

TRANSCENDENCE

An abstract painting with a dark blue background. The central part of the image is dominated by swirling, ethereal colors in shades of light blue, white, and pale pink, creating a sense of movement and depth. The colors blend and swirl together, resembling a nebula or a cosmic scene. The overall effect is one of transcendence and spiritual exploration.

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To my wife and collaborator Jadranka-Alda with gratitude and arelena

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PART ONE

*I cleave the heavens and soar to the infinite.
And while I rise from my own globe to others
And penetrate even further through the eternal field,
That which others saw from afar, I leave far behind me.*

Giordano Bruno

INTRODUCTION

IN EVERYDAY SPEECH to “transcend” means to “go beyond”, “go over” or to “cross the boundary of experience”; in metaphysics, this term means “to cross from the natural into the supernatural”. In other words, transcendence is overcoming an existing condition or experience. It is in this sense that I use the term “Transcendence” for the method I created and share with you in this book, although it also has several other meanings. Following several Spiritual Technology (ST) methods that I developed over the last 20 years, Transcendence has appeared as a system of spiritual growth and therapy that surpasses its predecessors and achieves results beyond those which the practitioner was able to experience previously.

Even though I respect the principles of scientific research, my work is almost entirely based on an intuitive understanding of myself, others and the world. As a certain thinker once said, a scientist goes through the forest and notes every detail. But I have climbed to the top of a tall tree, and have perceived from it the whole forest and in it a spring of clear, cold water from which many can quench their thirst.

Transcendence has not appeared out of nothing. It has roots in my previous methods. Like all other systems of Spiritual Technology, it is a manifestation of our tendency to return to the original Oneness, as opposed to the fragmentation of the human being and its primordial state of All-Oneness.

Some methods of Transcendence resemble their predecessors. The DP4 method, which I previously developed and perfected, is included in this system as a basis for several procedures described in this book, because of its universal applicability. Other methods are completely new and have no resemblance to any other existing method, either mine or that of other creators. They are unique because entirely new foundations served as their basis, namely the **breakdown of space and time**, and the use of **symbols as psychological machines** that transform our subjective experience. In those processes, the conscious “I” identifies, entwines and assimilates with the transcendental and infinite.

K. G. Jung, who often used symbols when working with his patients, defined the symbol as a psychological machine that transforms energy. His treatments usually lasted for months, and the transformation of energy would occur only after a long period of therapy. In Transcendence, the metamorphosis of the client’s experience and the energy connected with it happens extraordinarily fast, almost momentarily. This, in most cases, causes the client to react with great surprise, disbelief and positive shock – how is such efficiency and simplicity of application possible?

The efficiency and speed of processes in Transcendence result from their simplicity. The strength of a Transcendence process resides not in its breadth, but in its fine-edged depth, which enables it to reach the deepest root and essence of either an unwanted state or desired goal in the shortest period of time, thereby achieving the best possible result. When I look back at my systems, methods and techniques, which have evolved from one another, I can see clearly that from the beginning their central element was minimizing procedure to its simplest form. I am convinced that all valuable methods are simple. Complexity reflects the presence of confusion in the human spirit. If you put even minimal ef-

fort and time into the application of Transcendence procedures as they are described here, you will achieve profound changes in your personality, and your experiences will surpass all those of the past. Systems which constantly change and adjust themselves to changes in people have virtues which time does not dissolve. On the contrary, they propel them into the future. In these methods originate your personal ascendance into the non-conceptual, extra-sensory and extra-temporal, where the essence of the world's existence and the existence of human consciousness are gradually revealed.

If you possess even a minimum of creative potential, based on the principles explained in this book, you will be able to develop efficient complementary procedures and methods suitable for you, and by doing so drastically accelerate your spiritual and psychological evolution. Supported by personal experience, you will then be able to repeat the words of Giordano Bruno that I quoted at the beginning of this chapter:

*“I cleave the heavens and soar to the infinite.
And while I rise from my own globe to others
And penetrate even further through the eternal field,
That which others saw from afar, I leave far behind me.”*

BASICS OF TRANSCENDENCE METHOD

I WILL BRIEFLY OUTLINE the basics of Transcendence. They will be entirely new for most readers. While explaining them I will also point out their great simplicity and efficiency.

1. Knowledge about the four elements that constitute each human experience and application of this knowledge to therapeutic processes and spiritual development whenever possible. Those elements are: **psychic image, emotion, bodily (physical) sensation and thought.**
2. Accomplishment of a harmonious relationship between centripetal and centrifugal force in human life, where centripetal tendency is emphasized in spiritual growth and centrifugal in achievement of life's goals.
3. Circular or spiral movement in nature (whirlpool). It is one of nature's secrets. Circular movement is also one of the secrets of man's liberation. When applied to human beings it leads on the one hand to quick removal of barriers and burdens of past negative experiences, on the other to opening of new dimensions.
4. Breaking down of space and time. I will explain this term in detail later.
5. Practical application of symbols as psychological machines that transform energy. This application yields very quick and far-reaching results.

FOUR ELEMENTS OF HUMAN EXPERIENCE

IN ORDER TO fully understand Transcendence techniques, it is necessary to obtain at least basic knowledge about these four elements. Their presentation, which follows, will be longer than my usual explanations. In it I will point out some scarcely known insights of the alternative and avant-garde sciences, which are slowly penetrating the official sciences. I believe this knowledge will be useful to most readers, and will make possible a broader view of the world, as well as a more complete understanding of themselves and many additional phenomena .

In my previous works I repeatedly pointed out that in countless human experiences no one thinker managed to find something other than these four elements: psychic image, emotion, bodily sensation and thought, or, most often, their combinations.

This is true of both the simplest and the most complicated experiences, from a feeling of irritation we might have toward someone, to the most sublime experiences of listening to our favorite music, looking at paintings by the great masters, or hugging a person we love. Our experiences are mostly made of combinations of those elements.

All other human experiences, which appear under the disguise of different names such as beliefs, values, attitudes, judgments, convictions, decisions, justifications, apologies, conclusions, efforts, fantasies and so on, are nothing but different manifestations of the four elements and their combinations. Proof of this assertion is simple and any practitioner who even once puts it to trial will be convinced of its validity: **when we confront those four elements in a DP4 process, only emptiness will remain in our minds in the place where even an exceedingly complex experience used to be!**

Alchemy and magic in the Middle Ages speak of these elements using different names. I mentioned this in my book *Invisible Influences* when I referred to Paracelsus, who elaborated on mastering the elements in his works. In the above-mentioned alternative disciplines a fifth element – akasha – is also spoken about. Akasha is above the basic four elements; it is the source of everything that has ever existed, that exists or will ever be manifested in existence.

In Indian philosophy akasha is the all-encompassing medium, or background of all existing things. It is real, but so subtle that it cannot be noticed until it appears in the manifest universe through countless existing things and phenomena. However, it can be experienced by means of spiritual practice and this is precisely the way in which many mystics, primarily the ones in the East, have experienced it.

Akasha is called quantum vacuum in modern physics. It is the meta-universe behind manifested universes, which creates those universes in an endless sequence. It is a field from which subatomic particles, atoms and molecules, planets and galaxies, physical bodies and everything that can be perceived by the senses enters into manifestation. Akasha is a medium filled with prana – infinite cosmic energy that eternally fluctuates. The vacuum of contemporary physics consists of akasha and prana inextricably connected into one.

I have decided not to dwell on akasha in this book in order to simplify the system described in it as much as possible. Now I will point out the congruence of our four elements with the elements of alchemy and magic.

The **air is thought**. It permeates everything, but is invisible; only its effect can be felt or seen.

Fire is emotion or feeling. Its main characteristic is expansion and inconstancy, changing of shape. We often say emotions are warm, heated, changeable and fickle.

Water is psychic image. It is the only element in which reflections of objects and people, beginning with the unhappy Narcissus who fell in love with his own reflection in the spring water, naturally appear.

Earth is bodily sensation – physical feeling. It is “palpable” and the densest of all the elements. Hot feeling in our face, knot in our throat, pressure in the solar plexus and similar bodily sensations are easiest to notice, because they force themselves on us.

Alchemists managed to control these elements by means of long and tiresome experiments. In medieval magic this was achieved through complicated rituals. In Spiritual Technology, which I have developed in the course of the past twenty years, we control these elements by confronting them. To confront them means to **perceive them as they are**. This leads to their integration with the person who confronts them. You should keep in mind this empirically proven fact: **everything you are able to confront and perceive as it is, you put under control**. After many years of meditation Buddha was able to confront the whole universe and therefore declared that the world is illusion. Of course, our confrontation with elements of some experience is by no means as profound and all-encompassing as Buddha's. An average person cannot confront big chunks of reality, especially not the ones which are burdened with unpleasant emotional charge. For this reason in my systems we resort to gradual confrontation with individual elements, using an alternative technique.

The best example of such confrontation is the DP4 process. As already mentioned, due to its significance and universal applicability, I will describe it again in this book.

COMPONENTS OF TRANSCENDENCE

THE TRANSCENDENCE SYSTEM has three parts:

1. Removal of problems and barriers
2. Creation of desired reality and accomplishment of goals
3. Use of religious, mystical and spiritual symbols as instruments for alteration of human experience

Techniques I present in this book

1. Pineal breathing
2. Fingertip method for removal of traumas
3. Fingertip method for removal of current problems
4. Fingertip method for removal of chronic and complex problems
5. East-west method
6. Method for removal of problems by counting
7. Problem and the “happy moment”
8. Fingertip method applied to breakdown of time
9. Oneness with the Creative Force of the universe
10. Two approaches to accomplishment of goals: permanent and repeated concentration, and integration of goals with positive emotions
11. Application of symbols as elements of transformation (ET) to removal of unpleasant experiences
12. Application of ET to accomplishment of goals
13. Creation of desired personality: DP4 in a triangle, cross or five-pointed star (pentagram).
14. Spiritual-alchemic transformation of life.

PINEAL BREATHING

FRENCH PHILOSOPHER RENE DESCARTES claimed that the pineal gland (epiphysis) is the point of contact or connection between the body and soul, that is, the physical and spiritual world. He probably made such an assertion based on his intuition, for in his lifetime no scientific research of the brain and glands existed.

This intuitive insight of his was later confirmed by many yogis, mystics and people who were able to see auras and chakras.

The pineal gland is the size of a green pea or a small hazelnut and is located precisely in the middle of the brain. If we imagine a line separating the head in the middle of the forehead, and another one across the middle of the head, we would find the epiphysis in the place where they intersect.

The pineal gland is important for the transition of our visual and intellectual creations onto the physical plane of existence; e. g., for transfer from the spiritual to the material. This is why, in order to intensify the transfer, we should activate the epiphysis after each important visualization. The activation is performed by pineal breathing. **Pineal breathing means the use of the pineal gland as a link between our ideas and their realization on the physical plane of existence.**

It is a well-known fact that in yoga and many mystical and alternative disciplines certain body parts and functions are stimulated by concentrating on them. In yoga, the breathing exercise involving the bones, in which we visualize that the air current we inhale and exhale passes through different bones in our body, is highly regarded, as is the exercise of concentrating on chakras in order to activate them and stimulate their activities.

Concentration on a certain body part increases the flow of blood to that part. This was established at the end of the 19th century by Weber, a German psychologist, who measured this accurately with a scale later named after him. When a person holds his/her hand on the Weber scale and concentrates on that hand, the blood vessels in the hand expand and it becomes heavier. The same happens to all body parts, the pineal gland being no exception.

Beginning in adolescence, calcified tissue is produced in the epiphysis. This tissue is called "brain sand". "Piezo—electricity", which emits electromagnetic waves, is created in it. Whenever a person is exposed to electromagnetic activity from the outside, the whole epiphysis begins to vibrate, sending EM signals to all body parts. Since man is constantly exposed to the Earth's electromagnetic field, the epiphysis vibrates continuously, but those vibrations intensify if it is exposed to additional electromagnetic radiation, or if a person focuses his attention on it while breathing in a special way.

The following is extremely important: when the epiphysis is electromagnetically stimulated it produces an alkaloid similar to plant psychedelics. For this reason, each significant change in the Earth's electromagnetic field produces a rush of psychedelics in the human body, enabling man to be more active in the psychic sphere. Since the Earth's magnetism affects all the components of our physiology, it stands to reason that the cells of our body, especially those of our brain, align with it. All forms of life within the Earth's

magnetic field strive to harmonize their basic frequencies with those of the Earth. In order to achieve this, our cells are continuously changing their energetic frequencies. In this way they create a harmonic resonance with the signals of the Earth.

In addition to being physical beings, we are primarily energetic beings. It is known today, based on accurate measuring, that our heart's electromagnetic field spreads for 3 to 4 meters around the heart. The pineal gland is surrounded by clusters of magnetic fields, which are harmonized with the Earth's magnetic field. Those clusters of magnetic fields enable pigeons, butterflies, bees and whales to orient themselves in space using the Earth's magnetic field. On the other hand, according to a study published in a 1985 issue of the *British Medical Journal*, people who suffer from excessive calcification of the epiphysis have difficulties with orientation in space.

The general effect of the Earth's magnetic field on the human body and especially the pineal gland, is interesting, but so are the consequences of attempts to additionally affect the epiphysis magnetically. Walter Rawls, who researched the effects of monopolar magnetic fields on living matter, had intriguing results when he studied the effects of the north magnetic pole on the epiphysis. He made a mask that covered his whole head except for the epiphyseal area. He then focused the north pole of a cylindrical magnet on it. His goal was to stimulate it by means of magnetic radiation to determine whether there is any truth to stories about the existence of a third eye. Rawls exposed himself to the radiation for 10 to 30 minutes every day over a period of four weeks.

The first week, while he was sitting at his desk going over his documents, he noticed something move out of the corner of his eye. When he raised his eyes, he saw an apparition – a figure of a man passing through a wall of the room and disappearing into another wall. The apparition seemed completely unaware of Rawl's presence.

The second week, the same figure appeared, crossed the room and glanced in Rawl's direction. This time it seemed to have more detail; it was less ghostly, and more like a real person.

The third week Rawls was again studying his materials when he noticed changes in the room. When he looked up, the wall vanished as if it had dissolved and through it he could see a small hill on which a man and a woman were sitting beneath a tree. The man was the same figure he had previously seen walk across his room. The two persons were sitting without stirring, apparently looking at the landscape. At one moment the man raised his eyes toward Rawls. He looked startled, as though he had actually seen him. The image faded away, and the wall materialized in its usual place. Since that moment Rawls has not used the magnetic epiphyseal stimulator again.

Some New Age groups try to copy this procedure. Their members use small cylindrical magnets which they attach to a certain point on the forehead with bands like those worn by tennis players. The magnet should remain attached about 10 to 30 minutes a day. The person using it can continue with normal activities during the procedure.

It is possible that some New Age followers were enticed by the 1986 movie called *From Beyond*. It is based on a story told by a famous horror writer, Howard Phillips Lovecraft (1890-1937). Even though his readership was limited during his lifetime, today he is commonly regarded as the most influential horror writer of the 20th century. Stephen King, a famous contemporary author of this genre of literature, pronounced him "the twentieth century's greatest practitioner of the classic horror tale".

In the movie, two scientists attempt to create a resonator for stimulation of the pineal gland. To cut a long story short, Dr. Pretorius and his colleague Dr. Tillinghast perform a sensational experiment. By stimulating the epiphysis magnetically they try to find a

passage into parallel worlds. The moment the experiment succeeds they are attacked by hostile entities, who constantly float around humans, but as long as the passage to other dimensions is not open, people are safe. When one of the entities kills Dr. Pretorius, Dr. Tillinghast is suspected of the murder, and because of his fantastical explanations of what really took place, he is confined to a mental hospital. Only one psychologist, Dr. McMichaels, believes him and wants to continue the experiment himself.

Some collaborators of Walter Rawls, who tried to repeat his experiment, brought forward the idea that we have multiple energy bodies, which is essentially what theosophists, and many centuries before them, Indian yogis and ancient Egyptians, asserted. Each body lives in a different parallel reality, and communicates with our consciousness in this reality, in which our physical body exists.

A second group of collaborators examined the possibility that our consciousness creates an energy body in each reality it visits. Prolonged stay in such a reality increases the density of the energy body. In this way that body, which was previously not visible to the inhabitants of the parallel reality, now becomes visible and they can perceive it. That could explain why the man who in the beginning hadn't noticed Rawls, finally seemed to see him and was startled.

It is difficult to believe that Lovecraft came up with such ideas based only on his writer's imagination. There are no available facts that could explain his theories, so we have to be satisfied with the widely accepted assumption that science fiction writers often anticipate science.

We encounter interesting data about the pineal gland in the book *Technique of Opening the Third Eye* by H.H. Mahatapasvi. I will quote here a few passages from this book:

"1) The pineal gland is made up of two types of cells - pineo-cytes and astro-cytes. The latter are found throughout the nervous system, but they are not present in any other gland except the pineal. This is the first peculiarity.

2) Every organ in the human body depends on something else: nothing works entirely by itself. Even the heart which has its own nervous system is governed by magnetic currents flowing from the centre but the pineal, though linked with the brain, is not activated by the nerve cells that surround it. It appears to be activated by messages that reach it from the eyes - messages conveyed by the pupils rather than by retinal images. This is the second peculiarity.

3) The third peculiarity is that the pineal acts as a kind of built-in cosmic ray receiver. Cosmic radiation is now known to exercise a considerable influence over our everyday lives. Probably for this reason, occultism opines that pineal is the seat of cosmic thought.

During the embryonic development of the human race man's only organ was the one eye, or the etheric eye, which he used to see all non-solid matter. As the earth solidified man developed his two physical eyes which can see the solid world but his etheric eye or the third eye receded, its etheric sight spreading all over the nervous system and having its seat in the third ventricle of the brain. The earliest people used only that middle eye or the third eye and were known as cyclops.

As physical eyesight developed, the etheric eye recessed, but although dormant as the pineal gland, it is only awaiting development and training to be reawakened. This training was part of a deliberate yogic process which was well understood and thoroughly provided for in the ancient wisdom. When the third eye is opened, the individual begins to see all the activities of the etheric plane, and he approaches much nearer to the causes and realities of life. He can see the thought-forms, entities and complex types of life which make up a vast world of teeming energies which the limited capacity of ordinary physical sight is unable to register.

The ancients knew all about the third eye and indicated it on the statues of their gods by a knob on the forehead. The Egyptians trained the people in the use of this psychic centre in the temple of Maat. The god Maat was vulture-headed, because the vulture has a sight so keen as to be almost clairvoyant. When people responded to this training they became seers. They could see with the trained third eye, right through the body, as the X-ray does and diagnoses a disease. All over the East and India, we find statues of historic men of wisdom with a knob or other mark upon the forehead indicating this type of achievement.”

Recent research suggests that the pineal gland is closely connected to the phenomena that originate in the Earth's energetic field. I explain this in detail in a later part of the book

Since there are many indications that the pineal gland is actually the link between the psyche and body, at the end of every important process of creating a new reality, goals, identities etc. it is useful to do the epiphyseal breathing. This is how it's done.

THE PROCEDURE OF PINEAL BREATHING

Imagine an infinite field of light all around you. When you inhale, visualize that the whole field of light suddenly collapses, and very quickly contracts in the middle of your head, e.g., in your pineal gland. When you exhale, visualize the light spreading from the center (the pineal gland) in all directions very quickly, creating an infinite field of light.

Breathe like this for 2 to 3 minutes, alternately contracting the field of light into the pineal gland and then spreading it away from it. That is all.

CONCLUSION

1. The pineal breathing should always be done after making an important decision, formulating and visualizing a desired goal, or creating new identities and new personality traits.
2. It should also be done after most other creative processes.

Pay attention to the following: **After a problem is removed**, and a vacuum is created where the problem used to be, don't apply pineal breathing, but fill yourself (or your client) with light. This is the difference between removal of a condition, when a vacuum that needs to be filled with light appears, and creation of a desired condition or circumstances that need to cross from the mental-emotional plane onto the physical plane, in which case we do practice pineal breathing.

DP4 METHOD

I WROTE ABOUT THIS method in my previous books *Return to Oneness* and *Invisible Influences*. Here I will explain it again in detail, because DP4 is an exceptionally valuable and widely applicable process, probably unequaled at this moment. It is a true revolution in psychotherapy for removal of unwanted conditions (problems), but also in psychological and spiritual growth, because it enables us to create the personality traits we have not previously had, in a very short time. DP4 also proved useful as part of the techniques presented in this book.

DP4 is a variation of Deep PEAT – its fourth level. It was preceded by DP2 – a Deep PEAT method where we alternately focused on thoughts and images on one side, and emotions and bodily sensations on the other, and DP3, which was done without touching the acupoints on the body.

This method is based on two elements:

1. Alternative technique
2. Work with only one moment, frozen in time and separated from the wholeness of the experience. If we compared the experience to a movie, that moment would be the image frozen on the screen when we press the pause button. It is usually the most dramatic instant, or the instant that contains the largest quantity of emotional charge. This image is “frozen”, or stopped in time. In English that immovable moment in time is called a snapshot.

Practitioners of many methods of therapy and applied psychology erroneously believe that the wider the span of the treated condition and the more of its elements encompassed, the more successful the treatment will be. My experience proves the opposite to be true. If you isolate just one moment out of the whole experience, the one which is most characteristic of that condition or which is filled with the most charge, your success will be much greater. Hence my remark, which other practitioners have adopted and turned into a proverb: *“Any fool knows that there are water drops in the ocean. But only the wise will tell you that the whole ocean is in a single drop of water.”*

This, in fact, is applied holographic principle. This principle has found efficient application in most of my systems. Even though I have reached it on my own, my later research of spiritual classics showed that Lao Cu was acquainted with it. He expressed it succinctly with the words: *“The greatest is in the smallest”*.

In the DP4 method, besides the Alternative technique and work with an isolated moment of experience that is frozen in time, we also apply touching of the so-called “insight points”, which are located between the nose and eyebrows. This is at the same time the only difference between this process and the earlier process – DP3. By touching the insight points the previous process is accelerated, because of the alternate stimulation of the left and right brain hemispheres.

The essential value and novelty of this procedure is deliberate and conscious neutralization of a specific pair of polarities. Additionally, this happens much faster than in the previous methods.

With classic Deep PEAT deliberate neutralization of specific polarities was not possible. If it did happen, it was coincidental. Now it is possible. The main goal of DP4 is precisely that – the neutralization of chosen polarities.

However, with DP4 we cannot accomplish neutralization of Primordial Polarities or Personal Codes, because there is no way of knowing if the polarities we have chosen to work with are in fact one's Personal Codes. This neutralization requires the classic Deep PEAT.

Now we will proceed to the essential instructions for application of the DP4 method. If you fail to observe them the problem may reoccur; that is, the achieved neutralization may be of short duration, or the process may fail altogether.

NECESSARY CONDITIONS FOR A SUCCESSFUL DP4 PROCESS

1. We always work through feelings; demand that the client feel the condition or situation she chose to work with.
2. The client only uses both first, or “insight” points – the left and the right one.
3. The fingers of the client's right hand are placed on the first RIGHT point. This point is connected to the left brain hemisphere, which is rational and logical. It is point “here and now”. The client should feel himself “here and now” and report the four elements. Of course, you should do the same when you practice alone – do auto-processing (we also call it solo-processing).
4. Next, the client will put the fingers of her left hand on the first LEFT point. She should reduce the problematic or the desired situation to one moment, immovable in time. This is the snapshot. She should feel herself at that moment and report to you the four elements that are present in it.
5. The client should alternate between the two situations and the two points on her face. Very quickly those two situations will become empty, or there will remain only one element – the same in both situations. Most often this one remaining element is light.
6. If we are trying to create a desired condition, feeling or identity, the client will place the fingers of her right hand on the right point while feeling herself “here and now”. The fingers of the left hand will go to the left point, and the client will feel herself in the snapshot of the desired situation.

This is the general rule: Where there is more energy, either negative or positive, we use the left point and the fingers of our left hand. We use the right point where there is less energy. The latter is our “here and now” situation (condition). 7.

The processor must prevent the appearance of new elements of any kind. He will allow only one outcome: disappearance of the already existing elements. He should never accept new elements, because that would mean the alteration of the original situation. Every change enables polarities to persevere.

8. As part of every command it is necessary to ask what has happened to each of the four elements the client reported at the beginning (image, thought, emotion and physical sensation).

9. The client alternately puts the fingers of her left and right hand on her first left and first right point.

Note: You can use DP4 for both discretion (removal) of unwanted conditions, and for creation of desired conditions, personal traits and identities!

Detailed explanation of conditions for a successful DP4 process and client's preparation for processing

The DP4 process begins with specifying a pair of polarities the client will work with. This is critical, because the success of a session depends to a high degree on choosing the right polarities to work on.

Next, we should ask the client which **goal** she wants to accomplish as a result of that session. In this way she creates a **goal structure** and directs energy toward the accomplishment of that goal.

We require our client to alternately touch her two “insight” points; the first left point with the fingers of her left hand, the first right point with the fingers of her right hand.

It is not a mistake if the client feels herself “associate” during the experience in the beginning. However, during processing the client will typically become dissociated, because the event’s image becomes distant or disappears, or the client cannot see herself in it anymore.

Our work is based on **feelings**. That is why each command begins with “**Feel...**”

You should point out to your client that she should **accept** all elements of the experience **without any resistance**, especially the elements connected to the negative polarity, or negative elements that appear during the process. Every resistance, every incomplete acceptance leads to perseverance of the polarities and prevents their neutralization. If man doesn’t accept his actual reality, he cannot enter a new present, but will instead endlessly continue to repeat the old present he accepted at some point in the past.

On the other hand, you should **insist that the client avoid gravitating toward the positive polarity, or trying to attract it**. Both these actions are incorrect. The client should act like an impartial reporter, alternately feeling herself in both polarities and reporting what emerges in her mind as a reaction.

You should emphasize that the client must avoid telling long tales, reporting associations, comparisons with earlier experiences, etc. You should also stress that she needs to report the best she can **all 4 elements** that may appear in her mind or body (**image, thought, emotion, bodily sensation**). To summarize, the client should report the complete experience that appears when she feels polarities, but she should do it briefly.

In the course of the process it is normal for some elements to vanish, for the experience the client started from to diminish and disappear, so that after a while the client can not give you all 4 elements. And she should not strive to do so either. If she did that, she would in fact recreate (create anew) the elements which have already disappeared. Instead of this, the client must report the remaining elements, until there is only emptiness in the place where polarities used to be.

The command is worded like this: “**Put two fingers on the point, feel that polarity frozen in time so that it doesn’t change, and report the elements that appear in your body and mind: image, thought, emotion and bodily sensation.**”

Then continue with: **“Change your hand and change the point, feel the other polarity frozen in time and tell me which elements appear in your body and mind: image, thought, emotion and bodily sensation.**

How to achieve neutralization

The neutralization of polarities usually occurs very quickly, in 5 to 15 minutes. When we ask the client what happened, she gives us one of these two answers:

1. They have disappeared and there is only emptiness, or there is nothing.
2. They have disappeared and the same neutral element is where the polarities used to be. Usually it is the same light or color. You will not often hear this second answer.

Stabilization

The following question is useful for any client, but it is mandatory for the inexperienced one:

In the future, when it becomes necessary, will you be able to express one of those two polarities of your own free will?

The client should tell you that she will be able to express both of them by choice.

If processing was done for the removal of unwanted states (phobias, inferiority complex and the like), we ask the client: **“What happened to your problem? Do you still feel it as a problem, or has it disappeared?”**

The process was successful if the problem is gone.

Controlling the future

Ask the client: “What do you think or feel, could ... (negative polarity) appear and impose on you in the future against your will?”

The client should make a snapshot – an immovable picture that represents the situation in the future, the way she imagines it, in which the negative polarity appears again against her will. If the answer is affirmative, give her the following instruction: **“Feel yourself here and now”**. When she does this, and reports the four elements that appear in her mind and body, a new command follows: **“Feel that that polarity (specify it) imposes on you in the future against your will”**. The client should imagine an immovable image that represents the undesired polarity as actually existing in the future. She will then proceed to do DP4 with those two motionless images, “frozen” in time.

Circular processing (Processing other points of view)

If the problem we treated was a relationship with a certain being or group, and it has not vanished completely, we should do the **circular process**; that is, process from other viewpoint(s). I must point out that this seldom happens. The problem is most often solved in the first process. The client is usually not able to do the circular process immediately after a successful process from the first (client’s) point of view, but it can be done later, in case the problem perseveres.

Removal of trauma caused by death of someone close to us

We can apply DP4 very efficiently to heal people with traumas related to the death of someone close.

One of the polarities will be the image of the deceased at the moment when the client saw his/her/its body. It can also be the moment when the client receives the news of the death or a moment during the funeral.

The other polarity will be the image of the deceased, when he/she/it was alive and full of energy.

