

January 23, 1972

Comments on Harold Streitfeld's talk

He abused the Foundation's hospitality, for his talk was not a suitable subject for a Psychosynthesis Seminar. Despite his claim there was nothing scientific about it.

Harold was so obviously a proselyte (see Webster's definition!) of Arica. He showed abysmal ignorance of Eastern and Western religious or spiritual teachings - and of meditation - so that Dr. Ahsen's criticism was 100% valid.

Apparently the founder of Arica has assembled a hodge-podge of the occult or esoteric teachings of the East and West, and appeals to the power drive and credibility in people to present goals and methods which are the antithesis of true spiritual training.

There was no hint of the higher states of consciousness bringing love, compassion, greater understanding of humanity or a desire to help our fellow men - which is the hallmark of true spiritual or higher consciousness - and of highly evolved people.

I sense the touch of the "dark brothers" in the Arica project. It is a dangerous distortion.

As to measuring rods, "by their fruits shall ye know them." Has Harold improved?!!!

We should not issue a transcript of the meeting to PRF members.

Frank Hilton

PSYCHOSYNTHESIS SEMINARS

1971-72 SERIES

Fourth Meeting: January 21, 1972

Speaker: Harold G. Streitfeld, Ph.D.

Aureon

29 West 15th Street

New York, N.Y. 10011

Theme: The Concept of Energy and Techniques for Energy-raising;
Eastern and Western Approaches.

Participants:

Achter Ahsen, Ph.D.

Alfred Brauch

Martha Cannon

Jon Castle

Jack Cooper, M.D.

Maskell Ewing

Martin L. Goldmintz

Wilma Goldstein

Frank Hilton

Hilda Hilton

Stuart Hochman

Martha Johnson

Bertram Kramer

Ruth Lofgren, Ph.D.

Dan Malamud, Ph.D.

Anne Malamud

Jesse Morris

Peggy Natulle

Mary Pettigrew

Muriel M. Porter

Richard Raubolt

Martha Riddle

Mary Sanyra

Mickey Silver, M.D.

Rita Sperling

June Thomas

W.H. Van Brecht

O.R. Turkkan, Ph.D.

Isaac Ziemann, Ph.D.

(and 5 others)

Psychosynthesis Research Foundation
Room 1902
40 East 49th Street
New York, N.Y. 10017

THE CONCEPT OF ENERGY & TECHNIQUES
FOR ENERGY-RAISING; EASTERN & WESTERN APPROACHES

Harold G. Streitfeld, Ph.D.

INTRODUCTION

Dr. Haronian: The last time I was in Italy speaking to Dr. Assagioli, we got into a discussion on the question of energy. He wasn't ready to say much about it at that time but he said he was working on the problem and pretty soon there would be more coming out from his office on this question.

When Harold Streitfeld said that he would be willing to talk to us I asked him what he wanted to talk about. I was particularly pleased to know that he wanted to talk about energy. To me it's an extremely important and interesting topic that is central to everything that we are doing.

He's going to talk tonight on the concept of energy and techniques for raising energy and the Eastern and Western approaches. This is a long way from Harold's original training in psychology. He tells me that when he got his doctorate from Chicago in 1952 he was so psychoanalytically oriented that he refused to take a course with Carl Rogers. His interest in psychoanalysis gave way to Gestalt therapy and subsequently to bioenergetic analysis, a la Lowen. And as many of you know, Harold and his wife have been the guiding force behind Aureon, a growth centre.

I don't know whether many of you know that he has since moved more into the transpersonal. Bio-energetics, he tells me, has different aspects and leads very directly into the transpersonal, which is very much a question in Psychosynthesis. Just where we're going to meet; at what part of that mountain going up, I don't know, but we seem to be getting there. With that I'll thank Harold for being here tonight and turn things over to him.

Dr. Harold Streitfeld:

I'm very glad to be here, partly because it's a little like coming home. It's five and a half years since I gave a lecture here in May on bioenergetic analysis, and in December of '66 I gave another one. That was two in one year and I haven't been back since, so I hope this is the beginning of a new trend. As usual I've over-prepared and have enough for three lectures, or a whole course.

Basically, there are three parts to my talk this evening. The first part is about this thing, energy; what is it? And it really isn't just a concept, even though that's in the title.

The second part will be about the levels of consciousness which are related or connected to this phenomenon of energy. I hate to use the word "consciousness-raising" now, because it seems to have other meanings. I don't know what it means in the Women's Liberation Movement, but I think they've stolen a very good phrase from us. So I'm using the term "energy-raising," which I'm particularly interested in after my recent experiences in the Arica Training. Incidentally, this whole talk is not going to be just about Arica, but I will be picking up things from it.

The third part will be a comparison of techniques from the Orient, as contrasted with techniques from the Occident, and I will bring in Arica more there.

I would like to start with one of my favorite quotations from John Lilly's book - and as you will see from this talk I have been quite influenced by John Lilly of late. The quotation is on the back of his book, in the foreword and in the middle of the book, and runs as follows:

"In the province of the mind what you believe to be true either is true or becomes true, within limits which are to be found experientially and experimentally. These limits are further beliefs to be transcended. In the province of the mind there are no limits." The truth of this statement impresses me more and more and we'll come back to it.

The first thing I've got to get clear is what I'm talking about when I use the word "energy." In the first place, there should be a qualifying term for it, and I haven't found a satisfactory one. Reich uses the term "orgone energy." But there's a whole history of other terms for this phenomenon, this particular kind of energy, which, as I will try to point out, is really basically different, qualitatively, from other kinds of energy that exist in the human body.

Charles Kelley once compiled a list of these terms. Mesmer called it "animal magnetism"; Von Reichenbach called it "odyle"; Henri Bergson called it "elan vital"; Hans Dreisch called it "entelechy." Freud referred to it as "libido," although he just thought of it as a psychic phenomenon. McDougal called it "hormic energy"; and from the 17th to the 19th Century mechanical science referred to it as "ether." And then, of course, we shouldn't leave out the term God, because many refer to this same phenomenon with the word God. Reich named it "orgone" from organism, I think, and it turns out that the Russians, whom I shall get to a little later, call it "bioplasma." In a book that just came out about Reich it's referred to as "life energy", although this isn't a very good name. I was thinking of calling it "cosmic energy."

