who have explored the realm of *psycho-spiritual work sufficiently, know that engaging the process of moving beyond these bonds is hard work.⁷ Grace is a byproduct of that work. The *Transcendental Sun* modality known as *Becoming Fully Human* is a powerful means for assisting one in this level.

Personal crises and **“spiritual emergencies,”*⁸ often diagnosed as stress disorders or psychological breakdowns, are signals to do some form of personality/ego **clearing* work. If these crises manifest acutely or become chronic (longer than a couple of weeks), some aspect of one’s inner process needs real attention.⁹ The *Transcendental Sun* vibrational **programs* can assist one in moving through such crises.

The two *Transcendental Sun* modalities offered in this document are described in the text that follows. Their aim is to present the foundational modalities that comprise the work. Each modality focuses *primarily* on one dimension of the self. However, there is some overlap. The first is *Conflict Shock Resolution*. It focuses on the physical-biological dimension.¹⁰ The second, *Becoming Fully Human*, emphasizes healing the emotional-sexual and mental-intentional dimensions.

⁴ A.H. Almaas, who is quoted extensively in the glossary defines Being (capital B) as “the direct experience of the presence of God in one’s life.”

Throughout this document, Being, true self, *Essence, and soul are synonymous. They refer to the “you” who isn’t defined by your personality, personal history, cultural conditioning or family lineage—your essential spiritual self. Also, see these terms in the glossary.

⁵ The loss resolves as one disidentifies with the bonds of personality/ego. One’s buffering mechanisms must usually break down for one to function at the level of the deep self.

⁶ I recommend that you read the entire personality entry in the glossary.

⁷ Traditional yoga, which utilizes eight modalities to achieve spiritual unfoldment, attests to this: 1) Yama: Rules of social conduct; 2) Niyama: Rules of personal behavior; 3) Asanas: Body postures; 4) Pranayama: Control of the Vital Force via breath practices; 5) Pratyahara: Control of the senses; 6) Dharana: Right attention or control of the mind; 7) Dhyana: Meditation on the Divine; and, 8) Samadhi: Absorption, union with the Divine. From *Yoga and Ayurveda: Self-Healing and Self-Realization* by David Frawley, pg. 50.

⁸ See “Self-Realization and Psychological Disturbances” by Roberto Assagioli. This is available online at synthesiscenter.org/articles/0110.pdf. This essay is also in the book *Spiritual Emergencies*, edited by Christina and Stan Grof.

⁹ Another tell-tale sign that real inner work is needed is if one’s means of buffering provide little relief, as they “normally” would.

¹⁰ Dr. Hamer, who you’ll read about later, has discovered that conflict shocks precipitate schizophrenia and bipolar disorders. This either blurs or removes the line between physical and psychological cause, depending on how you view it.

Transcendental Sun Vibrational Healing

Disease is the result of wrong thinking and wrong doing and ceases when the act and thought are put in order. When the lesson of pain and suffering and distress is learnt, there is no further purpose in its presence, and it automatically disappears.

—Edward Bach¹¹ M.B., B.S., M.R.C.S., L.R.C.P., D.P.H.

Introduction to Our Remote Vibrational Healing Method

In the early 1980s, Robert Raleigh discovered that he could directly transmit the precise information/energy of many healing techniques, regardless of the distance between the client and himself. This conveyance method is a specialized form of vibrational healing, referred to as **teletherapy*.¹²

An explanation is offered here so the focus can be on the work rather than how it works. The results of the *Transcendental Sun* modalities are the remarkable feature, rather than the mode of conveyance. The mode of conveyance simply makes the work more available, convenient, and less costly. One should engage the work based on the intuitive feel (knowing if it's right for you) rather than on its mechanics.

Transcendental Sun modalities are not used to treat disease.¹³ They are used as catalysts for self-healing. Receptivity and response-ability to the *program* information that is conveyed are the primary factors in the healing process.

Vibrational healing is a generic term for healing modalities that utilize essential energetic measures, as opposed to gross physical ones. Examples include color healing, **flower essence healing*, **homeopathy*, and acupuncture. The term includes both direct and distance (*teletherapy*) applications.

¹¹ Dr. Bach was first a successful conventional physician, before becoming a pioneering homeopath. He then went on to develop the thirty-eight **Bach Flower Remedies* for which he is most famous.

¹² A word first used in this context by the noted healer, Dr. Benoytosh Bhattacharya.

¹³ Disease, in the conventional medical paradigm, is identified by doctors and lab tests by confirming symptoms as well as identifying a disease organism, pathogen or an antibody produced by exposure to a pathogen. *Transcendental Sun* modalities don't identify or treat disease(s). We identify and remove the impurities, habits, and fixations of **consciousness* that cause and perpetuate limitations and suffering.

Teletherapy is used to convey the vibrational “*programs*” of the *Transcendental Sun* modalities. Each modality described below is conveyed as a series of “*session-complexes*.” Each *session-complex* is received as two parts. The first, or primary *program*, is received while the client lies down for approximately 45 minutes at an appointed time. The second part, called *Reception-Absorption*, deepens and balances the effects of the initial *program*. It is conveyed in 2-4 increments, so as to time-release its effects and benefits. For the client’s convenience, because of the multiple times involved, the components of the second part are usually conveyed during his sleep. The amount of time between the first and second parts of each *session-complex* depends on one’s energy level, lifestyle, and work demands, and how many *session-complexes* he chooses to receive on a monthly basis.

Preparation for the transmission of a **program* involves a tuning process, using a photograph or name, birthdate, and address. One’s unique vibrational/energy-frequency pattern—that which constitutes YOU—can then be tuned into so that a precisely matched dosage of the appropriate healing *program* can be conveyed.

The *programs* of the *Transcendental Sun* modalities have been standardized to the point that they can be taught to and used by anyone who knows how the work process unfolds and has the basic competence required to perform the remote transmissions, which is a simple procedure.¹⁴

Principles of quantum physics and *non-locality can explain these transmission dynamics. Many popular texts on these subjects are available. However, conceptual explanations are no substitute for experience. You may not comprehend how our vibrational healing works, but that does not prevent you from receiving the full benefits it provides.

¹⁴ It helps to have either *muscle-testing or *dowsing skills, or a good intuitive sense. These types of skills, though not essential to becoming proficient at the work, make dosage determinations and selection of specific modality applications easier and more exact. Acquiring such skills can sometimes require significant self-work in addition to learning the techniques. Removal/resolution of blockages to acquiring these capabilities can be implemented by special application of the *Transcendental Sun* modalities.

Clearing All Causes: The Epitome of the Transcendental Sun Modalities

While developing the *Transcendental Sun* modalities, it became apparent that every symptom, condition or disease is the outward component of something that one is attempting to heal/resolve.¹⁵ Each vibrational *program* is formatted to specifically *clear*—release/eliminate and transcend one's identification with—a particular symptom or condition.

By *clearing* the underlying **causative influences* (e.g., impurities, suppressed feelings, negative ancestral influences, false beliefs, core delusions) that the person's system is attempting to heal via his symptom expression, the symptom or condition goes away. This occurs incrementally and cumulatively.

The Medium is the Message

The unique **transcendence programs* connect the client via each *program* conveyance with the consciousness capability of a highly evolved being¹⁶ (whose transcendence capability is built into these *programs*). Whatever is targeted by the work is transcended or released by you, using his transcendence capability.¹⁷ As an added bonus, these sessions progressively increase your own transcendence capability.

Depending on the condition/imbalance, the client will transcend the identification with¹⁸ or release one or more of many *causative influences* during each *session-complex*—including fear, grief, delusions, false beliefs, physical and psycho-spiritual impurities, and unresolved ancestral feelings.¹⁹ This includes repressed

¹⁵ In 1935, Dr. C.G. Jung said essentially the same thing: “Neurosis is really an attempt at self-cure, just as any physical illness is partly an attempt at self-cure.” “The Tavistock Lectures,” *The Symbolic Life*, CW 18, pars. 382ff.

¹⁶ In 2006 the template for the *transcendence programs* was provided by a close friend who had recently awakened spiritually. The addition of this component to the already existing vibrational *programs* accelerated and amplified the benefits of the work immeasurably. Many enhancements that are now part of the *programs* have been provided since that time.

¹⁷ It's as though you don't know the dance steps, but because you are dancing with someone who does, you can do them (paraphrased from Moshe Feldenkrais).

¹⁸ “Fixation on”, or, “attachment to”, can be used as approximate synonyms for “identification with.”

¹⁹ In her book, *The Ancestor Syndrome*, noted psychologist, researcher and transgenerational therapist Anne Ancelin Schutzenberger “describes how *programs* are passed on from one generation to the next and how our lives often reflect circumstances, traumas, and dates of events belonging to antecedent members of our clan.” From *Break the Code of Your Illness* by Isabelle Benarous, pg. 76.

feelings, memories, unconscious urges or tendencies which are karmic in origin, unresolved historical traumas, self-images, and causative actions.

These *causative influences* operate at an unconscious level as a kind of multi-dimensional software that must be addressed at the level of their unconscious roots. Analysis, emotional work, affirmation or bodywork—which are focused primarily on external manifestations rather than causes—can be helpful, but will not resolve or heal these influences.

When the *transcendence programs* are applied to a problem—be it an anxiety, an inflamed foot, a hypertrophied ovary, chronic neck pain, fear of being loved, a soft tumor at the abdomen, bone loss, or *orgastic impotency—as long as it can be clearly described in words, a *transcendence program* can target the underlying *causative influences*, and the problem will correct. One's identification with the factors perpetuating the problem will be outgrown, let go of, and transcended.

The Foundational Modalities

Thus, behind all disease lie our fears, our anxieties, our greed, our likes and dislikes. Let us seek these out and heal them, and with the healing of them will go the disease from which we suffer.

—Edward Bach, M.B., B.S., M.R.C.S., L.R.C.P., D.P.H.

Preface

The applications of the **transcendence programs* are not limited to the aims of the modalities described in Parts I and II of the *Transcendental Sun Vibrational Healing* document. Part I, provided here, describes the two Foundational Modalities. Part II, describes the Esoteric Modalities, *Miasm Therapy*, and *Overcoming One's Fate*. Part II is available on request as a separate paper. This collection of modalities has been intentionally developed to enable one to gracefully overcome some of the primary difficulties of the human condition. The information provided by the client—personal timeline, family health history and primary symptoms and concerns—helps determine which modalities one needs most.²⁰

²⁰ Sometimes *programs* from more than one modality are used alternately.

Conflict Shock Resolution

Max Planck, surveying his own career in his Scientific Autobiography, sadly remarked that ‘a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.’

—Thomas Kuhn, *The Structure of Scientific Revolutions*

Preface: Nature’s Biological Healing Programs

In order to effectively introduce the *Conflict Shock Resolution* work, it is first necessary to review certain new discoveries in natural science.

Dr. Ryke Geerd Hamer, a great medical pioneer,²¹ has discovered that “biological conflict shocks,”—acute, traumatic, and isolating²² events, triggered by intense, completely unexpected psychic shocks—are the [proximate] cause of all diseases except those caused by poisoning [and *some* nutritional deficiencies].^{23, 24} “These shocks create the sense in the organism that its survival is at stake—a *biological conflict,²⁵ not simply a stress.”²⁶ Although any situation fitting the above criteria can become a trigger, typically a *conflict shock is the result of life-threatening or fear-inducing news.

During his research, Dr. Hamer examined thousands of *CT scans of the brains of cancer patients and those with just about every other known disease condition. These scans were taken before, during, and after the manifestation of those conditions, and as they healed. By deciphering previously unrecognized markings common to all brains, Hamer learned that when an event precipitates a conflict

²¹ His innovative work—a revolution in the field of natural science—is known as **German New Medicine*.

²² One is unable to talk about it and/or withdraws.

²³ Even diseases that are seemingly unrelated are often caused by conflict shocks. For instance, the sustained stress experienced while the conflict is unresolved can not only use up the body’s nutrient stores at an accelerated rate but impair one’s digestive capability. This impairment is a primary cause of nutritional deficiency diseases. Additionally, localized and systemic inflammations that are inherent in the post-conflict-resolution/*healing phase are at the core of many, if not most, neuro-muscular, structural misalignment, and pain disorders/syndromes.