Here too we will apply the process until there is emptiness on both sides or until there is no difference between them. Naturally, we cannot expect sadness related to the death to vanish entirely, nor for the client to feel as if nothing unpleasant had happened. That would be neither normal, nor desirable. It will suffice if her painful emotions are significantly alleviated.

PART TWO

CREATING DESIRED REALITY

ONENESS WITH THE CREATIVE FORCE OF THE UNIVERSE

IN ORDER TO establish a solid basis for creation of desired reality and accomplishment of his goals, man must create within himself a feeling of being **one with the cosmos** – a feeling of not being separated from it, so that cosmic energies act through him. At the same time, he needs to feel firmly anchored on our planet. Out of these needs develop two processes, which can be enormously helpful. In both processes the second terminal must be a stronghold, which in our case is always **Myself here and now**.

GROUNDING

Since we are composed of bone, flesh, blood and other physical components, we are inextricably linked to the earth, although many of us are not clearly aware of this. Furthermore, we also need a conscious energetic link with the earth's center of gravity. This kind of link is not palpable or objectively measurable.

The grounding procedure is similar to filling up the body with light after removal of a problem. The difference is that in grounding the light is not limited to the body but spreads around (in the image we visualize) to the center of the earth.

This is what you should do: Imagine a light ball, like a small sun, above your head. It should be brilliant white, yet soft and pleasant to the eye. When you inhale, visualize a beam of light passing through your body with great speed, then continuing downwards all the way to the center of earth. There are no references as to where this center is, so you should rely on the feeling that you have reached it with the beam of light. The beam of light should be 4 to 5 cm in diameter. It must pass through you with enormous speed and reach the center of the earth while you inhale once deeply. The basic idea behind this procedure is to create in you the feeling that you are connecting to the earth's center. You should imagine that center of the planet's gravity in a way that suits you best. That will be the **second terminal**. The first terminal, of course, will be **Myself here and now**. Now simply do the DP4 process with those two terminals until you assimilate the center of the earth.

We are constantly immersed in earth's magnetic field. Its generator is the center of earth itself. By integrating the feeling of earth's center with the feeling **Myself here and now** you will become energetically stabilized. You will also develop resistance to the aggressive manipulations of many people and groups that exist in today's society. After some time you will have the impression that you are more alert and that you have emerged from a state of mild hypnosis.

ONENESS WITH THE UNIVERSE

The second procedure requires that you direct your gaze away from earth, for even though we are inhabitants of this planet, we are also part of the universe and its dwellers. Unfortunately, this latter connection was lost in the distant past and needs to be restored in order to become real.

Essentially, you should understand that you can be in the same relationship with the center of the galaxy as you have established with the center of the earth. You should imagine that the center of the galaxy with which you make contact is one of the original points of the creative force of the Universe. The procedure is the same as it was in connecting with the center of the earth. It is simple but requires acceptance of thought and feeling that one part of your True Being is not limited by time and space in which your physical body is located. In fact, what is needed is the feeling that your consciousness can spread momentarily to any point in space and time.

Again, one of the terminals is **Myself here and now**. The second terminal is the center of our galaxy – the Milky Way, the way you imagine it and feel it. It should be a snapshot – an image stopped in time. Finding such a frozen image representing the creative force of the Universe or our galaxy is not easy, so give your imagination some latitude. It can be a picture of a light circle in the midst of a spiral nebula, or a picture of a star located in its center, or anything else that can represent it for you.

Now apply DP4 to those two terminals until they have integrated completely. Naturally, the impression will last briefly, because the stimuli from your environment continuously stimulate your senses, but the consequences of the process will be far-reaching. If necessary, repeat the process after a while to strengthen the impression of your connection with the center of the galaxy.

When you have finished the exercise, do epiphyseal breathing.

NEGATIVE OR SELF-SABOTAGING BELIEFS

NEGATIVE BELIEFS ARE one of the most important elements in connection with the accomplishment of your goals because they are capable of undermining and neutralizing most of your achievements. I treated them in my book *“Integral Excalibur”*, but their importance needs to be stressed here as well. This significant factor is overlooked in many systems, some of which don’t even mention it.

Removal of self-sabotaging beliefs is the first step in the accomplishment of a goal. It is a logical step, so it is strange that many methods neglect even to mention it. Man can’t expect to achieve a significant goal if he believes that he will not succeed, that he doesn’t deserve success or that to achieve it is impossible. It is therefore necessary, before we get involved in the process of accomplishment of a certain goal, to remove any negative beliefs inside of us.

Negative or limiting beliefs are self-sabotaging elements of our personality that shape it to a great extent. They affect our image of the world and our ability to change it. Such beliefs are not necessarily individual. All political, philosophical, and religious systems are belief systems. The main characteristic of beliefs is that they cannot be proven, yet they are often more powerful than some “evident proofs”. When it becomes possible to prove a belief, it transforms into a system of knowledge, such as physics or chemistry.

However, systems of knowledge are subject to change. Proofs that constitute a system of knowledge in one period of time can become insufficient in the next, so that our knowledge also changes. But these systems influence us to a much lesser degree than belief systems, as beliefs are stronger than knowledge. People will have discussions and debates concerning a field of knowledge, but they typically won’t kill each other over differences of opinion. To the contrary, the greatest crimes in the history of mankind have been committed due to different religious convictions. For the sake of their beliefs, many people are ready to die or to kill others.

All beliefs are not equally strong and therefore they do not affect our feelings and behaviors to the same degree. For this reason, in our personalities there exists a hierarchy of beliefs and also different criteria according to which we can classify them. There are stronger and weaker, shallower and deeper, conscious and unconscious beliefs. Conscious beliefs are shallower and weaker, and are accordingly easier to change. The earliest beliefs and convictions are unconscious and strongest and therefore have more influence on how we shape our reality. They have often been called “core beliefs” for they have deep roots in our being. We created many of them in early childhood or even in our past lives and for this reason we are now unaware of them. They affect the individual in such a way that she limits herself to the experiences which confirm them. This contributes to their strength and longevity. They constitute a network of filters within a person. That network evaluates all experiences man is exposed to, rejecting the ones that oppose them as irrational, harmful, absurd or ridiculous. These beliefs have extraordinary power over our lives. This is why, if they are negative or limiting, they will continue to undermine our conscious efforts until we alter them.

A belief is something we are convinced is true. Beliefs are not facts. Unlike opinions which we easily change when confronted with evidence, beliefs are seated deeper inside us and are much more immune to change, precisely because they have automatic built-in barriers that reject the data which contradict them.

A passage in Charles Darwin's diary speaks of the effect of strong beliefs on human experiences. I included it many years ago in my book *Sunyata*, but it is helpful to repeat it in the context of this chapter. In order to gather data for his theory of evolution, Darwin traveled around the world for four years on a ship called "Beagle". When the ship approached Tierra del Fuego, located at the southernmost part of South America, the crew wanted to replenish their supplies of water and food in an Indian village they saw on the coast. They anchored a few hundred yards from the shore, and together with a few sailors, an officer and a translator, Darwin headed there. While they were approaching the village, about a hundred Indians gathered to meet them.

With the translator's help, sailors began distributing axes, knives, mirrors and other things primitive societies needed, in exchange for food and water. While this was going on, Darwin was talking to the locals about their customs and habits. He was surprised when they expressed admiration for the crew's courage, for they dared to cross the big water, as they called the ocean, in such a small boat. All the while they were indicating the boat Darwin and his company used to reach the shore. At first, Darwin thought that the translator hadn't interpreted their words accurately, but it turned out there hadn't been a mistake. Those Indians had a core belief that it was impossible to make a boat bigger than theirs, since their boats were only slightly bigger than the one Darwin used to reach the village. Such a belief had an incredible consequence – they could not see the big ship "Beagle" anchored only several hundred yards from the shore!

Only one man from the village was able to see the "Beagle": the village shaman, who was trained since childhood to see invisible worlds!

Darwin stayed at that place for a few days and by comparing the ship's masts with trees, the body of the ship with adjacent hills and so on, by the end of their stay all villagers were able to see the ship. This anecdote gives us very specific proof of the influence of deep beliefs on human perception and other experiences.

As mentioned, we can classify beliefs in different ways, but the simplest classification is according to their strength, to everyday, conditioned, and core beliefs. Kao što sam rekao, verovanja možemo klasifikovati na različite načine, ali je najjednostavnija podela po njihovoj snazi na svakodnevna, uslovljena i sržna verovanja.

Everyday beliefs do not affect us significantly if they prove to be incorrect; for instance, a belief that one carmaker is better than another. They are based on a certain experience or generalization that isn't necessarily accurate.

Conditioned beliefs arise from a certain event that occurred in our past, based on which we foresee the same outcome in the future. For example, "I can't drive well", "I don't have luck with the lottery", or "I'm not attractive to the opposite sex". If they are negative, these beliefs can limit our potential and our success in life, compromise emotional relationships or determine our choice of profession. Many such beliefs we have assimilated from family members, authority figures or social influences. We usually accept them without evaluation and they often help us to become accepted by our environment.

Core beliefs make our attitude toward life and people positive (optimistic) or negative (pessimistic) and decide our attitude toward the essential and eschatological questions in life: "Who am I?" "What is life?" "Does love exist?" "What is the point of my existence?" "Is life constant suffering?", "Does everything in life depend on fate?" "Is nobody immor-

tal?” and the like. They make our life in the present the way it is, and shape our expectations for the future. We are generally completely unaware of the strong influence such beliefs have on our behavior and our emotions. For instance, if parents neglected a child or punished him often, he can believe as a grown man that he doesn't deserve a pleasant life, that nobody loves him, and that people shouldn't be trusted. When a person enters a series of emotional relationships with partners that abuse or use him/her, s/he usually has a core belief that s/he deserves to be punished. A person that often loses valuable items frequently suffers from the belief that s/he is guilty, and by losing those items punishes him/herself and by doing so alleviates the feeling of guilt. A man who tends to give up goals easily has an unconscious belief that he is not capable of succeeding or that he doesn't deserve to succeed. People who believe that the world is full of danger avoid new situations and new acquaintances, have difficulties finding a better job and dealing with changes.

HOW TO UNCOVER UNCONSCIOUS NEGATIVE BELIEFS

I explained the basic procedure for uncovering unconscious self-sabotaging beliefs in my system Excalibur some time ago, but I repeat it here with certain additions, because of its proven value in practice.

To uncover such beliefs we use the following two questions:

1. **What beliefs must a person have who experiences or lives with an unpleasant reality or who lives through an unpleasant experience?**
2. **What is necessary for a person to succeed in a field or activity in which s/he is unsuccessful?**

If a person who for a long time searches for a job unsuccessfully applies the first question to her/his situation, the following unconscious beliefs may surface: “It is impossible to find a job today without social connections, which I don't have”; “I am not capable”; “I am not likeable – if people liked me, someone would offer me a job”.

When such a person asks her/himself the second question, s/he can uncover the same or similar limitations, and moreover, some that have remained hidden until that moment: “In order to get a job one must be aggressive and persistent, which I am not”; “To find a job one must communicate with people in a convincing and easy manner, while I am shy and withdrawn”, etc.

REMOVAL OF NEGATIVE BELIEFS

Once we have uncovered our negative beliefs, or the ones we suspect we have, we should apply one of the two following procedures:

First option: Look at the beliefs I listed below (you can also use beliefs I don't mention here) one by one, and on each one that carries an emotional charge apply DP4 using the following two polarities:

- a. **When did I have or feel this belief?**

Make a snapshot of that situation. This will be the first polarity in the process.

b. The second polarity will be “Myself here and now”.

Now do the DP4 process with those two polarities.

Second option: Take a negative belief and make a snapshot that represents it. Then find the opposite – positive belief, make its snapshot and proceed to do DP4 with those two polarities.

List of most common negative beliefs

I am not good enough
I am unsuccessful
I am worthless
I am inferior
I am insignificant
Nobody loves me (I'm not loved by people) I am unlikable
People don't accept me
I am not interesting enough
I am ignorant
I always get it wrong
I can't understand important things
I am always in the wrong place
I am afraid of the new and the unknown
I am insecure
I am vulnerable
I am helpless
I don't belong anywhere
I am lonely
I don't fit in anywhere
I feel as if I don't exist
I am unimportant
I always feel rejected
I am plain and dull
It's always my fault
I am to blame
I am not whole
I am imperfect
I am unattractive
I am unpleasant to others
I am slow
I don't know who I am
I am useless
I have mental issues
I am not able to express myself clearly

I am unstable
I am a victim
I am weak
I am inefficient
I don't have a choice
I can't stand up for myself
I am a loser
I can't say no to people
I am not able to say what I really want

The bad news is that there are many such self-sabotaging, negative beliefs, as you can see. But there is also good news. When we reconnect with the forgotten Source of All which is inside us, this connection will illuminate the true nature of core negative beliefs – they are imposed on us by defeats in life; they are like darkness that covers the true picture of life and makes it terrifying. Just like the sun chases away the darkness, becoming connected with the Source of All inside of us will disperse illusory negative beliefs and make them powerless.

Such a connection is realized apparently spontaneously in mystics and people who have devoted their lives to a spiritual path. For others, who live their lives in our everyday reality, there is another option – application of DP4 in the way already explained, and application of other methods and techniques of Spiritual Technology. They are not just therapeutic procedures, but also spiritual, and they unmistakably lead to connection with the Source of All. Many Deep PEAT processes, in which we return to our Source, will make us feel and deepen the connection with our True Being. In this way we will render most of our negative core beliefs powerless. They will fall off just like dried scabs fall off from healed wounds.

METHODS FOR GOAL ACHIEVEMENT

In New Age milieu there is a proverb stating that everything is illusion widely spread. There is no doubt that this belief has been taken from Buddhist philosophy. When we accept this attitude, a thought comes to mind: how can we change that illusion efficiently so that it suits us best? Such an idea implies several connected activities, so that today there are many books and courses on DVD and similar media on accomplishment of goals, creation of desired reality or its materialization. Most of these are based on “positive thinking”. The practitioner who, full of hope and enthusiasm, buys such a book or DVD, is required to persistently visualize a desired reality and keep in mind only positive thoughts. The fundamental idea of such courses is this: As in your thoughts, so in the physical reality. If you keep positive thoughts and images in your mind long enough and persistently enough, they will materialize very quickly in you and in the world around you.

We could say that Christian Science, created by Mary Baker Eddy in the 19th century, is the basis of positive thinking. The guiding thought of her teaching is not achievement of material goals, since she believes that the material world is illusory, but removal of evil and sickness from mankind. The central idea of Christian Science is that the human being is a reflection of God’s perfection and therefore perfect itself. Sickness is the result of fear, ignorance or sin and once the erroneous beliefs are corrected through prayer, sickness will disappear. The easiest way to remove a misapprehension is by substituting it with true understanding of God’s perfection.

Unlike Christian Science, most New Age systems don’t strive to remove illness, but in the first place to obtain material and social values. Not long ago, the DVD course *The Secret*, which fascinated hundreds of thousands of people all over the world, gained the best reputation and greatest popularity of all such courses. The author of this DVD promised almost everything to persons who bought it: success in life, money, health, a new, expensive car, a gorgeous house, emotional relationships filled with love and understanding... There is no end to the promises that give imagination wings, especially not today, in times of global economic crisis. Those things are the exact opposites of what most people have in their lives. Hence no wonder the course gained popularity of planetary dimensions in a short time.

Some acquaintances of mine, especially those less experienced, were fascinated by the suggestive power of this course. It is presented as an ancient secret discovered anew, something that cannot be found in other courses, books and teachings. But this is not true. Not in the least! It is an old thing in a new, attractive package. The same teachings appeared at the beginning of the 20th century in different versions.

If we cast a glance at the history of positive thinking, we will find all components of *The Secret* in many books about self-help and in weekend seminars on spiritual growth. Back in 1902 James Allen published a book entitled “*As Man Thinketh*”, the essential idea of which was that our life is made of how we think. Man can see for himself that through

altering his opinion of himself, others and circumstances, he can achieve a change in himself and in the world around him.

After this book new books appeared, and so did new systems and teachings, propagating the same or similar life wisdom. One of the best known systems was autosuggestion (the contemporary term is self-affirmation), created by French thinker Émile Coué. He achieved great success, especially in the beginning. Coué also taught that everything is in thoughts. He therefore demanded that practitioners repeat 40 times in the morning and evening “*Every day, in every way, I’m getting better and better*”.

His book on controlling oneself with the help of conscious autosuggestion had a great number of editions worldwide. As is usually the case, soon there were reactions to his method. Some of them were funny. The following was made into an anecdote. Émile Coué had a sort of clinic where he treated people using autosuggestion; that is, positive thinking. One morning, while he was presenting his theory to a group of assistants, an upset nurse told him: “Dr Coué, the patient in room 14 feels very ill.” Waving his index finger at her reproachfully, Coué answered patronizingly: “Nurse, the patient in room 14 THINKS he feels ill.” The next morning, the same nurse approached Coué and the group of assistants and said in a voice loaded with cynicism: “Dr Coué, the patient in room 14 thinks he’s dead.

Among many books about positive thinking that appeared during the 20th century, those by American author William Walker Atkinson, who also used the much more popular pen name Yogi Bhaicharaka, are probably the most famous. He introduced two flows of affirmation as well as visualization as very important elements for achievement of desired results. The first flow consisted of giving oneself the classic autosuggestion (“*I am such and such*”). Then the practitioner was supposed to visualize himself sitting in a chair in front of himself, giving his imagined self suggestions “*You (one’s own name) are such and such*”. Those two flows doubled the effect of autosuggestion. According to Atkinson, the most important element was visualization of the desired goal. His advice was simple: “See yourself the way you want to be; see others the way you want them to be; see circumstances the way you want them to be.” In their time his books were bestsellers, and some people achieved very good results with the help of his methods.

The next person who won fame in this field was Napoleon Hill, who was very active in the middle of the past century. His book “*Think and Grow Rich*” sold more than a million copies. Basically, he repeated the ideas of his predecessors: “... for whatever the mind can conceive and believe, the mind can achieve.” After him numerous other authors with similar ideas appeared, who used terms like “creative visualization,” “manifesting,” “vision,” “objectification,” “materialization” – all of them common in today’s New Age milieu.

Finally, now there is the DVD course *The Secret*. It contains nothing essentially new. But the way in which it was presented is completely new, and that “but” makes all the difference. On this now famous DVD, you can see and hear many famous authorities – occultists, metaphysicists, New Age literature authors, psychics, even priests – who, in a manner of speaking, pour old wine into new, more attractive bottles. In this way, you don’t need to read directives written in one out of many similar books, but you watch very persuasive authorities and listen to their words, which are, truth be told, very attractive. This is obviously the right way to approach people in our time – it vibrates with energy and powerful words, giving people new hope. On the other hand, most of what it teaches can be found in numerous self-help books.

Many experienced people are very critical of the contents of *The Secret*. I suppose some of them are simply jealous – they did not come to such a lucrative idea themselves, or have not managed to realize it in such an efficient way. Some of them make the same

observations I have made here: It is an old thing in a new package. In my experience, the most significant critical remark that can be made about it is the same one that applies to all the methods we encounter in New Age literature: *The Secret* insists only on one side of this world – the positive side. Yet, we live in a dual universe. All great minds of mankind point out the simple truth: The negative polarities of this universe can not be neglected. There is progress and withdrawal, gain and loss, freedom and limitation. If we want to bring about a condition or circumstance, we must take both sides into consideration and neutralize them. Among all the authorities we hear in *The Secret*, only one, Joe Vitale, said a few words about that, most important, factor.

Many people put a lot of effort into following *The Secret's* instructions. Some had good results, but others had the same results working with the earlier methods of self-help. Yet the majority had no result at all. *The Secret* doesn't tell the practitioner that she has to remove negative elements of her personality in order to build something valuable. Without such procedure, if we follow *The Secret's* instructions, it is as though we are putting a porcelain veneer on a rotten tooth. Because of this, our goals will remain unaccomplished. If you visit *The Secret's* discussion list on the internet, you will encounter many complaints from people who haven't succeeded. Thus *The Secret* remains "a half-baked cake", because it is missing some essential elements.

One of the basic delusions of most followers of New Age is this: If you don't believe in evil, it can't hurt you, for it will not exist in your subjective universe. However, as experience shows, negative elements exist in the energetic fields of all people. Practice of the entity handling process I offered in "*Invisible Influences*" shows that negative entities, e.g., concentrates of negative psychic energy, actually exist in us and around us. Many of them are beyond our control, so instead of ignoring them we should learn efficient methods for putting them under control or removing them. Whether they manage to affect us or not depends, on the one hand, on their strength, and on the other, on our resistance.

The attitude that if we don't believe in evil or ignore its existence we will be protected from its effects is the same as believing that dangerous bacteria and viruses can't hurt us if we don't believe in them or ignore them. We should have a balanced attitude toward evil. That is what the ancient story "The Righteous Man", which I borrowed from yoga tradition, teaches us.

A righteous man studied about his Self with a wise yoga Master. After some years the Master beckoned him and said: "*This is all you should know. There is no difference between you and Brahman. All is Brahman. I am Brahman and you are Brahman. Brahman is the sun, moon, and stars. Brahman is flies and tigers, snakes and a beautiful lotus flower. There is nothing except Brahman.*" The Master's words appeared truthful to the righteous man and he headed for home, satisfied. While walking through a village, he heard a clamor and saw men running away from an elephant gone wild. The elephant rider, who was barely managing to stay on the elephant's back, yelled when he saw the righteous man on the road: "Move away! The elephant has gone wild!" For a moment, the righteous man felt strong fear and wanted to run away, but then he remembered his Master's words and these thoughts flashed through his mind: All is Brahman. Brahman is the sun. Brahman is the moon. Brahman is my Master. I am Brahman and this elephant is Brahman. Brahman will not hurt itself. His mind at ease, he knelt down on the road and started to praise the Brahman aloud...The elephant trampled him underfoot.

By some strange miracle, the righteous man survived, but was crippled. He was taken to his village where his recovery took months. Embittered, he told everyone that the Master had deceived him, and that he had paid dearly for his delusion. But since he was righteous, one day he started off on his crutches on a long journey to his ex-Master. When he

came up to him, the righteous man told him everything he felt straight to his face. This is how the Master answered: *“What I told you, my son, is true. All is Brahman. Brahman is the sun, the moon, Brahman is the stars. I am Brahman, you are Brahman, and that elephant is Brahman. But that elephant rider is also Brahman. So, when he yelled at you to move off the road, why didn’t you obey?”*

PROCEDURES FOR ACCOMPLISHMENT OF GOALS

Here I will describe procedures for accomplishment of goals. In such an exposition there is no way around personal experience. Different people point to different means as the most efficient for accomplishment of goals, that is, creation of desired reality. Speaking from my own experience, I will point out three fundamental factors involved in the efficient accomplishment of goals.

Persistent concentration on desired goal

Bringing the goal in connection with passionate emotions

Emotional distancing from the goal.

PERSISTENT CONCENTRATION

THERE ARE SEVERAL methods that use this approach. A person is emphatically required to be persistently concentrated on his goal or goals. He should write them down and go through them, read or repeat them every day, carry them around in his agenda, and focus on them repeatedly, visualize them or repeat the words that describe them when he is not otherwise engaged (in waiting rooms, at the dentist, at the airport). Numerous examples of people who achieved significant goals in this way, and their experiences with this technique are frequently mentioned.

In books we encounter the case of a courier in a big company who had a capital letter P sewn onto his jackets and sweaters. He would not say what it stood for until he became the president of the company, when he announced that it was a constant reminder of his goal – to become the president. Actor Jim Carrey's case is also famous. While he was still an aspiring actor, he wrote a check for 10 million dollars to his name. He carried that check in his wallet in order to have it constantly within sight. After several years, when he became a famous comedian, he received the same sum for a lead role in a movie.

Even though some people have had success using this approach, it complies with what the DVD *The Secret* propagates: Persistent concentration only on the positive aspect of a desired situation.

My experience shows that a more superior method for most people is the one where we first focus on a goal, remove all our negative thoughts and emotions related to the accomplishment of the goal (for example, "I will not succeed", "It's too difficult for me", "In order to achieve that goal one must have connections, which I don't have" and the like), and then distance ourselves from it completely.

Experience shows that for a positive focus on a goal or goals the following two techniques are the most efficient: **Writing the goal 101 times** and **Reading the list of goals 3 times a day**.

The basic assumption of these two methods is a link between the goals we are focused on and the creative activity of our unconscious spirit. It creates that at which it is aimed. If our mind wanders from one object or situation to another, our unconscious spirit gets filled with half-shaped forms of thought (physicists call them attractors) and creates a dispersed, amorphous reality which corresponds to those numerous, mutually contradictory contents. In such a situation, it strives to simultaneously actualize countless different contents, many of which are mutually opposed. Since they neutralize each other, and since the person directs his energy in too many directions, he cannot achieve the desired result.

By reading a clearly defined goal (this is the first method) or a group of chosen and written goals (this is the second method) we gain control over the attention of the unconscious spirit, so that it is focused in the highest degree possible on accomplishment of those goals, and is accordingly able to achieve the desired results.

In most people contradictory feelings and desires are created in the past. Some of those negative contents are fear, anguish, reminiscences of earlier failures and unpleasant

experiences (we call such contents **betas**). The unconscious spirit interprets them too as powerful commands, for they hold our attention for substantial periods of time.

The unconscious spirit is focused not only on what we think, but to an even greater extent, on what we believe and feel. I listed many negative beliefs, which are often very damaging and crippling, in the earlier part of this book. The unconscious spirit has a great ability to create in us and in the world around us situations, circumstances and events that correspond to our unconscious beliefs, no matter whether those are positive or negative. It can also lead us to enter such situations unconsciously.

I mentioned two efficient methods that enable you to remove the most common and frequent negative beliefs. The third method, **Ivana End of Words**, you can apply when you set a specific goal for yourself. When everything is done properly, which takes about 5 to 15 minutes, all **betas**, e.g., all unconscious and hidden contents connected to accomplishment of that goal and that prevent its realization, are removed and nothing prevents a person anymore from becoming totally focused on the goal she wants to accomplish.

Pay attention to the fact that removal of negative contents from conscious and unconscious spirit is not enough. When you remove negative beliefs, thoughts and feelings, you have reached a neutral state. Your field of action is clear, but it should be filled up with strong concentration on a positive, desired goal. This is where you should use the following two methods. I am going to explain them in detail.

METHOD OF WRITING GOALS

I WILL DISCUSS HERE the main components of this method.

1. In this method, we **concentrate on only one chosen goal**. That goal needs to be clearly defined, so that in our mind there is no doubt whatsoever about what it is. You should set a date by which you will accomplish it, and add the words “**or earlier**”. Mention as many details as possible, so that your goal becomes more vivid and impressive. You should **copy the goal as accomplished 101 times**. You can do this in several sessions, because it is practically impossible to copy it 101 times at once. Do this within several days; don’t drag it out too much.
2. The goal should be **written in the present tense**, as if it were happening now, although some elements can be expressed in the past tense. But it should **never be expressed in the future tense**.
3. While you are copying the goal **you should visualize it as existing in the present**, that is, as accomplished. It should be an image stopped in time, absolutely immovable, like a paused image on the TV (a snapshot). It should be the most significant or most characteristic moment of a “movie” of the event. That moment will represent the goal.
4. Apply the procedure **see—hear—feel** to the goal. This means to **see** it as accomplished, to **hear** the sounds that indicate that it is accomplished (if there are such sounds – for instance, voices of people who comment on your success, your words that express the feelings that you have in this situation, etc.), and **feel** it as accomplished.
5. You must engage your emotions. The word “**e-motion**” itself means **moving in the direction of something, approaching something**.
6. Next, you should apply the technique **Ivana End of Words** to that goal, in order to remove potential barriers to the accomplishment of the goal, many of which are unconscious at first. I elaborated on this procedure in my book *Return to Oneness*.
7. Make a simple representation of your goal in plasticine (see below).
8. You can make your goal additionally attractive by filling it up with psychic energy. When all contents, both positive and negative, are neutralized by the Ivana End of Words method, you should fill it up with extra energy. You should visualize your goal as clearly as possible while powerfully contracting all muscles in your body. Now slowly relax the muscles and simultaneously visualize the muscle energy leaving you like a beam of light and pouring into the image of your goal. In this way, you will turn your goal into a powerful **energetic attractor**.
9. When you are done copying your goal for one day, no matter how many times you copied it, always do **pineal breathing** at the end.
10. Finally, you should **distance yourself emotionally** from your goal.

In order to understand the elements of this method properly you will need some additional explanation.

Although copying a goal 101 times seems like a very easy task, it is most certainly not so. The practitioner understands this as soon as s/he starts to copy it. The reason for this is the fact that you must visualize it while you write, engage emotions in the description and perceive the goal as accomplished. Many practitioners start the procedure with enthusiasm, but in the process of copying lose motivation, have thoughts that such a procedure cannot lead to realization of the goal, that it is worthless, and similar rationalizations and justifications for giving up. Inexperienced practitioners don't realize that **the reason for giving up is existence of inner and unconscious barriers** that separate them from the goal. Continuing to persistently describe and visualize it destroys those barriers and leads to its actualization.