In the West this concept and the work on it has really been associated with Wilhelm Reich. Instead of trying to define it, I would like to give you a couple of clinical examples, because the work on this kind of energy has taken place in the West in the clinic, and this is very important to remember in terms of what follows.

It has been in working with pathology that these discoveries have been made. There are some very famous cases of Freud's, like "Dora," and a few others that are really classics. I would like to point out that there is a similar classic case in the history of Reichian therapy, which appears in The Function of the Orgasm on a section called "The Orgasm Reflex."

I want to read a couple of excerpts from it. First, I want to point out that previously when I talked here, I emphasized the emotional release aspect. But you can also emphasize, as Frank Haronian was saying, the transpersonal or the energy aspect, as you will see.

This particular case, which Reich describes beautifully, was of a twenty-seven year old technician who consulted him with a problem of excessive drinking. He had a pathological trait, which was his complete inability to show any aggression.

This was way back in 1927, and the treatment lasted six and a half months of daily sessions. As a result of Reich's repeated descriptions of the rigid attitude around the patient's mouth, there appeared first a slight and then a steadily increasing chronic tremor in his lips. More of these tremors began to occur as Reich worked with him.

The tightness of the mouth gave way to a chronic twitching, and then to a protrusion of the lips, and this protrusion changed into weeping, which, however, did not break out fully. Then Reich describes other emotions that came out when the muscular repressions were gone through--the release of anger and crying.

In the course of the treatment, particularly when the twitchings subsided, there appeared "currents" that ran toward the lower abdomen. It's these "currents" that I want to focus on; and that's very often the way they are described by patients. These currents that only appeared when there was a loosening of the whole body.

Let me give you another example that appears in our book Growth Games. Charles Kelley is a bioenergeticist and one of the early Reichians; and the book gives a verbatim description of an energy-releasing incident which occurred in a workshop he led. He has a very interesting technique in which energy currents are emphasized more than the emotions, though emotions will accompany these currents and be released.

Kelley puts the person on their hands and knees and asks him to do very strong belly-breathing. He explains, "Gravity helps you breathe from the belly if you take an animal position." So Bob gets on his hands and knees with his head hanging. Then he has five people distributed around him doing hand passes, one on each limb and one at the head going down the back. The energy from these individuals surrounding this person very much intensifies the energy currents. Kelley then says, "Breathe loudly out of your mouth. Now intensively take seven or eight breaths from your belly. Get everything loose. Now get on your back."

Bob lies on his back and bends his knees up so his feet are flat on the floor. A helper moves Bob's knees back and forth to prevent his pelvis from locking. "Without breathing faster, emphasize the exhalation," Kelley says. "Open your eyes and check with each of us so that you know we are here. Keep your eyes open and make deep sighs."

Bob: "Fantastic! There are currents in my arms!"

Kelley: "Give in to anything you feel; you're doing well." Bob: "If I let go I'm going to feel stupid." Kelley: "Gasp with your chest. Try to make just your chest move, slower. Give in to that sound and open your eyes." He reaches under Bob's head and kneads the back of his neck. Bob says, "My arms are falling asleep." Kelley, "So much current numbs them. Soften, it could be pleasurable." He directs some helpers to knead Bob's arms and then Bob says, "My nose feels like electricity; I can't control it. I'm a believer now." And Bob finished, "It's like a mild electric shock. It affects the way you talk."

I can still remember the first day I experienced this. It was something like fifteen years ago, and I had never experienced any such phenomenon in my first thirty-five years. I was in a Gestalt therapy session, when something connected and I began to feel these extraordinary currents in my head.

Reich first thought it was a special kind of electricity. He called it "bio-electricity." But he did further experimentation, not just with patients, but also experiments with organic and inorganic materials, and he came to the conclusion that it was not electricity, but a different kind of energy. He called it life energy. At first he thought it was just in the human organism, and then when he did more work with phenomena outside of the body, he realized that this energy is everywhere. So you can't just call it life energy, because it exists in the cosmos as well.

You feel it as a kind of streaming going through you, and Reich used to call it vegetative streaming; it's a rippling, it's a pulsation; it's a wave which very often starts in the fingertips and in the lips, and as you work through the bloc and the armoring, this energy gets stronger and really pervades the organism more and more. This is a pleasurable feeling. With some people this energy can really shoot forth and scare the daylight out of you.

There are objective demonstrations of this energy too, although this is an area which I am not personally familiar with. Roknes has pointed out that orgone energy can be seen as a flickering at night, both in the sky and over the ground in nearby space. Where there is an enclosure, such as a Faraday cage or a metal-lined room that would ground all electricity coming through, orgone energy can be seen. The aura—the energy field around the body—can be seen by some individuals. Also this energy can be seen as a pulsating movement when you observe the horizon through a long telescope which has a very firm base.

In other words, there are times and places where you can observe this energy; and there are special filters by means of which you can more easily see it. There are other kinds of evidence for the existence of this energy; Charles Kelley has an excellent paper in which he describes some of Reich's key experiments, in which he transformed a non-living substance into something that supposedly attained life; something that's impossible to do; and that's been validated by at least one non-Reichian scientist, Bernard Grad.

Then there is the weather experimentation that's been done by some of the Reichians, in which you withdraw energy from the clouds with an instrument called the cloud-buster. Finally, there's the infamous orgone accumulator—the orgone box—another instrument that was used by Reich to validate and observe the effects of this energy.

Unfortunately, the Reichians have been working for years on this, with nobody in science paying much attention to them, and in this country dismissing them as crackpots. But about a year ago a book came out, Psychic Discoveries Behind the Iron Curtain by Sheila Ostrander and Lynn Schroeder, dealing with very interesting experimentation in Russia. They're going about it from the point of view of investigating paranormal phenomena—ESP, PK, the aura, the etheric double, psychokinesis, dousing, eyeless sight, the UFO and all these parapsychological phenomena; telepathy, clairvoyance, precognition, and really testing individuals with these unusual powers.