²⁴ This includes cumulative poisoning, such as that caused by breathing, ingesting or absorbing toxic environmental chemicals, recreational or prescription drugs, and exposure to medical and non-medical radiation.

²⁵ These are not conflicts in the ordinary sense of psychological conflicts but are biological. These include territorial, separation, self-devaluation, attack, and morsel conflicts. From *newmedicine.ca*, pg. 2.

²⁶ Dr. Hamer. Cited in *The Dynamic Legacy* by Rudi Verspoor and Steven Decker, section 3.8.3, Dr. Hamer and the Link between Cancer and the Brain, pg. 126. Print edition, © 2000.

shock the body-mind simultaneously produces a psychic lesion, a brain lesion, and an organ/tissue lesion that progress as long as the biological conflict remains unresolved.²⁷ After the conflict resolves, the three lesions simultaneously recede.

Dr. Hamer's discoveries are detailed in his *Five Biological Laws.²⁸ In this document, I will only introduce the basic concepts and discoveries that are necessary to convey how healing actually works.

First, “diseases [aren't] meaningless mistakes of nature that should be fought but meaningful events that serve to restore equilibrium. . . They are the body's means of coping with specific biological conflicts until we've resolved them.”²⁹ The body-mind's process of coping with and resolving a conflict shock is called a **“biological program.”*³⁰

Wild animals and primitive humans, un-enculturated and living in direct relationship with the natural world, rely primarily on their senses and direct experience. They experience conflict shocks in overt life-threatening situations only—“a morsel of food that is too big to swallow, an obstruction in the intestine, or a life- or procreative-threatening injury.”³¹

For modern man, these same conflicts become mediated by language and symbol systems.³² “For instance, conflicts of swallowing: I can't accept this, I can't swallow it; loss-of-territory conflicts: a lay-off at work, dismissal.”³³

²⁷ By 1983 Dr. Hamer deciphered these markings enough that he was able to produce a topographical map of the brain (detailed in his *Scientific Chart of Germanic New Medicine*), which makes it possible to determine which biological conflicts correlate with each specific brain area and the exact locations of the corresponding organ or tissue lesions.

²⁸ See *newmedicine.ca* for a full explanation of these natural laws. Predictably, mainstream medicine, with its massive financial interests at stake, has rejected or ignored these discoveries and labeled Dr. Hamer as a medical heretic and quack.

²⁹ From *newmedicine.ca*, Overview pg. 2

³⁰ Dr. Hamer calls them Significant Biological Special Programs of nature.

³¹ Ibid.

³² The modern “adult lives in a word-built world of abstractions and concepts. No longer does all his knowing of what is ‘so’ come from his own direct observation or experience. Facts others have told him, information teachers have taught him, or words he has read have formed his belief system that now defines what is clearly true.” From *Exploring the Crack in the Cosmic Egg* by Joseph Chilton Pearce.

³³ *Newmedicint.ca*. Overview, pg. 2.

When a conflict shock occurs the ensuing illness is a survival strategy and also a symbolic compensation. “The absence of an external solution creates the conflict and ‘internalizes’ its solution.”³⁴

The conflicts are transposed into physical manifestations that most closely match the nature of the conflict. “For example, cervical cancer is always linked to an unresolved conflict of at the sexual level. Breast cancer is always related to a conflict in a non-sexual relationship of a general human nature, or a mother-child conflict.”³⁵

Second, every biological program (“disease”) manifests in two distinct phases provided that there is a resolution of the conflict (see diagram below). Those phases are conventionally misperceived as being separate diseases. The initial or “conflict active phase,” also known as the “cold phase,” is where all diseases start. As soon as this phase begins, the individual’s sympathetic nervous system becomes activated and remains in a lasting state of stress until the conflict is resolved.³⁶ At first, one constantly thinks about the event, trying to make sense of it. In time one becomes so enmeshed in the conflict that it is accepted as normal. Though the stress persists, and the conflict remains unsolved, the mental fixation on the conflict eventually lessens over time. The conflict continues to be worked out by all three components of the conflict shock—the organ/tissue, brain, and psyche. This phase is characterized by hyperactivity, coldness, and difficulty sleeping during the second half of the night. Weight loss and depletion occur if the conflict remains unsolved for an extended period. The disease manifestations of this phase do not usually become apparent until they are well advanced.

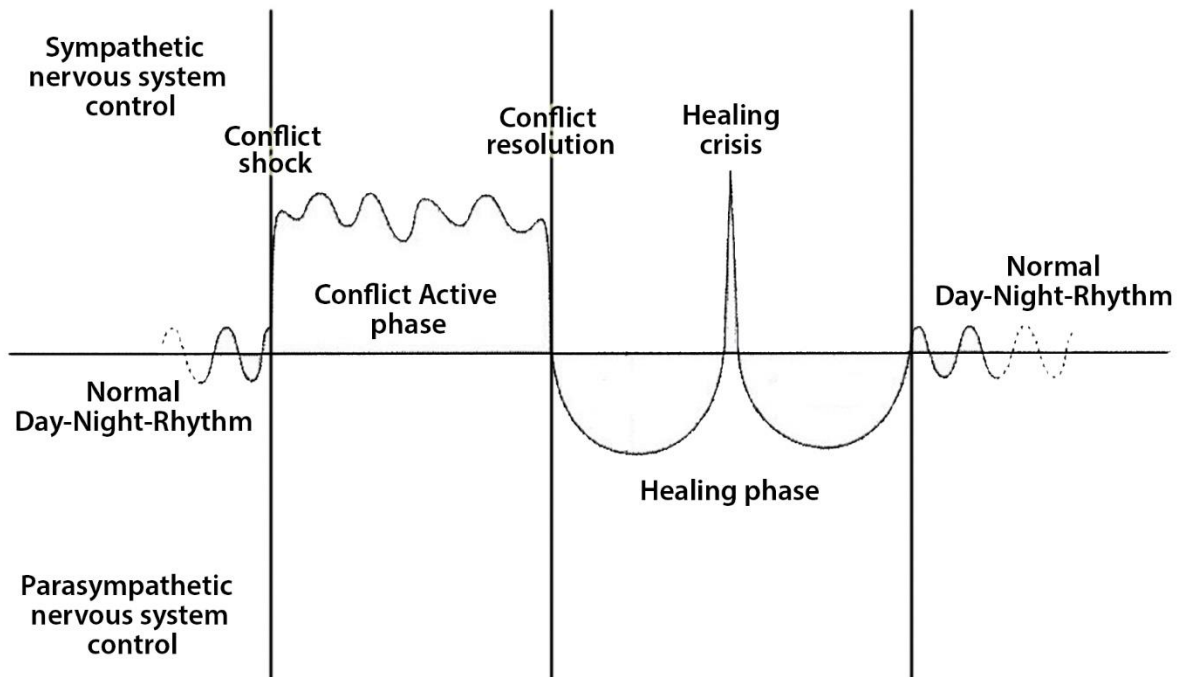
³⁴ From *Biogenealogy: Decoding the Psychic Roots of Illness* by Patrick Obissier, pg. 24.

³⁵ From *The Dynamic Legacy* by Rudi Verspoor and Steven Decker, section 3.8.3, Dr. Hamer and the Link between Cancer and the Brain, pg. 128. Print edition, © 2000.

³⁶ “Under conditions of stress, the entire sympathetic nervous system is activated, producing an immediate, widespread response called the fight-or-flight response” From *Encyclopedia Britannica*.

The Two Phases of a Biological Program

Discovered by Dr. Ryke Geerd Hamer



Once the biological conflict is resolved, the “healing phase” or “warm phase” begins.³⁷ The body switches over to persistent para-sympathetic nervous system activity.³⁸ In this phase, the individual will be tired and sleep longer than usual if possible; he will no longer think about his problem because it is solved. This phase is all about repair and recovery. It is characterized by inflammation,³⁹ infections, headaches, warm extremities, fatigue/inertia, and a good appetite. During this

³⁷ Interestingly, at one time conventional doctors knew enough to at least separate diseases into “cold” (sympathicotonic) and “hot” (vagotonic), but only older physicians still know this.

³⁸ Except for a brief period in the middle of the phase when the *healing crisis” occurs. Very intense and acute symptoms related to the emotional content of the initial shock often re-occur at this time.

³⁹ Inflammation is recognized as pain, swelling, and heat. Any condition whose name ends in “itis” is an inflammatory condition.

phase, the bodily transformations of the *conflict active phase are automatically repaired/reversed unless interfered with.^{40, 41}

Resolution of the conflict shock induces a healing reaction. Various microbes produced by the body either reconstitute or break down the tissue changes that occurred in the conflict active phase.⁴² For example, in the case of a tumor, the body will digest it. If the microbes necessary to fully break it down are lacking, the body will encapsulate (neutralize) it. Swelling (edema) at the site of the brain portion of the conflict shock is also part of this healing reaction.

In order to fully reverse the changes that your body produced during the conflict active phase, you need to complete the *healing phase. The conflict active phase manifestations will then normalize.

Understanding that healing phase reactions have a beneficial biological purpose can greatly reduce one's worry and concern. With "small" biological conflicts, healing phases will usually run their course unassisted as long as we don't interfere with them. Significant conflict shocks, however, often require that sufficient detoxification or repair measures be applied. One's organs of elimination will be unduly burdened unless they keep pace with the removal of debris that was left behind by the tissue proliferation (tumors, arterial plaque, etc.) or decomposition (tissue loss or necrosis, ulceration, etc.) that manifested during the conflict active phase.⁴³

"Spontaneous remissions" usually occur because the "disease" was already in the *healing phase and simply completed its course.

The manifestations experienced in the two phases depend on the brain area

⁴⁰ Because ordinary lifestyle tends to have a suppressive/interfering effect on healing, facilitation of this phase is often needed.

⁴¹ The conflict active phase of disease generally remains asymptomatic until it is quite advanced. Any type of disease manifestation can be occurring during this phase, just below conscious awareness. In the healing phase, most manifestations are obvious without medical scans—those such as colds, flu, infections, allergies, and inflammations.

⁴² Louis Pasteur, the "father of modern germ theory," admitted on his deathbed that the germ theory of disease was incorrect. Many doctors and healers have correctly taught that microbes are not the cause of disease, but are manifesting as an effect of disease. Yet, no one until Dr. Hamer was able to prove that microbes actually assist healing.

⁴³ Certain physicians and healers have been evolving the means for dealing with this problem for at least five thousand years—though not with the understanding of the two phases. Modern pioneers in this development process include Drs. Max Gerson, William Donald Kelly, and Hans-Heinrich Reckeweg.

affected by the conflict shock⁴⁴ and are determined by your brain's subjective interpretation of the event—your felt-sense of the event.

Conflict shocks elicit adaptive responses. In order to adapt to the changes that are set in motion by a conflict shock, one must assimilate the experience so that *conflict resolution can take place.

Conflict shocks have levels of magnitude, just like earthquakes. Small shocks require little or no after-adjustment. One's sleep may be slightly disturbed for a night or two and the resolution is complete. Stronger shocks can throw one's life into readjustment for weeks, months or years. It's not the event that determines the magnitude, but the degree of your reaction to it, how much it impacted you.

Any conflict active phase manifestation⁴⁵ that continues for years can indicate that the magnitude of the conflict shock is so great that resolution either isn't taking place or is taking place so slowly that it cannot be overcome without assistance. Making the necessary lifestyle adjustments in order to manage the high stress of this first phase is key. Otherwise, exhaustion can set in and the energy required to effectively fuel the process will not be available.

In order to resolve moderate- to high-magnitude conflict shocks on your own, your active participation is required.⁴⁶ This enables your biological programming to effectively do its part. In some cases, skilled assistance is required. If you need help, *Conflict Shock Resolution* is an effective means for resolving hard to rectify biological conflicts, as well as other kinds of conflict and trauma.

⁴⁴ "Biological programs controlled by the cerebrum (new brain) show tissue loss, ulceration and/or functional decrease of an organ, part of an organ, or tissue in the conflict active phase, and cell proliferation and tissue reconstruction in the recovery [healing] phase." From *The New Medicine: Understanding Cancer and Other Biological Programs* by Lars Peter Kronlob, page 23.