While copying goals the following phenomenon frequently occurs. Although the practitioner is convinced that s/he defined the goal very clearly, while copying it s/he perceives new elements and relationships. They should be added to the description of the goal, so that the goal will in many cases differ from what had been conceived originally. Writing goals is very significant. I will pay more attention to this issue later in the text.

I must emphasize that it is very important to **distance ourselves from the goal after we finish writing it for the day**. Also, when the goal is finally copied 101 times we should distance ourselves from it, in other words, forget about it.

While we visualize a goal as materialized, we should "see" it in our mind's eye with as many vivid details as possible. If the goal contains a relationship with a person or persons, we should hear their voices, see their facial expressions, details of their clothes, etc. If your goal is possession of a certain material object, you should see its color, smell its smell, feel it under your hand, and experience other similar details as intensely as possible.

DAILY READING OF THE LIST OF GOALS

THIS IS THE second method for realization of goals. In it, writing down and reading goals have an important role, but we concentrate on several goals in a row, one after another.

Here is how to use this method.

1. Write a list of your goals, containing no less than 7 and no more than 12 goals.
2. Arrange them according to significance, from the most important one which will be the first, to the least important one, which will come last.
3. When you have written down all the goals, before you start reading them regularly, apply to each individual goal process **Ivana End of Words**. Do not omit this step, because success largely depends on whether your **unconscious negative barriers** have been removed. You don't have to do **Ivana End of Words** for all the goals at once. Do it in 3 to 4 times.
4. Read all the goals on your list **3 times a day**, and all the while feel them and visualize them. Apply the **see—hear—feel** technique to them. As mentioned previously, it means seeing them as accomplished, hearing the sounds that show they are accomplished (if there are any), and feeling them as accomplished.
5. **Emotional engagement**. This is the most important element of successful accomplishment of a goal. It means filling the vision of your goal with powerful emotion. This element is crucial for every procedure that aims at accomplishing goals. I will explain it further later.
6. Do pineal breathing after every reading of your goal list.
7. If you want to assure efficient accomplishment of some of your goals, make their representation in plasticine. You can also fill it up with psychic energy in the way described previously.

IMPORTANCE OF WRITING GOALS

Writing goals is extremely important. This is why: While your goal is present only in your mind, it exists in the world of thoughts and emotions – in the astral and mental world. What you need is for your goal to begin to manifest itself in the physical universe, and writing the list of goals (or applying the first method – copying one goal 101 times), putting them down on paper, means that you create the possibility for entering physical manifestation. **This is the first step in actualization of a goal in the physical universe.**

You should have a small notebook where you record the date and put a notch or a plus sign every time you read the list.

Mention desired quantities and amounts, specific terms and precise dates in your goals. Always add the words "... or earlier" to dates and "... or more" to quantities and amounts. Some persons worry that specifying things in this way will postpone the realization of goals. If you want to create your reality in this way, specific amounts and times are important, because you don't want your goal to be accomplished "one day" or in 10 or 20 years, but very quickly, by a certain date or earlier.

If some of your goals have to do with removal of a negative condition, such as fear, worry, etc., transform them into positive conditions. For example, if you worry about something, ask yourself, what should happen so I wouldn't worry about it anymore? Or, what would I want to happen in that area of my life? As soon as you get an idea related to a goal from your list, put it into action. Sometimes there are several intermediary steps leading to the goal you want to achieve. Be ready to pass through several "doors" that open in front of you successively.

Your trust in this method will grow as you accomplish your goals one after another.

EMOTIONAL ENGAGEMENT

I WILL REPEAT HERE that **emotional engagement means filling your goal up with strong feeling**. Incorporate any positive and strong emotion into the goal image you have created by visualization. Those who know this principle of goal accomplishment are able to achieve results in a short period of time. Stick to this element by all means, because it will enable your desired circumstances to come true in unexpected ways.

How to do it? What you are about to read is the true secret of success in goal accomplishment by visualization and similar methods. Visualize your goal as accomplished, existing in the present, and simultaneously think about an experience that provokes strong positive feelings in you. Emotion is fire in the steam boiler of your spirit. Visualize your goal and at the same time feel a positive emotion intensely. It is then that desire has a strong tendency to be fulfilled. You can use any strong, positive emotion. Naturally, you must not use negative emotions such as boredom and depression.

How can you create positive emotions out of nothing? Simply remember any experience from your past that was followed by strong positive emotions. You should alternate between the visualized goal and the event from the past which was followed by a strong, positive emotion.

You will need to practice this, but you will soon be able to simultaneously keep two things in your mind:

1. Your goal, and
2. A vivid positive experience from the past, e.g., the emotions that follow it.

When you think about the two of them at the same time, they merge. If you have undergone training in my systems Deep PEAT and DP4, you will recognize this procedure: focusing on experiencing both contents at the same time.

This is the most important addition to and improvement of any method for realization of desires, plans and goals through visualization. Unfortunately, not many people are acquainted with it. I will review the procedure because it is extremely important: You should experience alternately, first your goal and then your experience from the past, permeated by a strong feeling. See the image of the goal you want to accomplish, stopped in time like a snapshot. Then take a memory of yours which was followed by positive emotions. Choose a moment of that memory when the emotion that follows it is at its peak. Feel it as if it were happening now and move in your thoughts 2 to 3 times between the goal and the memory. You will need a little practice to be able to keep two things simultaneously in your mind: Your goal and your emotional experience. Then inhale deeply while experiencing them simultaneously. At that point they will start to merge or will unite for a short moment. If necessary, repeat the process until they become one, even for a short while.

In order to understand the mechanism at the basis of this procedure, I should point out one of the basic axioms in spiritual work. In this situation you have a problem – how to achieve a goal you don't have at present. One of the components of that problem is your goal expressed in an image, while the other one is an experience followed by positive emo-

tion. The axiom states: **When you are able to keep two different or opposite conditions in your mind, the problem will disappear!**

The second option, also very efficient, is doing a DP4 process with two polarities (terminals): «**Myself here and now**» and the **Goal**. When those two polarities unite during the application of the DP4 process, you become one with your goal. You probably realize the significance of such an outcome: you are one with your goal and no obstacle, no negative emotion, thought, image, or bodily sensation separates you from it anymore. Oneness of you and your goal is the best basis for its manifestation in the physical or social world.

DISTANCING YOURSELF FROM YOUR GOAL

TWO ELEMENTS SHOULD be pointed out as the basis of explanation of two processes that occur during the accomplishment of goals: First, **concentrating on the goal and feeling it intensely**, and next, **distancing from it**. At first sight these two appear contradictory, but actually, they are not. On the contrary, they complement one another and entwined lead to fulfillment.

Pay attention to the following: As soon as you have read the list of goals (with obligatory feeling of strong emotions), or have written several times the goal you want to copy 101 times, immediately stop thinking about them. In other words, **distance yourself emotionally!**

This procedure is based on a formula that originates in medieval alchemy, **Coagula et Solve**, which means coagulate and dissolve. It is the basis of many occult and psychological operations.

In quantum physics it is the congruence of existence of the field and particle. They are two sides of the same phenomenon – light, which to this day remains the greatest mystery in physics. For it is common sense to assume that light consists either of light particles that move in beams or comes down to a light field or waves. As the ancient Greeks put it, *“It is either one or the other, it can’t be the third”*. However, it turns out that light exists in both ways, depending on how we look at it. Light spreads like a field in all directions, but if we focus on it in order to measure it, it disappears from every place in space and turns into one and only one subatomic particle.

In the context of my presentation about achievement of goals this means the following: **You should intensely and with deep concentration focus on your goal, which is expressed as a snapshot, e.g., a moment stopped in time, with strong intention to see it and feel it in front of you as accomplished, and then immediately “dissolve” your efforts, that is, stop thinking about the goal the best you can.** If you do it in this way, the particle will turn into a field that has no energetic limitations and nothing will prevent your goal from being accomplished.

To summarize, in both methods I described we concentrate fully on our goal (or list of goals) for some time, and then perform dissolution – stop exerting ourselves, or in other words, try to forget about our goal.

What makes this procedure efficient? Well, here is the answer. If after intense concentration on a goal (or list of goals) we continue to think about them and continue to make effort, we are tense and that’s when we create energetic barriers which prevent new ideas about goal achievement from entering our minds.

The following component is even more significant. By concentrating on a goal, its visualization and emotional engagement in it, you have given your unconscious spirit a clear command. It knows what it needs to do and will begin with the execution immediately. If in the course of the day (except for the period when you read the goals) you think back on

your goals, judge their progress, etc., you interfere with your unconscious spirit's work and send it a clear message that you want to resolve the problem with your conscious spirit. Consequently, the unconscious spirit withdraws and stops pushing in the desired direction. It is as though every now and then you are sending it a message that you will do that job yourself (that is, that your conscious spirit will do it), so the unconscious spirit abandons its task. In this way you prevent it from doing its best.

For this reason, in autosuggestion, the most efficient methods are the ones that remove the censure and criticism of the conscious spirit. They are, in the first place, **deep hypnosis and self-hypnosis**, and in the second, the moments when we lie in bed in the state between being awake and being asleep – immediately after waking up or immediately before falling asleep.

One more element points to the significance of distancing the conscious spirit for accomplishment of goals. It is the so-called **subliminal suggestion**. Some time ago it had been used in commercials, until prohibited by law. For instance, commercials, so short that the conscious spirit was unable to register them, were inserted into a movie and shown during the show. However, the unconscious spirit could register them. Those were messages such as “Eat popcorn” or “Drink coca-cola”. Immediately after the show, popcorn or coke sales would increase by 40 % in comparison to the usual sales.

REPRESENTING YOUR GOAL IN CLAY

THIS IS THE third level of visualization of your goal; that is, of its transfer from the world of thoughts and emotions into the material physical universe. Pay attention to the following: When you represent your goal in plasticine, your thoughts and desires transfer not only onto the material level of manifestation as is the case with writing goals, but also gain **mass and palpability**. It is another step further away from the world of thoughts and into the world of physical manifestation.

In this way your creation of a desired goal will have, besides an image (visualization) and emotional energy (emotions engaged in the goal), the feeling of **texture**. In the process of creating a desired vision of your goal, you will be able to touch it as something real. In other words, it will have the ultimate material reality.

How do you do it?

Use common plasticine (such as Play Dough) that children use in kindergarten and elementary school. It is sold in discount stores and school supply shops. When you open a box of plasticine, you will usually find pieces in different colors. If you really can't acquire plasticine, use clay or dense dough. However, plasticine is better, for you can reuse it for representation of other goals.

When you make a representation of your goal in plasticine, make figures without any artistic pretensions, but do express the "mental state" of the persons shown. For instance, hands spread wide apart and raised high in the air show joy, exhilaration. A mouth with its corners facing upward hints laughter and satisfaction. On the contrary, a mouth with its corners facing downward and drooping head suggests sadness. Some elements of the plasticine visualization require that you write their meaning on a small piece of paper. For example, you can show time as an arrow made of a narrow ribbon of plasticine and stick onto it a small piece of paper on which you have written "time". Or you can stick a label with the word "director" or "my father" onto a human figure. Naturally, in order for a person to achieve a successful "plasticine visualization" more easily, she should participate in a Transcendence workshop where she can learn how it's done in an obvious and easy way.

Experience shows that this kind of representation – in plasticine – where goals receive palpability and mental mass, is **very efficient**.

It is a good thing to finish the process of representing the desired goal in plasticine in the usual way: By **epiphyseal breathing**, and subsequently, **emotional distancing from the goal**. The best way to achieve this is to put the cardboard with the representation in plasticine in a hidden place and stop thinking about it.

PART THREE

REMOVAL OF PROBLEMS AND BARRIERS

PREPARATION AND GENERAL PRINCIPLES

THERE ARE MANY systems, methods and procedures for removal of problems, barriers and unwanted conditions. Some of them are more efficient than others. Readers who have experience with my previously created methods know that they are also aimed at removal of those negative conditions. Almost always, new systems are more efficient than the previous ones, which is the reason why they are created. However, sometimes a new system is created because it suits certain kinds of problems more than other systems, just like different diseases require different therapeutic procedures in medicine.

In this part of Transcendence, devoted to removal of barriers and problems, I mostly present entirely new methods, which are surprisingly efficient, much more so than the earlier ones. In addition, they are original in many aspects. Through studying relevant books as well as texts on the internet, I became convinced that at this moment there are not any other similar methods, neither regarding form nor efficiency. Other individuals who have devoted time and effort to such research have also drawn the same conclusion.

Whenever we are discreating or eliminating undesired conditions, we should perform the three preparatory steps:

Acceptance exercises, exercises of making a snapshot, e.g., image stopped in time, and duplication exercises.

There is no need to do dramatization exercises. It suffices to tell the client that she will be required to dramatize her negative experiences and to explain what dramatization means (if she doesn't understand the meaning of the word).

ACCEPTANCE EXERCISES

To "accept" means to receive, not resist someone or something. I will explain now why it is important. There are two axioms in problem removal:

- A. Resistance leads to persistence.
- B. Acceptance leads to weakening of the problem and its disappearance.

The first acceptance exercise

The client should take a look around the room she is in and simply accept 5 objects one after another. There is no need to say which objects they are.

The second acceptance exercise

The client should take a look around the room and accept without selection the first five things she notices, no matter whether she likes them or not, whether she resists them or is indifferent to them.

The third acceptance exercise

With her eyes closed, the client should remember an unpleasant experience, feel it as if it were happening now. Then she should accept it.

The fourth acceptance exercise

In this exercise the client should remember an unpleasant event, feel it as intensely as possible, as if it were happening at this moment, and accept it.

The fifth acceptance exercise

With her eyes closed, the client should remember another unpleasant experience, feel it as if it were happening at the present moment and accept it, but this time in a special way– not as a whole – globally – but with its four elements individually, one after another: the image of that experience, the emotion she feels, bodily sensation, and thought she has while in that experience.

EXERCISES OF MAKING A SNAPSHOT – AN IMAGE STOPPED IN TIME

When an inner movie is stopped and turned into a “frozen” picture in which there is no movement, then, as Einstein pointed out, that “frozen” experience has a tendency to disappear. Without changes, and movement is a change, there is no existence! Many centuries ago, Indian sages taught that the whole universe would disappear in a moment if all its movement were to cease. The client should make 2 to 3 snapshots.

DUPLICATION EXERCISES

As the word itself indicates, to “duplicate” an experience means to make its duplicate, its copy. First we ask the client to duplicate a physical object. She should focus her attention on a certain object and then create in her mind’s eye the same object in the same place, even though the physical object already exists there. Then, her eyes still closed, she should conceive a picture of an object and create the same object in its place in her imagination. Finally, she should feel an emotion (even indifference will do) and create in her mind’s eye the same emotion in the same place.

Even though **dramatization** of a negative experience is very important for the success of the process in which we remove that experience, there is no need to do special dramatization exercises. It is enough to demand from the client during process that she **consciously and deliberately intensifies** the emotion she feels at a certain moment, that is, that she **dramatizes it**. Now I am going to explain why it is important to duplicate and dramatize in your mind negative conditions and experiences in order for them to disappear.

Significance of duplication and dramatization of experience

There are several psychotherapeutic methods which apply paradoxical intention. **Paradoxical intention** is the conscious and deliberate practice of a neurotic activity or thought in order to remove the disorder. The first to use this procedure and to coin the term was Victor Frankl, the author of the famous book *“Man’s Search for Meaning”*. A paradox is a statement that contains its own contradiction or defies the commonly accepted way of thinking. As a therapeutic procedure, paradoxical intention is applied to compulsive thoughts or behaviors. For example, the more a person strives to get rid of a thought or habit, the more persistent it becomes. Obsessive thoughts intensify when a person tries to suppress them. Likewise, stammering worsens in proportion to a person’s awareness of his disorder.

When a person intensifies an unwanted behavior or feeling consciously and deliberately, it has a tendency to grow weaker or disappear. For example, deliberate and conscious intensification of a state of fear or obsession is the best way to get rid of it.

The success of our processes greatly depends on duplication and dramatization of negative experiences we want to remove. The procedures appear very strange to clients, as they have been taught from early childhood to act in utterly the opposite way in unpleasant situations. Parents teach us to resist unpleasant emotions. “Be strong”, they say, “Don’t cry”, “Men don’t cry”, and so on. In other words, they teach us to suppress emotions, to resist the existing state of mind and deny it.

Many methods of self-help based on auto-suggestions or self-affirmations have contributed to such an attitude. They insist on repeating words that express a state opposite to the existing negative state, which the client wants to remove. We can only achieve illusory success with such procedures, because they cover the problem without solving it.

Resistance to an experience is a sure way to make that experience permanent. To resist an experience means to stimulate it – it is a kind of energetic transfusion that feeds and strengthens it. Buddha’s observation 2600 years ago was confirmed by many thinkers after him: “You become the very thing you resist”. A Serbian folk saying points out the same mechanism: “The harder you press it, the higher it bounces”. The axiom I mentioned at the beginning of this chapter states the same thing, but sounds more scientific: *“Resistance leads to persistence”*.

George Gurdjieff was most likely the first famous spiritual master in the West who used dramatization for removal of problems – unpleasant conditions. He expressed it in these words: *“Instead of trying to remove an unpleasant state by force, and to resist it, you should consciously give it energy, feel it as intensely and completely as possible”*.

Fritz Pearls, one of the greatest contemporary psychologists, used the same principle. He demanded that his clients exaggerate the experience of their unpleasant condition.

The creator of Transactional Analysis, Eric Berne, had good results in removal of compulsive neuroses by dramatization. For instance, if a client had to wash her hands

compulsively three times in a row, the processor would demand that she do it nine or more times. As a result, the compulsion would vanish. This procedure can also be applied to correction of mistakes in everyday life. If a typist often types a certain word incorrectly, she needs to type it incorrectly several times, consciously and deliberately. If we likened an unwanted condition to a balloon, dramatization would mean blowing it far beyond its normal size, to the point where it blows up and ceases to harass us.

Abraham Maslow, the father of Humanistic psychology, named the procedure of duplication and dramatization of undesired experiences **The law of opposed effort**. The way he discovered this mechanism is interesting. At the beginning of his career, he worked as a psychologist in a high school. In order to entertain his pupils he organized a theater performance with pupils as actors. For the role of a stammerer, Maslow chose a young man who stammered in reality. But for the role in the play he had to stammer much more than in real life. They had several rehearsals, where he did his best. After the school performance, to the boy's, Maslow's, and everyone else's great surprise, the boy stopped stammering. Hence Maslow named duplication and dramatization the law of opposed effort.

John Galusha, a very creative person with whom I spent a month in Denver, Colorado in 1990, created the so-called **creative processes** in which he used the same principle of duplication and dramatization. He would demand that his clients imagine their unwanted condition and feel it as strongly and completely as possible. Then the clients were asked to make in succession a great number of copies of the image of the undesired condition or problem and of the feeling that followed it. The process of making copies of the problem could last for an hour or two, until the problem would disappear like an excessively filled balloon which blew up and fell apart.

A practitioner of the alternative disciplines, who grasped the mechanism of the relationship between the human mind and the unconscious spirit, expressed it in the following words: *“If you want to regain the lost ability of your spirit, then you should consciously and deliberately do that what your unconscious spirit does automatically.”*

The way these procedures are presented here makes them appear like products of modern times. However, they are not. In my study of spiritual literature, I came upon the same principles in *Gnostic Gospels* – texts almost 2000 years old. In one of them (*Filip's Gospel*), the disciples ask Jesus, “How can we enter the heavenly kingdom of Your Father?” Jesus' answer appears illogical and confusing to those ignorant of the mechanism of duplication: *“When you succeed in placing your hand where your hand already is, you will enter the kingdom of heaven”*.

Duplication and dramatization of undesirable experiences or problems are the basic mechanisms of their removal in spiritual technology and all other methods worth mentioning. Never lose them from your sight.

FINGERTIP METHOD FOR REMOVAL OF TRAUMAS

TRAUMA IS AN unpleasant or painful experience which has harmful consequences for a person. According to the broadest classification, there are both physical and psycho-emotional traumas.

Physical trauma is a physical injury which causes changes to occur in the body. It is often caused by the impact of a force from the outside world on the body – for instance, a hip fracture caused by a fall or wound inflicted by a firearm. Naturally, physical traumas are often followed by psychological traumas.

Psychological trauma is an emotionally or psychologically painful experience usually caused by an extremely stressful event that threatens a person's integrity and life.

Every situation that causes a person to feel overpowered and helpless can be traumatic, no matter if it involves physical injury or not. Whether an event will be traumatic for someone does not depend on external factors, but on that person's subjective perception of the event. A person can feel an experience of falling down on the stairway as very traumatic, followed by thoughts such as *"This is the end! Disaster! I'm dying!"*, or see the funny side of that experience: *"I sure did a fantastic job here!"*

These are the main characteristics of a psychological trauma:

1. It happens unexpectedly, and finds a person unprepared. It comes as a shock.
2. The person feels he cannot prevent it. A trauma overpowers man; he feels defeated.

A trauma can happen at any time in life. The earlier it happens, the more it affects the person. Applying long-term psychoanalysis to persons with psychological and emotional disorders, Sigmund Freud regularly had his patients regress to their early childhoods. Accordingly, he drew the conclusion that adults' problems have roots in that period of life.

Before Freud, this same conclusion was made by Pierre Janet. Janet was explicit: Causes of all psychological and emotional disorders are traumas. His hypothesis was that strong traumas prevent integration of the experience into memory as they cause strong emotions that push the event out from the traumatized person's consciousness. Janet also pointed to early childhood as the most fragile period for a human being. The earlier a trauma was experienced, the stronger and more permanent damage it causes. When suddenly exposed to the influence of a strong trauma, a child feels paralyzed and helpless, unable to confront its overpowering strength. Persons are unable to forget a trauma later in their lives, for in it a large quantity of emotional energy is held captive, and their attention is unconsciously drawn to it as to a psychological attractor.

Later research showed that a trauma's traces are imprinted not only in the consciousness and the unconscious, but in the body as well, in the cellular memory, so that each trauma has a psycho-physiological basis. Most psychotherapeutic systems that originated in psychoanalysis are focused on a person's past, or childhood. With different procedures

they cause man to briefly re-experience the traumatic event which lies at the basis of his problem. Such procedures are most often painful for the clients, last a long time and only seldom have positive outcomes. The procedures were later considerably shortened. In one such method, whose creator had a bad moral reputation, a repetitive process was used. The client would experience anew psychic images of a traumatic event, its feelings and physical sensations.

Several years ago I created the **Fingertip Method** for removal of traumas. Many therapists and psychiatrists who attended my seminars in the U.S.A., England, Italy and other countries, were surprised by its efficiency. Most of them could not conceive that with this method it is possible to remove hard traumas in a minute or two. I used that method until a while ago, and trained the participants of my workshops to use it. Now there are two variants of the method: **Spinner (whirlpool)** and **Breaking down of space and time**. **The latter is a form of chronokinesis**, accomplishing a change in perception of time by psychic means. I will present both methods here. Again, I will repeat a statement I have already mentioned a few times: All methods worth mentioning are continuously improving. Consequently, the second variant of the Fingertip Method (**Breaking down of space and time**) doesn't last several minutes, but 15 to 20 seconds. Sounds impossible, but it is true.

PREPARATION

The first six steps given here are common to both methods for trauma removal:

Spinner (Whirlpool)

Breaking down of space and time.

1. Do the previously described **acceptance exercises** with your client.
2. Do the **snapshot-making exercises** with her, so that she selects one, most dramatic and impressive moment of an event, and keep it fixed, frozen in time (3 exercises).
3. Do 2 to 3 **duplication exercises**.
4. Explain briefly the course of the process and its important elements.
5. Ask your client not to resist unpleasant elements (**resistance leads to persistence**)
6. The client should choose a trauma she wants to remove. Ask her to select the **WORST** or most dramatic moment of the trauma and keep it immovable, "frozen" in her mind, throughout the process. This means she should make a snapshot – immovable photo of the most dramatic moment of the trauma.

THE FIRST VARIANT OF THE FINGERTIP METHOD

THE WHIRLPOOL – SPINNER

This method is very efficient even in cases of very serious traumas (incest, rape, violence, etc.). **It uses centripetal movement for the integration of a traumatic experience.** It is as simple as it is efficient.

7. Let the client close her eyes and show with the forefinger of her dominant hand where in space she sees the image of that trauma. She should place the tip of her forefinger in the center of the traumatic image.
8. Ask your client not to resist the traumatic experience during the process, not to have any resistance.
9. Tell her that it is important to keep the image immovable, not to go to the other moments of that experience, not even to a second before or after the selected traumatic moment.
10. When you begin to rotate her, demand that she drag the image after her with her forefinger as if it were stuck to the tip of her forefinger.
11. Turn her around slowly **three and a half times TO THE LEFT**, e.g., counterclockwise.
12. While you turn her around, continue saying, **“Do not resist your feelings, drag the traumatic image with the tip of your finger, ... Drag it... Drag it ... Don’t resist your emotions ... Stay in that moment, not a second before or second after it, keep the image immovable, frozen...”**
13. When you rotate her three and a half times, tell her to lower her arm, open her eyes and ask her: ***“What has happened with the trauma? Do you still feel it or has it disappeared?”***

If the client has performed the process correctly, the trauma will not be there! The image can still exist, though. If the client says, *“I can see it”*, or *“It is still there”*, tell her, ***“I understand, you can see the image of the trauma, but are there any negative emotions in it?”***

They must disappear. Often the image will also disintegrate and vanish.

14. Fill the client up with light during four inhalations.
15. **Circular processing.** If another person/s is involved in the trauma, and the trauma hasn’t disappeared entirely at the end of the process, do circular processing with your client, doing the process from all relevant points of view (that is to say, from all the viewpoints that contain emotional charge).

There are three crucial mistakes that can be made during this process.

The client has resistance to the traumatic experience (**resistance leads to persistence**)

The client does not drag the image after her on the tip of her forefinger as she rotates.

The client does not keep the traumatic image fixed, “frozen in time”, but goes in her thoughts and emotions to the moments before or after the traumatic image, or directs her attention to other parts of the trauma or other similar traumas.

If the trauma doesn’t disappear entirely (or at least the negative emotions present in it), the processor should explain to the client the possible mistakes that can be made in this process and insist that the client avoid them. Then he should demand that the client repeat in her own words what she is going to do in the process. Finally, they should repeat the process.

TIME AND CHRONOKINESIS

A TERM THAT IS now widespread and well-known, “psychokinesis,” signifies the use of psychic abilities to affect material objects. A similar term, **chronokinesis**, means the ability to affect time and change the course of time, whether accelerating or delaying it. That ability is a reflection of the ancient human aspiration to control time. In its foundation, a hidden hope to achieve immortality can be observed. Probably the most ancient extant epic in the history of humankind is the Epic of Gilgamesh, which originates in ancient Mesopotamia. It delineates Gilgamesh’s search for immortality after the death of his close friend Enkidu. That tragic event creates in him awareness of the possibility of his own death. His long search ends in failure and Gilgamesh dies.

At the basis of both creative acts and mystical experience is the hidden tendency of the human spirit to want to stop time and overcome the transience of life. Realizing the tragic nature of this transience, one of the great composers of the 19th century, Hector Berlioz, said *“Time is a great teacher, but unfortunately it kills all its pupils.”*

Undoubtedly, time is a great mystery. It is the subject of thousands of books and hundreds of thousands of articles and disputes among philosophers, poets and physicists. I also made a modest contribution to this topic in my book *Sunyata*. In it, I devoted three chapters to time and attempts to transcend time as the final boundary. I don’t think it would be superfluous to quote here a small portion of the text:

“If we could master time absolutely, we would end our spiritual evolution, search for ourselves in others and others in ourselves, for we would come to the end of such a search. On this level of development of our consciousness that is not possible. But judging by everything, time is partly put under control. It is a boundary on which human beings stand, trying to see through the darkness of the unknown and confront that which awaits beyond it, as if on the other side of the mirror.”

Before I describe my new, efficient methods that use chronokinesis for solving problems, I will dwell on the ideas of time in philosophy and modern physics.

Human beings are aware of the passage of time, and the division according to past, present, and future is commonly accepted. Most people consider the past fossilized and totally determined, whereas the future is undefined, fluid, and unfathomable. The only immediately perceptible element is the present. It is the ever-changing “now” moment, which constantly moves from the past toward the future. This is what a spiritual master said to his disciples at a moment of inspiration, pointing out that there is no past or future, only the ever-existing now: *“There are only two days in the week you need not worry about: yesterday and tomorrow.”*

How relative time is and how much it depends on the point of view of the observer, we can understand from this insightful remark on the nature of time, made by Henry Van Dijk: *“Time is too slow for those who wait, too swift for those who fear, too long for those who grieve, too short for those who rejoice, but for those who love, time is eternity.”*

Many contemporary psychological schools, primarily the psychotherapeutic ones, insist on the demand “Be here and now”, most of all the Gestalt system. Yet few people who haven’t experienced my Unification Process can satisfy that requirement.