So, thank God, now, there are technological means for verifying some of this, especially one called the Kirlian process of photography, which photographs objects in a field of high frequency electrical currents. You can take photographs of the energy field around the body; usually in brilliant color, and it often looks like Fourth of July fireworks.

The Kirlian process has been used to photograph the hands of a psychic healer and you can see the energy flare up and wither as it is taken in by the patient.

The tobiscope is another instrument which is not fully described, but apparently is some very small gadget by means of which they have been able to objectively measure the energy flares that come out of the various 700 points of the body that have already been described in Chinese acupuncture.

There are some further interesting experiments like using these new instruments with hypnosis. For example, they found the flow of bioplasma energy between the acupuncture points responding directly to the hypnotist's commands.

There are other things that sort of "blow your mind." There seems to be a close relationship between the appearance of flares on the sun (sun spots) and the changes in the energy flares coming out of the body at these acupuncture points. The Russians call this energy the fourth state of matter - bioplasma.

Well, what are the properties of it? Kelley has amassed a list of some of the properties of this energy, which isn't mechanical, isn't chemical, and isn't electrical, nor a combination. I'll just read a list of these as described by Kelley: It's mass-free; it is present everywhere; it is the medium for electromagnetic gravitational phenomena; it is in constant motion; it forms units which are the foci of creative activity. Matter is created from it; it is responsible for life. Separate streams of orgone energy may be attracted to each other, and superimposed. It can be manipulated and controlled by the orgone energy devices. Orgone energy units use stored energy of various quantities in the creative process.

It apparently contradicts the law of entropy, which is the law of thermodynamics. As I understand it, it can be stated as follows: If you have a warm body and a cold body, the heat is absorbed into the cold body. But orgone energy has the reverse effect. In other words, where there is a strong concentration of it, it will draw in energy from another body which is weaker. So this apparently reverses that law.

In other words, what I'm getting around to is that this is the thing that's going to explain, in some way, a lot of phenomena for which we have no explanation in the paranormal area, as well as consciousness, and the different kinds and levels of consciousness.

In all these things, as far as our work with it or experiencing it is concerned, as Sheila Ostrander says, "It reacts almost immediately to a shift of thought or mood or environmental change." It is extraordinarily sensitive, and it's puzzling how something that is so powerful and has such properties, is in another sense, weak. It can be blocked so easily; it can pull back, and it can be stopped by all these various armorings, or by crystallization in the body. So it has this paradoxical quality.

Another thing is the motility of it; and this is the way it feels--undulating, pulsating, and it goes in sort of spinning waves, and the brightness of the emissions and the strength of the flares depend on how much tension you have--any sort of tension in the body will block it or dissipate it.

As I pointed out before, the conclusion I have come to is that it's the energy force which underlies not only what are considered natural functions in an organism, but also nature itself. It underlies the paranormal phenomena; it underlies peak experiences; mystical transcendental experiences, and the Reichians have made a big point that it's this that underlies real satisfactory, complete, full orgasmic discharge--what is now being called the Reichian orgasm. So that is by way of getting started, and describing this special energy, and giving some of the evidence for its existence.

I'll come back to it later, but now I'm going to try--and it's not easy, and I'm still not clear about it in my mind--to go from this energy, which I'll call life energy, orgone energy, and get into the whole area of levels of consciousness and states of consciousness--the variations and degrees of this energy in its mind-manifestations.

I'll begin with another quotation, which is a very famous one that I see almost everywhere in all the transpersonal papers and books. This quotation is

from William James: "Our normal waking consciousness is but one special type of consciousness, while all about it, parted from it by the flimsiest screens, lie potential forms of consciousness entirely different; they are so discontinuous with our ordinary consciousness,"

I think that James' "potential forms of consciousness" and this new energy are related. We're just at that point where we're trying to describe these things--and people like Stan Krippner who has written a paper called "States of Consciousness," describes about twenty different states of consciousness. But as yet there's no organization of this; there's no particular order; it's like a taxonomic listing of types and kinds.

I'm going to refer to Psychosynthesis every now and then, in terms of what I'm saying, and there are many areas of agreement and similar feelings, and some of the ideas are very close to what I'm doing and what I believe in. I say this by way of introduction to some critical comments. One of them is that I am not satisfied with the diagram that appears in Psychosynthesis literature describing the unconscious; the three levels of the unconscious--the lower, the middle and higher or supraconscious.

I dislike that in a way because it still carries on the tradition that there's a place; there's a place where this is; there is the superconscious, somewhere, rather than continuously altering states of being. It's this kind of thing that I think we ought to try to get away from, like the unconscious is a place, rather than a state.

There is the whole question, now, of levels, and how to describe the levels and what happens at these levels, and I don't know of anybody in the West who really has done much mapping of levels up until very recently.

What has happened in the last few years is that people like John Lilly and Oscar Ichazo, the Master in the Arica Training, have borrowed from George Gurdjieff a system of describing levels of consciousness. It would be fascinating to go off on this man Gurdjieff, who is an extraordinary character. He was a Russian; a mystic philosopher, who died a couple of decades ago. There's one book I read about him in which half of the authors were against him and thought he was a monster and a fiend and a devil, and the others thought he was a saint and great teacher. But he really had some extraordinary experiences and insights. He was one of the first people to travel throughout the monasteries in Tibet and Afghanistan and the Near East studying and collecting secret exercises. At one time he was a secret agent of the Czar in Tibet.