⁴⁵ Manifestation possibilities are a) cell proliferation (for example, tumors, arterial plaque), b) cell decomposition (such as, tissue loss, necrosis or ulceration) or c) functional impairment (for example, diabetes mellitus, motor paralysis)—depending on the specific organ-brain-conflict involvement.

⁴⁶ When manifesting moderate- to high-magnitude conflict shocks avoid staying overly busy. Do what is necessary to get as much quality sleep as you need, even if this requires taking naps at non-ordinary times. What happens sub- and semi-consciously during sleep is an important part of the process. Daily use of sleeping pills can prevent conflict shock resolution. Note: *Non-stimulating* adaptogenic herbs are helpful for managing the high stress of the conflict active phase.

Special Features of Conflict Shock Resolution:

Conflict Shock Resolution (CSR) sessions assist in releasing the psychic/emotional fixation and identification with impressions left by biological conflicts that you have not fully resolved. CSR facilitates resolving the biological conflict. Your body then stops and reverses the tissue changes that took place in the conflict active phase.

CSR methodology does not require the ability to remember or talk about the events that activated your conflict shocks.

CSR can target a conflict shock and resolve it as the cumulative effects of the sessions accrue.⁴⁷ It directly removes your identification with the impactful memories sustaining the conflict by *clearing* the imprint of the event and your fixation on whatever had sustained it.⁴⁸

Special applications of these *programs* allow conflict shocks to be resolved singly in any order, or several may be resolved simultaneously.

CSR utilizes the client's previous history and self-knowledge of traumas, functional imbalances, tissue changes, and other medical information to target conflict shocks.

CSR also removes the causative underpinnings that precipitated the conflict shocks. This includes unconscious ancestral memories and programming that we re-experience under stress. This reduces the likelihood of manifesting similar biological conflicts in the future and prevents one from re-stimulating and perpetuating them.

It is common for an individual to be processing two or more biological programs in each of the two phases simultaneously: the high-stress symptoms of the conflict active phase (such as sleep loss in the early morning, cold extremities or poor

⁴⁷ Dosage size is tailored to the individual's strength and activity levels. This is necessary in order to avoid over-stressing the body and causing it to revert to survival-alert mode. The body-mind can only handle so much change at a time.

⁴⁸ This includes the so-called "tracks" (also known as "relapse tracks") or subconscious reminders of a conflict shock that can reactivate the original biological program (disease). Unless deactivated, tracks can render biological programs unresolvable.

appetite/ digestion) and the warm symptoms of the healing phase (which include inflammation, flu, headaches, edema, fatigue, and listlessness). CSR employs unique measures to deal with this factor.

CSR employs special means to assist in preventing the depletion of the life-energy that long-term non-resolution of the conflict active phase can produce.⁴⁹

Conflict Shock Resolution facilitates a far faster and more comfortable completion of the healing phase than would ordinarily be possible. Because a certain amount of detoxification and fatigue occur during this phase, CSR employs special means for dealing with them. Insufficient management of the detox will cause tissue debris to re-circulate. This, in turn, taxes one's organs of elimination and increases the symptoms of the healing phase—which include inflammation, coughing, expectoration, fever, headaches, fatigue, edema, and night sweats.

The magnitude of the conflict shock and its duration of non-resolution determine the degree of difficulty experienced during the healing phase. When extra rest is all that is needed, this usually indicates that the conflict shock was relatively minor. Greater conflicts require careful management of the body's detox/repair needs.

While the symptoms of the healing phase express, it is best to be patient with the process and to support detox and rest needs at the same time. If suppressive measures are applied during this phase, there may be a harsher healing phase later.⁵⁰

Lastly, CSR can be of great value in resolving conflict shocks that are especially difficult. Here are some examples: “My husband left me for someone else,” “My child has died,” “I am ruined,” “I have been betrayed,” “I only have six months to

⁴⁹ If severely stressed or exhausted, an abundance of rest and modulation of activities are recommended throughout both phases of the conflict shock resolution process.

⁵⁰ Healthcare providers who are unaware of this principle may apply suppressive measures to make the symptoms abate without addressing or resolving the cause. Such suppressions can force the disease process to a deeper level of manifestation. For example, it is commonly known in medicine that drug suppression of eczema often produces asthma. When the eczema medicine is discontinued, the asthma abates. Unfortunately, many suppressive reactions are not so apparent.

Certain herbs, nutrients, tissue salts, etc., if used correctly and non-suppressively, may assist with the healing phase.

live.”⁵¹ The conflict active phase of an illness will persist or intensify for these kinds of seemingly insoluble major conflicts because they are re-stimulated on a frequent basis. Because *Conflict Shock Resolution* clears the psychic and ancestral roots of conflict shocks, it provides a viable means to resolve biological conflicts like these or of any magnitude.

*All truth passes through three stages.
First, it is ridiculed.
Second, it is violently opposed.
Third, it is accepted as being self-evident.*

—Arthur Schopenhauer

⁵¹ This list comes from *Biogenealogy: Decoding the Psychic Roots of Illness* by Patrick Obissier, pg.48.

Becoming Fully Human: Life's Purpose

None of us can help the things life has done to us. They're done before you realize it. And once they're done, they make you do other things until at last everything comes between you and what you'd like to be, and you've lost your true self forever.—Eugene O'Neill

This modality is aimed at helping one become fully human. To the degree that one hasn't relinquished the *neurotic tendencies acquired between birth and early adulthood—the period I call “the first three *stages of life”—this hasn't been achieved. These stages of life involve adaptation and integration of the physical, emotional-sexual, and mental-intentional dimensions of the self. Incomplete adaptation in these stages makes it impossible for one to live a truly satisfying life. Few people have achieved complete maturity in this regard.

Becoming Fully Human facilitates this by targeting and resolving unconscious feelings and conflicts of the past that limit one's emotional-feeling capability⁵² and self-expression. This, in turn, engenders greater self-acceptance and ability to be fully present in the body.

One of the main focuses of this work is to remove one's characterological and muscular rigidities, what *Wilhelm Reich called “*armoring,” and to rectify the interrelated complexes of symptoms and feelings (*COEX systems) causing and maintaining that armor.

Signs that one can be helped by this modality are usually self-evident. The tendency to anesthetize oneself by over- or mis-use of food, drugs, sex, media, spending, and activity, is one such sign.

The ability to *feel, with and from the heart, is the cornerstone of being *fully human. There can be no real love without it, only neediness disguising itself as love. Life without love is suffering. The *programs* of *Becoming Fully Human* increase one's ability to feel.

The applications of this modality are utilized to target, open, and remove the blockages of one's body-mind. This can be accomplished by addressing 1) any

⁵² One of the deeper outcomes of this is the clarification of what Alexander Lowen, M.D. called “the connection between an open heart, the ability to love fully and *orgastic potency.” (From *Bioenergetics*, pg. 118.)

currently known psychological issue or problem;⁵³ 2) one's *character armoring; 3) the unconscious *perinatal-related trauma one is affected by; 4) the known core issues related to the first three stages of life (described below in the bullets section, on page 22).

As one *clears the primary blockages obstructing one's emotional-feeling capability, the mal-adaptations of the first three stages of life rectify. Habitual emotional reactivity diminishes, and the desires and noise of the mind are gradually relinquished. When adaptation and integration of the first three stages of life are complete, the spiritual heart—the core of one's being—begins to awaken. The *programs* of *Becoming Fully Human* can be utilized to continue moving forward beyond this point, into the fourth stage of life.⁵⁴

Ironically, entire societies have assumed that all higher virtues are innate characteristics of all human beings by the mere fact of birth—that we are already prepared to be spiritual persons. This is not true. Everybody does not possess the genuine qualities of emotional openness, compassion, kindness, presence, and the ability to feel deeply and non-reactively, that are the gateway capabilities leading to the spiritual dimension of oneself. These qualities may exist as inherent potentials, but must be *developed* via inner discipline and *acquired* by right relationship with those who embody greater spiritual attainment than ourselves; there is a transference of capability that is communicated via such association.

A change of heart, at the core of one's being, is necessary for even the most rudimentary spiritual teachings to take root and become real in one's lived experience. The foundational development needed, in order for such qualities to become established, requires rectifying the base impediments/issues of one's unresolved past—usually related to failed completion of the first three stages of life.

Becoming Fully Human is designed to help anyone who has some commitment to self-transformation. This work can be adapted to all situations and levels of capacity, as long as the necessary willingness to make the changes is present.

⁵³ An important feature of the *Transcendental Sun programs* is that all causative and contributing factors connected to whatever is being targeted or worked with are cleared simultaneously. Although it is not uncommon for whole complexes of associated memories to be brought up during many forms of treatment, the *transcendence programs* actually remove/clear limiting constellations/complexes that are connected to their target objects. See COEX systems in the glossary.

⁵⁴ Described in the glossary under *stages of life*.

The *Becoming Fully Human* modality addresses the following concerns:

- Oedipal complex^{55, 56} issues that form the core of one's sexual identity and ability to fully experience pleasure.
- specific unresolved experiences, complexes, conflicts, feelings or issues,⁵⁷ along with their causative factors.
- the unconscious aspects involved in one's unsatisfying "choices."
- the removal of what *Wilhelm Reich called "character armor," an unconscious defense matrix that one erects to suppress unresolved traumatic feelings that were generated by painful experiences that occurred during early childhood.
- unresolved traumatic experiences, feelings, conflicts or issues that developed as a result of one's birth experience⁵⁸ (*Basic Perinatal Matrices).⁵⁹ The memory complexes (*COEX systems) anchored into each targeted aspect of the birth experience are *cleared*.

Continued.

⁵⁵ Oedipus complex: "in psychoanalytic theory, a desire for sexual involvement with the parent of the opposite sex and a concomitant sense of rivalry with the parent of the same sex; a crucial stage in the normal development process." (Encyclopedia Britannica) The Oedipal stage occurs between the ages of two and seven.

⁵⁶ This is not a matter of remembering if you wanted your father or mother sexually, because the Oedipal complex is pre-mental. What is important is to bring attention to your relationship patterning in the present. Then you can begin to take responsibility for it, without even having to do anything to it.

⁵⁷ The modality can't bring a lost loved one back to life or replace a lost limb, but it can resolve the reactions and suffering engendered and perpetuated by such events.

⁵⁸ Birth trauma can be viewed as an archetype or epitome of many subsequent traumas the human being might experience in life.

⁵⁹ Near or around birth. "Exploration in non-ordinary states of *consciousness has provided convincing evidence that we do store memories of perinatal experiences in our psyches, often at a deep cellular level These early perinatal experiences are not limited to the delivery process of childbirth. Deep perinatal memories can also provide us with a doorway into what Jung called the *collective unconscious." From *The Holotropic Mind*, pg.28-29, by Stanislav Grof, M.D.

- transcendence of the errors/neuroses of the first three stages of life.⁶⁰ The first-stage error is “the feeling of separation.” The second-stage error is “the feeling of being rejected (and the felt need to reject or punish others for un-love).” The error in the third stage of life is “conflict between impulses toward passive dependence and rebellious independence.”⁶¹
- to increase one’s feeling capabilities and open one to genuine spiritual life—a life based on the heart.⁶²
- to increase one’s ability to meet the demands of life in a more responsible way and help one resolve unconscious reluctance to engaging life fully.

⁶⁰ See *stages of life* in the glossary.

⁶¹ Quoted portions are from *The Dawn Horse Testament: A Study Companion*, prepared by the Johannine Daist Communion, pg. 103.

⁶² There is a false notion that spiritual life has something to do with separating from vital or physical life. Many Eastern traditions ascribe to this idea. In reality, one cannot enter spiritual life until he or she is fully functional and responsible for the life level—the level of work, relationships, and sustenance.

Case Examples⁶³

Conflict Shock Resolution: Treatment of the Conflict Active Phase:

Debbie, a sixty-year-old woman, experienced a conflict shock when her husband, from whom she had recently separated, told her that he'd been in another relationship for some time prior to his moving out. The way that he communicated the message had a tone and intent that were meant to hurt. She was completely caught off-guard by the shocking news.

A few weeks after the injurious event, she told me about it and described what she was experiencing in its wake. Ever since that interaction with her husband, she felt disturbed. She would replay the event over and over throughout the day. Her sleep was also disturbed. She was trying to understand and resolve the impact of the experience, but to no avail. She was noticeably edgy, less able to focus, and appeared tired and stressed.