One perceives the difference between the past and future in most natural processes: heated objects radiate energy into their environment and in the course of time cool down, organic matter rots and disintegrates, water evaporates and vanishes, plants die and are absorbed by the soil, night belongs to the past and the new day to the future...

The direction of time suggests that time moves from the past toward the future, just like man moves from one point in space toward another. Since the dawn of time man has been perplexed by the question of whether there is a beginning of time, a moment in relation to which there is no “before”, and whether there is an end of time, after which there is no “after”. The individual life of a human being seems to commence at the moment of birth and end with death. Over thousands of years, thinkers have asked themselves if death is the ultimate end.

Time and space are among the most contemplated themes in ancient Greek and Hindu philosophy, since the ancients were also confronted with the question of whether space and time have a beginning and end. If not, how is their infinity to be explained?

Vreme i prostor su među najviše razmatranim temama u grčkoj i Hindu filozofiji starog veka budući da su ljudi tog vremena bili suočeni sa pitanjem da li prostor i vreme imaju početak i kraj? Ako nemaju, kako objasniti njihovu beskonačnost?

In Vedas, the earliest texts of Indian philosophy, a very complex Indian cosmogony, which encompasses enormous periods of time, is presented. According to it, the universe has been created and destroyed in cycles. God Brahman has a lifespan of 100 «Brahman—years». One day in Brahman’s life is called Kalpa and has 4.32 billion years. In every kalpa there are 14 generations of Manus. Each Manu consists of 41 Chaturyugas. Each Chaturyuga contains 4 Yugas or eras: Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga.

Satya Yuga encompasses 1,721,000 human years, Treta Yuga 1,296,000, Dwapara Yuga 864,000 and Kali Yuga 432,000. When a Manu reaches the end of his life, Brahman creates the next one and the cycle repeats until all 14 Manus disappear and with them the whole universe, the event which marks the end of a Brahman’s day. When night falls, Brahman falls into a sleep that also lasts 4.32 billion years. The following morning of Brahman, with which a new day begins, he creates 14 new Manus in succession, the same way he did the previous day. Those cycles repeat in the course of 100 divine years, at the end of which Brahman disappears and is regenerated. The whole of Brahman’s life encompasses 311 trillion and 40 billion years. After his death there comes an equally long period of non-manifestation – 311 trillion and 40 billion years, at the end of which a new Brahman is created.

The period in which we live is Kali Yuga, the last era in a life of one of the 14 Manu’s. The present Manu is the 7th in succession and his name is Vaivasvata.

Besides classical systems of Indian philosophy, Buddhism also has its beliefs about time. According to it, time influences only the human mind. It does not exist in the universe, for in it there is only eternal **here and now** which Buddhists call sunyata or void. According to the Buddhists, in the universe we can notice only movement, not time.

In contrast to the Hindus, who were fascinated by infinite aeons of time, the ancient Greeks tried to understand and explain the essence of time. The earliest known Greek thinker who dealt with the concept of time, Heraclitus, taught that everything is in eternal flow. And so the words “everything flows” are attributed to him. The flow of all things means eternal occurrence of birth and death, which represent the dynamic oneness of all opposites. On the contrary, Parmenides asserted that Being is the only true reality, which is eternal and therefore there can be no change. Only One exists and thus multitude, creation, change, movement, flow and similar concepts are not real, despite the illusion our senses impose on us.

In his work *Timaeus*, Plato offered his understanding of cosmology based on ancient Greek mythology. In it, he defines time as «moving image of eternity».

After him, Aristotle gave a clear and elaborate definition of time in his famous *Physics*. He defines it as counting moments in relation to before and after. In other words, time is a numeric measure of changes in the continuum before and after. But, since time is the counting of changes, it comes into existence only with counting. This brings forth the question of whether time exists objectively or whether it appears with the subjective activity of counting.

Plotinus, the most prominent representative of neoplatonism, accepted Plato's attitude toward time as a moving image of eternity. In his opinion, eternity is that which neither was nor will be, but that which simply is. It is not subject to change, nor has it ever changed. It is the infinite life which exists and the completeness of which cannot be altered neither by the past, nor by the future, and is accordingly forever intact. Plotinus describes how time arises from eternity in a way not easy to comprehend: The source of time can be tracked to the first tendency of the Soul to create a visible universe. That is how time came into existence with the all-existence. The Soul has conceived the universe and time simultaneously. In the Soul's activity the universe came into existence. That activity is time and the universe is its content.

In contrast to philosophical attitudes toward time, physics had its own views, which altered as the science developed. In classical physics, based on Newton's laws, time was perceived as a linear continuum which exists independently of movement and human measurement, for it existed before the world was made. According to Newton, time is an eternal and unchangeable divine substance that offers an infinite basis and frame for all changeable events. Time is not an empirical or physical phenomenon in itself, but is the absolute, fixed basis of all phenomena. In Newton's picture of the world, time and space are God's senses. Because space is ubiquitous and time eternal, God is ubiquitous in eternal divine contact with creation.

Today's quantum physics and Einstein's theory of relativity surpassed classical physics and many of Newton's ideas about space and time. In particular, quantum physics has abandoned Newton's understanding of space and time as absolute and determined categories. Today it is believed that space and time constitute an integral continuum **spacetime** in which time and space intervals depend on the relative movement of the observer and the observed object. There is no universal cosmic clock, as Newton believed, but a multitude of local clocks, and the time they show depends on their movement. Furthermore, while Newton's space and time are fixed, **spacetime** in contemporary physics is subject to distortion, depending on the forces, such as gravity, that affect it. In order to elucidate the nature of time for people who are not scientists, Einstein used simple language: «*The only reason for time is so that everything doesn't happen at once.*»

Besides the philosophical and physical understanding of the nature of time, there is also the common-sense understanding of it. It is inextricably connected to life and death, for it forces itself on the individual through the idea of death. The first difference after separation of the past, present and future within time is classification to physical and psychological time, e.g. objective and subjective. We can measure physical time with clocks, whereas psychological time is about our perception of time which depends on the kind of experience we are exposed to. Both subjective and objective time are usually divided into the past, present and future. We remember certain parts of our past, are aware of a very small part of our present, and project our expectations, hopes and fears onto the future. Time is experienced as directed movement, where the past is known and fixed as if inscribed in a stone tablet, while the future is fluid, unknown and undetermined. As we

move on our time path, the unknown becomes known, and the fluid crystallizes and petrifies, becoming permanent.

When avant-garde scientists speak of distant journeys through our universe, they emphasize as the most significant element the possibility of distortion of space and time and the use of wormholes. This is supported by a supposition that by manipulation of multi-dimensional time, a speed far greater than the speed of light can be achieved. It is the only solution, as some objects in the cosmos are thousands of light years away, and therefore an entire human life would not be enough to cover such distances.

Humans, astral entities, objects, etc. coexist in parallel dimensions of multi-dimensional time. Controlled manipulation of one of those time dimensions, which makes acceleration of time possible, while maintaining the present time of our current physical existence, would make this possible, at least in theory. Once a spaceship enters a wormhole, avant-garde scientists assume, multi-dimensional time can be used for travel, while the physical dimension would remain unaffected. By another (parallel) time path we can move very quickly to the other end of the wormhole. This would enable the spaceship to remain almost immovable in one time dimension, while melting into the other time dimension at the opposite end of the wormhole. This would make intergalactic travel with speed thousands of times faster than the speed of light possible.

Some suggest that alien UFO spaceships travel almost instantaneously in galactic dimensions. The previously mentioned assumption about the use of wormholes is the probable basis of teleportation, as scientists presume that a physical body cannot be disintegrated, and then reintegrated on the same time axis.

In the course of many millennia people mostly perceived time as linear, an arrow that leads from the past, via the present, into the future. Yet now mankind has reached a moment when understanding of time and its measurement has fundamentally changed. Linear time, based on the three-dimensional vision of the world, presumed movement on the time path from birth to death. In the way of thinking that sprang from the concept of linear time, the past and future have considerably influenced our sense of where we are today, where we are coming from and where we are heading. At the present moment, when awareness of the existence of multidimensional time, in the form of a great number of parallel paths that intersect with each other, gradually arises in humans, concepts based on linear time lose their value and time is perceived as one big “now”, as a coincidence of the past, present and future. On the other hand, the constant change of time cycles, which are similar but not identical, suggests the idea of circular movement of time. Successive change of day and night, seasons and years sheds a shadow of doubt on our linear perception of time. Friedrich Nietzsche created a theory of perpetual repetition, according to which the human being infinitely repeats its previous lives, while Thomas Eliot, an American poet, called time “the still point of the turning wheel.”

In multidimensional time one ceases to move in life on the linear time path, and the past and future lose the meaning they previously had. Only the present moment truly matters. That is a theoretical hypothesis. However, practically all persons who have experienced my **Unification Process** become convinced that the hypothesis is true. When we go through such an experience and accept it in its entirety, we begin to penetrate the spherical consciousness, in which we move toward the higher levels of awareness, which are essentially holographic. Those levels gradually envelop all conscious beings on the planet. We are now at the beginning of that process. Another process that occurs in parallel is the process of experiencing ourselves as multidimensional beings, and of gradually spreading ourselves into the parallel universes.

In accordance with such an understanding of time are unusual psychological experiences such as **déjà vu**, **future memory**, **teleperception (remote viewing)**, and similar parapsychic phenomena which go beyond the limitations of space and time. A lot has been written on déjà vu. Many psychology books and even popular movies have it as their subject. I will therefore not dwell upon it.

FUTURE MEMORY

Another phenomenon that abrades time even more is **future memory**. It should not be confused with precognition, to which it appears similar. It is an experience of the future before it has been manifested in the material universe, whereby the person has a clear memory of that event. This experience is completely realistic for the person who has it, so that while it is happening, she is not able to tell the difference between it and a phenomenon happening in the present.

Future memory essentially differs from clairvoyance, precognition, déjà vu phenomena and related parapsychic experiences. It erases boundaries between what is real and what isn't, penetrating areas such as fate and free will, the essence of space and time, altered states of consciousness, Higher Self and the like. While a person is in the present, she simultaneously experiences future activity with complete mental and sensory awareness. We may describe it as part of the future that takes place in the present. This obviously implies that time and space are transcended.

Measured in earthly time, a future memory can last anywhere from a few seconds to a minute, but a person can feel that the future event is occurring in the future, lasting several days or months, which means that time is accelerated and condensed in comparison to "normal" time. Some have experienced during a period of ten minutes in objectively measured common time an event that lasted a year in the future, with all details. In other words, time contraction happened, as is the case in near-death states. When a future memory occurs, current events are completely stopped, like a paused DVD image, whereas time in the future memory passes. However, while experiencing the future event one doesn't have the impression that time is condensed and accelerated, but that it passes with normal speed.

The leading researcher in this field is Phyllis Atwater, who, after conducting research on more than 3,000 subjects, published several books about this phenomenon. For a longer period she also studied persons who had near-death experiences. She established that many persons who had such experiences later began experiencing episodes from the future that had not happened yet. What makes such experiences different than the experiences seers have, is that in the future memory one really experiences the future in minute detail before it is manifested in the material world. Such events later happen in an identical way.

The researchers were confronted with this question: What is the difference between future memory and other forms of manifestation of futuristic consciousness, such as predictions, precognition, clairvoyance and teleperception?

I will point out the key differences. Future memory is the ability some people possess to completely experience in subjective reality one event or a sequence of events, which is yet to be manifested in the future. Such a memory is rich in visual, auditory, olfactory, gustatory and tactile data, and contains many minutiae related to movements, emotions, thoughts and decisions the person made at that time. A future memory experience is complete, so much so that it doesn't differ from everyday reality at all.

Furthermore, even though the phenomenon is focused exclusively on the future, the person does not perceive it as a vision, but as a very real experience. She is not able to discriminate such an experience from real life, and thus it is essentially different from visions seers have, where they see what is happening as if on a movie or TV screen.

One more particularity is that future memory appears while people are completely awake, not in altered states of consciousness characteristic of other forms of futuristic experiences.

REMOTE VIEWING (TELEPERCEPTION)

Remote viewing (teleperception) also challenges established beliefs about time as something determined. Some remote viewers ceased to believe that time as such exists. Remote viewing is different from other “natural” extrasensory experiences, because it is obtained by training and obeying strict protocols. We could also call it “remote experiencing”, as apart from the visual impressions, other sensory data are also included in it: sounds, smells, tactile impressions, as well as emotional ones.

The old term for this phenomenon is clairvoyance, but it was discarded because of its unwelcome mystical overtone, since from the moment of its conception remote viewing had ambitions to be scientifically accepted. It came into being in the early 1970's, when famous painter and psychic Ingo Swann and a number of parapsychologist researchers tried to develop a standard procedure for receiving data about locations at which they were not physically present.

The most important element of these procedures was training aimed at complete removal of the influence of the conscious spirit. In this way, information the unconscious spirit possessed would be free to manifest itself.

On advanced levels of remote viewing training, persons had extracorporeal experiences (the old term for this is astral projection). They would experience themselves as being on a targeted object, able to move within it and around it and describe what they were feeling.

There are several techniques of remote viewing and a number of “schools” that practice it. The common characteristic of most is a rigorously structured and standardized technique that enables permanent reception of relatively accurate information through strictly determined procedures. With the help of the protocol, direct knowledge is obtained about previously determined targets such as objects, events and beings remote in terms of time and space.

The key element of these methods is to prevent censure and critical judgements of the conscious spirit, so that data are obtained from the Collective Unconscious via the unconscious spirit of the practitioners before the conscious and analytic spirit can be activated. This is important because man's analytic spirit corrects, distorts, and alters received data, just like tinted glasses change our vision. Information received by adhering to the remote viewing protocol without intervention of the analytic spirit, are translated into words or simple drawings. During this procedure, the practitioner comes in immediate contact with the Collective Unconscious and from it, as if from the akashic library, takes the book in which the necessary data are contained and reads it. Distance does not affect the accuracy of the data – data of the same accuracy are received no matter if the target the practitioner is focused on is located in the adjacent room or on another continent. This is possible because the unconscious spirit exists outside of space and time.

The potential for development of this ability is present in all of us, but consistent methods for application of remote viewing procedure were developed in the second half of the 20th century, when the U.S. army intelligence agency invested considerable financial resources on these experiments. The initial work was done by the Stanford Research Institute, where protocols were created and tested. What confused materialistically oriented researchers from the beginning were results which showed unambiguously that for a well trained practitioner no limits exist, not only in terms of space, but also time. Such a person was capable of describing an event that happened in the past, as well as what was going to happen in the future.

One of the consequences of the experiences trained remote viewers had was a deep change in the structure of their personalities and the way in which they perceived the world. Most of them experienced a mystical conversion. One of the most successful practitioners, Joseph McMoneagle, wrote in his book about remote viewing that time really does not exist.

I dwelled a little longer on the topic of time because until recently time was one of the basic elements of our view of the world, in addition to space, matter and energy. However, in recent years, a crack in that enormous ship called time has appeared, through which streams of new experiences and a different perception of the world and our place in it have poured in.

What is important in the context of this chapter is the fact that human experience has partially surpassed the limitations imposed on us by time. The tendency of overcoming these limitations is primeval, manifested in all forms of artistic creation and in our search for spiritual truth. Within every creative act and spiritual, mystical experience lies hidden the aspiration of the human spirit to stop time and overcome the transience of life.

CHRONOKINETIC TIME CONTRACTION

A SIMPLE EXPERIMENT WHICH can convince you of the possibility of time contraction shows that our perception of time can change abruptly. There is no need for you to take a ride in a spaceship that moves with almost the speed of light, as Einstein imagined, nor to remain on the level of abstract experiments which, although interesting, are not part of real life. You can perform this experiment yourself. It is simple and its result is fascinating. Do the following:

Focus on the left side of your body, go through it in your imagination while concentrating on the thought and feeling “**now**”. Do this for 10 to 15 seconds.

Then focus on the right side of your body, go through it as if scanning it while concentrating on the thought “**then**” (which means some other time, different from now).

Do this three times in a row with both sides of your body.

Now invert the process. Concentrate on the thought “**now**” while feeling the right side of your body, and on “**then**” while feeling the left side. Repeat this three times.

Repeat the whole process 3 to 4 times. That day and likely the following day, too, chronokinetic contraction, shortening of time, will occur. Your perception of time will alter considerably. Your subjective feeling will tell you that it is noon, while the clock will say 10 a.m. Or that it's 6 o'clock p.m. when it is only 3 p.m.

What is most important is that you will be able to do much more work during this period, as if you've spent much more time working.

CHRONOKINETIC REMOVAL OF PROBLEMS

UNDERSTANDING HOW THE psyche and body process, memorize and retain traumatic events offers keys to healing traumas. It makes it possible to understand the mechanisms on which the **fingertip method for removal of traumas** is based. It is essential to understand that trauma is connected to a certain moment in time and a certain place. Two mechanisms are the basis of this method.

1. **Rotation of the body during the process, and**
2. **Breakdown of space and time**

The first element, rotation, contributes to removal of the energetic charge which constitutes the problem. An Austrian amateur scientist who has recently obtained a great reputation worldwide, Viktor Schauberger, proved experimentally that rotational movement is by far superior to linear. When psychological and spiritual processes are in question, it most certainly is superior.

There are two kinds of rotational movement: centripetal (movement towards the center) and centrifugal (movement from the center towards the outside world). Both of these movements bring about discharge of emotional and psychological charge and thus remove the problem. However, the ways in which they accomplish this differ.

The human body has an energetic field surrounding it, with its own polar axis north to south. When we move, the angle between our energetic axis and the axis of earth continuously changes, and that angle either strengthens or weakens our energetic field. This is the reason why in the ancient yoga tradition, it is recommended that the bed in which one sleeps be aligned with that axis, with the head facing north. In the centripetal rotation, energy of the charge integrates into the person, whereas in the centrifugal it is discarded from the person into the outside world. In the Fingertip method we move to our left, which is a centripetal movement, movement towards the center. Philosopher Walter Russell claims, and this claim no doubt has considerable foundation, that new energy comes into existence when the center is reached and that it subsequently radiates from the center and towards the outside world. In the context of the Transcendence system, this means that new energy is generated when we integrate into our center either unpleasant or pleasant contents. In other words, energy of a positive experience is generated in place of the previously existing negative energy of a trauma or a polarity burdened by the negative experience .

However, centrifugal movement also leads to disappearance of the problem, but it does not generate new energy. The centripetal movement is therefore superior to it. With centrifugal movement energy is discarded toward the outside world and so the problem's charge is eliminated. A similar situation exists in the physical world. A simple example would be a coffee grinder, the blades of which rotate with great speed and thus grind the beans. If the grinder's lid falls off while it's working, coffee is spilled all around it due to the force of centrifugal energy.

The second element on which I will briefly linger is **breaking down space and time**. A trauma happened in the past, and the processor urges the client to transfer it to the present. The trauma happened in a certain place, maybe hundreds or thousands of miles away from the room where the process takes place, and processor incites the client to experience it in that room. In that way, time and space are broken and **when a trauma is taken out of the space and time in which it had been experienced, it disappears**.

I created the Fingertip Method for removal of traumas a year ago (I am writing this in 2010), and it is even more efficient than the previously described Spinner (Whirlpool) method. It is almost always successful. As a consequence of its application, traumatic feelings, and often also the image of trauma, vanish. Emptiness remains where the trauma used to be. Furthermore, this removal of traumas is not the limit of this method's potential, as it can be used for removal of relatively difficult problems as well (see later text).

The first 6 steps are shared with the first variant, but thereafter the procedure is different. For the sake of clarity, I will repeat the first 6 steps.

1. Do the already described acceptance exercises (5 exercises) with your client.
2. Do snapshot-making exercises with your client, so that she is capable of keeping one, most dramatic or most striking moment of the event unchangeable, that is, "frozen" in time (1 to 2 exercises).
3. Do 1 to 2 duplication exercises.
4. Explain briefly the course of the process and its important elements.
5. Ask your client never to resist unpleasant elements (resistance leads to persistence!)
6. The client should choose a trauma she wants to process. Demand that she select the **WORST** or most dramatic moment of her trauma and keep it immovable, "frozen" in her mind, throughout the process. It should be a snapshot of the trauma's most dramatic moment.

FINGERTIP METHOD WITH BREAK OF SPACE AND TIME

In this variant we have two terminals:

The first one is "**Myself here and now**";

The second terminal is **position of the body 180 degrees to the left in relation to the initial position**.

After finishing the first 6 steps, common to both methods, proceed to step 7.

7. While she is standing with her eyes closed, ask your client to forget the trauma, but to tell you which elements she feels "here and now": image, physical sensation, emotion and thought. No matter what she says, accept it. The purpose of the question is to stabilize the client in the first terminal – here and now. The most important thing is to focus her attention on the physical sensation of her feet touching the floor.
8. Now (her eyes are still closed) turn your client to the left for 180 degrees and ask her to remember her trauma in that position. She should feel it as strongly as possible, and give you elements she experiences in the snapshot, the most dramatic moment of the trauma stopped in time: the image she sees, the thought she has, the emotion and bodily sensation she feels.

9. When she does this, do the sixfold breaking down of space. If at all possible, this process should be performed in a closed space! Ask her to place the finger of her dominant hand (if she is right-handed, it will be her right hand and the other way around), in the center of the traumatic image and keep it there while the process lasts.

Then ask her:

- a. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the wall in front of you in this room?
- b. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the wall behind you in this room?
- c. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the wall to your left in this room?
- d. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the wall to your right in this room?
- e. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the ceiling in this room?
- f. What is the distance between the tip of your finger, which is in the center of the traumatic image, and the floor in this room?

Then return the client to the initial position; in other words, **turn her to the left for another 180 degrees, so that during the process she has made a full circle.** Tell her to put her arm down and open her eyes. Ask her: *“What has happened to your trauma? Does it still exist or is it gone?”*

If the client has followed the instructions, the trauma will not exist anymore. Such an amazing result surprises the client greatly.

Most often the traumatic image disappears together with traumatic emotions, which the client can no longer feel. Sometimes, though very seldom, emotions disappear completely but the image remains. There is no more charge in it – it looks like a faded photo. This happens when the client has made some kind of mistake during the process. In such a case, address her with these words: *“I understand you, the image is still there. But can you still feel the traumatic emotions you had been feeling at the beginning of the process?”* She will not be able to feel them, no matter how hard she tries.

Finally, the last step will be **filling the client up with light.**

There is one more thing that needs to be emphasized. I have mentioned that whenever possible this procedure should be done in a closed space. However, you can also use it with success in the open, but then you need to have points of reference which will substitute for the walls of the room. For example, a hill in the distance, or a house, a tree, a bush, clouds, the roof of heaven, etc. The client should observe those points of reference before the process begins.

FINGERTIP METHOD

FOR REMOVAL OF PROBLEMS

Besides removing traumas, this method can also be applied to removal of current problems that arose recently, or for **permanent (chronic)** problems.

The same principles we applied for removal of traumas are used here, with certain additions.

1. You should conduct a **brief interview** with the client about her problem.
2. Perform the **problem reduction** – ask your client to mention **three situations in which the problem appeared**: For example, three times she had the feeling of inferiority or three times she had stage fright. Then reduce the three problems to one, the one which is the strongest and most dramatic. You should say, *“Choose the worst, the most dramatic of those three situations”*.
3. The client should be standing with her eyes closed.
4. Give her the instruction, **“Feel yourself here and now and report the four elements”**.
5. The processor turns the client to her left for 180 degrees and gives her the following instruction: **“Feel the problem, select its most dramatic moment, make a snapshot out of it and report the four elements existing at that moment.”**
6. Give her the instruction: **“Now place your forefinger in the center of the snapshot.”**
7. Perform the **sixfold breaking down of space**. It should be performed in a closed space. If you have no choice, you can do it in the open (see the previously given guidelines for such a procedure). Ask your client to place the forefinger of her dominant hand (if right-handed, it will be her right hand) in the center of the traumatic image and keep it there as long as the process lasts. Then ask her the same questions as in the previous procedure:
 - a. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the wall in front of you in this room?”**
 - b. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the wall behind you in this room?”**
 - c. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the wall to your left in this room?”**
 - d. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the wall to your right in this room?”**
 - e. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the ceiling in this room?”**
 - f. **“What is the distance between the tip of your finger, which is in the center of the traumatic image of the problem, and the floor in this room?”**

Next, return your client to the initial position; in other words, **rotate her for another 180 degrees to the left**. Tell her to lower her arm, open her eyes and then ask her, *“What’s happened to the problem? Does it still exist or has it disappeared?”*

If the client followed the instructions, the problem will be gone. Such an amazing outcome surprises both the client and the potential observers.

8. The final step of the process is filling your client up with light.

APPLICATION OF THE FINGERTIP METHOD TO PHYSICAL PROBLEMS

Strange as it may seem, with this method you can solve even certain physical disorders. I have not experimented with this method on physical problems, but some individuals I have trained in my workshops have. A physician from the United Arab Emirates informed me that he had a 40 % success rate with physical ailments in the hospital where he worked! For removal of physical disorders you can apply any of the two Fingertip methods, either for removal of traumas or of problems.

You should find the moment the problem (or trauma) appeared or the moment when the client felt it for the first time. In one of the cases I worked with, it was the moment when a client jumped out of a bus and felt pain in his back. That moment was made into the snapshot with which we did the process.

In another case, the daughter of a processor had stomach pain. He required her to remember the first moment she had felt the pain. When she did, he told her to make a snapshot and do the process with it. It was his first process and to his excitement, it was a success. His daughter's pain vanished immediately. You will often have great success with this method in a very short time.

REMOVAL OF PHYSICAL PROBLEMS BY PERIODIZATION METHOD

THIS METHOD IS used for removal of physical disorders. It may be possible to apply it to other kinds of problems (emotional, psychological, spiritual) as well, but I have not experimented with them. It is based on a premise encountered in many schools of psychotherapy: Regressing the client back to the earliest years of her childhood, where the root of her problems lies. However, it differs from them in terms of technique.

Sigmund Freud had early childhood on his mind when he said that the child is father to the man. In that period of life the basics of personality are formed and it is there that we can find the causes of problems faced later on. By using the method of free association during the four years of classic psychoanalysis, the psychoanalyst inevitably reached the early childhood period. Somehow Freud missed the golden opportunity to shorten that long process and transform psychoanalysis into an efficient and swift procedure. That this opportunity actually presented itself to him is indicated in his treatise “**Two Short Accounts of Psychoanalysis**”. In them, he brought forward his idea about compressing the endless sequence of free associations into a purposeful movement down the chain of similar experiences towards the earliest experience that obviously took place in early childhood. Unfortunately, he rejected this valuable idea. As history shows, scientific discoveries have their own sense of timing. A paradigm that dominates in one period rejects obsolete ideas, but unfortunately, also the ones whose time has not yet ripened.

Half a century after psychoanalysis appeared, Ron Hubbard’s book *Dianetics, The Modern Science of Mental Health* was published. Its therapeutic basis was the very idea Freud had rejected – moving down the chain of similar unpleasant experiences towards the earliest or fundamental experience of that kind. When a client confronted the earliest experience in the chain of similar experiences, it was, according to dianetics’ teachings, cleared of emotional charge and integrated into the client’s consciousness. Hubbard later founded an international organization which earned a very unfavorable reputation in many countries, but dianetic’s technique was actually quite efficient. Many lay therapists were able, only by using Hubbard’s book, to achieve very positive results with clients. Proceeding towards the earliest event in the chain of similar events inevitably leads to the earliest period of life, but also beyond it, into the client’s past lives. That was the main reason why the psychotherapeutic establishment rejected dianetics, since teaching about past reincarnations was at the time regarded as a mystical concoction.

One of Freud’s closest associates from the initial phase of psychoanalysis, Otto Rank, came into conflict with Freud when he published his theory of birth trauma (**Das Trauma der Geburt**). For many years Freud persistently asserted that the cause of all neuroses, as well as myths, religion, philosophy and the whole human culture, is the Oedipus complex. When Otto Rank published that there also exists a pre-oedipal phase in the genesis of disorder, connected to the trauma of birth, Freud accused him of “anti-oedipal heresy” and Rank left the inner circle of Freud’s closest associates, continuing on his own path.

In 1975, one of many regressive techniques, created by Philip Doyle Henderson appeared. Henderson's hypothesis was that disorder can be reduced solely to changes in emotions and physical sensations. They represent a recapitulation in the present time of events that happened in early childhood, not later than age five. In Henderson's method of regression, the client was brought into a state of deep relaxation and subsequently led backwards on the chain of time intervals all the way to the primary event. When the client reached that event in the process, her unwanted emotion or bodily sensation would disappear. A session usually lasted between 30 and 90 minutes. Whether Henderson discovered this method on his own or was inspired by dianetics, it is hard to say. But there is no doubt that his method greatly resembles its predecessor.