Gurdjieff set up a scale of matter of different densities or frequency rates from the highest to the lowest. This chemistry studies matter on a different basis from ordinary chemistry, and takes into consideration not only the chemical and physical, but also the psychic and cosmic. There is a fundamental law that describes all phenomena in the universe, and this law is the Law of Three, as he refers to it. From this Oscar Ichazo has built a whole new system of logic or thinking called triadics--I can only encapsulate it here. Every phenomenon that takes place has an active aspect, a passive or receptive aspect and a process that goes on between the two, producing a result. For example, a bee actively gathers pollen (a process) from a flower (receptive) resulting in a pollinated flower. This recurs over and over again; the active going into the passive, the receptive, and a process that takes place and a result. It is focussing on the process of this sequence that is the important aspect that makes it different from dialectics.

(Here Dr. Streitfeld drew the following diagram on the blackboard):

Levels of Energy and Consciousness (from Lilly's "Center of the Cyclone")

Gurdjieff Vibration Level	Yoga	Religious Leader	Center	Sufi Term	Energy	Location
3		Mahdi*	Spiritual	Mah	Positive	Above the head
	Dharma-Mogha Samdhi					
6		Buddha	Mental	Path	Positive	At the hairline in the middle of the forehead
	Sasmita- nir biga					
12		Christ	Emotional	Oth	Positive	In the center of the chest
	Sananda					
24		Ichazo**	Moving	Kath	Positive	In the lower belly
	Vicara					
48			Physical brain/body		Neutral	On the earth
	Vitarka					
96					Negative	Hell

*The Messianic leader in Herbert's science fiction novel Dune.

** My own interpretation

It starts with the number 3 and you use a factor of 2, so you're going to go from 3 to 6 to 12 to 24, 48, 96.

In a sense it's an inverse thing. Here (indicating 3, 6, 12) are the finer frequencies, up here; here are the coarser frequencies (indicating 24, 48 & 96).

These numbers have an important significance, but it isn't necessary that you understand completely how or why there are such numbers. They may have a significance that is beyond the use that is being made of them right now.

Things intermix at all these levels; it isn't anything that's pure here or pure there. These are levels that are really too rarefied for ordinary physics (indicating lower numbers toward the top). So we're getting into some sort of table of orgone energy, and the quality of it and what occurs. One of the ways of trying to think about this--and it helps me to organize this--is this quote from Lilly, "built into our brains and our bodies are very sensitive tunable receivers for energy." We can tune our nervous systems and bodies to receive these energies. We can also tune them to transmit. There are many bands of energy into which we can tune--human, non-human entities, and so forth.

Another way that might help in thinking about this is a point that Metzner has made: "By aligning and balancing the body with respect to a common, central vertical axis, we decrease the resistance and increase the capacity of the structure and function to channel energy." Metzner goes on to say: "Man is a two-way transformer of energy. The lower frequency energies" (indicating 48-96), "imprinted with our personal, collective and evolutionary past, are transmuted and raised in frequency.

Higher frequency cosmic energies are stepped down in frequency and brought from their inner source into objective manifestation and creative expression in the outer world."

These, remember, are step changes. You're going to be going into different worlds, practically, when you go from one level to another. The whole reality changes; the beliefs are different at each level. To Gurdjieff, John Lilly and Ichazo I owe the following description of states and levels of consciousness. I'll start by saying there are many different frames of reference, and give some of the descriptions-- but it would really be an enormous job to go into these in great detail. I can just give you a skeleton map, as it were.

To John Lilly's credit, he was the explorer, just like the men who have gone to the moon were the explorers and brought back maps. He, more than anybody I know, has explored inner space. He's done it with dolphins; he has explored non-human creatures, communicating with them. He's explored it in isolation and confinement through LSD in a tank of water; he's explored it with encounter groups; he has explored it in four near-death experiences; he's explored it in the Arica training, and he's come back to give us this map.

What we consider as negative spaces--any negative emotions; a lot of anger, fear--are considered down in this 96 area; and these are positive spaces, going up (indicating 24, 12, 6 on the blackboard). Anything going down from 48 is negative. I'm not going to spend a great deal of time in the negative spaces--it's hell of many different kinds and varieties; hell on this earth and hell on other earths, with other entities that are not on this earth, and it must be a horrible place to be in. Lilly describes this rather vividly.

Forty-eight (48) is the state that is really the earth, our planet; it's all the earth on which we're standing, and it's a neutral state; it's the state I'm in right now; it's the state probably, you're in; it's kind of an information giving and receiving; neither positive or negative. As Lilly describes it, "it's the neutral bio-computer state, and it's a state for the absorption and transmission of new ideas; the inception and transmission of new data and new programs; doing teaching and learning with maximum facilitation." I think that's a fairly adequate description of that state and I think it's fairly clear.

There are equivalent terms for these levels from Yoga which he's taken from Taimni's book, The Science of Yoga, which are Sanskrit terms. You can take a piece of music like the Bolero, which is a very unusual piece of music in that it was written or composed by an order of Sufis for getting into higher levels of consciousness, and it is one of the most productive and extraordinary pieces of music to use in workshops or in training programs, for teaching people something about these levels--the difference between 24, 12 and 6, as I will explain.

There are also points in the body which correspond to each one of these levels. Now, if 48 is the earth, 24 is approximately four fingers below your navel, which has various names, and one of the names used--especially in the Arica program--is the Kath; it's probably a Sufi term (see diagram. Ed.)

The Sufi terms for these are KATH (24), OTH (12), PATH (6) and MAH (3). This state (24) is probably the most underdeveloped energy center in America or in the Western world. The easiest way to think about it is that there's a point in here (indicating point below navel) which acts as a tuner or transmitter for energy and a receiver. Lilly describes 24 in a way which I find somewhat unsatisfactory. This is somewhat like a triangle (draws a triangle on board with point up) or a pyramid. This is the base (24) and you've got to solidify and fortify this base before you start going up toward 6.

What happens with energy is that if you start raising the energy level, you will go flipping out, or if you take psychedelic drugs or LSD and you're not grounded. This is your grounding area to the earth (indicating base of triangle), so you're going to have to do something about grounding energy (like a lightning conductor) as it starts getting stronger and higher and magnified.