We began to work together and, after one session, the mental fixation on the conflict shock event reduced noticeably, during both the day and night. After two more conveyances, the obsessive thinking stopped, and her sleep returned to normal.

In the weeks that followed, she experienced typical flu-like *healing phase reactions. When they began to linger, a single conveyance cleared her symptoms within an hour.

I proactively facilitated the healing phase for the next few weeks. No new healing symptoms occurred.

Note: Whenever I've utilized the *transcendence programs* to facilitate the resolution of a conflict shock that persistently preoccupied the client (even though the mental hauntings may have reduced themselves to once every few days), as in the example given above, typically those cases have also been easily rectified.

Cases where the conflict active phase has persisted for so long that one's stress reaction has become generalized and less conscious (cases where the person no longer obsesses about the shock event with regularly), the client usually feels notable and progressive stress reduction with every session received. In addition,

⁶³ For optimum appreciation of these case examples please read the corresponding modality descriptions first. *Conflict Shock Resolution* is explained on pages 10-19; *Becoming Fully Human* is on pages 19-22.

they generally had no idea about the degree of tension or stress that had been generated by the conflict shock.

Conflict Shock Resolution: Assisting the Completion of Healing Phase Reactions:⁶⁴

Linda experienced worsening sciatica from her right hip down her leg. She received conveyances on an irregular basis, due to her budget. Whenever she received a treatment, her pain and difficulty in sitting or lying would immediately vanish. Relief would persist for weeks or months. The work accelerated the completion of the healing phase (manifested as sciatica), even though the transmissions were infrequent. The need for minimal help was an indication that the original conflict shock was of moderate intensity.

Bob, age 65, had torn his right Achilles tendon when he was forty. He had excellent surgical repair of the rupture but continued to experience inflammation at the injury site many years later. A conflict shock that affects the Achilles tendon manifests as necrosis of the tendon tissue until the precipitating conflict is resolved. In the healing phase, the tissue fills back in. Until the repair is complete, an inflammatory process persists. If one's energy level is low, as in Bob's case, and the body isn't able to mobilize enough energy to a distant part to completely heal without special help, the healing phase may never complete itself (Vital organs are always the body's priority.) Fortunately, the *Conflict Shock Resolution programs* provided the extra assistance he needed to finally walk without pain at the old Achilles injury site.

Jean, a middle-aged woman in good health, spontaneously (without injury) began experiencing symptoms of a broken or severely sprained wrist. This was so intense that she had it x-rayed, but no injury was visible. I learned about this pain a few

⁶⁴ Healing Phase Reactions: Ninety percent of physical problems for which people seek help are healing phase manifestations. The fear or anticipation related to local infection (pus, etc.) or persistent and/or worsening pain and swelling are prime motivators for people seeing a health care professional. Unfortunately, drugs only ameliorate or suppress symptoms, which can interfere with the healing phase. Herbs and supplements may not work fast enough to provide the relief wanted or needed, especially if one's healing phase reactions have gone unattended for too long.

Although I can educate my clients about which herbs or supplements to use during specific healing phases, often more help is needed. In that case, I utilize the *transcendence programs* of the *Conflict Shock Resolution* modality or teach interested clients a special purification technique that this author has developed.

When a conflict shock has remained unresolved for years, its healing phase can be long and arduous. The *transcendence programs* can accelerate the completion of this phase and proactively protect the client from potential dangers associated with certain healing phases (for example,, territorial conflicts related to the heart).

days after it started and after her x-ray. A single session cleared the reaction within an hour, and the pain didn't return. According to Dr. Hamer, conflict shocks involving joints and bones are the result of Self-Devaluation Conflicts.

Becoming Fully Human—A Case Example:

Moira, age fifty-six, was experiencing overwhelming feelings of fear and anguish, coupled with a sense of emptiness and loss. She was unable to understand these feelings or their cause. In order to cope she began using drugs and alcohol to an extreme. Her husband was alarmed and tried to get her to stop but to no avail. Their communication deteriorated so much that they stopped speaking to each other. Later, she became so angered by his mere presence that she began to avoid him completely.

After one session, she began to enjoy talking with her husband again, and her drug usage decreased. After a few weeks, with no treatment follow-up, the previous symptom manifestations began to return.

She was slow to benefit from a second session, but after four additional sessions she became stable, and her marriage/communication problems subsided.

The Inner Workings of Miasm Therapy—A Case Example:

When a person is receiving the *Miasm Therapy*⁶⁵ session conveyances/*programs*, close family and friends may experience some tension. This is a natural side-effect of change. If change is made in any part of a system (like a family) changes occur in all other parts. If change is deep and profound—as is the case with *Miasm Therapy*—family members may be challenged. The usual, predictable patterns of behavior may no longer be appropriate—or work.

For example, after a five-year marriage, Don's usual way of controlling his wife Jane was by assuming a paternal, mentoring role. She habitually responded as a

⁶⁵ The *Miasm Therapy* modality is written up in a separate document (the part-two of this document), which is available upon request. Miasms are ancestrally-generated influences that predispose us to chronic disease. The term was coined, in this context, by Dr. Samuel Hahnemann, the founder of *homeopathy. Hahnemann observed, accurately, that "the best diet, a robust constitution and healthy lifestyle alone could *not* help to cure a *true chronic disease*." (Quoted from *Hahnemann Revisited* by Luc DeSchepper, M.D., pg. 355.) For more about miasms and *Miasm Therapy*, you can also go to creation-designs.com/miasm.pdf.

dutiful child, while ignoring her own best wisdom. This agreed-upon dynamic worked to some extent, but at great expense to Jane's self-esteem.

After receiving three *Miasm Therapy* sessions, Jane quite calmly and non-reactively started asserting herself as an equal. Don was thrown into a state of confusion, not knowing how to respond. The conflicted, un-equal dynamic no longer worked. Their children's on-going behavioral problems seemed to magically disappear, but Don didn't know how to behave.

Several things are possibly at issue. Don may be threatened by a perceived loss of power. He may feel that one person has to dominate—and if not him, then he's in danger of being dominated. He may regress to a less competent, more child-like way of coping, become angry and hostile or depressed and withdrawn. His pre-existing miasm issues may be stimulated when in close contact with his wife.

Whatever the case, a simple and elegant way to move through such treatment-related impasses is supplied by the “energetic connecting” employed in conjunction with the *Miasm Therapy* vibrational *programs*. After receiving one of these *programs*, Jane “energetically connects”⁶⁶ with her husband (by verbally intending to do so, while simultaneously feeling that connection). Minutes later the crisis has been averted. Don's aggravation, conflict, and confusion have resolved, allowing him to come into synch with the changes in the family dynamics.

⁶⁶ *Energetic connecting* is a technique that is taught as an adjunct to the *Transcendental Sun* modalities.

About Robert Raleigh

Robert's interest in natural healing became serious while attending San Diego State University in the early 1970s. Among other things, *Kundalini Yoga classes, a macrobiotic diet, being *Rolfed, taking the *Silva Mind Control* course, a five-day acupuncture course at Mt. Shasta, California, tutoring by the extremely knowledgeable therapist/teacher, Shanti Mayberry, in a host of psycho-spiritual therapies, and learning radiesthesia (*dowsing) from a noted water dowser, Stanley Grabinski, greatly inspired and positively affected him during that period.

Robert began his formal healing arts training in 1974 at the *Postural Integration Institute in San Francisco, studying with Jack Painter, PhD., founder of the Institute, master Postural Integrator and gifted Reichian bodyworker. Robert was certified as a Postural Integrator and later became a trainer.

In 1975, Robert moved to Taos, New Mexico to study at the Christos School of Natural Healing under *William LeSassier, its director and principal instructor. He graduated with honors in herbal medicine and massage therapies. While there, Robert also completed courses in acupuncture (taught by Martha Benedict, OMD, L.Ac.) and in vibrational-spiritual healing.

From 1977 until 1983, Robert practiced healing with a man he refers to as a “spiritual genius” and “*Self-realized being,” Michael Silverman. Robert's professional practice at that time included nutritional and herbal counseling, cranial alignment, Postural Integration, Regensis, *flower essence healing, and medical *radiesthesia. He was also part of the Flower Essence Research Project that led to the book *Flower Essences and Vibrational Healing* by Gurudas. Robert taught many of these modalities at the Polarity Center of Boston, and at other venues, during the early 1980s.

Robert began training with Dr. Moshe Feldenkrais in 1980 at the second four-year Feldenkrais Professional Training Program offered in the United States. In 1983, he graduated from the training, conducted in Amherst, Massachusetts and was then authorized to practice the **Feldenkrais Method*. Simultaneously, Robert began developing what was to become the major focus of his attention for the next twenty

years, **The Transformation Lessons*—a psycho-spiritual form of the Feldenkrais work. He taught this work in a group format throughout the United States, including several courses at the Esalen Institute, while also maintaining a private practice.

Robert's interest in esoteric spiritual teachings began at age seventeen when he began studying the Self-Realization Fellowship Lessons.⁶⁷ In the mid-1970s, Robert was introduced to and greatly influenced by the teachings of **Da Free John*.⁶⁸ He also studied **Taoist internal yoga* with Mantak Chia and Taoist philosophy and the **I Ching* with Dr. **Stephen Chang* and Professor Emeritus Allan W. Anderson.

After moving to Albuquerque, New Mexico, in the early 1990s, Robert met and for five years was a student of **Lar Short* (“Lama Lar”), a respected teacher of **Vajrayana *Buddhism*, and *Taoist internal yoga*.

Robert’s additional studies include *Ayurveda*, **homeopathy*, *Spectro-Chrome* color healing, Behavioral Kinesiology, Contact Reflex Analysis, and the ancestral-disease relationships discovered by Denny Johnson, founder of the Rayid Method.

Much of Mr. Raleigh’s ability to generate his own methods was acquired relatively early in his career by developing his inner awareness and sensitivity to the subtle energetics of his own bodymind. This has enabled him to experience the effects of his own work, as well as the effects of other healing and psycho-spiritual modalities in a heightened way.

Robert lives in Las Cruces, New Mexico, helping clients, developing new work, and refining existing *programs*.

⁶⁷ The teachings of **Paramahansa Yogananda* as a home study course. Self-Realization Fellowship teachings are considered a fusion of original Christianity and original **Yoga*, and are aimed at increasing one’s direct experience of God through meditation.

⁶⁸ Also known as *Adi Da*. According to **Ken Wilber*, who himself has been called the “Einstein of consciousness,” “*Adi Da’s* teaching is unsurpassed by that of any other spiritual Hero of any time, of any persuasion.”

Glossary of People and Terms Used in this Document

Almaas, A.H.: The pen name of Hameed Ali, a contemporary spiritual teacher, and author who developed the Diamond Approach—a method of Inner Realization which considers the totality of the human being. It is a path of self-realization and human maturity that uses a synthesis of Reichian and other psychotherapeutic methods in tandem with a new paradigm about spiritual nature.

armoring: See character armor.

Bach flower remedies: A system of thirty-eight flower remedies/essences that corrects emotional imbalances. They neutralize or balance negative emotional states and concerns that can cause pain and suffering by supplying specifically needed healing frequencies.

Basic Perinatal Matrices (BPM): The four experiential patterns that perinatal phenomena occur in, according to Dr. *Stanislav Grof. “BPM I: Primal union with the mother (intra-uterine experience before the onset of delivery). BPM II: Antagonism with the mother (Contractions in a closed uterine system). BPM III: Synergism with the mother (Propulsion through the birth canal). Separation from the mother (Termination of the symbiotic union and formation of a new type of relationship).”⁶⁹

BPM I: If one’s experience of oneness in the womb was well anchored he is “aware of the fact that beyond the world of separation there is some kind of underlying unitive field. . . . you would in some sense almost have a natural sense of mystical awareness or mystical being in the world. Then of course if [phase 1] was a very bad experience—if it was a toxic womb, if this was an unwanted pregnancy if there were attempted abortions and things of that kind—that would create a basically paranoid attitude towards the world. We have to realize that the mother really represents, first of all, the first sample of a meaningful relationship; but being in the womb also represents somehow a sample of the experience with the entire world. That womb is a prototype of the experience of the world.”⁷⁰

BPM II: The second basic perinatal matrix is one of being trapped in the womb, the period just prior to birth when there's pressure to escape from the womb, but

⁶⁹ From *Miasms in Labor* by Harry van der Zee, M.D., pg. 22.