Henderson applied his regressive technique for more than 20 years. Robert Matherne then took it over and altered it to some degree, naming it Doyletics, as a tribute to his teacher. The main innovation was a very swift movement backwards from one period to the other, all the way to conception, so that a session was supposed to last no more than one minute.

Robert Matherne claims that his technique is completely successful. But practice shows that that is not the case. The main reason is the fact that he assumes as the cause of an unpleasant experience only emotions and bodily sensations, while we have already learned and proven in practice that most of our experiences consist of four elements. Besides, Matherne's technique is quite unsuccessful when applied to complex disorders.

PERIODIZATION METHOD FOR REMOVAL OF PHYSICAL PROBLEMS

This procedure will enable you to have considerable success with many permanent physical problems such as headaches, migraines, back, neck and limb pain, languor, lack of energy, and the like.

The three basic elements of this procedure are:

Alternative technique;

Confrontation with the four elements as components of a problematic experience; and

Moving down the chain of time intervals until the moment the problem disappears.

Demand that your client briefly describe her physical symptom, to feel it as intensely as possible, and report the three remaining elements that follow the symptom (image, emotion, and thought), since the physical sensation is already present in the form of the syndrome you have started from.

Ask her how old she is and then do the process using the alternative technique, regressing her in time from the present moment, in which she feels the disorder, towards the earliest childhood and further, to conception. Sometimes you will go beyond the moment of conception to the past lives. Regress her in intervals of 10 years, until you reach age 5. If she is younger than 30, you will regress her in intervals of 5, 6, or 7 years, but the intervals should remain the same throughout the process until you reach age five.

From age 5 on, regress your client year by year until you reach the moment of birth, then one month at a time until conception. It is usually not necessary to go all the way to conception, because the disorder generally disappears earlier.

Removal of physical problems by Periodization Method

If the disorder has not disappeared by the time you arrive at the moment of conception, you need to reach the past lives. You will do this by asking, **“Is there a previous similar experience, when you felt ... (mention the disorder)”**? You should say nothing about the past lives, for maybe the client does not believe in them, or resists the idea. Only ask her about the existence of a similar previous experience, and demand that she give you the elements that appear in her consciousness when she thinks of the experience, no matter how vague those elements are.

The basis of the process is existence of two terminals, “here and now”, and a problematic situation in all the periods of life through which you move towards early childhood. You apply the alternative technique to those periods of life and to the state “here and now”. In the time periods where you ask the client about the disorder, you always ask for four elements, although it is possible that some of the elements do not exist. Even though I emphasize that we use the alternative technique here, at the beginning you only have one terminal, since you start from “here and now”.

An example will make the course of this process clear. Let’s say the client is 34 years old and has an unpleasant physical symptom, for instance, back pain. Give her the following instructions:

1. Feel yourself here and now and concentrate especially on the back pain. While you feel the back pain, give me four elements that emerge: Which physical sensation do you have (naturally, she must report the back pain); which image emerges? Which emotion? Which thought?”
2. Go back to the past in intervals of 10 years from her current age and ask her to give you the elements for each one of the periods: **“Feel you are 24 now and give me four elements that emerge.”** Then the first terminal: **“Feel yourself here and now!”**
3. **“Feel you are 14 and report the four elements that emerge.”** Then give her the instruction for the first terminal again: **“Feel yourself here and now!”**
4. The next period is 5 years, so tell her, **“Feel that you are 5 years old now. Do you still feel the back pain or is it gone?”** Then: **“Feel yourself here and now.”**

From age five on you go back one year at a time and repeat the same procedure, always asking, **“Now you are 4 years old. Do you still feel back pain or is it gone?”**

“Feel yourself here and now.”

“Now you are 3 years old. Do you still feel back pain or is it gone?”

“Feel yourself here and now.”

If the disorder does not disappear when you have reached age one, you should regress the client one month at a time. This is how it’s done:

“You are now 11 months old. Do you feel the back pain or is it gone?”

“Feel yourself here and now.”

“Now you are 10 months old. Do you feel the back pain or is it gone?”

“Feel yourself here and now.”

You continue in this way one month at a time until you arrive at the moment of birth.

“You are now at the moment of your birth. Do you feel the pain or is it gone?”

“Feel yourself here and now.”

When you enter the period that precedes birth, you should regress the client one month at a time.

“You are now at the moment 1 month before your birth. Do you feel the pain or is it gone?”

“Feel yourself here and now.”

“You are now at the moment 2 months before your birth. Do you feel the pain or is it gone?”

“Feel yourself here and now.”

The practice shows that this is the first period of life (five years) where this question should be asked, but on each following age you must repeat the question. I will say it again: From age 5 onwards, for each period you must ask whether the disorder has disappeared. At one moment the client will say that it is gone. Ask her, **“What happened then?”**

Insist that she tell you the first thing that comes to her mind – if she sees a picture, has a thought about what had happened then, an emotion and bodily sensation? What matters most is that the client does not attempt to explain the experience to herself, nor try to remember what had happened about that time. Accept whatever she tells you without comment. If she hesitates, because the event seems unreal or made up, encourage her to tell you.

If the pain hasn't disappeared by the moment of her conception, repeat the question with which you bring her into the past life, **“Is there a previous similar experience, when you had felt the back pain?”**

When should you use this method? You use it when you want to eliminate permanent or chronic body (physical) problems of long standing. The method is not absolutely successful, but has a considerable success rate. The process results in failure when the root of an undesired condition is not easily influenced by this kind of therapy. For instance, this is the case with pain a client feels in her hip, when it is caused by deterioration of cartilage, so that between the hip bones and pelvis a painful friction ensues during movements. However, even in those cases, the pain will be mitigated for a while. I can not say whether it is possible to eliminate pathological disorders that appear to be irreversible with persistent application of this method during a long period of time. But maybe it's worth a try?

As the final step, fill your client up with light!

If you have a current physical problem, which emerged today or a couple of days ago, treat it with **Little Magical Method**.

EAST-WEST METHOD

THIS METHOD AND its variations are based on **manipulation of time**. That is why it belongs to the category of chronokinesis. Previously I mentioned that many thinkers pointed out the significance of time. The famous scientist Sir Arthur Eddington came up with the simple and inspired thought about time telling us that whenever we try to bridge experiences which belong to the physical and spiritual sides of our natures, time occupies the crucial position.

East-West is a chronokinetic method which undermines time, for it puts it under control to a certain degree. As you have already seen in this book, there are several kinds of methods and approaches to treating time. The approach of contemporary physics, and particularly of quantum mechanics, is very interesting. Its discoveries, based on stringent experiments, have overturned the fundamentals of the principles on which the science that preceded quantum physics is based.

Modern science, which in many aspects is the foundation of western civilization, was built around the concept of causality, the temporal sequence of cause and consequence. Causality is the basis of natural sciences, as well as most psychological and psycho-therapeutic systems, for in them we always search for causes of a phenomenon, or consequences of a certain action. When we press the light switch, the light will go on in a room. If a child has a traumatic childhood, it will have a considerable effect later in life.

These things are commonly accepted today, because in everyday life the causal relationship is evident. But on the level of elementary particles, which are the subject of quantum physics' research, on the deepest level of life, the cause-effect relationship is illusory, as time doesn't exist on that level. There is no "before" and "after". In contrast to laymen, Albert Einstein emphasized the way in which the initiated regard time: *"People like us, who believe in physics, know that the distinction between past, present, and future is only a stubbornly persistent illusion."*

Returning to our subject, we can conclude that there are solid indications that time is not a cruel master who imposes his limitations without exception, but that it is possible to bypass and overcome it. For the East-West method the following is important:

There is a time flow and time path which is fixed in our minds. When we turn in the opposite direction of the time flow, a problem that was connected with it tends to disappear, because emotionally and psychologically we are moving toward the moment before it had emerged, the moment when it hadn't existed.

This is how to apply this method:

The client should simultaneously imagine the sun moving across the sky and feel her problem.

She should be instructed not to resist the unpleasant experience that accompanies the problem, but on the contrary, to **dramatize the unpleasant experience**, to feel it consciously and deliberately as more intense than it actually is.

In this method we also use two terminals. At the beginning, in order to stabilize the client in the present moment, we simply tell her: *"Feel yourself here and now and report to*

me the four elements that appear: image, emotion, physical sensation and thought.” After that the client should concentrate on her problem and process it.

DETAILED DESCRIPTION OF THE METHOD

You should say to your client:

1. Choose a problem you want to eliminate.
2. Feel yourself **here and now** and give me the four elements you are experiencing.
3. Now imagine a horizon 180 degrees wide, spreading from east to west. In your mind’s eye, go **SLOWLY** across the firmament, from east to west. Then **QUICKLY** back, from west to east.
4. Visualize the horizon in the east. The problem does not exist now; don’t think about it. Also, the sun can not be seen, for it is below the eastern horizon, and has not appeared in the east yet.
5. Now feel your problem as intensely and completely as you can.
6. Imagine that the sun begins to appear in the eastern horizon... As you watch it rise on the horizon, **feel your problem as strongly as you can**. Don’t create its picture, for it would muddle up with the picture of the sun. But feel it, dramatize it, feel consciously and deliberately that it is stronger than it actually is. Proceed to guide your client with these words:

“The sun is moving... you are feeling your problem... the sun keeps on rising ... higher and higher ... feel your problem ... the sun is rising on the horizon... it is reaching the zenith. Now the sun is at the highest point and begins to descend slowly towards the west... Continue to feel your problem, dramatize it! Feel it as intensely as you can... The sun is still slowly descending towards the west, reaching the western horizon. It disappears beneath it...”
7. ”Now, continue to feel your problem, and while I say *zzzzzz-zz--zzzzzz--zzzzzzzz!*, imagine the sun appearing in the western horizon and going backwards very quickly, across the firmament from the west towards the east, and disappearing beneath the eastern horizon. *Zzzzzzzzzzzzz-zzzz--zzzzz...* The sun has vanished in the east, where it came from...”
8. Be silent for several seconds, then ask the client: “What has happened to your problem? Do you still feel it or is it gone?”

If the process was applied correctly, the problem has vanished.

Fill your client up with light.

HAPPY MOMENT AND PROBLEM

IN THIS PROCEDURE too, we use breaking down of space and time.

The client visualizes part of her life in a condensed form, from some happy experience in the past to the problem she has in the present. Both the happy moment in the past and the problem in the present should be reduced to a **snapshot**. First, this should be done with the **happy moment in the past**. She should feel herself at that happy moment as completely as she can, and report its four elements. Then she should proceed to the **problem in the present**, feel it, and again, report its four elements. The client should move in her thoughts from the happy moment towards the present moment in which she feels the problem and mention several events that happened in between, as if traveling on the time path from the happy moment to the present moment where the problem is felt.

In other words, the client starts from a happy moment, and through several experiences moves in her thoughts and feelings all the way to the moment of the problem. She begins from the happy moment and ends with the problem. The **happy moment** must precede the problem.

The client should be “associated” (feel herself in the problem without seeing herself in it) and when she reaches the problem, feel it as intensely as possible without even the slightest resistance, and give you the four elements that are present in the problem. **Then she should imagine, while really feeling it, that she is going back in time (on her time path) with great speed, all the way to the happy moment, which she should feel.** While she is going back fast, she should imagine images from that period passing her by very quickly, as if she were watching them sidelong from an express train. The processor should tell the client: “*When I say NOW and zzzz... zzz... zzzz... zzz... zzzzz*”, *imagine going back on your time path with great speed all the way to the **happy moment**... NOW ... zzzz... zzz... zzzzzz...zzz... You are at the happy moment!!*”

When she stops briefly and feels the happy moment, she should report the elements and you should ask her: “What’s happened with the problem?” It should have disappeared.

TARTHANG TULKU AND GESTURE OF BALANCE

We can find hints about procedures similar to the happy moment and problem technique, with which we can eliminate negative states and personality traits, in traditional practical philosophical systems of the East. Here is one, which originates in Tibetan yoga. Tarthang Tulku Rinpoche, who popularized Tibetan teachings in the West, mentions it in his work *Gesture of Balance*.

“When problems arise in meditation or in daily life, when we are overly emotional or trapped in a pattern of behavior which causes us to suffer, that is the time to practice openness

and balance, and to awaken mindfulness. For example, when we are extremely sad or angry, if we concentrate properly on the emotion, looking at it intensely from above and below, and then facing it directly, it can actually disappear – because we see that it is really ‘nothing’. With practice, we can quickly balance a depressing or frustrating situation by switching the mind back and forth – making it happy, making it sad, making it happy again – all the time watching what is happening inside ourselves. First, we can do something positive, then something negative. One time, switch the mind to depression and really cry. Then, immediately switch to laughter. What, really, are these emotions? Why should I be controlled by these transitory mental states?

This exercise may seem almost schizophrenic, but as we work on it we discover that an important change takes place within our consciousness and in the way we look at ourselves and the world. Sadness is not so serious and happiness is not so frivolous.”

SPIRITUAL ENGINEERING

I NAMED ANOTHER VARIATION of the DP4 method, a version that is very attractive to practitioners, **spiritual engineering**. The reason for this name is the fact that, by applying this method, we are able to create in a short time characteristics and personality traits we previously did not have. I described this characteristic of the DP4 method in detail in my book *Return to Oneness*. Here I would like to discuss the correct manner of its use, as well as potential mistakes in its application and how to avoid them, for they can spoil this otherwise extraordinarily valuable and efficient method.

When creating positive traits, a practitioner must have an appropriate “*model*”, whose traits she integrates into herself and thereby creates the desired trait. It is necessary that the model had manifested that trait in the past in front of the client (or in front of you, if you are processing yourself). In other words, it should be an experience from the past which the client remembers well. There are numerous options for finding a model. The client can use herself as a model, if she had manifested that trait, which she now lacks, at some point in the past, even only once in her life. The model can be a person the client knows – a friend, family member, or colleague from work. She can choose as a model a person she has only seen once, even for a short while. It can also be a hero from a movie she has seen, from a TV series, or novel... Finally, she can imagine such a person – create her in her imagination.

If you are processing a client, ask her to work with these two polarities or terminals:

1. Myself, here and now.
2. Model in a snapshot – a picture stopped in time, in which she is manifesting the desired personality trait.

I will give you an example of this procedure. The client should move alternately in her imagination from one polarity to the other. On the first terminal, she reports her perception of the model, on the second, the perception of herself, “here and now”. She should report like an impartial reporter who experiences the four elements while perceiving the polarities. As we know, elements lose their strength quickly, become less and less perceptible and finally fade, so that in the place where the model used to be only emptiness remains. The only thing that is allowed to remain on the polarity “Myself here and now” is the physical feeling of being seated in the chair. Sometimes (this seldom happens), in place of the initial elements the same light will remain on both polarities.

This process goes quickly and is efficient in every situation **if the client has chosen a suitable model**.

It is precisely here that a mistake can occur! **The client will fail if she selects the wrong model.**

POSSIBLE MISTAKES IN APPLICATION OF THIS METHOD

Here are two examples from my own experience. In one workshop, a client wanted to create the ability to live a healthy life, something she had not been doing previously. She chose a man who represented for her a perfect model of the healthy way of living. I guided her through the DP4 process, and when there had been only emptiness at the end and I asked whether she was now able to live in a healthy way, like her model, she said: *“To be honest, I don’t think I’m capable of living like that.”*

This was an unpleasant surprise, and initially I wasn’t able to find an explanation for the failure. It became clear to me the following day, though. Her goal was too broad and too ambitious. She had a serious addiction problem and by “healthy living”, she meant elimination of that addiction. Now, this is a serious task, as addictions are complex and multi-layered. A person first has to eliminate her anguish which is the basis of her addiction, and then the specific addiction, which is multi-layered. The latter usually requires several sessions (see my book *PEAT*, chapter on removal of addiction disorders).

Another client wanted to gain the ability to “manifest” desirable circumstances, which means to accomplish them in reality. Money was first on his list. As a model he chose a woman who claimed to be very successful in that area of life. Again, at the end of what seemed to be a successful DP4 process, the client said that he was not able to manifest material circumstances like his model. It took me some time to discover the cause of the failure. Pay attention to the following explanation, as a similar situation can happen to you, too, when you process a client or yourself. The client had attended a workshop about accomplishment of life goals in which the leader – a woman the client used as a model, TALKED about how easy it is to achieve goals. The client had NOT SEEN her accomplish them, had not seen her do it with ease, but had only heard her appealing story. Therefore, the question at the end of the process should have been, “Are you able to TALK about the achievement of goals as easily as your model does?” **It could not have been the question “Are you able to ACHIEVE your goals as easily as your model does?”**

Now I will give you an example of a successful process, where a client chose a suitable model for a goal he had set for himself and had realistic expectations. The model was the richest man at the time, Bill Gates. When I had made a remark that he shouldn’t expect to become as rich as Bill Gates, the client replied that he was aware of that, but that he wanted to feel as successful as Bill Gates. When he integrated Gates, in his place emptiness remained. When asked how he was feeling he answered, “Funny, I feel exactly the way I imagine Bill Gates would.”

I named this variant of the DP4 method **Indiana Jones**. The name originates in an amusing story. An electrical engineer came to visit me in Belgrade for a 4-day individual training. Towards the end of the training, I asked him whether there was a person he would want to feel like. Based on his profession, I expected him to say Thomas Edison or Nikola Tesla or someone like that. After some hesitation, he said, *“I would like to feel like Indiana Jones”*.

As a model he took an image of Indiana Jones appearing from behind the hill at the beginning of the movie. He has a leather hat on his head, a rifle on his shoulder, and is walking confidently as if he owned the world. The client made a snapshot of the model, and used himself “here and now”, sitting in a chair in front of me, as the second terminal.

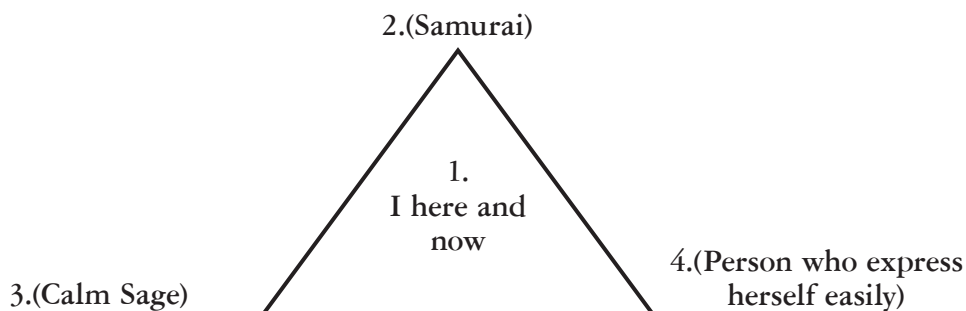
During this brief process, the image of the model faded and became smaller; emotions, thoughts and bodily sensations disappeared and in the end there was only empti-

ness, which meant that the client had integrated Indiana Jones. I described this process on our discussion list (spiritualtechnology@yahoogroups.com). After two months the client posted a message on the list, stating: *“Indiana Jones, that’s me. Zivorad described the process well. Even now, when I want to, I can feel like Indiana Jones.”*

The lesson you can learn from these examples is that we have to be careful when our client chooses a model for a DP4 process. You should always make the situation clear with several questions in order to establish whether the client has chosen an adequate model for the integration.

ACCELERATED INTEGRATION OF DESIRED PERSONALITY TRAITS

IN THIS PROCESS we use DP4, but we have more terminals. One terminal, which is located in the center, is **I, here and now**, whereas the remaining terminals are organized around it, in the form of geometrical shapes: **Triangle, Cross, Pentagram** etc. For instance, a person who wishes to integrate three persons with desirable traits simultaneously will arrange them in the shape of a triangle, with (1) **I, “here and now”** in the center. The points of the triangle could be, for example, (2) **Samurai** (great decisiveness), (3) **Sage (calmness)** and (4) **Person who expresses herself easily**.



You should begin with **I, here and now** and look for the four elements. Then you should proceed to the **Samurai**, feel him in a snapshot and report the four elements. Then, again **I, here and now** and the four elements. Next, the **third** terminal (**Calm Sage**) and report the four elements. Then, again **I, here and now**, and finally, **Person who expresses herself easily**, where, again, you report the four elements.

Whether you move from one position to the next clockwise or counterclockwise is of no importance. The advantage of this procedure is its speed – it is quicker than the process which uses only two terminals. “I, here and now” will soon become empty and there will be no need to linger on it.

If you work with four terminals, they should be arranged in the shape of a cross, in the center of which will be “**I**”; in case of five terminals, they will be located in the corners of a pentagram, and again, “**I**” will be in the middle.

In one of my workshops, I had a very ambitious participant. He was seriously involved in astrology, and had been studying it for years. In the workshop, an opportunity to obtain characteristics of different signs of the zodiac presented itself to him for the first time. First, he worked with the characteristics of three signs. As soon as he began the process, that seemed insufficient to him, so he surrounded himself with four signs in the shape of a cross. Soon, he added the fifth sign. There was no time to finish the process in my workshop, but he contacted me with an email after some time, informing me that he had applied the right method for his needs. What he did was surround his own astrological sign with traits of the remaining 11 signs, doing the process with all of them. He informed me that he was very satisfied with the result and that he felt like a whole, completely integrated personality for the first time in his life.

People who have practiced the DP4 method know that it has two exceptional features. It can be used to remove problems and negative conditions quickly and to create positive characteristics and personality traits, positive emotional states and desirable identities.

In the second procedure – when we apply DP4 for removal of problems, we don't work with a model, but with two situations, the desirable and the undesirable one. We should represent both of them with a snapshot and during the process alternate between the polarities, reporting elements that are present in them until we integrate them all.

We apply the same procedure when we want to integrate some of the numerous existing pairs of polarities, for instance, **taking and giving** or **advancing and retreating**. For more examples, I refer you to my book *“Return to Oneness”*.

I would like to cite here a classical example from my own experience for integration of desirable and undesirable situations. After my workshop in a town in the U.S.A., a woman who wanted me to do a private session with her approached me. This is how she described her problem: she married her husband out of love. At the time of our session, they had been married for 20 years and according to her, the marriage was successful. They had two children, who were about to enter college, and on the surface, they had no serious problems in their relationship. Her problem was her belief that the love they had felt when they had still been going out and newly married was gone. She missed it. This is how she described their typical afternoon: they are sitting on their patio; her husband is not paying her any attention, but is smoking his pipe, looking at the sky and talking about some book on philosophy. “He doesn't perceive me as a woman anymore, and to tell the truth, I don't see in him that attractive man from our youth anymore either.”

This is what I did in this situation, and it can prove helpful in your practice, too. I asked her when she had been happiest with her husband? This is what she said: She had been dating him for 9 months. Their relationship was pleasant, but he had never mentioned marriage. One day he took her to dinner at a popular restaurant, where they listened to music, danced and had a pleasant conversation. At one moment he took out an envelope, placed it in front of her, and said: *“Please open this and read it.”* Inside there was a piece of paper, and on it, in block letters, was written: *“Will you marry me?”*

That was the happiest moment of her life. For her, he was the best, the most attractive man. She felt happiness, exhilaration, a sense of security, and life ahead of them seemed bright and promising.

I asked her to make snapshots of the two opposed situations. One of them was the moment when he was sitting on the patio, showing no interest in her and smoking his pipe, the other the moment when she was beside herself with joy, watching him across the table in the restaurant, after reading the message with which he had proposed to her. She told me that from the whole situation, she could only see his handsome, smiling face.

She moved in her imagination from one moment to the other, both of them stopped in time. Elements of the experiences disappeared very quickly: images became smaller and vague, emotions and physical sensations weakened, thoughts faded and disappeared. In the end, there was emptiness on both polarities, which meant that she had integrated them. Then I asked her the crucial question: *“Tell me, what do you feel for your husband now?”* Her face lit up and she said: *“I have to go home right now!”*

After a short while, the person who organized my workshop in that town and who knew the client, wrote to me in an email: *“You knocked her socks off”*.

Some people ask me whether it is possible in such a situation for the negative polarity to overcome the positive one – in the previous case it would mean that the spouses' mutual indifference to each other prevails at the end of the process. Well, let me give you

the answer: **No, that's not possible!** Positive polarity will always prevail. The reason for this is open to philosophical speculation. However, I have reached my own answer, and it's simple: the human being is fundamentally good. We should be happy that that is the case.

On the other hand, I must stress the following again: When a person achieves integration of two apparently opposed polarities using DP4 or any other method of Spiritual Technology, she has not automatically chosen for or limited herself to the polarity she perceives as positive. She has freedom to choose between the two opposed polarities. The fact that she will more often select the positive, or to put it more precisely, desirable polarity, does not mean that she is permanently and compulsively tied to it. She will sometimes deliberately expose herself to the negative polarity. Many philosophers point that out, and everyday life proves it's true. The mystical Sufi poet Rumi, who recently gained a great reputation, writes *"God turns you from one feeling to another and teaches you by means of opposites, so that you will have two wings to fly – not one."*

This is the point that a Zen story I quoted in my book *"Return to Oneness"* also makes. In a Zen monastery, a Master is dying. His disciples have gathered around his deathbed, waiting to hear his last words. They are hoping, like many among us, that at the moment of his death, the Master will reveal to them the deepest secret of life – how to always be satisfied and happy. In other words, they are expecting to hear the secret of achievement of positive polarities, always and in every situation. The oldest disciple, who will succeed the Master, is sitting right beside the Master's bed. Next to him, the next one in terms of seniority, and so on it goes to the very end of the line, where the youngest disciple is seated. He arrived at the monastery three days ago, is naïve and has not yet learned how to pretend .

The oldest disciple leans towards the Master and asks him: *"Master, what is your last message to your disciples? What should I tell them?"*

The Master, exhausted, says in a weak voice: *"Tell them that the truth is like a river."*

To his successor, this sounds like a profound truth. He doesn't understand it completely, but will not let it show. He nods his head significantly, and transmits the message to the monk next to him. This one communicates it to the next one, and so on until it reaches the naïve novice. He openly asks his neighbor: *"What is he saying with those words? What do they actually mean?"*

His neighbor doesn't know what to say, and the question travels back to the oldest monk. He also doesn't know the answer, so he leans over to the dying Master and asks him, *"Master, what do you mean by those words, the truth is like a river? What should I tell the disciples?"*

With great effort, the Master opens his eyes and whispers with the little strength that's left in him: *"Tell them that the truth is not like a river."*

Obviously, disciples in the Far East also cultivate a hidden hope that the Master will reveal to them the secret of experiencing only the positive aspects of life, although the wise men and Masters tirelessly emphasize the duality of this world and our spirit. Most people see only one side, one half of the world. When they are happy, they don't ponder misery. When they are miserable, telling them that the state will pass and they will feel happiness again is of no use. They want to fly with only one wing, to walk with only one leg. When a person exerts herself to experience only one thing, be it positive, the essential value of the whole is lost. Spiritual maturity arises when a person realizes that there is no safe harbor into which he can sail by using his wit, luck, or "secret instructions" he received, where he can be at peace once and for all, for the opposite polarity will always be present.

Accelerated integration of desired personality traits

A person who, through processing, experienced several neutralizations of pairs of polarities automatically sees both sides, like two sides of a leaf which flutter in the wind. In a moral and spiritual sense, this is a very desirable state. Whenever he feels critical towards someone, in his mind a memory of a situation when he did the very same thing or thought of doing it immediately emerges. This happens automatically, as if his higher "I" had slapped him into awareness. Willy-nilly, he gains the ability to perceive the world and himself as a whole.

INTEGRATION OF SPIRITUAL SYMBOLS

IN THIS PROCEDURE we use the DP4 process for integration into us or the client of symbols that have great significance to us (or the client). There are two ways of doing this. The first is to integrate individual symbols, whereas the other one is to integrate more symbols simultaneously, using the model of **triangle**, **quadrangle**, or **pentagram**.

Thus, instead of 3, 4 or 5 models of persons we wish to integrate, in this process we integrate the **Elements of Transmutation**, so that they act from **within us**, as parts of an organic whole. We use different symbols that the client chooses: a golden cross, a ball of light, Jesus, Mother Mary, an angel, a white unicorn, magic sword, picture of our spiritual Master, etc. In the center of the geometrical figure (which, as I've mentioned, can be a triangle, quadrangle, pentagram...) is point "**I, here and now**".

Each symbol we assimilate should be stopped in time, forming a static image. We use the alternative technique by alternately moving in our thoughts and emotions between "I, here and now" and one of the symbols, then back to "I, here and now", then to the next symbol, and so on. We repeat the procedure until all the symbols are empty; that is, until there is only emptiness in their place. That means that we have integrated them.

This is the course of the procedure.

1. Feel yourself here and now and report the four elements you are experiencing.
2. Feel the first symbol as a snapshot immovable in time, and report the four elements you are experiencing in connection with it.
3. Feel the second symbol as a snapshot immovable in time, and report the four elements you experience in it.
4. Feel the third symbol as an immovable snapshot and report its four elements.
5. Then return to yourself, feel yourself "here and now", and report the four elements.