A lot of the trouble that people get into is because they are not grounded. Lowen has done a lot of work on this, and he, of all the bioenergetists, has emphasized the importance of this, but I still regard his techniques as somewhat inadequate to really solidify this grounding experience.

Lilly describes 24 as the beginning of Satori levels, but it's a permanent thing that you're trying to build.

He describes it as a "professional Satori" or a "basic Satori", and "all the needed programs are in the unconscious of the biocomputer operating smoothly; the self is lost in pleasurable activity that one knows best and likes to do."

Now at 24 is your center of gravity; it's that point around which if you did acrobatics you'd turn, and it has a lot of very important physical functions; it is considered your moving center; it is that point from which you should move, when you move your center mass. People in our culture are up in their heads without being grounded, and we've got to reverse them. We've got to turn them around, as it were, and get them grounded.

When, for example, you're functioning as a therapist and you're in there, and you're doing it, and it's like second nature to you, and you're functioning beautifully, this would be at a level of 24. But I think that's a somewhat limited concept of it. 24 should be a kind of functioning that we do daily; we should be in this state, and that's the goal of the Arica Training, to put people at a permanent level in this higher state of consciousness, by the use of many body and meditation techniques.

The point I want to make about Psychosynthesis is that as I describe these levels, I think there is insufficient attention paid to this level of consciousness (24). There is insufficient attention paid almost everywhere, to it, and I think it's at this level, too, that psychosynthesis is not taking into account at the other end, so it's like it's truncated and you're not gathering in the two ends, as it were. You are in here, mainly (indicating 12-6).

And you've got to work with the physical organism. In the Arica program, for example, there is a tremendous amount of work at the level of 48 in terms of just getting a healthy physical organism, and so there is something called the "gym" which is practiced every day, which is to get people in a state to be able to go up. You've got to have a healthy body to be able to stand these energies as they get higher and higher.

Now 12 I think is rather beautifully described by Lilly. He's gotten into it sort of recently, and in his book he describes some very lovely experiences at that level. Twelve he describes as a blissful state; making the Christ; the reception of Divine Grace; cosmic love; cosmic energy; heightened bodily awareness; the highest function of bodily and planet consciousness; being in love; being in a positive LSD energy state.

This level (12) has a center in the body, too, which acts as a kind of tuner, and it's in the middle of the chest (12). These levels are literally this. We're not being metaphorical; we're talking about psychic-physical levels, but you've got to put

your consciousness here (indicating 24 and abdomen) and here (12 and chest) and here (6 and head).

To get back to the Bolero, the Bolero is a very beautiful thing in getting people to differentiate these levels in terms of the body, in that you have bass (the low notes), you have a melody, and you have cymbals (high notes).

Each one of those sounds really is connected by resonating affinity to parts of the body. So this level (24) is associated with the bass; this level (12) is the heart, and this level (6) is up in the head (3). You can do it separately in the beginning, but ideally you should be able to put them all together simultaneously.

The thing that really turned me on was getting an awakening experience listening to the Bolero in a John Lilly workshop at Bucks County, when I felt my lower belly in a way I had really never felt it before; a warmth and aliveness and vibration.

I don't know what else I might say about 12; it's a sparkling--it's a happy idiot area. I remember doing a dyad meditation with John Lilly where we just started laughing like a couple of idiots, and he said, "This is 12, all right. The great orgasm is experienced here, too; it's like gold dust; joy, grief, compassion, love."

There's a nice and easy way of putting it, also, and that is that Christ gave techniques to get to this level (12), and Buddha gave techniques to get to this level (6). It's probably Ichazo who will be known for getting techniques to build a permanent base (24) to go up.

Here (6) you are still identified with your body and you still have a self. For various reasons of your background you may be more skillful getting into one of the higher levels and you may have to work harder at a lower level, as it were. I know that Lilly, because of the nature of his personality and a lot of other things, has an ability to get into six very easily. The thing about 6 is that it's focussing your consciousness into a point, and it's literally that.

This is where a lot of the meditation techniques which are single-pointed and centered on a point are relevant. It's as though you have this point source of consciousness--"energy, light and love, and this is at the level where you can engage in astral travel, traveling audience, traveling clairvoyance, usually with other entities in time" and the point of the body is about here (indicating forehead at hairline). This is the last place where you have some identity; you have some sense of self. When you get beyond this (6) you lose your sense of self; you have no more self.

There is a way I have of looking at this; you have a base here at 24 (indicating base of triangle), and 12 is an expansive experience; you're just taking in the whole world, and you're expanding out.

When you get up to this level (6) you collect back into a point so you're really not in the same kind of expansiveness. You're really very small, and you're focused in. And you can develop techniques, of course; Monroe in his book, Journeys out of the Body gives exercises from which you can learn to travel out of body. He's done it 600 times or so.

The way you do it; and I've had just the briefest kind of experience, and I can just feel the possibility of it, although I have not experienced it to the full, is when you become this point you go into this point and then you can leave your body behind (but not your identity). Now you're going to expand out again from this point (6). When you get up to 3 you're really there, wow! "This is fusion with the Universal Mind; union with God; being one of the creators of the energy from the void, and this is described as a spiritual center and it's above the head." So it's almost as they describe it in Yoga, you go out the top of your head and your essence becomes part of the essence of the universe. It's sort of eerie to talk to the people who have been there.

So that is your table and your map, and I think it's very helpful if we just don't start getting into the kind of thing that's such a human tendency, you know, "Well, is this 6, 12, 24 or 3?" Just don't start that kind of preoccupation.

Now we come to the third part which is the techniques; the techniques of getting into these levels, staying in these states, and energizing these circuits.

First of all, let me make a couple of points about techniques. Another way of speaking about working with energy is that you're not just trying to have a turn-on experience, an energy release. You're really trying to change your energy metabolism, which is a different order of things, and it takes time; it takes work. The goal is to get back to having free energy metabolism, and that's a state in which you can freely absorb energy; freely circulate it so it's present where needed and you find outlets and adequate movements.