⁷⁰ From an interview of Dr. Grof by Jeffrey Mishlove. A transcript is available at www.intuition.org/txt/grof.htm.

the possibility of doing so isn't yet available. Becoming fixated or anchored to that stage of perinatal development, could leave one with a sense of helplessness, "in a perpetual position of feeling victimized—of being totally alone, being cut off from meaningful contact with people, with nature, having a sense of alienation, a sense of loneliness, and also the feeling that the universe is basically hostile.

"In the second matrix there are contractions of the uterus, but the cervix is closed. So the child is sort of caught as if in a no-exit situation, in a kind of claustrophobic world where there doesn't seem to be any solution. . . . So the second matrix, to make it very succinct, is suffering without perspective; the third matrix is suffering with perspective.

BPM III: "The third basic perinatal matrix involves the actual process of birth—the fighting or struggle to emerge from the womb. The basic pattern which is imprinted here is, 'The world is extremely dangerous, and you better be strong, you better be tough. This is the law of the jungle; you have to fight for your existence.' But you don't feel victimized anymore. It's not completely hopeless; you're just simply in a very dangerous situation."⁷¹

BPM IV: The actual process of birth itself. "Here the fetus completes the preceding difficult process of propulsion through the birth canal and achieves explosive liberation into the light. The reliving of this stage of birth often involves various specific concrete and realistic memories, such as the experience of anesthesia, the pressures of forceps, and the sensations of various obstetric maneuvers or postnatal interventions. . . . The way we in later life experience ourselves and the world are heavily tainted by the constant reminder of the vulnerability, inadequacy, and weakness that we experienced at birth."⁷² Grof also describes BPM IV as like a death and rebirth experience. Also, see perinatal.

biological conflict: See conflict shock.

biological programs: Caused by conflict shocks (Dr. Hamer's first Biological Law), biological programs assist the organism in resolving the conflict situation. Each biological program has a conflict active phase and a healing phase (if the conflict phase resolves) and has a particular purpose, which is usually only understood by examining the evolutionary background of the conflict shock. Dr. Hamer has named them Significant Biological Special Programs (SBS) of nature.

⁷¹ Ibid.

⁷² From *Healing Our Deepest Wounds* by Stanislav Grof, M.D., pg.58.

Buddhism: “The spiritual tradition founded by Gautama the “Buddha” can be understood as an elaborate yogic tradition that has developed its own schools of *Yoga. The Buddha’s original doctrines, from what we know of them, suggest . . . a type of Yoga aimed at achieving the goal of *enlightenment—the cessation of all desire.”⁷³

“The ‘four noble truths’ are the basis of Buddhist teaching. The first truth says that all existence is characterized by suffering and does not bring satisfaction. The second truth gives the cause of suffering as craving or desire, the thirst for sensual pleasure. . . . The third truth states that suffering can be brought to an end by completely eliminating/transcending the need for craving. The fourth truth gives the “eightfold path” as the means of ending suffering. Non-recognition of the four noble truths is [spiritual] ignorance (*avidya*).”⁷⁴

“There are three schools of Buddhism: the Hinayana (“Lesser Vehicle”), Mahayana (“Great Vehicle”) and *Vajrayana (“Diamond Vehicle”). [They] differ as to the basic attitude of the practitioner and the means of making progress on the way. From the standpoint of Vajrayana, all three vehicles can be practiced at once.”⁷⁵

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

chakras: The internal centers of the body, through which the life force flows. They are associated with the various ganglia of the spine and brain. The seven major chakras are 1) the bodily base (at the perineum), 2) the root of sex, 3) the region of the navel and solar plexus, 4) the heart, 5) the region between the lower throat and the lower rear of the brain, 6) the brain core, and 7) the crown. Each chakra also corresponds to a specific endocrine gland which it helps govern. For more, see www.whisperingtree.net/about-us/faqs/325-what-is-chakra.

⁷³ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein.

⁷⁴ From *The Shambhala Dictionary of Buddhism and Zen*, pg. 71.

⁷⁵ *Ibid*, pg.251.

Chang, Stephan: Dr. Stephen T. Chang is an internationally well-known scholar. His grandmother was a master-physician, and his great grandfather was both personal physician to Empress Tse Shi and the first Chinese ambassador to the United Kingdom. Dr. Chang is a doctor in both Chinese and Western medicine, holds doctor degrees in philosophy and theology and has two law degrees. He lectures worldwide on various aspects of Taoism. Among the books he has authored are *The Complete Book of Acupuncture*, *The Great Tao*, *The Complete System of Self-Healing: Internal Exercises* and *The Tao of Sexology*.

character armor: This term was coined by Dr. Wilhelm Reich to describe the unconscious defense matrix that we erect in order to suppress unresolved trauma generated by painful experiences that occurred during early childhood. It is “the sum total of typical attitudes which an individual develops to block his emotional excitations. This results in rigidity of the body, lack of emotional contact and 'deadness.' Functionally identical to muscular armor.”⁷⁶

Reich perceived that armor was stratified, much like geological deposits, with the residues or traces of recent disturbances (repressions and suppressions) residing closer to the surface. These traces are revealed as a hardening of the person’s character. They function automatically and are difficult to eliminate. The person doesn’t experience them as alien but may recognize certain rigid patterns and a loss of spontaneity. “This armor could lie on the ‘surface’ or in the ‘depth,’ could be ‘as soft as a sponge’ or ‘as hard as a rock.’ Its function in every case was to protect the person against unpleasurable experiences. However, it also entailed a reduction in the organism’s capacity for pleasure.”⁷⁷

“Through reactions of the body during the process of dissolving the armor, Reich discovered that the body was functionally divided into seven muscular segments, each of which reacted as a unit and was to a certain degree independent of the other segments. The seven segments are the ocular, oral, cervical, thoracic, diaphragmatic, abdominal and pelvic. They are usually [of necessity] freed in that order.”⁷⁸

⁷⁶ From the Wilhelm Reich Trust Glossary.

⁷⁷ From *The Function of the Orgasm* by Wilhelm Reich, M.D., pg. 145. The preceding portion of the paragraph is paraphrased from the same source.

⁷⁸ From *Journal of Orgonomy*, article by Ellsworth Baker, www.oronemy.org.

“At a point in the therapeutic process when all these segments have been sufficiently opened, one’s energy can be released effectively throughout the body, particularly in the lower half. Reich called this “energy economy” in that energy is created and released efficiently. [When this is the case] tensions and stasis that build up are released regularly through the open channels of all the segments. With the opening of the final segment, the pelvic, sexual contact becomes more gratifying, with full surrender and release of the body’s excess energy. This allows for expansion, deep relaxation, and complete pulsation within the autonomic nervous system.”⁷⁹ For more about armoring, see *Character Analysis* by Wilhelm Reich, M.D. (especially chapter xiv, The Expressive Language of the Living). This book is viewable online as a PDF.

clear: To remove *causative influences*. To release/eliminate and transcend one's identification⁸⁰ with whatever is expressing as a particular symptom, limitation or condition.

COEX systems: “Memories of emotional and physical experiences are stored in the psyche not as isolated bits and pieces but in the form of complex constellations, which I call COEX *systems* (for systems of condensed experience). Each COEX system consists of emotionally charged memories from different periods of our lives; the common denominator that brings them together is that they share the same emotional quality or physical sensation. Each COEX may have many layers, each permeated by its central theme, sensations, and emotional qualities. Many times we can identify individual layers according to the different periods of the person’s life.

“Each COEX has a theme that characterizes it. For example, a single COEX constellation can contain all major memories of events that were humiliating, degrading, or shameful. The common denominator of another COEX might be terror of experiences that involved claustrophobia, suffocation, and feelings associated with oppressing and confining circumstances. Rejection and emotional deprivation leading to our distrust of other people is another very common COEX

⁷⁹ orgonomictherapy.com/category/wilhelm-reichs-armoring/.

⁸⁰ Identification: psychological orientation of the self in regard to something, with a resulting feeling of close emotional association; a largely unconscious process whereby an individual models thoughts, feelings, and actions after those attributed to an object that has been incorporated as a mental image. Identify: to be or become the same. (Webster's Ninth Collegiate Dictionary)

motif. Of particular importance are systems involving life-threatening experiences or memories where our physical well-being was clearly at risk.

“COEX can just as well contain constellations of positive experiences, experiences of tremendous peace, bliss or ecstasy that have also helped mold our psyches.

“Each COEX constellation appears to be superimposed over and anchored into a very particular aspect of the birth experience. The experiences of birth, so rich and complex in physical sensations and emotions, contain the elementary themes for every conceivable COEX system. In addition to these perinatal components, typical COEX systems can have even deeper roots.” (From *The Holotropic Mind* by *Stanislav Grof, M.D., pg. 24-25)

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)

conflict active phase: The phase of a disease that immediately follows a conflict shock and continues until it is resolved. It is the starting point for all diseases.⁸¹ As soon as this phase begins, one remains in a persistent state of stress until the conflict is resolved.⁸² During this time, one constantly thinks about the conflict shock, trying to make sense of it. Other characteristic symptoms of the conflict active phase include hyperactivity, feeling cold, reduced appetite and difficulty sleeping during the second half of the night. Except for the manifestations just described one is asymptomatic—apparently disease-free.⁸³

⁸¹ Except diseases caused by poisoning.

⁸² “Under conditions of stress, the entire sympathetic nervous system is activated, producing an immediate, widespread response called the fight-or-flight response” From *Encyclopedia Britannica*.

⁸³ If the conflict shock remains unresolved for a very long time the previously invisible manifestations of the phase will become apparent. Symptoms of concurrent healing phase conditions can still remain active, though they will often temporarily diminish or disappear.

conflict resolution: “The turning point between the conflict active phase and the healing phase.” Dr. Hamer calls it “conflictolysis.”

conflict shock: A serious, traumatic event that is completely unexpected and triggered by an intense psychic shock. Dr. Hamer has discovered that these are the [proximate] causes of all diseases except those caused by poisoning. Conflict shocks “create the sense in the organism that its survival is at stake—a biological conflict, not simply a stress.” Each conflict shock affects three levels simultaneously: psyche, brain, and organ/tissue. Dr. Hamer’s term for conflict shock is “Dirk Hamer Syndrome”—or “DHS”.

consciousness: Webster’s defines consciousness as an awareness that something was or is happening or existing. “Most yogic schools subscribe to the view that consciousness is transcendental, that is, not a product of the finite body-mind, much less a mere brain phenomena.”⁸⁴ A classic work on defining states of consciousness is Charles Tart’s *States of Consciousness*.

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)

CT: The abbreviation for computerized tomography, which is radiography in which a three-dimensional image of a body structure is constructed by computer from a series of plane cross-sectional images made along an axis

curative treatment: Treatment that deals with the cause of the condition/disease. It increases the person’s general health and removes all the signs and symptoms of the disease. It also deals with the susceptibility that led to the disease. Note: multiple diseases are usually present simultaneously.

Da Free John: (1939-2011) Variously known as Da Love-Ananda, Da Avabhasa and Adi Da, he was a brilliant spiritual teacher and according to *Ken Wilber, a God-Realized Being of the highest order. His teaching is rooted in neither ascetical mysticism nor worldly idealism. His unique spiritual communication of living

⁸⁴ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, pg. 77.

Truth—the Way of the Heart—is based on understanding and transcending the ego, the separate self-sense, through right spiritual practice in the context of right relationship to a true Spiritual Master.

The history of the last ten years of Adi Da's life was controversial but does not detract from the genius and wisdom of his writings, which are apparent to the intelligent reader. He is quoted in several places in this document because of the remarkable clarity and originality of his writings.

Dilgo Khyentse Rinpoche: (1910-1991) was a *Vajrayana master, scholar, poet, teacher, and head of the Nyingma school of Tibetan Buddhism from 1987 to 1991. The spiritual teacher of the Dali Lama, Sogyal Rinpoche, and Lar Short, he was one of the few Tibetan Lamas accorded the honorific title of “His Holiness.”

dowsing: Sometimes called “radiesthesia,” dowsing is “a quest for information, often using instruments such as pendulums or forked sticks. This information can be for personal benefit or on behalf of others and appears to come to the dowser through means other than the five senses. Though its method is unusual and perhaps mysterious, it is intelligence-based and informative.” (From *Yasgur's Homeopathic Dictionary* by Jay Yasgur)

The dowsing sensors have been demonstrated to be the adrenal glands, which correspond to the solar plexus chakra and the pineal gland, which corresponds to the crown chakra.