Now return to the first symbol and repeat the procedure, then to the second, third, etc. Elements fade very fast. The process is over when the integration is complete, when the symbols are empty. On terminal "I here and now" only physical sensation is allowed to remain, although even on that point some clients only have a mild feeling of floating in space.

DP4 METHOD – WORKING WITH IDENTITIES

THERE ARE SIMPLE problems we can eliminate in only one session. There are also desired states and personality traits which can be created in one session. As it became clear from the previously mentioned examples, addiction disorders require several sessions, although they may sometimes disappear after only one. Yet this is not the scenario we should count on.

By using the appropriate model, we can cause significant changes in the client's personality structure. However, in order for those changes to be relatively permanent and profound, instead of integration of one personality trait or one state, the integration of a whole identity should be carried out.

Identities are clusters of connected characteristics that enable the client to accomplish a goal in a safe and predictable manner.

If the client wants to be successful in life and takes as a model a person who in her opinion personifies success, she usually chooses one quality that seems to be dominant in the model (for instance, the ability to speak easily in front of strangers). When she integrates such a quality, she considerably improves her personality's structure. However, the ability to speak with ease in front of strangers is just one of the qualities of the successful person. In order to achieve stable results, the client should integrate not just one quality of the successful person, but the whole **identity of success**. She should integrate the qualities one by one, and only when the whole identity is assimilated will she begin to act like a successful person, unconsciously and automatically, just the way she used to behave unconsciously and automatically like an unsuccessful person.

Identities as groups – clusters of characteristics– represent our means of communication with ourselves, others, and the world. Essential elements of an identity are the **point of view** and **goal** the person wants to achieve. Besides that, identity, being a sub-personality, contains emotions, physical sensations, beliefs, decisions, attitudes, and other elements. In short, **identity** is a separate and temporary “I”, created by the human being in order to accomplish a certain goal.

People have a great number of identities which they enter depending on the goal they desire to achieve. In everyday life people are usually not aware of the identities they enter and leave. A “normal” person switches from one identity to another very quickly and easily, mostly automatically and unconsciously. For example, a man who in the army has the rank of captain acts towards the soldiers and lower ranks as a superior. Towards those who have higher rank than he, he acts subordinately. When he returns home from the barracks and meets his wife at the door, he enters the identity of a husband. When his children approach him, he enters the identity of a father, and so on.

A neurotic is bound to a limited number of identities which he can not leave, or if he manages to, he has to strain himself enormously to do so, and it will last only briefly. An extreme case would be a psychotic or mental patient who is usually riveted to only one identity. Hence the black-humor saying that there is at least one Napoleon in every mental hospital.

When working with identities, one should pay attention to the following:

Identity has its own spirit.

Identity has its own goal.

Identity has a fixed model of behavior.

There is a strong tendency in identity to achieve a goal for the purpose of which it had been created, even though it sometimes doesn't benefit the person who has it. Sometimes, it can be extremely harmful. For instance, **when a person is in the identity of a victim, she will manifest a strong tendency to create or to enter a situation in which she will be a victim..**

Today there are many workshops, weekend seminars in most cases, in which participants learn how to achieve success in life or in a specific area of life. The trainers usually teach what a person should say or do in one of many situations, and what attitude to take in interpersonal relationships. They often speak of identities, but do not teach how to create them. This is of utmost significance, for a person who adopts an undesirable or average identity can not have favorable results in the long run.

Such a person achieves good or excellent results only through uttermost exertion. This heightened exertion is often followed by headaches, high blood pressure, stomach ulcers, or exhaustion and lack of energy. After a short while, a person who started with ambitious goals gives them up. The only right way to attain them is creation of suitable identities, through which the person automatically and unconsciously achieves desired results, just like he previously achieved weak results automatically and unconsciously.

Identities can be divided into several groups, depending on what we want to accomplish with such division. For the sake of clarity, I will divide them into three groups:

Good identities.....good results

Average identities.....average results

Bad identities.....bad results

At workshops on achieving success in life, trainers teach people with average, and even more often, bad identities, how to achieve good results. However, people with good identities get good results automatically and unconsciously. People with average identities automatically and unconsciously achieve average results; those with bad identities, bad results.

Teaching a person with bad identities how to get good results, by using tricks and learned patterns of behavior, is futile. For as I have already mentioned, they can achieve this only at the price of great exertion and for a brief period of time, after which they will return to their habitual way of behaving, based on bad identities.

The only correct way is to enable them to attain good identities. Then they will easily, automatically and unconsciously manifest behaviors that are aligned with those identities. When a person integrates into himself a group of qualities that constitute a good identity, the success of the process is determined by whether that identity manifests in life's situations automatically, as the person's normal behavior.

I will offer here a few identities in which practitioners have shown most interest, beginning with the identity of a successful person. I listed these identities for the first time in my book *"Integral Excalibur"*. I want to stress here that you can add traits which you believe constitute a certain identity, and can also create new identities you want to integrate. I would like to reiterate that you should integrate all listed traits with the DP4

process. That will by no means be a strenuous activity, as for each trait you will need 10 to 15 minutes at the most. **To repeat it once again, you are done with the work when the desired identity starts to switch on in your mind without even the slightest effort on your part – automatically and unconsciously.** You may be surprised at first when you become aware that you are manifesting that identity, but after a while that condition will become normal.

Identity of a successful person

- My goals are very clear.
- I use every favorable opportunity.
- I immediately turn all my ideas into action.
- I insist on my rights.
- I automatically take initiative in social and work-related situations.
- I persevere in achievement of my goals.
- I make money easily.
- I speak with ease in front of strangers.
- I deserve all the best.
- I attract favorable opportunities and a comfortable life.
- I am automatically at the right place at the right time.
- People love me and I love them.
- For me, money is energy I use in the best possible way.

Identity of an independent person

- I make my own decisions.
- I am resistant to criticism.
- I am tolerant of the remarks of others.
- I critically analyze other people's praise.
- I freely express my opinion and my emotions.
- I follow my ideas.
- I support others in being independent.
- I take initiative in social relationships.

Identity of a creative person

- I have creative ideas.
- I am full of creative energy.

I work persistently on realization of my ideas.
I see beauty in everything.
I perceive everything as new, beautiful and unusual.
I immediately note down every idea that comes to me.
I am open to people and the world around me.
I keep the vision of my goals in front of my eyes at all times.

Identity of a self-actualizing person

I like to help others.
I act naturally in every situation.
I always tell the truth in a way that doesn't hurt others.
I love other people.
I give and receive love freely.
I stick to the righteous path at every cost.
I clearly distinguish between right and wrong.
I am free of religious and national prejudices.
I am free of racial and sexual prejudices.
I always aspire toward justice, freedom and truth.

Identity of a happy person

I am happy.
I achieve everything with ease.
I am lucky in every enterprise.
I radiate happiness on other beings.
I am happy with myself.
I attract money and a happy and fulfilled life.
I love myself.
I love others
I love life.

Do not neglect this procedure, for it will really bring about fundamental change in your personality, with little effort and in a short time.

PART FOUR

SPIRITUAL ALCHEMY

IN SHORT, THE theory of alchemy states that in the beginning, everything was One – the Divine Being. At one point separation took place, or as alchemic texts say, a “fall” from the Divine state occurred and from that moment on, matter developed on its own course. At one moment, as matter’s highest expression, man came into being. His consciousness was inferior to the sublime consciousness of Divinity from which he originated, because matter develops at its own pace, which is slow. Hundreds and thousands of years are necessary to achieve visible changes.

At a certain point in the past, self-consciousness arose in man, and with it the desire to achieve accelerated growth, to surpass the state in which he finds himself. In order to rise above suffering and imperfection, both in himself and matter, man needs different means and methods from the ones nature offers him spontaneously. This is what the alchemic saying “*Sacred art perfects that what nature begins*” is about. And also: “*When material components of life are purified, the seed of the Soul is finally revealed.*” Alchemy as sacred art means discovery of inner abilities of insight and wisdom, or “the essence of the spirit”. It is genuinely pure and it removes the veils of ignorance that separate the spirit from its hidden divine root.

Besides being one of the oldest occult disciplines, alchemy is certainly the most ambitious. The alchemist wishes to penetrate nature’s deepest secrets and by his identification with divine attributes gains ability to achieve in a short period of time that for which nature itself needed centuries and millennia. Transmutation of base metals into gold represents their accelerated maturation, for gold is the ultimate, highest goal of natural evolution of all metals. Therefore, the central secret of alchemy, writes Mircea Eliade, is mastering of time.

In alchemic processes the alchemist imitates God. Since microcosm is a reflection of macrocosm, it repeats the godly act of creation, in a way similar to the one with which God created man out of clay.

In classical alchemy, the means by which this transmutation was accomplished is the Elixir of Life, the Philosopher’s Stone, in contact with which base metals instantly reach perfection. In one of the alchemic texts is written: “*The world has a soul, and anyone who understands that soul can also understand the language of all things. Many alchemists spent entire lifetimes realizing their destinies, and ultimately discovered the Soul of the World, the Philosopher’s Stone, and the Elixir of Life. But these things are all so simple they could be written on the surface of an emerald.*”

In spiritual alchemy the elixir is man’s developed consciousness which enables him to gain knowledge of the power of certain symbols and their influence on man’s accelerated growth, when applied correctly.

We can view alchemy in several ways. One widely accepted way is that it is the path of realization of inner coherence and alignment. An alchemist has accomplished the goal of Great Opus when opposites, be they good and evil, male and female, or conscious and unconscious, unite at the final stage of the opus. This final stage is called conjunction. This stage in the opus was also called hierosgamos or sacred marriage, in which all polarized opposites are finally reassimilated into One.

The process begins with raw material (*prima materia*), which is, as Jung keenly observed, the human unconscious. By its refinement and improvement the final product is created, alchemic gold or the Philosopher's Stone, which is actually the practitioner's enlightened mind. The sacred art was not primarily directed at turning base metals into gold (although there are indications that that also happened) but at the transmutation of the lower, primitive and instinctive nature of the human being into a refined and sublime state of mind, and above all, the union of the conscious and the unconscious. This was sometimes referred to as liberation of light, called *lumen naturae*, locked in the dark spheres of spirit. That light is the omnipresent non-dual consciousness. To see the eternal light buried in the darkness means, in terms of psychology, to become conscious, in terms of alchemy, to liberate the True Being, hidden and imprisoned in the material universe.

In connection with this process, Jung wrote: "*Human consciousness is the only seeing eye of the deity... God has made man so that he might see in the darkness*". However, even though the opposites seem to be irreconcilable, they are intimately and inextricably co-related, for they contain each other and each of them helps the other to manifest. As a symbol of matter Jung used soil, writing, "*the soil is just matter, the absolute opposite of the spirit, yet it contains the spirit. Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.*"

In order to refine the "primordial matter", a hermetically closed vessel (container), capable of withstanding the pressure needed for the transformation of matter, is needed. Writing about the significance of the alchemic vessel, a medieval alchemist wrote: "*The whole secret lies in knowing the Hermetic vessel.*" Yet the vessel is not a physical container, but a spiritual concept, a powerful symbol that expresses the value of the psyche that created it. The concept of the Hermetic vessel appears and develops from the unconscious as a result of the practitioner's contemplation, which is achieved in spiritual alchemy by choosing a symbol that causes strong emotional reaction in our unconscious mind.

One of the paradoxes in which alchemy abounds is that the alchemic vessel is identical to its content – it is the psyche itself. It is simultaneously both the vessel and the content transformed inside of it; it is the primal matter that is transformed and, with the ultimate transformation, one reaches the Philosopher's Stone. During the application of our system, the practitioner will realize that our psyche chooses the symbol with which it affects its own raw content and that it is precisely our psyche that is transformed by the act of spiritual alchemy.

The life-giving alchemic container is usually represented with the fire burning underneath it. The fire symbolizes the heat of the introspective mind, necessary for the accomplishment of transformation. It is for this reason that in the process of spiritual alchemy we demand that the client feel the chosen symbol as completely as possible, to enkindle her emotions, so that she will be able to achieve the metamorphosis (see the description of the process in a later chapter). If the chosen symbol does not influence the client, if it leaves her emotionally cold, the process will end in failure.

We find this very thing in old alchemic texts: "*If the pressure is not sufficient, the transformation can not occur*". Here too, inevitably, we must quote Jung: "Focused attention heats up the unconscious and activates it, breaking down the barriers that separate it from the consciousness". In this way, easier passage from the unconscious to the conscious spirit is made possible. To delineate this process, alchemists use the metaphor of a hen lying on her eggs to keep them warm in the nest and the metaphor of baking bread in the oven. The first image shows the process of warming up which exists in nature; the other, man's ability to change nature by the warmth of his mind.

The principles of both classical and spiritual alchemy, the latter being an important component of the Transcendence method, are not scientific, but are based on hermetic philosophy and the so-called law of Hermes: “As above, so below”. Alchemists often meditated on a mythical symbol Ourobouros, which represents the totality of the alchemic process – it is the image of a snake or dragon swallowing its own tail. It is a symbol of circulation in nature: what was **above** as the most subtle spirit descends and becomes – through alchemic processes – the **below**, the earthy, fixed and heavy. Conversely, what was **below** – earthy, fixed and heavy, ascends and becomes **above** – volatile, subtle, and light. By this circulation of nature, from above to below and from below to above, the circle is closed. This, in practice, means that as in the consciousness that reached the higher stage of development, so in the lower layers of human spirit, into which that developed consciousness descends. Roberto Assagioli stated this truth in a simple and enlightening way: “*On lower stages of consciousness there are no solutions, on the higher ones, no problems*”. Thus, ascent to the higher states of consciousness inevitably leads to the disappearance of a problem. Such an ascent can occur over the course of many years of maturation in numerous life situations, or – and this is the essential characteristic of **Transcendence** – very quickly, in the way of alchemy.

From a practical point of view, the raw, primary material with which the alchemic process begins was the alchemist himself; that is, his problems, barriers and limitations surfacing from his unconscious. By concentrating on them, the alchemist altered his inner being, transforming it through processes from raw elements (problems, inner conflicts, suffering, etc.) into the golden outcome of spiritual freedom. In other words, alchemic search describes the process that transforms us from what we are to the highest we can become, from ignorance and lacerated being to enlightenment and wholeness.

The process of search is expressed by mythical repetition of the aspiration for what is most precious. It is one of those golden threads that connects mythologies of many traditions. That “most precious” is Isis’ search for Osiris’ body parts, Gilgamesh’s search for immortality. In ancient Greece it is the Golden Fleece, in Gnostic tradition the pearl of immeasurable value, and in medieval Europe, the Holy Grail.

We are indebted to Jung for another important discovery, expressed in his definition of symbol: “*Symbol is the psychological machine which transforms energy.*” Transcendence processes prove the correctness of this definition. When we introduce into an experience a symbol that has emotional and spiritual value for the practitioner, extraordinarily swift transmutation of raw problematic elements into solutions and a feeling of freedom and sublimity takes place.

SYMBOLS

CELEBRATED AUTHOR MARCEL Proust said on one occasion, “*The real voyage of discovery consists not in seeking new lands but seeing with new eyes.*” This remark can hardly find a better place of application than in the use of symbols in Transcendence.

Symbols are powerful instruments in creating and maintaining our subjective worlds. Some of our ancestors understood the power of symbols and used them extensively for protection, fertility, wealth, and birth and death rituals. They existed in all societies, all periods, and have followed human civilization from the earliest drawings that cavemen drew on cave walls.

Symbols shape our attitudes and beliefs. The binding force of a culture is a web of symbols that enables people to make sense out of their experiences, although people usually don't realize to what extent their lives are shaped by the symbols inherited from their culture, race, and social environment.

The word “symbol” means “something that contains something else within itself”. A symbol conveys meaning, thought, emotion and energy; it is both the transmitter and transformer. After Jung's definition of the symbol, the following one may be the most adequate: “*Symbol is a visible designation of the invisible reality*”.

In everyday life we encounter many symbols and, whether we realize it or not, they affect us tremendously. Symbols cause certain reactions in people no matter what their race, nationality, or religion may be. They are a universal language the human unconscious understands and uses with no regard to where on this planet we live.

A symbol has no power by itself; its power originates in the mind of the person who uses it. The use of symbols directs the mind in certain situations, sharpens it and releases energetic constellations connected to the situation on which we are concentrated.

Symbols resemble road signs that guide the traveler. The road is not made of stone or concrete; it is an energetic current connecting two things that are otherwise difficult to connect. Their power comes from the energetic structure of the universe they reflect on one side, and their use by humans during many years and centuries on the other, so that they resemble gullies water has carved out over the ages.

Each time a person's attention is drawn to a symbol, something happens inside – a small sparkle of consciousness is ignited. Such sparkles are doorways into our inner world and they release energy or dormant knowledge when a person is ready to receive them. A multitude of existing symbols obviously means that there are many doorways that lead into our inner worlds.

The function of a symbol is to point out something behind and beyond itself, relating the immediate with the ultimate. It reveals the aspects of the world which are not immediately discernible and expresses patterns of ultimate reality which can not be conveyed in any other way. For human beings metaphors, myths and symbolic images are ancient doorways leading from ordinary to non-ordinary reality, from the personal to the transpersonal, from the temporal to the eternal.

Because they are energetic concentrates symbols are not palpable, but they influence our consciousness, and even more, our unconscious. Regarding their energetic influence, they are psychological keys that open the road to certain energetic states. Any person who uses a certain symbol can enter the energetic flow the symbol opens and use its energy, even if hundreds of years separate the symbol from its original creator. In order for a person to achieve desired results by using a symbol as a psychological machine that transforms energy, the symbol must influence him, cause a certain reaction in him. There are also encoded symbols that are like closed shells when you knock on their door for the first time – they will not let you in. But there is a moment when every shell opens.

The famous author of mystical literature, Manly Hall, writes about the power of symbols and their far-reaching influence on someone who knows how to use them: *“Symbols are oracular forms – mysterious patterns creating vortices in the substances of the invisible world. They are centers of a mighty force, figures pregnant with an awful power, which, when properly fashioned, loose fiery whirlwinds upon the earth”*.

He also writes: *“Symbols are keyholes to doors in the walls of space, and through them man peers into Eternity... Symbolism, then, is the divine language, and its figures are a celestial alphabet... Symbolism is the language of the Mysteries... By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language... In a single figure a symbol may both reveal and conceal, while to the ignorant the figure remains inscrutable.”*

Around each symbol that has been used for a long time, a concentrate of energy and ideas appears. The only thing one needs to do is make contact with that symbol in order for all ideas and energies connected to it to start flowing from the unconscious. I will describe a little later the technique with which we achieve that result in Transcendence.

Symbols possess an esoteric language, a secret code, which the practitioner must decipher and the meaning of which she must unlock. Symbolic rituals in magic, religion and systems of spiritual growth such as Transcendence are outer expressions of man’s eternal desire to unite with the Divine.

For Mircea Eliade, who was strongly influenced by Jung’s theory of the collective unconscious, symbolic thinking is rooted in deep layers of being, is inseparable from human existence and precedes language and logical reasoning. He writes, *“The symbol reveals certain aspects of reality – the deepest aspects – which defy any other means of knowledge... Images, symbols, and myths respond to a need and fulfill a function, that of bringing to light the most hidden modalities of being”*. They may be crippled or demoted, but never uprooted so that they disappear from the human psyche.

Depending of the level of our psyche from which they exert their influence, there are different levels of symbols. Besides symbols that are relevant only to us, there are the deepest and most universal symbols – **archetypes**, a term introduced into psychology and philosophy by Jung. He realized that similarities in the symbolism of the East and West that he discovered in his research confirmed the conclusions he reached by examining the subconscious processes of his clients. There are common archetypes, and they are immanent in all nations and civilizations. Archetypes are innate and inherited psychic dispositions, which constitute the basis from which fundamental themes and models of experiencing life situations are created. They are arche-images, visual symbols and energetic models that emerge from the collective psyche of humankind and determine our behavior, especially at decisive moments in life. Since they are innate and inherited, they are independent of time and civilization, so that they appear in all communities through myths, dreams, poet’s inspiration and human behavior.

Some impose themselves upon the human spirit in a quite clear shape, while others are disguised. To awaken the mind they convey messages that surpass verbal information, as they are the language of the unconscious and reach us when they get activated in the collective unconscious of the human race. Some are easy to comprehend, but others send subtle messages and guide us to an understanding of why we are here, where we are going and what the truth behind the veil of illusions is. When you contact an archetype, you communicate with its energy that stimulates your own, although most people are not aware of what actually takes place. Since they are collective energetic fields, when they penetrate our lives, we unconsciously dramatize them. If one constantly acts patronizingly towards others, he is unconsciously switched into the archetype of Father. If one often rebels against authority, older people or government, he is pulled into the archetype of Rebel, and he dramatizes that archetype.

Archetypes constitute the dynamic basis of all of mankind, on which each individual constructs her own experience of life, developing a unique sequence of psychological traits. We can view archetypes as a relatively small number of vague, inborn forms, from which countless images, symbols and methods of behavior can arise. While we can understand those images and forms on the conscious level, the archetypes which create them are elementary structures, unconscious and far more difficult to comprehend. We can draw conclusions about the existence of archetypes indirectly, by examining behavior, art, myths, fairy tales and dreams.

Jung found in medieval alchemy connections between gnostic teachings and processes existing in the collective unconscious, connections that can be discerned in contemporary man as well. He discovered similar or identical elements in Daoism. It was precisely the discovery of similarities among many motives, dreams, images and symbols of the East and West that impelled Jung to assume the existence of the collective unconscious. Whatever the structure of the unconscious may be, writes Jung, one thing is for sure: it contains a certain number of motives or models of an archaic nature, models which are in principle identical to fundamental mythological ideas. This may have been what prompted the famous philosopher Berdyaev to offer the following definition of religion: *“Mythology is the first religion of mankind”*.

Most researchers of Jung point out that the source of his hypothesis about archetypes is to be found in Plato's teachings. Jung never denied it, since he compared archetypes with Plato's concept of pure ideas. According to Plato, pure ideas are mental forms imbedded in the soul before birth. They are collective in the sense that in them fundamental, non-specific characteristics of a certain thing are personified.

Research on the spiritual milieu of Western Europe shows that it was not only Plato who inspired Jung. A member of a hermetic organization, The Golden Dawn, and an author who was popular during the late 19th and early 20th centuries, Bulwer-Lytton, writes using the word “type” for archetype in his novel with an occult subject, called *Zanoni*. This novel is the first and most famous work of Rosicrucian (Rosenkreutzer) and alchemic literature.

In occult circles, Lytton gained a reputation because both H.P.Blavatska and Rudolf Steiner held his *“Zanoni”* in great esteem. Blavatska and Steiner stated that his description of the Intelligence that prevents the uninitiated from entering the higher states of consciousness, the so-called “the Guardian of the Threshold” whom he named “the specter”, was very real and that very talented psychics could see it. Only the true connoisseur could have noticed and emphasized thoughts such as *“Apollonius and Iamblichus held that it was not “in the knowledge of things without, but in the perfection of the soul within, that lies the empire of man, aspiring to be more than men.””*

In Zanon, when writing about archetypes using the term “types”, he states, “... *the essence of type is mystery. We behold the figure, we cannot lift the veil*”.

As far as we can tell, Jung read “Zanon”, was partly under its influence and, judging by everything he did, decided to “lift the veil”.

On the ocean of the collective unconscious floats a much narrower individual unconscious, which contains data about the history of life of an individual. As opposed to the individual unconscious, which is much narrower and shallower, images of the collective unconscious have an undeniable mythological nature. In other words, in their form and content they coincide with primeval ideas, which are at the root of myths, and which are spread in planetary dimensions. They are not personal, but transpersonal, universal and common to all people. What is most important is that they emerge in the consciousness of persons who have absolutely no knowledge of mythology. If we know the proper way to use them, archetypal symbols will prove to be a real treasure chest.

JOSEPH CAMPBELL: THE HERO WITH A THOUSAND FACES

THE PENETRATION OF archetypes into the human mind and their influence on the individual's life was keenly noticed by Joseph Campbell. He elaborated on it in his epoch-making work "*The Hero with a Thousand Faces*". The book made him into the most eminent mythologist of the 20th century. His desire was to develop a guide to mythological literature. All challenging experiences of contemporary life can be perceived as adventures of mystical initiation, for the bond between ancient tales and emotional problems of everyday life is obvious. He was firmly convinced that the last incarnations of Heracles, the Argonauts, King Arthur, Percival and others, are now riding in cars or sitting in front of their PCs, surfing the internet.

Campbell shaped in a comprehensible way something that was vaguely familiar for centuries – life principles incorporated into the structure of stories and myths. All stories worth mentioning have several common structural elements encountered everywhere, independent of the form of social community or time, for they are universal and atemporal.

Not only was Campbell the first to present the model found in the core of every story ever told, but he has also discovered that the story is always the same, even though it is retold in endless variations. Conveying stories, be it conscious or unconscious, follows the ancient models of myth and legend, and all of them, from the bawdiest jokes to the highest achievements of literature and poetry, can be comprehended in the frame of the hero's life voyage. Their details differ according to the culture, but their foundation is the same. Human personality, like a stage, is divided into different characters who act out the drama of our lives.

Characters that reappear in myths and legends, such as a young hero who starts off on a life adventure, a wise man who supports him and an enemy whose goals are opposite of his, and who wishes to thwart his endeavors, are the same characters who repeatedly appear in our dreams and daydreams. Those stories are the accurate model on which the human spirit functions. That is why they are psychologically justified and emotionally realistic even when they represent fantastic, unreal and impossible events.

Contemporary man can apply ideas imbedded in the mythological themes Campbell identified to an understanding of almost every human problem. Essentially, in spite of the variations, the hero's story, temptation or problem is always his journey. He leaves the comfortable environment he is used to in order to start off for the attractive, unknown world. It can be a journey to a specific place like a foreign city or country, but also a journey to one's own labyrinth, dark forest, or descent into the dark cave of the unconscious. All those places become venues for conflict with dangerous or threatening forces.

On his journey, the hero passes through pairs of opposites and must integrate them. This, too, points to the great value of Deep PEAT and DP4 process, whose main purpose is precisely that. One of the ways mythology functions in society is to be a container large enough to unify within itself all dichotomies that at first glance seem irreconcilable.

In every good story the hero grows and matures during the journey, so that his journey is passage from one form of experience to a new and different one: from immaturity to maturity, from weakness to strength, naivete to wisdom.

STAGES ON THE HERO'S JOURNEY

I will list here 12 stages Campbell depicted in detail in his book, because all 12 of them represent archetypal situations in life, which every person encounters sooner or later.

1. Ordinary World
2. Call to Adventure
3. Refusal of the Call
4. Meeting with the Mentor
5. Crossing the First Threshold
6. Tests, Allies, Enemies
7. Entering into Deep Cave
8. Ordeal
9. Reward
10. The Road Back
11. Resurrection Hero
12. Return with Elixir

These symbolic stages on the hero's journey call for a brief explanation.

Most stories, legends and myths start with a description of the hero's "normal" life –or ordinary world. Into that life a **call to adventure** is introduced, where the hero is tempted to leave his small, safe nest and start off for a new, attractive, but dangerous world. That call can be a problem or a test, or his social environment can be in danger. The call to adventure points out the stakes of the game and the hero's goal: the hand of a beloved woman, treasure, magical sword or ring, revenge for some injustice he'd suffered, realization of a dream, confrontation with a challenge or a sudden change in his life.

Refusal of the call speaks of the hero's fear. It is the point where the hero hesitates for a while, frightened by difficulties he must confront, and most of all by his greatest fear – that of the unknown.

In order for the hero to overcome his hesitation and fears, in his life a **Mentor** or Wise Man appears. It can be an older member of the family, an experienced friend or older colleague from work, a book he read or a being that appears in his dream. The function of the Mentor is to prepare the hero for the confrontation with the unknown. He may give him advice, guide him for a while, or give him a tool or instrument which will be of help in the adventure he is about to embark on. Sometimes the Mentor will "push him out of the nest" roughly. However, that is all that the Mentor does. After all, the hero must face the unknown on his own.

Now the hero surrenders to the adventure completely, and enters the world of the story by **crossing the first threshold**. He willingly accepts the consequences of the confrontation with the problem or challenge the call to adventure contains. It is the moment when the adventure really begins. By overcoming hesitation or fear, the hero has decided to confront the challenge and take action. He starts off on the chosen path with complete devotion and from that moment on, there's no going back. It is the point of no return.

At the next stage, the hero encounters new temptations and **tests, gains allies and enemies** and begins to learn the rules of the special world he has entered.