The thing about energy metabolism is that it's regulated chiefly by the breathing. Of course, energy is provided by food and drink, but it's the breath, as the Yogis have known for centuries, that is the key to this whole business. When the breathing is unimpeded and under no constriction there are pulsations, not only in the respiratory tract but in the whole organism. In other words you breathe with your whole body, just like a baby. Technically speaking the breath is in your lungs, but it's as though it ripples every time you take a breath in and out, it's like a pulsation that goes right through all of you, but every one of us has areas where it doesn't go, where we are "dead" or blank. I'm still opening up areas which have been blocked, and some of the exercises in Arica have opened a lot of them; then the functioning in that part of the body changes.

Another way of putting it, is that the armoring does not take place in just the muscles; the armoring takes place in the brain; the brain gets blocked, or as Lilly would put it, these are where those programs from the computer are locked in and you just keep repeating them. So you've got to get the energy up there, too, and Mesmer points out that experiences that are not digested, that cannot be stomached, these residues and obstructions stop the free flow of energy and these image-factors become crystallized in the brain, so you've got to get that energy circulating up there.

Another point I want to make is that it's a balancing; these are such delicate energies and you've got to balance them, and not have one center over-riding or being misapplied. I really became aware of the importance of the lotus position in terms of getting the spine straight, because the energies are so delicate in terms of moving and being deflected. What you're really trying to do through these exercises, in a sense, is get more conscious control of the energy so that you can direct it over here or over there, where you become the master of it and not being mastered by it.

Let me give you some generalizations about the difference between the West and the East in terms of techniques. By way of introduction, I spent something like ten or fifteen years learning and practising and experiencing Western bioenergetic techniques--with Lowen first, for several years; with classical Reichians, and there are several other very important people in this country who independently have been working on bioenergetic techniques.

I brought these people to Aureon and experienced their workshops. One of the most important of these people, I still think, is Charles Kelley because he gave me more awareness of working with pure energy by his techniques than the Lowen techniques. Reichian therapy is much more focused on getting emotional releases. The technique that Kelley used, when you get on your hands and knees and use the energy of all the other people in the group--it's hand-passing. It's laying on of hands, just like Mesmer did. Somehow that really got these currents going.

So that's a big difference between the West and the East. We have a Western tradition of clinical work in solving neurotic problems, and working back to childhood traumas. When you read the literature of the East, you can never conceive that any of these people ever had either a troublesome mother or a father. They just never, never talk about emotional problems with their parents. It used to puzzle me, but obviously, it comes out of the religious context they are writing and working in.

Another difference is: in the West, we have been working with pathology; in the East it's working with what I would say are the normal handicaps of being human, and one of the normal handicaps of the human organism, as is being discovered now more and more, is that our perceptual apparatus is not completely open. It's quite selective and in the very process of living you get habituated; you tune out things that are constancies in your environment; and you've got to reawaken the whole perceptual apparatus. This is a normal phenomenon; it isn't a pathological phenomenon. So in the East they're starting from a different base.

Another thing, of course, is the whole attitude about working with emotions, which is another difference--and I think it's Naranjo who expressed this best in his book on meditation in describing the various types of meditation -- and obviously meditation is an Eastern practice. I also point out the obvious, that the Easterners have been at this a couple of thousand years, where we've only been at it a few hundred years. Nevertheless, I think there are techniques that we have in the West that are not in the East. Really, it's not a case of either/or, but a case of when. In the West, with this bioenergetic Reichian tradition, you're really working at discharging emotions that are tied up in the body. In the East the attitude toward emotions is much more in line with Behaviorist thinking. It's something that you should rise above; you are conditioned to react emotionally like the bull with the red flag, and you want to get beyond this kind of conditioned emotional reaction, so you're not looking for an emotional release.

Another very important difference between the two approaches is the fact that, as Ornstein says, the West has been empirical and experimental; and it's interesting to note that when he tried to prove the existence of orgone energy Reich didn't stay with patients and didn't work on himself, but he went to an experiment with physical matter to try to prove its existence. The experimental approach is basically Western, whereas the empirical, experiential approach-- "I'm going to experience this; I'm going to try this out; I'm going to work with it on myself," - is more basically oriental.

But the thing I want to get to is that when you work with energies there are two basic methods. One kind is the structured so that whatever you're going to do--your exercises, your procedures--are structured and focussed. You concentrate; it's outer-directed; you fixate on a symbol or something; it's Apollonian. The other type of meditation--and both types exist in the Orient--tends to be unstructured; it's a process of letting go; it's getting to some spontaneity; it tends to be orgiastic; it's inner-directed. Basically, the Western approaches have been the latter; to let go, to really get into this spontaneous working of the body. And I really very vividly experienced this contrast between having been in dozens of different kinds of bioenergetic therapies and workshops, and being in the Arica Training.

The Arica Training I might summarize as a collection of secret, esoteric procedures, collected over a period of about thirty-five years by Oscar Ichazo in his travels in the Orient. This is what Gurdjeff did before him but the whole manner in which Ichazo is doing it differs especially in regard to divesting this training from Oriental cultural trappings and personality cultism.

I'm going to cite some of the bioenergetic methods, and I want to pick those things that enhance or facilitate the vibration movement. In Lowen's work they put the body on the stretch in this famous position of his, where you turn the heels out; put your fists back here above the hips; you bend your knees and arch your back and allow a tremor to start. You hold this position and keep your breathing going, in and out. This is a voluntary thing which you're doing deliberately to soften the body; to loosen it up; to get those muscles to really vibrate and experience areas where they don't vibrate; and any area where it doesn't go through is a blocked area. And you try to get those vibrations to become finer and finer. Remember that everything in the universe is vibrations, a rigid human body though is one of the most non-vibrating things you can imagine.

The more you get vibrating the more you become like one of these resonating forks. When you can do it deliberately you then can begin to let it happen involuntarily. Lowen has what could be termed active, do-it-yourself bioenergetic techniques. In contrast to this are the techniques of Baker, who is the heir-apparent to the Reichian throne, whose techniques are passive, and it's a "have it done to you." You lie on the bed, and as I said before, the classical Reichians start with the eyes; the neo-Reichians start with the legs.