Dowsing is most commonly known as a means for finding water. It has been used quite successfully for that purpose, in many instances when water engineers failed and had determined that there was no water to be found at the site in question.

Health-related dowsing, commonly known as “medical radiesthesia,” is the specific application that can locate ailments in the body and find their origins. Radiesthesia can also be used to locate missing persons or find lost objects, water, gold, other minerals, and oil (many large oil companies commonly employ expert dowsers).

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)

enlightenment: See Self-realization.

Essence: “Essence is not an object we find within ourselves; it is the true nature of who we are when we are relaxed and authentic, when we are not pretending to be one way or another, consciously or unconsciously. Essence is the truth of our very presence, the purity of our consciousness and awareness. It is what we are in our original and undefiled beingness, the ultimate core reality of our soul. Essence is the authentic presence of our Being; it is, in fact, Being in its thatness. Different spiritual traditions have given it different names: Christianity, Judaism, and Islam called it Spirit; Buddhism calls it Buddha nature; Taoism calls it the Tao; Hinduism calls it Atman or Brahman. The various traditions differ in how they conceptualize Essence and how much they emphasize it in their teaching, but essence is always considered to be the most authentic, innate, and fundamental nature of who we are. And the experience and realization of Essence is the central task of spiritual work and development in all traditions.” (From *Spacecruiser Inquiry* by A.H. Almaas, pg. 8)

feeling: “Feeling, or psycho-physical emotion, is the means whereby the physical body communes or communicates with the all-pervading life-force. Feeling is

either obstructed and reactive or unobstructed and non-reactive. Reactive emotions, such as fear, sorrow, and anger are forms of recoil. They contract the mechanisms of the whole body, and obstruct or attenuate the conductivity, and thus the responsibility, of the whole being. When there is simple, direct and native participation in the state of life [unobstructed feeling], there is no reactivity, but a pleasurable, relational force and radiance. This is love or unobstructed conductivity.” (From *Conscious Exercise and the Transcendental Sun* by Da Free John, pg.69-70)

Relevant conventional meanings of feeling: generalized bodily consciousness or sensation; the undifferentiated background of one's awareness considered apart from any identifiable sensation, perception, or thought; the overall quality of one's awareness. (*Merriam Webster's Ninth Collegiate Dictionary*)

feeling nature: Our feeling nature is the part of Cosmic Consciousness that enables us to feel Cosmic Harmony. It is based in and expressed through the body as love. The presence of one's feeling nature is only possible when the mind is in harmony with the body. Our feeling nature is also the means by which we perceive and act on inner truth. When the mind dominates the personality and places itself above the body's feeling consciousness, it separates from the body and loses its connection with the Cosmos.

Feldenkrais Method: “Most simply, *Feldenkrais is a sophisticated method of communicating [directly with the nervous system] through movement.* And because movement inhibitions and restrictions are inextricably intertwined with personality, self-image, beliefs, and attitudes, the freedom to act effectively and the ability to choose rationally are directly related to the ability to move one's body without the intrusion of habitual ‘parasitic’ tensions.”

Often limited ranges of motion improve rapidly as a result of the expanded body awareness generated by the work. When one's body image expands, other changes occur simultaneously. One thinks and acts more creatively and spontaneously, feels more comfortable, present and balanced in the body. He enjoys his body more. He behaves in new, more appropriate ways, without thinking about them and feels more present and alive.

“Feldenkrais . . . is changing things in the brain itself.”—Karl Pribram, MD, Ph.D., neuroscientist

“And, because the muscular patterns which govern posture are deeply interwoven with the emotional and psychological patterns which govern personality and behavior, changes in movement patterns also free defensive personality strategies [enabling one] to be more open and spontaneous, and more able to handle stress with relaxed balance and poise. By lengthening and relaxing the back, *Feldenkrais* lessons often provide lasting relief from the discomfort of stress-related backaches and headaches, usually caused by the chronic contraction of the posterior musculature.” (This quote and that in the first paragraph are excerpts from <http://www.flowingbody.com/felden.htm>)

The *Feldenkrais Method* employs two different modalities. The first, *Functional Integration*, is a direct nervous-system to nervous-system hands-on communication between the practitioner and the “pupil.” The second, *Awareness Through Movement (ATM)*, is the form used to convey the benefits of the work to groups or via audio cassette. The conveyances, regardless of format, are called “lessons.” With *ATM*, participants are verbally guided through carefully designed movement sequences (the majority of which are done while lying on one’s back on either a carpeted floor or another moderately padded surface—unless the person can’t comfortably be in this position). Lying in this position, especially with the knees up, mobilizes/increases one’s internal awareness/sensitivity by reducing the effort of holding oneself up against gravity (“effort reduces sensitivity”). *ATM* lessons work best if the movements are made easily and with a sense of exploration, enjoyment, and mindfulness.

“This is the most sophisticated and effective method I have seen for the prevention and reversal of deterioration of function. We’re condemning millions of people to a deteriorated old age that’s not necessary.”—Margaret Mead, anthropologist)

Five Biological Laws: 1. Biological programs are caused by conflict shocks. 2. Biological programs always run in two phases, provided their conflicts are resolved. 3. Each biological program is controlled by a particular brain area, which determines its process. 4. All microorganisms serve useful purposes in symbiosis with humans. 5. All biological programs fulfill meaningful purposes.

flower essences: Vibrational medicines prepared by immersing a flower in water, exposing it to sunlight or heat for a period of time, then preserving the resulting infusion in alcohol. Flower essences primarily work with or affect the emotional and mental dimensions of the person.

fully human: Having achieved complete responsibility for one's diet and vital health, sex, all relations and work—the links to Life and its Source.

Habitual obsession with reactive needs, consuming what enervates or toxifies the body, and dramatizing doubt and unlove in one's common relationships have been overcome.

Fully human individuals are autonomous and responsible (no longer parented by relatives or outside authorities), and the problematic search for pleasure or happiness has been transcended. They can feel the inherent pleasurableness of existence.

German New Medicine: This is “a fundamental understanding of what we commonly call ‘disease,’ based on biological laws of nature, which can be verified in any case and apply without exception.” (From *The New Medicine* by Lars Kronlob, pg. 11.)

Grof, Stanislav: Internationally acclaimed psychiatrist and co-founder of transpersonal psychology, has taught and lectured in academic and workshop settings worldwide. He has served as Chief of Psychiatric Research at the Maryland Psychiatric Research Center, Assistant Professor of Psychiatry at John Hopkins University School of Medicine, Scholar-in-Residence at the Esalen Institute, and President of the International Transpersonal Association. Dr. Grof is a distinguished faculty member at the California Institute of Integral Studies and the author of many books, including *Realms of the Human Unconscious*, *LSD Psychotherapy*, *The Holotropic Mind*, *Books of the Dead* and *The Ultimate Journey*.

healing crisis: A brief crisis period that occurs in the middle of the healing phase of a biological program. Certain long-term or high magnitude conflict shock cases need to be carefully managed during this time. Dr. Hamer calls this an “epileptoid crisis.”

(More generally) “Also known as a *healing reaction, retracing of symptoms* and, in homeopathy, *aggravation*, this term refers to a [person] experiencing an increased intensity of symptoms during treatment while on the correct remedy or treatment regimen before feeling better.” (From the glossary of *Radical Medicine* by Louisa L. Williams, D.C. and N.D.)

healing phase: The repair and recovery phase that follows the resolution of a conflict shock. During this phase the bodily transformations of the conflict active phase are automatically repaired/reversed, unless interfered with. Since an ordinary lifestyle tends to have a suppressive/interfering effect on healing, facilitation in completing this phase is often needed. Manifestations of this phase include inflammation, infections, headaches, warm extremities, fatigue/inertia and a good appetite.

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,⁸⁵ an oracle⁸⁶ (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

⁸⁵ Allan W. Anderson, noted professor of Comparative Religion and Philosophy, who is both an *I Ching* scholar and practicing Christian said: “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.

⁸⁶ “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.⁸⁶ 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.

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.⁸⁷ 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 himself is transformed, and spiritual in that his psyche becomes consciously attuned to the Tao.”⁸⁸ (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

⁸⁷ “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.

⁸⁸ “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.”⁸⁸ From *Self-Transformation and the Oracular* by Allan W. Anderson.

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)

identification: The psychological orientation of the self in regard to something, with a resulting feeling of close emotional association; a largely unconscious process whereby an individual models thoughts, feelings, and actions after those attributed to an object that has been incorporated as a mental image. **Identify:** to be or become the same. (Webster's Ninth Collegiate Dictionary)

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)

Kriya Yoga: “A sacred spiritual science, originating millenniums ago in India. It includes certain techniques of meditation whose devoted practice leads to realization of God.”⁸⁹ Paramahansa Yogananda has explained that the Sanskrit root of *kriya* is *kri*, to do, to act and react; the same root is found in the word *karma*, the natural principle of cause and effect. *Kriya Yoga* is thus “union (*yoga*) with the Infinite through a certain action or rite (*kriya*).”

kundalini: “According to the Hindu and Buddhist Tantric traditions, kundalini is perceived as the creative energy of the universe. It is believed that this energy ordinarily lies in a dormant state at the base of the human spine. It can be activated by spiritual practices or contact with a guru, or it may ascend spontaneously, triggered by unknown factors. When it is awakened, it rises in the form of active energy, or **Shakti*, up through the conduits in the person’s subtle body (*nadis*); along the way, it opens up and activates the psychic centers *(*chakras*) of the body.

⁸⁹ From Self-Realization Fellowship Glossary (online).

“During a Kundalini experience, there are often powerful sensations of heat and energy that seem to steam up the spine. Along with the rising energy, the person may experience intense emotions, tremors, spasms, violent shaking, complex twisting movements and a wide spectrum of transpersonal phenomena.”⁹⁰

kundalini yoga: An esoteric yogic technique which focuses on awakening the internal energy processes which bring about subtle experiences and blisses. But the true manifestation of internal spiritual force is spontaneous, a grace, awakened in the company of a real spiritual Guru, in the context of real spiritual practice.

LeSassier, William: (1948-2003) One of the foremost eclectic healers of his time, LeSassier was first and foremost a great herbalist. He is well-known for having taught many fine herbalists and healers and for originating and teaching a unique system of herb combining that he called the Pythagorean or Triune System of Formulation. In addition to being skilled in osteopathic and chiropractic manipulations, organ manipulation (“bloodless surgery),” Loren Berry’s techniques,⁹¹ and many other forms of bodywork his skill-set included acupuncture, aura balancing, and color healing. William had great command of the knowledge he possessed and his intuitive faculties, as well as a remarkable capacity for teaching.

masking treatments: These are treatments that work only as long as you take them. For instance, as long as you take digestive enzymes your digestion is better. When you stop, the condition comes back. In a masking situation, the patient is neither better in general nor worse. With suppression, the patient is worse.

maintenance treatments: General support. The person is given many things to do. You improve a person’s general health by diet, tonics and primarily by avoidance therapy. As long as they avoid the aggravating factors in their life, they feel better. Avoiding allergens, for example, does not cure the susceptibility to them.

muscle testing: The original form of muscle testing used for pinpointing the causes of bodily maladies, Applied Kinesiology, was developed by a brilliant chiropractic physician named George Goodheart. This unique method of testing

⁹⁰ From *The Holotropic Mind* by Stan Grof, pg. 146.