Entering a cave is, naturally, symbolic. The hero comes to the edge of a dangerous place, in which the objects are often hidden or incomprehensible to him. Sometimes, it is the dwelling place of his most dangerous enemy, or the most dangerous place in that special world. When the hero gets to that point, he actually crosses the second big threshold. In mythology, the deepest cave can be the land of the dead. Orpheus enters the Underworld to save Eurydice; Theseus enters the labyrinth to face the monster Minotaur.

At this stage of **the ordeal**, the hero faces his worst fear. Mysticism calls it the "dark night of the soul". In everyday life, it is a psychological battle of life or death. In romantic tales, the death the hero encounters is often the temporary "death" of love relationship, the eclipse of all hopes. This is the critical point in every story where the hero apparently has to die to be reborn. This is the strongest source of the power of the heroic myth. Experiences from the previous symbolic phases lead listeners, readers, or spectators to identify with the hero. What happens to him, happens to them. This is also the ultimate moment in the rituals of initiation in secret societies such as freemasonry. The initiate is brought into a situation where death grazes his face, after which he experiences resurrection.

After he defeats his enemy, kills the dragon, and survives death, the hero earns his **reward** – a sword, ring, love of the beloved woman or knowledge with which he can return to the world he left for the sake of the adventure. It can also be a new character trait or new identity he obtained.

On the road back, the hero returns to the ordinary world. He realizes he must leave the other world behind him and on his return will encounter more troubles and dangers.

Going back, he encounters those dangers and has another life-or-death test. Surviving this experience is **resurrection**, after which he can return, purified and transformed, to the ordinary world. He learns something from each temptation, and due to the experiences he underwent, he becomes a transformed person.

The hero returns to the world from which he started his journey, but the return would have been meaningless if he hadn't brought back from the adventure an **elixir**, a treasure, magical instrument, his beloved one or a lesson in life. It can be wisdom or a special knowledge that beyond our world there is a special, different world in which you can gain new experiences and survive them. Sometimes it is just an exciting tale that can be transmitted to one's offspring.

SYMBOLS AND THE NEUTRALIZATION OF OPPOSITES

IN THE HERMETIC teachings of the East and West we encounter a multitude of symbols which perform a function in society. They especially abound in alchemy, kabbalah and tarot. The 22 major arcana Tarot cards are full of universal symbols. Some of them contain powerful archetypes. For example, the Magician or Sorcerer is obviously an archetypal symbol that signifies the beginning of the individual's spiritual journey, and stresses the necessity of putting under control the four basic elements of the "traveler's" personality (psychic images, emotions, physical sensations and thoughts). The High Priestess who is sitting in the temple between the two pillars, the active and the passive, indicates that the Follower must neutralize the opposed polarities inside him, in the first place his Primordial Polarities – Personal Codes (see my book *PEAT*). The same lesson is hinted at in several other Arcanas; for instance, The Chariot, drawn to two opposite sides by two sphinxes, the black and the white.

On the necessity of neutralizing polarities in the lives of individuals, Meher Baba keenly writes:

“Like the shuttle of the weaver’s loom, the human mind moves within two extremes, developing the warp and the woof of the cloth of life. The development of the psychic life is best represented not as a straight line but as a zig-zag course. Take the function of the two banks of a river. If there were no banks the water of the rivers would disperse, making it impossible for the river to reach its destination. In the same way the life force would dissipate itself in endless and innumerable ways were it not confined between the two poles of the opposites. These banks of the river of life are best looked upon not as two parallel lines, but as two converging lines which meet at the point of liberation. The oscillations become less and less as the individual approaches the goal. And it completely subsides when he realizes it. It is like the movement of the doll which has the centre of gravity at the base. With the result that it has a gradual tendency to become steady in the sitting posture. If shaken, it continues to swing from side to side for some time, but each movement covers a shorter span, and in the end the doll becomes stationary. In the case of cosmic evolution, such subsiding of alternations means Mahapralaya and in spiritual evolution of the individual it means Liberation.”

The cosmic dimension of some archetypal symbols guarantees their universality. It shows how deeply they are rooted in the cosmos. As Jung observed, *“The contents of the unconscious, that is, the primordial images, ... because of their universality and immense antiquity, possess a cosmic and supra-human character.”*

That which had appeared in the East and West throughout the centuries is being spontaneously uncovered in modern man as well. In the East, Jung discovered Self as a spiritual idea. In the West, this archetype represents the psychic totality containing both the conscious and unconscious phenomena. It achieves the synthesis symbolically expressed as **coniunctio oppositorum**, the union of opposites. Jung writes: *“If we conceived of the self as the essence of psychic wholeness, i.e., as the totality of conscious and unconscious, we do so because it does in fact represent something like a goal of psychic development.”*

The dominant archetypes are Ego (I), Animus and Anima, i.e., the primordial images of male and female that manifest in the man and the woman, Persona or mask the person pushes forward and projects onto the outer world, Shadow or the dark side of "I", Hero and Hermaphrodite who represents Self, which is the most significant religious archetype. The Hermaphrodite is the visual representation of primordial perfection, wholeness, the unconditioned state, paradise regained, the union of male and female energy, heaven and earth, the Two becoming One.

In Transcendence, we use two kinds of symbols: symbols which have individual value for the practitioner and archetypal symbols, which have universal value. **To repeat the most important point once again: in order for the process to be successful, the symbol used must cause a strong emotional reaction in the client.**

When working with symbols, you must open yourself completely. Do not restrain yourself with logic. With your imagination, premonition and intuition based on profound inner aspirations, you should step into the space of the timeless land, into layers of the personal and archetypal unconscious. In relation to what inspires man, Irwin Edman writes: *"It is a myth, not a mandate, a fable not a logic, and symbol rather than a reason by which men are moved."*

Human beings do not dwell only in the physical universe. The universe of matter, energy, space and time and the symbolic universe, the components of which are language, art, religion, allegory, myth and legend, ceaselessly permeate each other. For us, Joseph Campbell's insight that myths and legends are secret passages through which the inexhaustible energies of the cosmos flow into human cultural and emotional manifestations, is especially significant.

THE BASIC PROCEDURE FOR APPLICATION OF THE ELEMENTS OF TRANSFORMATION

I HAVE LINGERED ON symbols a little longer so you may understand their essential quality of influencing the human mind. Now it is time to turn to the practical work, because that is the measure of value of any teaching or theory.

In Transcendence we use symbols as **Elements of Transformation (ET)**. The simplest definition of the Elements of Transformation is this one: **ET** are spiritual symbols charged with positive emotional energy, and have the ability and power to alter the essence of an experience when inserted into it.

Symbols are most often visual, even though they can also be auditory, gustatory, or olfactory. For instance, in Marcel Proust's "*Search for Lost Time*", the taste of a cookie the hero of the novel ate in his childhood causes him, as an adult, to experience a flood of happy memories. Music we used to listen to a long time ago also has the power to restimulate the sentimental feelings we experienced earlier. It is probably that effect of music Joseph Campbell had in mind when he compared myth to the music we dance to, although we don't know its name. Of all the mythical songs and melodies, the hero's search is the one that moves us most.

Although various symbols have the power to influence our minds, ET work with most efficiency when used as visual symbols – "An image is worth 1000 words", as the ancient Chinese used to say.

I have mentioned Tarot cards previously. They are obviously archetypal symbols. They have existed in Europe since the 15th century. Through them medieval occultists and alchemists conveyed "secret teachings" from one generation to the next. They are rich symbols, which stir emotions. Many occult authorities, among whom the most prominent ones were Eliphas Levi, Paracelsus and Papus, claim that they originated in ancient Egypt, when the Egyptian empire was threatened by barbaric hordes. Egyptian sages used the symbols to convey secret teachings to the next generations by presenting them on cards used in gambling. They knew that weaknesses of character follow people like shadows for as long as they remain in this world.

Eliphas Levi, whom I have previously mentioned, very confidently and daringly announced that he had rediscovered the practical value of Tarot's symbols, which had been forgotten. In his book "*Transcendental Magic, Its Doctrine and Ritual*", he writes:

"This Clavicle regarded as lost for centuries, has been recovered by us, and we have been able to open the sepulchers of the ancient world, to make the dead speak, to behold the monuments of the past in all their splendour, to understand the enigmas of every sphinx and to penetrate all sanctuaries... Now, this was the key in question; a hieroglyphic and numeral alphabet, expressing by characters and numbers, a series of universal and absolute ideas..."

“The Tarot is a truly philosophical machine, which keeps the mind from wandering, while leaving its initiative and liberty; it is mathematics applied to Absolute, the alliance of the positive and the ideal, a lottery of thoughts as exact as numbers, perhaps the simplest and grandest conception of human genius.

“An imprisoned person, with no other book than the Tarot, if he knew how to use it, could in a few years acquire universal knowledge and would be able to speak on all subjects with unequalled learning and inexhaustible eloquence.”

Some contemporary occultists use Tarot’s symbols in practical work, where the symbols have a wide range of application. For instance, famous occultist Franz Bardon wrote three voluminous books, and each of them elaborates on one Tarot card. Also, there exists in Los Angeles since 1922 the occult organization Builders of the Adytum (B.O.T.A. for short). It was founded by famous kabbalist and rosicrucian Dr. Paul Foster Case, once a member of The Golden Dawn. Their system of teaching is a fruitful combination of Tarot and kabbalistic symbolism. Kabbalah is a gold mine of occult and alchemic symbolism; therefore, many practitioners of traditional methods use its symbols to achieve spiritual growth or practical goals in life. They mainly use symbols of the so-called Tree of Life, which is a complex kabbalistic symbol in itself. It represents the human soul via pictorial symbols and the relationship between man and the universe. Tarot, a pictorial textbook of timeless wisdom, is inextricably connected to it.

Now we will turn to practice. Within Transcendence, the goal of spiritual-alchemic transformation is change in the way we experience an event or a situation. Pay attention to the following! The only components of our past are our past experiences. When we manage to alchemically transform them, we alter our whole past, although the events themselves remain the same. What changes is the meaning those experiences have for us.

This spiritual-alchemic process also changes the way we experience our present. If, in stead of many unhappy events from the past, we have a series of happy experiences, then we are certainly changed persons. Vladimir Stojakovic, one of the first people I processed with Transcendence, writes: *“This process uses spiritual symbols, so after the process you feel strong spiritual vibrations, see the light where darkness used to be, as if glancing at the altered past experience takes you into spiritual state. The negative energy of the past experiences disappears”*.

During those processes one begins to understand the definition of symbols that K.G. Jung offered. Because of its significance in this context, I will quote it again: **“Symbol is the psychological machine which transforms energy.”** That transformation is always present, but what surprises one the most is the amazing speed with which it takes place in Transcendence. This speed goes hand in hand with the method’s great simplicity. Events for which other methods require many hours or months of hard work, occur in Transcendence instantly, in front of our very eyes. Some avant-garde thinkers appear to have predicted such development. *“One of the hidden axioms of physics”, writes Fred Allen Wolf, famous authority in the area of quantum mechanics, “is that beneath everything lies simplicity. Whatever secrets lie in store for the discoverers of the universe’s laws, those secrets will be simple ones”*. Transcendence is one of the confirmations of this axiom.

What is the basic mechanism of spiritual alchemy? When a movie of an experience is stopped and turned into immovable snapshots, we become aware that there is empty space – emptiness – between them. **If we insert a symbolic image in the emptiness between two snapshots, it will alter and entirely transform that experience.**

We can insert any Element of Transformation (ET) or a symbol that **activates positive emotions in us** into that emptiness. Then a whole new world or whole new experience

The basic procedure for application of the elements of transformation

appears magically in our minds! Aroused emotional energy is the foundation of transporting individual experiences onto the level of the universally human. And the other way around: if you dive into the archetypal layers, the activated emotional energy will enable you to give individual color to the contents you have grasped, in the process of their awakening. In this type of occurrence the individual and the collective, momentary and timeless, human and cosmic entwine.

This process is a meta-process, for it is necessary to take a step back from the experience you process, from your inner film, then to stop it and finally, to add a new tool to it from a higher plane, a symbol as Element of Transformation (ET), which then becomes part of that film of your experience. The film then influences the experience and fundamentally alters it.

I will rephrase what is stated above, for it is important for understanding of this method. In order for a person to gain control over the processes of his spirit, he must know how to turn dynamic data into static data and vice versa. I applied this principle, which comes from the important thinker Alfred Korzybski (full name Alfred Habdank Scarbeck Korzybski), to practical work. In the previously described process, we gain the ability to use both dynamic and static images. We start from dynamic images (the client watches the film of her experience). Then we stop the film, transform two of its images into static snapshots, and finally, set the dynamic film in motion again, with an ET as its new component.

The practitioner of the spiritual-alembic transmutation of life will be convinced of the great power of symbols once she applies them in practice.

The practitioner or client should choose a symbol that suits her best. It should be a symbol (ET) that causes in her a strong emotional reaction. If the client is reluctant to choose a symbol or hesitates, the processor should offer her 10 or more symbols from the list of symbols you will find in a later part of the book. This should make it easier for her to choose the appropriate one.

If the chosen symbol leaves you cold and emotionally unengaged, the transformation of experience will not take place, and the process will be in vain.

THE BASIC ALEMBIC PROCEDURE OF APPLICATION OF THE ELEMENT OF TRANSFORMATION (ET)

We call this procedure alembic for this reason: In alchemy, the practitioner adds a little quantity of the Wisdom Stone, or alembic elixir in the form of powder, to base metal, most often lead. That element transforms the base metal into gold.

Something similar happens in this process. We add only one new Element of Transformation (symbol) to a negative experience, and it transforms alembically the whole experience into a POSITIVE experience.

What follows is a **detailed description of the procedure.**

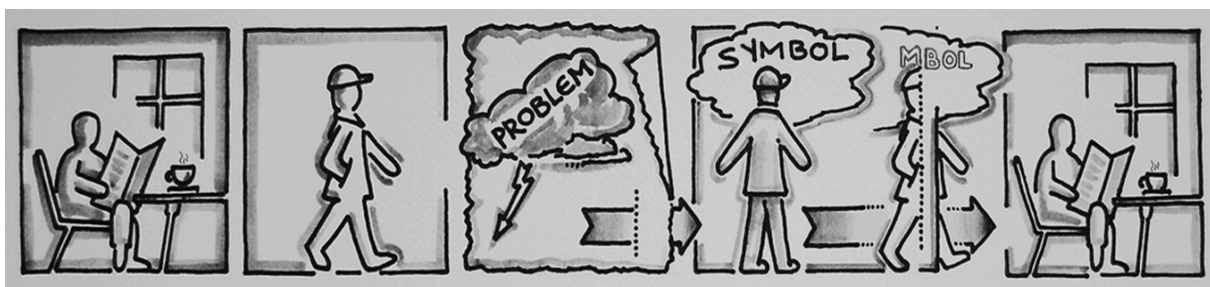
1. In any negative experience (phobia, defeat, humiliation, failure, etc.) ask your client to briefly relate or describe the experience. You should insist that she relate it in parts, one after another. It should be like a cartoon, in which one continuous action is shown by a series of separated, static pictures. Insist that she report what she is experiencing while going through the experience, and relate this in the present tense, as if it were happening now.

2. When she arrives at the most unpleasant or most dramatic moment of that experience, the client should pause in front of it, stop it in time, and make an immovable snapshot out of it. She should feel it as thoroughly as possible and report all four elements that are present in the snapshot (psychic image, emotion, bodily sensation, and thought).
3. Immediately after step no. 2, the client should pass through the image of the unpleasant experience, and directly after (behind) it, in the empty space between the segments, insert an Element of Transformation. It should be a psychological, emotional, or occult symbol which stirs POSITIVE emotions in the client. This is how she should do it in her imagination: the symbol is emerging from below, as though from darkness; it is rising, spreading and covering almost her whole field of vision. Or she can imagine the symbol descending from above; again, it should cover her whole field of vision. You must insist that the client **feel her reaction to that symbol and give you all four elements she experiences at that moment, above all, emotions!** Then she passes through the symbol as through a curtain and continues to move in her imagination on her time path to the end of that experience. **It is important to demand that your client report what she is feeling while she is going through the experience, as if it were happening now.**
4. The client should pass through the experience for **the second time**, and during this interlude inform you of what she is experiencing, using the present tense. Emphasize that she should not hold on to the previous experience, but be open to all possible changes and report them.

If the client has followed the instructions properly, the event will be alchemically transformed. Nothing will remain from the unpleasant experience. On the contrary, the experience will become positive in the best possible sense – it will gain an aura of spirituality, profundity, and new meaning. **The second possibility** is that emptiness will remain where the unpleasant experience used to be; that is, everything behind the ET will be empty. **The third possibility** is that the experience will become totally distorted, collapse, fall apart. In this case the client will not be able to perceive it as a negative experience, like she did at the beginning of the process.

Immediately after the process, the client should practice **pineal breathing** for 2 to 3 minutes.

GRAPHIC ILLUSTRATION OF THE BASIC ET PROCEDURE



This simple illustration of the ET procedure, in the form of a cartoon, tells us the following. The client begins the process with a situation in which she still does not feel the problem. She then confronts the problematic situation, feels it entirely and passes through it. As soon as she has passed through the problem she visualizes the symbol, feels it intensely, passes through it and ends the sequence of events with the situation in which she no longer feels the problem.

The basic procedure for application of the elements of transformation

One of the participants in my first Transcendence workshop in Zagreb, posted his experience on the internet: *“On that second day Zivorad told us that we are about to experience the transformational power of Symbols. Since I’m familiar with the books of KG Jung and work with Tarot on regular basis, I thought that this would just be a matter of broadening and deepening my knowledge. But it was a mistake. When we started with exercises, my amazement was complete. First, participants experienced “basic procedure” which is designed to transform traumatic experiences. This was huge surprise for all of us. The process is so smooth and elegant that it will leave all who experience it, amazed & speechless. Later, when we learned to apply it on our goals in the future, my shock was even deeper. I really could feel “in my bones” that my goal would be reached just the way I wanted it to be! Around me, the people were glowing with inner delight that was so visible!”*

Another participant expressed his experience briefly, but dramatically: *“In that abominable experience of mine I felt cramped, like a chicken in its shell. But at the moment I passed through my chosen symbol, the shell fell apart.”*

APPLICATION OF ELEMENTS OF TRANSFORMATION TO ACHIEVEMENT OF GOALS

1. Feel yourself **“here and now”** at the beginning of the time path that leads to your goal and give the elements you experience in “here and now” (image, emotion, physical sensation and thought).
2. In front of you, in the distance, on the time path, imagine the goal you want to achieve. Place directly in front of you, in your imagination, a symbol that fills you with positive emotions. It should be the symbol that for you represents success or accomplishment. Give all the four elements you experience in that symbol. Then immediately pass through the symbol in your imagination and move very quickly toward the goal (this shouldn’t last longer than 2 to 3 seconds). When you reach the accomplished goal, pay attention to the change in it, as opposed to the condition of the goal at the beginning.
3. Go from **here and now** to the goal for the second time. The process ends with the description of our experience of the accomplished goal!
4. Do the **pineal breathing!**

This procedure can be applied in the form given here. However, you can naturally combine it with other methods for goal achievement described earlier in the text.

ELEMENTS OF TRANSFORMATION (ET)

THERE ARE MANY symbols that can be used as Elements of Transformation. The symbols mentioned here are the ones most common in our culture, but you can use others as well. The client can choose a symbol that moves her by engaging her positive emotions, even if it doesn't affect others in that way.

SWAN: All traditions celebrate the swan as a symbol of divine purity, male, fertilizing light and the light of the sun.

RAINBOW: It is a symbol of a bridge, connection, between heaven and earth.

LION: The symbol of power, sun, justice and light's penetrating power.

LADDER: A symbol of connection between heaven and earth and of ascending into the higher spiritual spheres and worlds.

LILY: The Symbol of purity

HEART: The symbol of love

EXCALIBUR(SWORD): Miraculous sword, the symbol of divine power and penetration of the divine into the human.

WHITE UNICORN: Symbol of power, luxury and purity. Also, the symbol of divine announcement and penetration of the divine into the human.

FOUR-LEAVED CLOVER: The symbol of luck

GOLDEN HORSESHOE: The symbol of luck

GRAIL, CHALICE, GOBLET: Gives life and enlightenment. In Jung, it is the symbol of inner fulfillment, self-realization, for which man always searches.

PHILOSOPHER'S STONE: It looks like a huge diamond, gleaming in various colors.

MAGICAL RING: It should be imagined with a big diamond on it. The client should rub it at the first stage, immediately after the image of the problematic situation.

ANGEL: It has wings, is brilliantly white and bathed with light, its arms spreading towards the subject to take her in its arms.

GRAY-HAIRED SAGE OR SORCERER: During the process, he hands the magical elixir to the subject to drink, or touches her on the shoulder with a magical stick.

WHITE DOVE: The symbol of the most sublime spirituality and the Holy Spirit. It appears descending in front of the subject.

FAIRY: Translucent and beautiful. She appears illuminated with light and points ahead with her hand.

YOGI or SAGE: Has a calm and mild expression. He places his hand on the subject's crown of the head or her forehead, and puts a talisman in her hand.

SUN or GREAT BALL OF LIGHT: This symbol speaks for itself.

THE SUBJECT'S HAPPIEST EXPERIENCE IN LIFE: The subject should enter its image and feel it as completely as possible.

NIGHT'S STARRY SKY: Provokes profound positive emotions in many persons.

Every time the ET appears, the subject is asked to report all four elements: psychic image, emotion, physical sensation, and thought!

You should certainly add new Elements of Transformation to the above-mentioned, especially the ones that are significant to the client.

Symbols as Elements of Transformation should be taken in their broadest sense. For you, such an ET can be any experience of yours that activates your emotions. I will provide you with some examples:

A man remembers an experience with his first child. The child has suddenly begun to walk, for the first time, and is standing, full of enthusiasm, in the middle of the room, spreading his arms toward the father; that is, the client. While the client is remembering this experience, he is overcome with feelings of love and happiness.

He should create in his mind's eye a static photo – a snapshot of that moment – and do the process with it. That will be his symbol, or to put it more precisely, his Element of Transformation. The person who used this ET had extraordinary success.

Another person, a middle-aged woman, used as ET the moment when a young man, her first love, told her he loved her. Yet another client chose the end of a movie which had a very strong influence on him, to be his ET.

These examples can be a useful clue for choosing an ET that will engage your emotions and make the process quick and efficient.

ALCHEMIC TRANSMUTATION OF LIFE

THIS IS THE final process of working with ET's or Elements of Transformation. After elimination of several problems of any kind, it is advisable to perform the **Alchemic transmutation of life**. It really is a path of peace eliminating the hopelessness in the midst of which most people live.

The process is simple but lasts longer than the others, because it is necessary for the client to pass through her life on the time path. The process is therefore the application of spiritual or psychological symbols as Elements of Transformation to the broadest area – one's whole life.

The client relates briefly, within 10 to 15 minutes, 6 to 7 main events from her life so far, from the earliest important experience to the present moment. The processor makes brief notes of important data while the client describes the events. When the client finishes telling each experience, the processor asks her to choose the most dramatic moment of each one, make it immovable and report all the four elements appearing in it. Then she must pass through the image of the event and immediately after it, insert a spiritual symbol (ET), feel it intensely as if it were happening now and report all four elements the symbols provoke in her. When she arrives at the present moment, she should be asked to look at the future. Then you should ask her about the future: **“What are your plans for your future; how do you see it?”**

In the future she should also notice 2 to 3 major segments of her vision. Sometimes this is not possible, because the client reports only the most general vision of the future, usually her expectations and hopes.

At the beginning of the process, the processor should ask the client about her ET's (Spiritual Symbols). The client can choose either one, which she will then repeatedly place between the segments, or several symbols.

Then, proceed to **the second stage**. In it, the client relates her life again. All the while she is moving through her life, she should be reporting her feelings! She does the same with **the short time path** she had previously created in the future!

I would like to reiterate here that the client should by no means be indifferent to the symbols she uses. On the contrary – they must activate emotions in her.

If she followed the procedure correctly, her whole life will be alchemically changed for the better! Negative elements will have disappeared or miraculously transformed into positive ones. Positive elements will have intensified. The natural consequence of this is that the client will experience her life in a different, transformed way – as positive experiences through which she has matured, as valuable experiences, etc.

At the end of the process the processor asks some of the following questions:

What does your life look like to you now?

Have you understood the deeper meaning of your past experiences?

Have you learned something from the experiences?

Are those experiences valuable?

Do you now feel the need to alter some of those experiences?

The client should do the pineal breathing for 2 to 3 minutes.

MODULES

THE SAME PRINCIPLE we apply to the transformation of the whole life can be applied to narrower life situations. They constitute separate modules. In short, **modules** are applications of powerful symbols as Elements of Transformation to specific segments of life.

At the end of each module pineal breathing should be done for 1 to 2 minutes.

FEAR MODULE

Apply the ET procedure to all or most situations in which you (or the client) feel fear.

LIFE'S FAILURE AND DEFEAT MODULE

Apply the ET procedure to most of your life failures and defeats.

ILLNESS MODULE

Apply the ET procedure to most physical disorders and ailments.

EMOTIONAL AND LOVE RELATIONSHIP MODULE

Apply the ET procedure to most of such relationships.

MONEY AND PROPERTY MODULE

Apply the ET procedure to most of those situations.

HUMILIATION AND INFERIORITY FEELING MODULE

Apply the ET procedure to most of those situations.

OCCULT, MYSTICAL AND SPIRITUAL EXPERIENCE MODULE

Apply the ET procedure to all significant experiences of this kind.

ENERGETIC FIELD OF EARTH AND ITS INFLUENCE ON HUMAN CONSCIOUSNESS

AN ENERGETIC FIELD surrounds the earth. It is mostly magnetic, as our whole planet is one huge magnet. For the Transcendence method the following is important: **Earth's magnetic field most probably influences human consciousness.**

As far as we know, at least three factors point in that direction.

When astronauts stay in spheres beyond earth's magnetic field or in places where it is negligible, it causes them to enter altered states of consciousness and have profound spiritual experiences. It appears that either strong magnetic fields or lack thereof influence the human mind. My later presentation will give evidence for this assertion.

There are energetic lines that constitute an energetic grid on the surface of our planet. In places where they cross, their radiation is the strongest. In those places their influence on human beings, and probably the living world in general, is noticeable.

Examinations of excavated pottery shards and core samples from rocks indicate that in the past, reversals occurred in earth's magnetic poles.

Based on these three indicators, we can make the following assumption with some certainty: Change in earth's magnetic field, taking place due to the ongoing magnetic poles reversal, affects human consciousness!

However, there are cosmic influences, which surpass the effect of earth's magnetic field, with the same consequence. Gerald Knowlton, who worked as an expert at NASA., training astronauts for missions to space, pointed that out to me more than 30 years ago. As part of his job in the 1970's, he examined with a group of associates the influence of strong magnetic fields on human consciousness. I met him in Chicago in the spring of 1978. A mutual friend, whose seminars Knowlton had attended, referred me to him. In order to preserve the astronauts' health, Knowlton and his associates would first test the effects of powerful magnetic fields on themselves, as they supposed that the astronauts would be exposed to them at some point during their missions.

I visited Knowlton at an inconvenient moment, when he and his family were packing, about to move to another apartment. In spite of that, he found half an hour to talk to me. We sat in a nearby restaurant, and as soon as I asked him my first question, he took a folded journal out of his pocket and handed it to me across the table. I must admit that at the beginning of the conversation he struck me as an absent-minded professor who time had passed by. I thought that his name had been mentioned in the journal, many years ago, and that he showed it to anyone who would listen. To my surprise, it was a distinguished scientific journal, the name of which I can not remember, but it had been published that month. The article was about him as the leader of NASA's team, working on the study of phenomena astronauts may encounter in space when on their missions.

I gained interesting knowledge from the conversation. When he and his colleagues entered strong magnetic fields, they had vivid hallucinations of extra-terrestrial beings

and other universes, as well as memories of past lives, both on earth and other planets. The impressions of various members of his research team coincided to a high degree. Knowlton later left NASA, but he continued with individual research and had found out that strong magnetic fields exist around the NLO's and neutrino stars. His next step was most interesting. He processed his clients after bringing them into such fields, which he had artificially created in his laboratory. In that way, he would get to the deepest and farthest roots of the clients' problems located in the distant past, sometimes before this universe came into existence.

To my regret, after that conversation I lost touch with him. He promised he would inform me of his new address, but for reasons unknown to me, he did not. My recent attempts to find him through the internet, after 30 years, were fruitless.

There are a lot of data about the energetic grid of earth in several published books, papers in journals, and, of course, on the internet. It was better known in antiquity and during the middle ages than nowadays. Researchers who examined the locations of Greek temples have noticed that, when they are connected with straight lines, their arrangement resembles a grid. Looking for this grid pattern elsewhere, researchers discovered similar phenomena. For instance, in Great Britain they have established the existence of the so-called lay lines, which run through the countryside for miles. Many dowsers or those who are believed to be capable of feeling earth's energy, claim that those lay lines emit strong radiation. At the crossings of those lines, ruins of ancient sanctuaries are frequently found.