Here's another technique for getting these areas open, one the classical Reichians do, as you're lying there you move your eyes around, and this is beautifully described in Orson Bean's book, Me and the Orgone. You breathe in and out, and you loosen the tension around the eyes, and you get into deeper and deeper breathing. As you are going into this, the Reichian therapist will massage and work the body in a very direct way, loosening up the various blocked areas; very systematically working down because the pelvis is the last place they want to get to because of the power and the energy there.

I've already described Kelley's techniques. There's something about breathing from here (indicating abdomen) when you get on your hands and knees and in sixteen breath cycles you're panting like a puppy and then you go through a slower cycle and then a faster cycle, that mobilizes this energy. Then, as I said before, he uses the energies of the other people in the group to raise the energy level in someone or get it flowing.

Malcolm Brown has taken Reich's discovery of the orgasm reflex and really turned it into a very useful diagnostic experience and this is another way of getting these energies moving, and trying to get into the whole involuntary system; then into the autonomic nervous system, which is, I gather, from a physiological point of view, the area that is the source of this energy.

He has you lie on your back and have your knees together, and you concentrate on your breathing. Every time you inhale your knees go apart and you let that build up for a while. Then you observe the body and you see what other parts of the body are not participating in this. As this thing builds, and if somebody is really letting it flow, you begin to get an involuntary tremor which, the healthier you are, in a sense, the more it seems to go up, higher and higher, until it reaches a blocked off area.

I have used another technique working with groups - a Mandala pattern, where they lie on the floor with all the heads in the center, like a star pattern, and with their knees up; then you have them start doing this orgasm reflex. Some will get into an emotional thing, but in a workshop I did at the American Academy of Psychotherapists in Philadelphia, three people who knew each other got into an altered state of consciousness. They were right next to each other, and really were entranced through the meditative movements, breathing and chanting.

As far as the East goes, and what I learned about the East in three months in Arica, were some very ingenious things, which I had never read about, or experienced or heard about before. But what I'd like to describe are some of the things Lilly has described, too.

There's an exercise which is a very powerful experience, in which you're sitting in the lotus position, and you're given the following different things to do: You are supposed to move a rock in a circular motion, and at the same time that you're moving this rock with your hand you have your consciousness on the rock and you have your consciousness in your knee; you're doing all this and you're breathing in a very special way. You're inhaling and exhaling at different phases of the movements. In other words, you have an arm movement, you have breathing, you're having a mantram go through your head (a phrase that you're repeating over and over again) and you have the combination of all these things, four hours a day for a couple of weeks.

When you work with this kind of meditation it's far more complicated than an ordinary meditation, and you're really going to change those programs in your brain. I had an experience, after doing this: I woke up one night feeling such a surge of energy going through my forehead as I had never, never experienced before. This was a whole area in me which had been blocked off which was really opening up.

I think there is some evidence of a permanent change in the fact that some people have said that my worry lines have disappeared to a large extent up here (indicating forehead). I guess I'm saying, in a way--and you can defend yourself about this--I think that compared to these techniques, most of the techniques in Psychosynthesis are somewhat more mild.

These are really powerful techniques, and there's a very simple thing which I never heard about before, and that is called "trespasso" meditation. Trespasso consists simply of sitting opposite someone and looking in their eyes for twenty minutes. You are breathing deep down, and there are many different ways of doing this. When John Lilly does it you focus on the "third eye" right here (indicating between eyebrows) in the other person, and you begin to experience some very strange faces and spaces.

When you do this dyadic meditation with many people it really gets you sailing or flying. The energy gets built up, and you begin to detect the energy that comes into the eyes, and also the love feelings that people begin to show in their eyes. It is really an extraordinary pile-up of energy.

There are many variants of doing this, but obviously, this dyadic meditation can deteriorate into an encounter thing. Another thing about that was that although I had seen the aura only once before, then I began to see it around everybody's head. I became more perceptive of it, and it was more open, so it was really quite an extraordinary experience.

Let me conclude with a description of another technique for working with energy in a group, taken from Lilly's The Center of the Cyclone. He is using the group of people as a resonating energy circuit. "We began the procedure by sensitizing and tuning ourselves to music. Everyone lay on the floor and listened to a tape recording of "Switched-on Bach" done on the Moog synthesizer. I had previously found that this piece of music raised each individual's energies as each person allowed the music to flow through him. We then did an audition exercise with the Bolero by Ravel, putting the high notes in the head, the melody in the chest and the low notes in the belly. After several hours of such preparation we then formed a circle. Eighteen people chanced to be in the circle. The number of people coming and going had varied considerably during the week, so that it was a coincidence that we had the eighteen, which turned out to be exactly the right number of people to get the deep resonance."

"We did various things in the circle. We concentrated not on our individual body parts, but on the body parts of ourselves plus the body parts of everybody else in the circle. We then lay on our backs with our feet touching, the right foot touching the left foot of the adjacent partner, and so on around the circle, with the feet toward the center of the circle. We held hands with the people on either side of us. Thus we set up the real circuit and the programmed model circuit in the group.

"The Bolero was turned on, and we imagined the energy being transmitted from our left hand to our right hand around the whole circle; also from our left foot to our right foot." (A great deal is made of the fact that the left-hand side of the body is the receptive side of the body, and the right-hand side of the body is the active side.)

"Each person put the music according to the above mentation formula into the proper place in his body. During the fifteen minutes of exposure to the Bolero everyone kept perfectly quiet in the dark. When the music was finished we all sat up and each reported our experiences to the group. It turned out that as we went around the room and each person in turn reported his experience, the first six experiences were all different; the next six experiences resembled the first six, and the final group resembled the other two groups of six.