⁹¹ Loren Berry was a gifted hands-on healer whose feats were legendary in California in the middle of the last century.

uses the body's muscle tone as a feedback system to assess dysfunction in patients and can be used to determine the most appropriate treatment, as well as proper dosage. Several notable forms of the technique are widely taught. These include Touch for Health, Behavioral Kinesiology, Autonomic Response Testing, Clinical Kinesiology and Matrix Reflex Testing. However, the test is only as good as the tester.

neurosis: “A habit that is either maladaptive in some obvious respect and/or distressing, yet more or less fixed and resistant to modification through the normal processes of learning. Examples of neurotic habits are persistent anxiety out of keeping with the immediate circumstances, phobias, obsessive thoughts, compulsions, and such losses of function as the paralysis of a limb or erectile impotence.” (From *The Oxford Companion to the Mind*, 1987)

“Every neurosis is characterized by dissociation and conflict, contains complexes, and shows traces of regression and abasement.” (From *The Collected Works of C.G. Jung*, Vol. 17, par. 204)

non-locality: *Modern consciousness research reveals that our psyches have no real boundaries; on the contrary, we are part of an infinite field of consciousness that encompasses all there is—beyond space-time and into realities we have yet to explore.*—*Stanislav Grof, M.D.

“Physicists have a word to describe a world in which information exists everywhere all at once: nonlocal. Although this kind of world may sound like science fiction, a reality of this sort has been proved to exist in modern physics, our most accurate science. Nonlocality is not just a theoretical idea in physics, it rests on actual experiments. . . .

“The nonlocal view suggests that the mind cannot be limited to specific points in space (brains or bodies) or in time (the present moment), but is infinite in time and space; thus the mind is omnipresent, eternal and immortal. If minds are indeed nonlocal, this means that in principle they cannot be walled off and separated from one another: at some level they are unitary and one.” This understanding goes a long way toward explaining the effectiveness of prayer and healing from a distance. (The quoted portion is from *Healing Words: The Power of Prayer and the Practice of Medicine* by Larry Dossey, M.D., pg. 84)

Note: There are “significant differences in the success rates of healers and pray-ers in actual experiments. If distant [healing] intentions did not work, then there should be no difference—all healers should fail; none should consistently stand out over any other. Yet that is not what we see. Some healers rise to the top when put to the test, while others sink.”⁹² (From *Reinventing Medicine: Beyond Mind-Body to a New Era of Healing* by Larry Dossey, M.D., pg. 59)

It has also been scientifically demonstrated that thought messages and prayer do not work when any degree of willfulness or self-consciousness is involved in the activity.

orgastic impotency: Not orgasmically potent. See orgasmic potency below.

orgasmic potency: To quote Reich’s groundbreaking text, *The Function of the Orgasm*, “Erective and ejaculative potency [climax] are merely indispensable preconditions for orgasmic potency. *Orgasmic potency is the capacity to surrender to the flow of biological energy, free of any inhibitions; the capacity to discharge completely the dammed-up sexual excitation through involuntary, pleasurable convulsions of the body.*” (From *The Function of the Orgasm* by Wilhelm Reich, M.D., pg. 126)

“Orgasmic potency for Reich was more than the technical capacity for sexual intercourse. It was also not simply the ability to reach a climax (ejaculation), but included the capacity to fully surrender during intercourse to the biological energy flowing from the center to the periphery of the organism, free of any inhibitions (blockages) and to experience fully, with the entire body, the convulsions of pleasure leading to complete relaxation. The entire act must, of necessity, involve complete surrender and tenderness on the part of both partners. There could be no violence, sexual fantasies or roughness as occurs in neurotics.” (From *Dynamic Legacy* by Rudi Verspoor and Steven Decker, pg. 193)

⁹² “The healers who excel are . . . those who believe in the power of healing intentions and who have cultivated this practice in their personal life.” From *Reinventing Medicine: Beyond Mind-Body to a New Era of Healing* by Larry Dossey, M.D., pg. 60.

Orgone energy: “Primordial Cosmic Energy, universally present and demonstrable visually, thermically, and electroscopically, and by means of Geiger-Mueller counters. In the living organism: *Bio-energy, Life Energy*. Discovered by Wilhelm Reich between 1936 and 1940.”⁹³

palliation: This is treatment which makes the patient feel better in general, but when the treatment is withdrawn, his symptoms return.

perinatal: The word is commonly used in medicine to describe biological processes occurring shortly before, during, and immediately after childbirth. It also refers to the consciousness aspects of what occurs during the birth process. That association was made clear by the groundbreaking work of Stanislav Grof, M.D., noted transpersonal psychiatrist and consciousness pioneer.

“Perinatal experiences involve primitive emotions and sensations such as anxiety, biological fury, physical pain, and suffocation, typically associated with the birth process. People reliving birth experiences also usually manifest the appropriate physical movements, positioning their arms and legs, and twisting their bodies in ways that accurately re-create the mechanics of a particular type of delivery. Also, bruises, swellings, and other vascular changes can unexpectedly appear on the skin in places where forceps were applied, where the wall of the birth canal was pressing on the head, or where the umbilical cord was constricting the throat.

“These early perinatal experiences are not limited to the delivery process of childbirth. Deep perinatal memories can also provide us with a doorway into what Jung called the collective unconscious.”⁹⁴

Perinatal phenomena occur in four distinct experiential patterns. See Basic Perinatal Matrices for more.

personality: “The term personality is derived from the Latin word *persona* meaning a mask. Personality is a patterned body of habits, traits, attitudes, and ideas of an individual as these are organized externally into roles and statuses and as they relate internally to motivation, goals and various aspects of selfhood.”⁹⁵

⁹³ From the glossary at www.psychorgone.com/wilhelm-reich

⁹⁴ From *The Holotropic Mind* by Stanislav Grof, M.D., pg. 29.

⁹⁵From *sociology.com*.

Personality Creates Tensions and *Armoring in the Body: Personality is nothing but a boundary that separates us from other people so that we can protect ourselves from what we think is noxious to us. But when you block part of yourself, you create tensions and armoring in the body. Not only do you have a pain that cannot be discharged; now you're suppressing it, or pushing it away. This creates an increasing tension, which in turn makes your capacity for healthy regulation and discharge even less. (From *Diamond Heart Book II* by A.H. Almaas, pg. 89)

Giving the Personality Its Due Respect: The personality will do anything in its power to preserve its identity and uphold its domain. This tendency—or, let's say, this need—is so deep, so entrenched, so completely the fabric of our identity, that only the person who has gone a long way toward establishing the essential life will be able to apprehend and appreciate this. This need is in our flesh, blood, bones even our atoms. The power of the personality is so great, so immense, so deep, so subtle that the person who contends with it for a long time will have to give it its due respect. Its power is awesome. Its subtlety is unimaginable. Its intelligence is limitless. (From *Essence with the Elixir of Enlightenment* by A.H. Almaas, pg. 45)

Different Forms of the Personality: At some point, we can perceive that the inner child, the ego, the ego identity, the emotional self, the mind, the false personality, the observer, the doer, the actor, the one who resists, and the one who hates, are actually all one. They're just different phases of the same thing that we call personality, appearing in different forms depending on the situation. We have seen that Essence is a substantial Presence, but we are surprised when we realize that it is not only Essence that is substantial; the personality itself is a substantial existence. You can observe that even your personality itself is a material. It has an inner substance. (From *Diamond Heart Book IV* by A.H. Almaas, pg. 4)

Postural Integration: This is a system of deep bodywork (connective-tissue manipulation) aimed at realigning the body's relationship to its vertical axis (similar to *Rolfing in this respect) while simultaneously resolving/releasing the *character armor acquired during one's lifetime. Gestalt therapy, Reichian breathwork, and Chinese five-phase principles are integral components of the method.

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.

psycho-spiritual: Of or pertaining to the relationship between spirituality and the mind. (From Wordnik.com)

radiesthesia: See dowsing

Reich, Wilhelm: (1897-1957) Austrian psychiatrist, psychoanalyst, and scientist. He received his medical doctorate from the University Of Vienna School Of Medicine in 1922 and was one of Sigmund Freud's most promising students until his own research led him away from Freud's ideas. He was a great clinician and researcher who made landmark discoveries in fields as varied as psychology, sociology, and biology. Most forms of therapy practiced today include some idea that Wilhelm Reich pioneered.⁹⁶

In the mid-1920s, Reich's clinical work was devoted to overcoming the limitations of psychoanalysis in treating *neuroses. "In so doing, he observed that sexual gratification alleviated neurotic symptoms. He discovered that the function of the orgasm is to maintain an energy equilibrium by discharging excess biological energy that builds up naturally in the body. If that discharge function is disturbed—as it proved to be in all of his patients—this energy continues to build up without adequate release, stagnating and fueling neurotic disorders. Reich also discovered that in psychic disturbances, this biological energy is bound up not only in symptoms, but more importantly, in the individual's characterological and muscular rigidities—what he called 'armor.'

"Reich's clinical work also led him to develop new therapeutic techniques to eliminate the patient's character and muscular armor and allow for the flow and discharge of this bio-energy to achieve what he called *'orgastic potency,' the capacity for total discharge of sexual excitation in the genital embrace."⁹⁷

Much of Reich's later work focused on his discovery of *orgone energy, a powerful, new biological energy common to both living and inanimate matter. For the next two decades, he devoted his life to the investigation of its laws and properties. "Reich confirmed the existence of this energy in the human body, verified its presence in the atmosphere, developed instrumentation to observe and

⁹⁶ ". . . almost every form of therapy we practice today, 'Reichian' or not, includes some idea or other that Reich pioneered. Primal and Gestalt therapies are heavily influenced by him (with little acknowledgment) and any therapeutic technique which emphasizes free bodily movement and sexual expression owes its origin to Reich's early work. We've adopted him without knowing it . . ." From the New York Times Book Review of *Fury on Earth: A Biography of Wilhelm Reich* by Walter Kendrick.

⁹⁷ Quoted portions are from www.psychorgone.com/wilhelm-reich

collect it and harnessed it for a variety of purposes from cancer treatment to motor power to weather experimentation.”⁹⁸ The world was not yet ready for his discovery of orgone.

Dr. Reich authored numerous books, including *Character Analysis*, *The Discovery of the Orgone*, *The Function of the Orgasm*, *The Cancer Biopathy*, *The Biological Foundations of Pleasure and Anxiety* and *The Mass Psychology of Fascism*.

Rolfing: A method of deep connective-tissue manipulation that works to realign the body in relationship to its vertical axis. Unbeknownst to many Rolfers, it works with the *character armoring that Dr. Wilhelm Reich made known during his career.

Rudi: Swami Rudrananda (1928-1973) or Adolph Rudolph, taught the “Frontal Yoga” of truly human spiritual receptivity. Rudi’s teachers included Pak Subuh, Swami Muktananda (with whom he studied for many years) and Bhagavan Nityananda (the Indian Adept-Realizer who was also Swami Muktananda’s Guru). Rudi was Da Free John’s first spiritual teacher and one of Lar Short’s most important teachers.

Self-realization: “The recovery of one’s authentic identity as the transcendental Reality, rather than the ego personality. This is not a cognitive process or mere experience, but a radical shift at the root of consciousness, which involves transcendence of the human mind as well as the body. It is synonymous with enlightenment, or liberation.”⁹⁹

self-transcendence: The state-of-being that is attained when one has moved beyond identifying with *all* experience. At that point, one’s actions no longer generate *karma, and one no longer operates as a separate self-sense or “ego-I.” “The primordial illusion, subjectively, that I am absolutely separate from all else” is gone.” (The quote is from *Self-Transformation and the Oracular* by Allan W. Anderson, pg. xxvi)

Shakti: The personification of the Feminine form of the Divine.¹⁰⁰

⁹⁸ Quotes in this entry are from www.psychorgone.com/wilhelm-reich.

⁹⁹ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, pg. 266.

¹⁰⁰ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, pg. 270.

Short, Lar: An American spiritual teacher who has synthesized the work he received from *Rudi (Albert Rudolph or Swami Rudrananda), a form of *Kundalini Yoga that directly transforms experience into spiritual growth, and the *Vajrayana Buddhism teachings he received in Bhutan under the guidance of *Dilgo Khyentse Rinpoche. This work is taught at Grace Essence Mandala in Taos, New Mexico.

As a child, Lar had spiritual experiences, most of which frightened him at the time. At age 12 he had the great good fortune to meet Yasuda Sensei and was tutored in the Japanese Esoteric Work of Zen, Shingon, and Shugendo. He then studied with Yogacharya Oliver Black who was part of Paramahansa Yogananda's inner circle. When he started having kundalini awakenings a friend suggested that he contact Rudi.