On the other hand, exact measurements made to this day do not offer significant results, except for occasional registering of weak electromagnetic fields. The reason for this, say many researchers who study this phenomenon, lies in the fact that sanctuaries and temples were built on sites with strong spiritual energy, impossible to register with modern technical instruments.

Although the earth's radiation was, by all appearances, known in the past, as a widely known phenomenon it appears mostly in recent times. Today's most celebrated description of it was made by Manfred Curry and Ernst Hartmann. They describe a mystic force field, known since long ago in many spiritual teachings under different names – from Mana, Prana, to Qi and Chi. More recently, Wilhelm Reich called it orgon. According to the two scientists, the field of that energy covers the surface of earth at regular intervals, and can for the time being only be registered by dowsing. However, some researchers, proponents of the exact orientation in science, make a connection between that energetic field and telluric energetic currents (author's note: Tellurism is earth's natural power, its magnetism), detectable phenomena which can be registered by instruments.

Earth radiation knots – crossings of those currents can affect humans and other living beings favorably or unfavorably depending on radiation flow direction. This theory is closely connected to the so-called Gaia philosophy, which has become increasingly popular in recent times. The radiation flows are arranged like a grid, at regular intervals. The grid looks like the earth's nervous system.

Curry lines are diagonal to the earth poles, east to west, approximately 3 meters apart.

Hartmann lines run both east-west and north-west. They form a grid of energetic flows, the distance of which is two and a half meters east to west, and two meters north to south.

Lay lines are considered to be manmade, based on archeological structures, but the knowledge of how they are created is lost.

Energetic field of earth and its influence on human consciousness

Our ancestors somehow knew and understood earth's nervous system and built temples of healing in places where the radiation of the energetic grid was strong, especially where two energetic lines crossed. The human organism contains a similar energetic grid of meridians of Qi or Chi energy, which can be photographed by special, highly sensitive cameras. Those cameras register points of acupuncture, and meridians are seen as flows made from condensed sequences of those points.

In recent years an increasing number of people have spoken of profound changes in human consciousness, which are caused by changes in earth's magnetic field. Geological and archeological research confirms that there is truth in this idea: by examining excavated pottery shards and core samples from rock, reversals of earth's magnetic poles in the past have been documented. Based on examinations of geological core samples, it was calculated that the last time such reversal took place was 12.400 years ago. What confuses scientists is the fact that most of the rock samples with inverted magnetic polarity have an energetic charge hundreds of times stronger than the one that could have been caused by earth's magnetism. Based on this, it is speculated that at one time earth revolved faster, and accordingly, generated a stronger protective magnetic field. In the last 1800 years that field has lost two-thirds of its initial strength. The significance of this data lies in the fact that it implies an increase in the quantity of cosmic radiation that now reaches the surface of earth, due to the weakening of the magnetic field, which shields earth from the cosmic radiation.

One of the prominent researchers of this phenomenon, a scientist of alternative orientation, Gregg Braden, brought forward his observations about the shift in earth's magnetism. These observations are accepted and repeated by many. Here, in short, is what they consist of.

Many observations conducted in recent years show that a polar reversal is taking place right now on our planet. Previously such ideas were the realm of alternative thinkers, but now the scientific establishment is beginning to mention this phenomenon, too. From May through July in 2002, well-respected scientific journals were saying for the first time that we are in the process of reversal of earth's poles. Back in 1960, geologists asserted that the earth periodically went through a pole reversal in the past. They concluded this based on ice samples, fossils, and magnetized particles that were fixed into certain positions in rocks. Geologists were certain that these reversals really occurred, and have even mapped out the last four-and-a-half-million years. The results of this endeavor suggested that earth has gone through fourteen of these reversals during that period.

Evidence from some of the ice cores in Greenland and the Antarctic suggest that we are in the midst of one such reversal right now. It is still hard to say what this means for the electronic and electromagnetic grids of our energetic system, and naturally, none of the scientists was certain as to what the consequences of the reversal would be for human immune systems and human consciousness.

Alternative healing methods have shown a connection between magnetics and the immune system, which would also mean that human immune systems are keyed into the earth's magnetic field. We know for a fact that the field affects living beings. It has been acknowledged for a long time now that birds migrate along the lines of the magnetic field. It is therefore a logical conclusion that changes in the magnetic field of earth are responsible for the changing patterns of migration in birds that have been observed in Asia and North America.

Changes in the magnetic field also may explain why many kinds of whales are beaching themselves and dying. Changes in the magnetic field cause shifts in the energetic

lines the whales use for navigation, and now those lines are leading them onto beaches. When volunteers who work on environmental protection return them to water, the whales continue to align themselves with the same lines and again end up on the same places on the beach.

It is natural to assume that magnetism influences the immune system, but in the context of this book, the connection between magnetism, especially that of earth, and human consciousness, is more significant. Even though it is hard to say how descendents of indigenous people know about changes in the earth's magnetism, they also conclude that the changes will cause a great cleansing of Mother Earth's consciousness. The energy that has supported the old magnetic patterns will not be there anymore. So after the change, a new, purified consciousness will arise in all of human kind, and it will be supported by the new magnetic grid. Many traditions predict that we are quickly nearing a time of what they call Great Cleansing, and that it will happen at a level of the human consciousness. Today the well-known teaching of the Maya calendar, which marks year 2012 as the end of time, fits well into that concept. This, in short, was Gregg Braden's standpoint, which is becoming increasingly popular nowadays.

Some phenomena support the possibility that the consciousness is keyed into the magnetic field of earth. Astronauts who left earth and its magnetic field had unusual experiences that they were not trained for in their training centers. They had many profound spiritual experiences, which meant something different to each one of them. Upon returning to earth, their personalities were fundamentally changed. Since they were not prepared for such experiences, many of them did not know how to integrate them. Some turned to drugs and alcohol, while others founded humanitarian organizations, like Dr. Edgar Mitchell, who had a truly enlightening experience on his way to the moon, and later founded the Noetic Sciences Organization (author's note: Noetics is a science that studies the phenomena of human consciousness).

One more factor speaks of a possible connection between magnetism and human consciousness. The United States Geologic Survey provided us with contour maps of the magnetic fields over the surface of the earth. These fields are not constant; they exist in an area for a briefer or longer period of time. In some places, the fields have a very high intensity, and in others, low. Where the magnetic radiations are strong, those are the places of many innovations and discoveries. On the other hand, where the magnetic radiations are very low, there is stagnation and changes, if they happen, are very slow.

Edgar Cayce, a psychic, was probably the first person from non-scientific circles to draw the attention of many to the "pole shift" concept. Claiming that he read akasha, he insisted that there were several such shifts in earth's past, and that there will be another one in current time lines, giving as the initial point the year 1998.

According to Patrick Geryl, a scientist who gravitates towards the alternative, the next pole shift will occur in 2012. The North Pole will shift to the current place of the South Pole and vice versa. This phenomenon can only be explained by the idea that earth will start revolving in the opposite direction, which will cause horrible catastrophes.

While emphasizing that he reached his conclusions based on translation of hieroglyphs, discoveries of magnetic changes in the sun, study of old maps and geological research, Geryl came up with the following:

Earth's sudden pole shifts at regular intervals are normal phenomena. The result of such events is destruction of huge proportions. The pole shift is caused by changes in the Sun's magnetic field. The reverse of earth's magnetic poles can be accurately calculated based on sunspots, about which Maya and ancient Egyptians knew a lot. All forms

of precaution, such as stocking food, medicines and other things will be in vain, for they will disappear in one blow that will destroy the whole civilization.

CHANGES IN THE EARTH'S MAGNETIC FIELD

Modern scientists do not know much about the mechanism that generates the magnetic field of the earth. As long as it stays as it is, it is perceived as a natural condition, yet its changes, though difficult to notice, have extremely unpleasant consequences. The mechanism, in rough outline, is as follows: a solid central core of the planet rotates in its center. It is surrounded by a liquid iron-like layer, liquid because of the high temperature. On top of this layer is the crust which is continuously drifting. The whole structure of the earth's interior therefore resembles a huge rotating dynamo.

In time, the electrical potential of the rotating mechanism diminishes. Over the last two thousand years, it has lost 60% of its strength, according to some avant-garde scientists. When that loss reaches a certain point, reversal of the earth's magnetic poles will take place.

As I have said, Patrick Geryl believes that the explanation of the mechanism lies in the periodical changes of the sunspots. It is well known, Geryl says, that magnetic poles shift when a beam of lightning strikes a magnet. The same principle applies to the earth's magnetic poles shift, since the earth is a magnet of planetary dimensions, and like any magnet, has a south and north pole. A short-circuit caused by an external beam of lightning would cause its poles to change places. Now we must ask ourselves, what sort of external beam needs to hit the earth in order to cause such a change and revert the planet's rotation? Obviously, there is just one object that can provoke such an energetic phenomenon in our solar system – the sun. The magnetic field of the sun undergoes a drastic change every 12,000 years. Once a crucial point has been reached, the change follows instantaneously. A chaotic outburst of a huge cloud of plasma occurs, and the cloud is catapulted into space. A shock of wave particles – solar storm – hits our planet, a tremendous short-circuit occurs and the poles shift inevitably follows.

The astronomer Paul La Violette describes the poles shift of a strong magnet, accomplished experimentally by shooting at it large quantities of loaded particles: *“These particles are then caught in the magnetic fields and cause a “ring-stream” in them. At a certain moment this stream speeds up to such an extent that the field of the magnet reverses completely.”*

The magnetic field of the earth reverses according to a similar scenario. Astronomers know that the solar storms compress the earth's magnetic field, speeding it up temporarily as a consequence. When they reach the planet, the electromagnetically loaded particles begin to move in a spiral along the magnetic lines: from the magnetic north pole to the magnetic south pole and back. They also move into the direction of the equator, and create an extremely powerful “ring current”. This “ring current” then generates a magnetic field that is opposite to the earth's field. Not only will the poles reverse, but the earth will begin rotating in the opposite direction as well. This only occurs when the generated “ring current” pushes the inner core of the earth in the opposite direction. We know from electrical engineering that changing the poles of an electric motor leads to its turning the opposite way. The same applies to the inner core of our planet.

DRUNVALO MELCHIZEDEK

Drunvalo Melchizedek, the famous guru of the alternative and creator of the practical method The Flower of Life, asserts that the future magnetic poles reversal will be the foundation of change in the consciousness of all mankind. We are on the verge of that change, but it will not have catastrophic consequences for our planet, as some scientists, of whom I have mentioned a few, claim. On the contrary – its consequence will be transition to a higher level of existence: *“We are gathered here to proceed to the next level of Life consciously... It is my belief that the world is ready. All the consciousness grids around the world are complete. Everything has been adjusted and turned to a very high degree from a human point of view. Mother Earth is awake and conscious, and She knows exactly what we are thinking and feeling... I believe she will come to our aid to help us to understand who we truly are. And it will be us, as children, through living our own lives, that will bring this world back into the Light.”*

“This is the time we have been all preparing for the last 13000 years – 1998 to 2012 – a fifteen year period. If everything all the prophets have said about that period of time comes true, we are about to be truly changed into a new kind of human. Even science agrees that it does appear to be true; the children with the four extra codons turned on in their DNA are the buds of a new human race.”

So what is it about this period, 1998-2012? Melchizedek indicates that all the prophets of many peoples pointed out a change that will happen approximately in this period: the prophets of American Hopi and Taos Pueblo Indians, the Zulu tribe in Africa, and the Mayas. Nostradamus also predicted it, as did the Japanese mystics, who talked of Amaterasu's return to the earth, and in modern times, Edgar Cayce...

Melchizedek further writes: *“The Solar Eclipse of August 11, 1999 will be the last this century. At that moment we will enter the “End of Time until Dec 24, 2012 ... So now that the “Time of Great Change” is here, what do we do? ... Prepare physically? Physically means finding a place that feels safe and storing food and necessary equipment for up to a two year period... Once the change has happened, the next world will not be visible to the old one. We will ascend into a new world on a different wave length where any physical preparation made on earth will be useless there. Just as in death, you cannot bring it with you.”*

“This, in fact, is another formulation of Christ's words: “Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal... For where thy treasure is, there is thy heart also.”

I have once heard that same thought from a spiritually oriented businessman from Croatia, though spiced up with a hint of black humor: *“The ones who pile money, believing it is the solution to everything, forget that the last suit they will wear has no pockets.”*

So what should we do, asks Melchizedek, and gives a simple answer, which is very meaningful to us, who have the instruments for neutralization of polarities: In order to ascend into a new, higher consciousness, we need to transcend the old consciousness, based on the division into Good and Evil.

Judging by this, Melchizedek has realized the significance of integration of opposed polarities. For accomplishment of this goal, DP4 is by far the most efficient tool at this moment.

But now, let us return to the changes in the earth's magnetic field. On the well-known website of alternative and avant-garde sciences, KeelyNet, an article appeared in 2006, from which I will quote a small part:

“Like the plot of a sci-fi B movie, something weird is happening deep underground where the constant spin of Earth’s liquid metallic core generates an invisible magnetic force field that shields our planet from harmful radiation in space. Gradually, the field is growing weaker. Could we be heading for a demagnetized doomsday that will leave us defenseless against the lethal effects of solar wind and cosmic rays? ... Other possibilities: the field could stop weakening and begin to strengthen, or it could weaken to the point that it suddenly flips polarity – that is, compasses begin to point to the South Magnetic Pole. Some researchers believe we are already in the transition phase, with growing areas of magnetic anomaly – where field lines are moving the wrong way – signaling an ever weaker and chaotic state for our protective shield.”

Nicholas A. Reiter contributes some interesting information on the magnetic anomalies. He carried out a study of the phenomenon known by the name Magnetic Implant Response. From 1990 to 1991 in the Dallas area, Reiter conducted experiments with persons who claimed to have been kidnapped by UFO crews, which then performed various experiments on them. Reiter established that all the subjects had one common characteristic: when strong magnets had been held up to the region of their heads, they had unusually vivid sensations. What had experimentally been named the **Magnetic Implant Response** consists of a mixture of physical sensations, such as nausea, a feeling of pressure in the head, and different disturbing mental associations.

It was later discovered that this reaction was nullified when an activated Tesla’s coil was set up in front of the subject. In this way it was determined that the Tesla’s coil acted to prevent the effects of the abduction.

When the control group was exposed to the Tesla’s coil, they had no reactions to the effect of the strong magnets.

MAGNETOTHERAPY

Applying magnets as therapy can be traced to the distant past. In 2000 B.C. they were used in China; pieces of magnetic ore were held over the acupuncture meridians and points. In Vedas, there is mention of putting such pieces of ore on ailing body parts. Furthermore, Aristotle as well as Galen, the most famous physician of antiquity, held magnets as means of healing bodily disorders in great esteem.

During the middle ages, Paracelsus used magnets for curing many ailments, including diarrhea and epilepsy, as well as for stopping bleeding.

In the 18th century, the chief astronomer at the University of Vienna, Maximilian Hell, thought highly of magnets as instruments for healing. Based on his experiments, he published a treatise on magnetism in 1762. A young student of medicine, who was also trained in mathematics and law, Franz Anton Mesmer, attended his experiments. Mesmer’s doctoral thesis, entitled “Disertatio physicomedice de planetarum influxu” (1766), was strongly influenced by Paracelsus. It described the effects of gravitational fields on human health. For several years, Mesmer refined his theory and when it finally took shape, it suggested that gravitational forces may interact with the human body by producing a sympathetic magnetic flux that causes profound neuropsychiatric and constitutional effects. He called this force “animal magnetism” and hinted to have stumbled upon a fundamental biophysical force in the universe, analogous to gravity.

Many famous people and laymen from the higher classes of society took part in Mesmer’s experiments. Mozart was one of them; he was delighted to participate. In most exper-

iments, the patients would sit in a circle in the center of which a big container, filled with magnetic filings and metal bars, was placed. It was directed toward the patients, many of whom then experienced muscle contractions, emotional catharses, and were cured of their sicknesses. Mesmer started performing extensive clinical investigations he then published in the form of an open letter to a certain Dr. J. C. Unzer, entitled “On the medicinal uses of the magnet”. Mesmer’s global and overly ambitious attitude that animal magnetism was a fundamental force of nature, similar to gravity, was debunked by a special study panel convened by the Royal French Academy of Science in 1784. He was proclaimed a charlatan.

However, later researchers adopted his ideas and developed them further. Dr. Samuel Hahneman, the founder of homeopathy, advised the use of magnetotherapy in addition to homeopathic medicines. Magnetotherapy was “rediscovered” over the past fifty years in Russia and Japan. It was even studied in connection with space exploration. Scientists from the U.S.A and U.S.S.R., who were in charge of the research, have established that astronauts lose calcium from their bones and consequently, suffer from osteoporosis, and manifest signs of depression after spending longer periods outside the earth’s magnetic field. The introduction of artificial magnetic fields into the spaceships caused significant decrease of those symptoms.

Even though today’s official medicine does not view this kind of therapy favorably, it is based on logical premises: magnetic waves imperceptibly pass through the tissues and induce heat, thus reducing pain and swelling. They also revive and promote cell growth and increase the number of red blood corpuscles. The red corpuscles contain hemoglobin, the main ingredient of which is iron. The magnetic radiation influences the iron in the blood through which it reaches every part of the body, removing calcium and cholesterol deposits and ionizing the blood, thus preventing clotting.

In recent years, two methods of magnetotherapy have drawn the most attention from the public: Transcranial magnetic stimulation or TMS and Emotional Code.

Transcranial magnetic stimulation activates certain parts of the brain by using a powerful magnetic field created by electrical energy passing through a coil of wires. Magnetic energy affects the brain by passing through skin and skull, painlessly activating the front area of the brain which contains the center for mood regulation. This procedure is applied successfully to depressed patients and those suffering from bipolar disorder and manic depression. It should be applied over several weeks for about 20 minutes a day.

Not long ago, Dr Bradley Nelson began advocating the use of ordinary metal magnets for removal of blocked negative emotional charges. He described the method in his book *Emotional Code*. According to him, an ordinary, small fridge magnet used for holding pieces of paper containing memos can serve as one of the most powerful instruments for removing blocked, harmful emotions, if you know how to use it.

His starting point is a hypothesis that makes sense: the condition of our health depends on the balance of energies in our organism. Energetic healing (as the ancient Chinese established several thousand years ago) consists of harmonizing the disturbed balance of energy in our bodies. The existence of blocked energies can be determined with muscle testing, and subsequently eliminated by the simplest and cheapest tool there is – a small magnet. Nelson writes that he has experimented with different magnets, both the expensive and the cheap ones, and that he eventually found out that any magnet can be used for unblocking negative energies in the body in combination with Emotional Code.

SRI KALKI BHAGAVAN AND CHRISTIAN OPITZ

Sri Kalki Bhagavan, the founder of the Golden Age Foundation, commented on the changes in the earth's magnetic field as the energetic background for changes in human consciousness.

The earth has a magnetic field, created by the rotation of its molten core. Within the earth's magnetic field live people who are influenced by it. Over the last ten years this magnetic field has weakened dramatically. There is a parameter in physics called "Schumann's Resonance" (named after Winfried Otto Schumann). Using that parameter we can determine the strength of the earth's magnetic field. For centuries it was constant at around 7.80 cycles per second, but during the last 7 to 8 years, its frequency has risen to 11 cycles per second and is continuing to increase dramatically. Mathematical calculations indicate that, by 2012, the "Schumann's Resonance" will be 13 cycles per second. When this point is reached, the earth's core will stop rotating and the earth's magnetic field will disappear, together with the human mind. Here is how Bhagavan clarifies his statement: *"When I say 'your mind', what I mean is your 'samskaras' (author's note: 'samskaras' are inborn tendencies in the human mind, inherited from past lives). The pressure of the past 11,000 years of samskaras will vanish. In the Dharma, we also say, 'Mind is Karma'. All actions start from your mind. The mind is nothing but a storehouse of samskaras of past life vasanas from which all action emanates. This is stored in the earth's magnetic field. So in the year 2012, it will become zero for a few days. After that the core will start rotating again. This would be a fresh beginning for man or the dawn of the Golden Age. This is the significance of the year 2012."*

Christian Opitz, a famous alternative researcher, points out scientific evidence of changes in the earth's magnetic field. A magnetic field is a complex phenomenon that can be measured with several parameters. But the most easily comprehended is what we can call polarity. The polarity of the earth's magnetic field causes magnetic particles to structure themselves coherently. Clay pottery and lava fallout from volcanic eruptions enable a very accurate measurement of the strength of magnetic polarity. For example, states Opitz, clay pots made 2,000 years ago have a coherence of structure of magnetic particles that is approximately 38 % higher than clay pots made today. A similar decrease in coherence of magnetic particles can be observed in the lava fallout of volcanic eruptions that occurred over past centuries. The fact that magnetic particles structure themselves less and less coherently indicates a lesser force of polarity.

If the decrease of the magnetic field continues at the same speed as over the last 2,000 years, a zero point would be reached in the year 3990. However, the coherence of magnetic particles measured over the past 200 years shows an acceleration of this process by 300 %. This makes reaching a zero point by 2012 a realistic possibility.

Scientific evidence shows that there were several shifts in the earth's magnetic field since the beginning of the existence of humankind on the planet. None of those shifts destroyed all of humankind. Most scientists maintain that the last shift occurred in the 9th century B.C. Persuasive evidence of this shift are the first compasses made in China around 1000 B.C. Judging by historical documents, those compasses pointed to the north at the time they were made, while today they point to the south.

EARTH'S MAGNETISM AND SOCIAL AND INDIVIDUAL CHANGES

I HAVE PREVIOUSLY MENTIONED Patrick Geryl's assertion that the substantial changes in earth's magnetic field are caused by strong solar storms. They, in turn, have caused significant social changes. For instance, increased solar activity was documented shortly before the French revolution of 1789, in 1848 when there were several revolutions in Europe, and in 1917 when the Russian revolution took place. Similar changes are occurring in our times. In December, 2008, a spaceship sent to space by NASA discovered a gap in the earth's magnetic field 10 times bigger than previously thought possible. Through this gap solar winds can flow unobstructed now, causing strong geomagnetic storms, the strongest that have been seen in many years.

The changes of the earth's magnetic field also occur on an individual plane. They exert a hardly noticeable, yet obvious influence on the human body and mind. Their influence on the body manifests in exhaustion and lack of energy, experienced by many nowadays, although other causes could be responsible for those conditions. The effects of the changes in the earth's magnetic field on the mind manifest themselves in several ways. Many people have recently begun to feel that time is passing more quickly than in previous periods. A famous dramatist describes his sense of accelerated passage of time in these words: *"Tomorrow is New Year's day, but I have the impression that the previous one was yesterday. It feels as if someone were winding the clock to the point where the spring is about to break, so the clock hands have gone crazy and are turning with the speed of numbers of the highest hyper-inflation. Who is doing this and what is the purpose of this acceleration – you turn around when leaving home and see yourself already coming back; all the 'paranormal' begins to feel normal, actual, real, as if it were all about the cosmic nonexistence of space and time?"*

This phenomenon is most obvious in changes taking place in memory. We can view memory as a magnetic function of the nervous system, and as such, it is affected by the changes in the earth's magnetic field. People have difficulties memorizing new data, easily forget names of their friends, relatives and public figures. Some persons are not capable of finding the right word when they need it, or they use the incorrect word order when forming a sentence. Maculae (sunspots) may cause irritation, nervousness and worry, short-term memory loss, nausea, a feeling of pressure in the head, and can influence all kinds of communications, human as well as technological, such as computer communication.

Naturally, these phenomena can also be the result of a brain dysfunction.

Geomagnetic changes and individuation of the human being

Some idealistically oriented New Agers wonder whether all of humankind will reach enlightenment or at least get rid of its suppressed unconscious burden under the influence of the changes in the earth's magnetic field, as Sri Kalki Bhagavan claims, or whether those changes will have catastrophic consequences on humankind and cause its destruction and annihilation. The answer to this question, given by some Yoga teachers and practitioners of the alternative, is highly philosophical.

The last shift of the magnetic poles that occurred in the 9th century B.C. caused a sudden individuation of the human mind. This can be concluded based on the changes in epics and myths of different cultures. Good examples are the *Iliad* and the *Odyssey*. Certain historical documents show that they were written immediately before and after the last pole shift, around 950 and 800 B.C. respectively. In the *Iliad*, human beings are still marionettes steered by the gods, with no real will of their own. On the other hand, the *Odyssey* describes the struggle of a man to achieve his goal after declaring his independence from the gods. This can be viewed as man's struggle to define himself as an individual and as such seek his way home through many dangers and temptations.

It seems logical that the next pole shift will bring this developmental phase to its culmination, where individual human beings will awaken to the Oneness of everything that exists. A child is born in a state of Oneness, then moves into individuation in early childhood. This individuation becomes more and more pronounced and at the point of its zenith, the individual starts back towards merging into Oneness again. It seems obvious that humankind passed through a collective childhood phase in antiquity and through a collective adolescence in more recent history. Now it is time for the collective individuation to merge back into Oneness.

The following conclusion about the relationship between the earth's magnetism and the human mind is compelling to us: the weakening of the earth's magnetism and gradual disappearance of polarities slowly lead to the disappearance of polarities in the human mind. The difference between the polarities is becoming smaller, and the polarities are approaching the state of Oneness. It was precisely such changes that have enabled the appearance of methods like Deep PEAT and DP4. The practitioners applying those methods are ceasing to be just passive objects of such changes, but are becoming their active collaborators who contribute to them, for the human mind is inseparably connected to the changes that happen on our planet, and probably also to the processes that occur on a wider plane.

Even though such changes are taking place in the collective human consciousness now, among spiritually developed individuals the idea of merging of polarities into one has always been present. Thus, Vedas proclaimed that the state of enlightenment is the insight that Self is one with the Oneness of the omnipresent foundation of our whole existence. This insight constituted the basis of all mystical and spiritual achievements and was not characteristic only of the great minds of the East, *although it was dominant in that part of the world. Thus, in the 17th century Leibnitz wrote: "Reality cannot be found except in One single source, because of the interconnection of all things with one another."* With those words he established his place in the history of science as a forerunner of quantum mechanics. For on the deepest level of Truth, in the quantum vacuum, all is One, and no thing is different from any other. As a poet put it, it is a place where all differences become silent.

FINAL REMARKS

WE HAVE REACHED the end of this book. I have described several of my new methods and techniques, and you may feel overwhelmed by their multitude and the numerous possibilities they open up for you. It would be useful to pause briefly and browse through all the knowledge, data and practical methods this book offers, as they can alter your life significantly.

Readers of my books have probably noticed that they are primarily practical and have originated from one another in a long sequence. Each method gave birth to the next one, so that there now exists a whole series of them. In the process of developing a Spiritual Technology it is necessary to separate oneself from the established notions and try new paths which are always uncertain, and often futile. But that is the destiny of any researcher who heads for unexplored territory.

I did not focus on what is obvious and what authorities in this field point out, but on what had been sleeping inside of me, ready to be awakened. The world view of a gnostic, a searcher of Truth, is the world view of the universal Narcissus. He looks at himself in the cosmic mirror, perpetually striving to perceive in himself the Absolute, as opposed to the rational scientist, who spends most of his life looking for details, rules and laws, forgetting himself in the process. I was fortunate in that I have listened to my inner voice, which has guided me. It seems that Ralph Waldo Emerson, the essayist, philosopher and poet, had a similar attitude, for in his essay “**Spiritual Laws**” he ardently states: *“I desire not to disgrace the soul. The fact that I am here certainly shows that the soul had need of an organ here. Shall I not assume the post?”* Although I do not presume to compare myself to him, it is nice to find out that I am, at least as far as the approach goes, in good company.

Spiritual efforts mean peering inside, penetrating and discovering one’s self. The closer we are to ourselves, the closer we get to other beings. The further we reach inside ourselves, the higher we reach – all the way to the places where the distant worlds open their gates to us, where the membrane between our soul and the soul of the world is thinner and more transparent. We travel furthest when we don’t leave our minds, for in the deepest isolation we make contact with the whole universe. By removing the veil of the perishable and the fickle, we arrive at the eternal and unchangeable Truth, which is the central line of force both of our being and of the infinite universe.

Although in terms of speed and efficiency, Transcendence is momentarily an unprecedented spiritual growth method, it would be silly to believe it will remain the highest achievement of Spiritual Technology forever. Even before it gains its well-deserved reputation, its descendents and offspring that surpass it will appear, for we live in times of quantum leaps in the collective consciousness of mankind. The roads that spring up from our collective consciousness are hazy, seductive, and lead to infinity. If you follow them persistently and venture far enough, at some point in the future you will have enough personal experience to confidently utter the words of Giordano Bruno with which I started this book:

*“I cleave the heavens and soar to the infinite.
And while I rise from my own globe to others
And penetrate even further through the eternal field,
That which others saw from afar, I leave far behind me.”*

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Belgrade, 2010

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