As a result of his first contact with *Rudi, in 1969, Lar had an intense spiritual experience that changed the depth of his spiritual work. Lar continued to work with Rudi until he died in 1973. Shortly before Rudi's death, he told Lar that he would meet a great Tibetan Teacher and find a way to integrate the richness of that tradition with the Work he had received from Rudi.

Lar was first visited by that Tibetan Teacher, His Holiness Dilgo Khyentse Rinpoche, in his dreams—but didn't realize who he was. Eventually, Lar traveled to Bhutan and met him in person. Dilgo Khyentse Rinpoche generously opened the door to many of the great Tibetan Lamas of His generation, which enabled Lar to be initiated into many of the most esoteric teachings of *Tantric Buddhism.

soul: 1) "From the perspective of self-realization, then, 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 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)

spiritual emergency: “Increasing numbers of people involved in personal transformation are experiencing spiritual emergencies — crises [that occur] when the process of growth and change becomes chaotic and overwhelming. Individuals experiencing such episodes may feel that their sense of identity is breaking down, that their old values no longer hold true, and that the very ground beneath their personal realities is radically shifting. In many cases, new realms of mystical and spiritual experience enter their lives suddenly and dramatically, resulting in fear and confusion. They may feel tremendous anxiety, have difficulty coping with their daily lives, jobs, and relationships, and may even fear for their own sanity.

“Unfortunately, much of modern psychiatry has failed to distinguish these episodes from mental illness. As a result, transformational crises are often suppressed by routine psychiatric care, medication, and even institutionalization.

“However, there is a new perspective developing among many mental health professionals and those studying spiritual development that views such crises as transformative breakthroughs that can hold tremendous potential for physical and emotional healing. When understood and treated in a supportive manner, spiritual emergencies can become gateways to higher levels of functioning and new ways of being.” (From *Spiritual Emergencies*, edited by Christina and Stan Grof)

stages of life: “In the traditions of spiritual culture, the development of a human being has commonly been described in terms of seven stages, each spanning a period of seven years. There is a rational basis in Awakened Wisdom for this scheme. That basis is the very structure of the total bodily being (or body-mind) of every human individual.”¹⁰¹

“The first three stages of life concern an individual’s vital-physical, emotional-feeling (encompasses the sexual dimension) and mental-volitional adaptation to

¹⁰¹ “The seven primary centers [*chakras] of the human body-mind relate to the seven levels of development, adaptation, and integration in the case of Man. Adaptation to the whole of existence via each of these centers in succession is the native process of growth for which we are fitted by virtue of our inherent structure.

This model provides not only a comprehensive framework for gauging one’s personal growth but also for evaluating the position of a particular Teaching within the spectrum of spiritual possibilities.”

life.¹⁰² [For most people] failed adaptation in the earlier stages of life means that maturity in the third stage of life takes much longer to attain, and is usually never fulfilled, with the result being that the ensuing stages of Spiritual development do not even begin. Few people take the next step into becoming fully human by taking responsibility for their heart-awakening in the fourth stage of life.

“In the fourth stage of life, the gross, or bodily-based personality of the first three stages of life is harmonized and converted to love through devotional reception of and surrender to the Spiritual Force (also called “Holy Spirit” or “Shakti”).”¹⁰³

The fifth, sixth and seventh stages of life are advanced spiritual stages that aren’t relevant to this level of work.¹⁰⁴

Rather than identifying with one’s incomplete adaptations in the lower stages of life, what is most important is to understand and transcend the trap, or liability, that each represents.

suppression: “The act of driving a disease deeper inward . . . so that it will appear later, often in a more serious form.” From *Yasgur’s Homeopathic Dictionary*. Diseases can be suppressed by drug *or* natural treatments. “According to *homeopathy’s understanding of disease and healing, symptoms are relatively exterior manifestations of an underlying disorder; in fact, they are the expressions of the Vital Force reacting *against a disease and not the disease itself*. When a person is treated so that some (not all) of the symptoms disappear while the underlying disorder is not addressed, the result is *suppression*, i.e., the *illusion* of cure while actually intensifying the internal disease by blocking some of its natural outlets.” (From *Hahnemann Revisited* by Dr. Luc De Schepper)

Tantric Buddhism: See Vajrayana Buddhism.

¹⁰² This portion of the model is congruent with the understanding of modern psychology and corresponds with its oral, anal and genital stages of development.

¹⁰³ The quotes are by Da Free John. All of them except for the first paragraph were excerpted from *The Dawn Horse Testament* (pg. 712-713).

¹⁰⁴ “In the fifth stage life, existence is viewed from the point of view of the higher mind or subtle psychic dimension of the self. The sixth stage is the Awakening to the Transcendental Self or Realization of the prior Freedom of the Soul. And the seventh is Divine Enlightenment—Perfect Freedom, that inherently Transcends every kind of conditional, limited, or individual point of view.” Da Free John, from multiple sources.

Tao: An ancient Chinese term most commonly translated as the Way. Possible equivalents might be Truth, Reality, Self-nature and the Absolute. Please see Essence as well.

teletherapy: This is a descriptive term for remote vibrational healing.

The Transformation Lessons: A revolutionary system of human development that utilizes precise sequences of gentle, mindful movements to activate and deepen core-level abilities inherent in the human makeup.

This work is primarily conveyed in a group format, similar to the *Awareness Through Movement* (ATM) work of the **Feldenkrais Method*.¹⁰⁵ Participants in both methods are verbally guided through movement sequences called “lessons,” typically while lying comfortably on their backs with their knees up. Traditional Feldenkrais work focuses on the outer movement-function level,¹⁰⁶ whereas *The Transformation Lessons* activate the embodiment and awareness of specific “emotional-spiritual”¹⁰⁷ functions. Examples of these capabilities follow: *The Will to Be Well* (all self-sabotage tendencies are rooted in a lack of this ability), *The Ability to Confront Life Pain* (Fear of experiencing pain distorts one’s capacity to face difficulty and situations where there is a possibility of pain), *The Ability to Feel the Inherent Oneness of Being* and *The Ability to Feel Love for Others and Oneself*.

Each *Transformation Lesson*, as it is received, acts as an access-code which activates the circuitry of the ability it corresponds to.

After receiving *The Transformation Lessons*, a progressive opening and development of the emotional-spiritual abilities that the lessons activated take place. The process is organic and unfolds over a period of several months.

¹⁰⁵ Robert Raleigh, the developer of *The Transformation Lessons*, was trained as a Feldenkrais practitioner.

¹⁰⁶ Participants wear loose comfortable clothing to the course. The movement sequences are usually done while lying on a carpeted floor (an exercise mat, foam pad or blanket can be laid on the carpet for extra comfort).

¹⁰⁷ *Emotional-spiritual* refers to the most intrinsic level of human development, the level concerning the fundamental lessons of life: self-acceptance, true responsibility, the ability to access and direct one’s creative energies in a balanced way (no longer being driven or held back), intimacy and inter-dependency (as opposed to dependency). Increasing this level of *function* in oneself clarifies the unconscious fear that motivates self-centeredness and enables one to give up the obsessive and compulsive behavior-patterns that are part of being lived by one’s fear. This cannot be done unless one sufficiently embodies the *emotional-spiritual functions* that enable one to feel connected to all things.

“Organic learning” occurs without the involvement of conscious effort. A transmission or conveyance of awareness transfers directly and continues to deepen to the degree one is willing and receptive.¹⁰⁸ Effort-based means of growth and change become unnecessary. (Effort reduces awareness, triggers resistance and limits change. It also produces a problem orientation, which divides the mind and engenders a sense of inability or incompetence.)

The Transformation Lessons address the core of how we are organized so that the foundational learning necessary for us to grow naturally and become self-aware can take root.

transcend: To rise above or go beyond the limits of something. We transcend limitations—pain, addictions, fear, etc.—by no longer identifying with them. Also, see self-transcendence.

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)

¹⁰⁸ A body of maintenance tools is taught as part of *The Transformation Lessons* courses to assist you with this.

Vajrayana: A school of Buddhism that grew out of the Mahayana school and is most closely associated with Tibetan Buddhism. “The teachings of the Vajrayana formed an esoteric tradition that combined elements of yoga and of the Indian nature religion with original Buddhist thought.”¹⁰⁹ Vajrayana is sometimes called Tantric Buddhism or Tantra.

Vajrayana is esoteric Buddhism. “In this training, practitioners accept negative concepts and emotions and their sources and transmute them as enlightened wisdom and wisdom power. This approach is like transforming the poison of a tree into a medicinal potion.”¹¹⁰

“A decisive role is played in the Vajrayana by initiations, given by an authorized master, that empower the practitioner for meditative practices connected with a specific deity¹¹¹ and also necessarily place him or her under an obligation to carry out the practice. Among the techniques transmitted in such initiations, which have as their goal the sublimation of the individual as a totality, are the recitation of mantras, contemplation of mandalas and special ritual gestures (mudras).

“For Vajrayana Buddhists, the elimination of all duality—the experience of fundamental unity in enlightenment—is symbolized by the vajra.”¹¹²

Great emphasis is placed on the role of the guru in Vajrayana.

¹⁰⁹ From *The Shambhala Dictionary of Buddhism and Zen*, pg. 242.

¹¹⁰ From *Secret of the Vajra World: The Tantric Buddhism of Tibet* by Reginald A. Ray, pg. ix.

¹¹¹ “Great misunderstanding surrounds the many deities of Buddhist tantra. On the surface, the veneration of tantric deities *looks* like polytheism. And it's easy to assume that a "goddess of mercy," for example, is someone you pray to when you need mercy. This is not how tantric Buddhism understands the deities.

“First, what is tantra? In Buddhism, tantra is the use of rituals, symbolism and yoga practices to evoke experiences that enable the realization of enlightenment. The most common practice of tantra is deity identification, or realizing oneself as a deity.” Source: buddhism.about.com/od/vajrayanabuddhism/a/tantradeity.htm.

"Tantric meditational deities should not be confused with what different mythologies and religions might mean when they speak of gods and goddesses. Here, the deity we choose to identify with represents the essential qualities of the fully awakened experience latent within us. To use the language of psychology, such a deity is an archetype of our own deepest nature, our most profound level of consciousness. In tantra, we focus our attention on such an archetypal image and identify with it in order to arouse the deepest, most profound aspects of our being and bring them into our present reality." From *Introduction to Tantra: A Vision of Totality* by Lama Thubten Yeshe, pg. 42.

¹¹² In Buddhism, vajra means “diamond”—which is a symbol of the indestructible. The quote is from *The Shambhala Dictionary of Buddhism and Zen*, pg. 242.

Wilber, Ken: Widely regarded as one of the leading scholars of religion, philosophy, science, and sociology. Among his highly acclaimed works are *The Spectrum of Consciousness*, *The Atman Project*, *Up From Eden*, *The Holographic Paradigm and Other Paradoxes*, *A Sociable God*, and *Quantum Questions*. Wilber is also an experienced spiritual practitioner who has trained in advanced spiritual practices with many accomplished spiritual masters. He was the General Editor of New Science Library/Shambhala and Consulting Editor of the Journal of Humanistic Psychology.

Yoga: “By the time of the composition of the **Bhagavad Gita* the word *yoga* was widely used to denote the Hindu tradition of spiritual discipline, comprising different approaches to **Self-realization* or enlightenment.

“The dominant philosophical orientation within the fold of Hinduism has always been nondualist (*advaita*).”¹¹³

Yogananda, Paramahansa: “(1893-1952), one of the early **Yoga* masters to come to the West. A pupil of Sri Yukteshvar, he founded Self-Realization Fellowship¹¹⁴ in 1920 and achieved world fame through his book *Autobiography of a Yogi* (first published in 1946). He taught **Kriya-Yoga*, and was eager to reconcile Hinduism and Christianity.”¹¹⁵ Many of his writings regarding Jesus’ teachings in *The New Testament* reveal previously unknown aspects of those teachings with visionary clarity.

¹¹³ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, pg. 342-343.

¹¹⁴ The international nonsectarian religious society founded by Paramahansa Yogananda in the United States in 1920 to disseminate worldwide the spiritual principles and meditation techniques of Kriya Yoga, and to foster greater understanding among people of all races, cultures, and creeds of the one Truth underlying all religions.

¹¹⁵ From *The Shambhala Encyclopedia of Yoga* by Georg Feuerstein, pg. 345.

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