"We discovered that every sixth person had the same experience, merely reported with a different vocabulary. This meant that in the circle, if one diagrams it, one can see that there are triangular groups of three. This showed that there was a resonant structure that developed in the room in a series of waves that repeated themselves at every sixth person. There was a group of three that reported fantastic energy flows through their arms and legs, coming in from the left and going to the right.

"These three people were distributed on the points of an equilateral triangle. The next group of three reported seeing in the dark of the room a luminous energy flowing around the group. The next group of three reported a pillar of energy in the center of the room, building up in the dark and flowing out through the ceiling of the room. Of course, in the dark we could not see the ceiling. The next three reported seeing eighteen lights around the room. Apparently a light was above each person as they were lying on the floor. The lights oscillated and changed color in time with the music.

"The fifth group of three saw distinct entities moving in a crowd through the room. Some of these were human; some were non-human; some were luminous; some were dark. The sixth group felt entities brushing through the group on the floor but did not see them. They felt the presence without visualizing them.

"As the information from each group was presented to the whole group, memories of additional things that had happened occurred within each group. For example: Those who had reported seeing the pillar of light in the center of the room felt that this pillar was an intelligent entity directing what was happening in the room. All of us became rather charged with what had happened. Some became intensely interested; some became a bit frightened, but everyone agreed that the experience--or the experiment--had worked."

In the province of the mind there are no limits. Thank you.

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COOPER: We'll open the floor for discussion.

AHSEN: Since I come from the East I am aware of the traditions in the East, and I am trying to understand, also, the traditions of the West. In this question of energy, there are psychological conditions connected with it, and how the East propounds it, and how the orthodox Western religions propound it, and how the new tradition is trying to explain these matters.

I feel, firstly, that the references to some of the very old Western traditions have been omitted; for instance, the mention of the Holy Spirit as a very vital link between whatever exists, and as a basis for correlation. The exact counterpart of the Holy Spirit in the East is the Shivaya energy, the Shivaya consciousness. He is called the Innocent One, and he is the one who causes events to take place in the universe, just like the Western tradition which says it's the Holy Ghost that causes events to happen in the universe or in the mind of man. The tradition of the Holy Ghost in the Hindu thinking in the form of Shivaya, the innocent personality of God, as present within the scheme of existence, to bring destruction, to intervene and to create. So that the universe is maintained according to the Will of God.

Considering that these two great traditions both from West and East have been omitted, it is a misrepresentation of the consciousness of man as such. Further, in your comparison between East and West, it was presented as being very authentic. I consider that the comparison is not at all authentic; it doesn't relate at all to the Eastern religion in any sense of the word, nor to the Western traditions.

Because the cult of Sufis have been mentioned and I have been connected with them, and I know some Arabic and some Persian, and some of the Indian languages, I must say I do not know of any such words as Mah, Kath, Oth. These have no Arabic roots; they have no Persian roots, and they are not Sanskrit words, as far as I know; and if they are, someone would have pointed them out, and they would have been listed under the Sufi's tradition, which is entirely Persian and Arabic in essence.

Considering this, I really don't understand that man, Ichazo, who has been trying to put a hoax on the public by bringing in such invented terms which do not exist. We would like to know the source of these terms in the literature, as such.

Then the trilogy which you gave--with Christ and Buddha and Sufis on top; I don't know, really, how he came to put the Sufis on top of Buddha. This whole presented relationship is entirely unconditional and will not be accepted except by the

person who has written about it, and he has no authority to support it.

To involve such great personalities as Buddha and Christ and to throw out the Shivaya - which is honored by the Hindu tradition as the great intervention by God within the scheme of existence--is to impose a kind of hoax and to twist human emotions, and to impose indignity on human consciousness as such. To keep such a bland face about it; and to invent such a systematic scheme about the whole thing--I'm shocked to see that this thing goes on in the name of the East and of the West.

For heaven's sake, if you're that muddled, spare the East that muddle! Why should things be said of the East which are not so?

STREITFELD: Are there any other comments? I don't want to argue. Yes?

CASTLE: You referred to the Monroe book; would you recommend that?

STREITFELD: Yes. Several of us who have been in the field of states of consciousness, and Lilly also, thinks it's authentic, and groups him with those people on the frontier like Castaneda, who are investigating and coming back and reporting fairly accurately these realms. (CASTLE: There was one other book you mentioned.) The Center of the Cyclone by John Lilly. (CASTLE: Was it he who measured the speech among dolphins?) Yes, he seems to have had experience in communicating with non-terrestrial mammals, with entities that we haven't yet done.

HILTON: I'd like to touch upon the comparison of these various levels in your diagram and Assagioli's. Don't you think this is purely a matter of semantics and personal interpretation? To my understanding Assagioli's chart covers the whole of your levels from 3 to 96.

STREITFELD: I'm talking about the way it gets across to the reader and someone who has not been that involved. If I were to pick up the readings and the literature of Psychosynthesis, and I know you've said this to me before--when I gave a lecture on biosynthesis--that the body is included in Psychosynthesis. Yes, it is, but not to the level and extent and appreciation that it needs to be, it seems to me; that's my point. It's a question of emphasis, and I certainly don't get the feeling, when you talk about techniques for the body, that you go up to that kind of level (24) in describing the procedures.

HILTON: We're not concerned with way out psychic procedures, out of the body travel, etc.

STREITFELD: All I'm saying is, I don't know why you shouldn't be, because that is part of the extension of levels of consciousness.

MALAMUD: I'm interested in that. Why should we be concerned with getting out of our bodies? That might sound like a perfectly naive and silly question, but why should we be? What does it mean to us in terms of human relationships and building a better society?

STREITFELD: It only means that in a sense you're putting limits around yourself; that's the thing. And if you make it clear that somehow these are arbitrary limits for a certain purpose--I guess I'm concerned about this whole notion of putting conceptual brackets, something around something that then becomes a barrier against someone going further, or higher.

ZIEMAN: I can understand if you do not want to argue, but Dr. Ahsen has raised two questions which I wonder whether you could answer?

STREITFELD: Very simply and frankly, I don't know how to talk about the Holy Spirit. It was mentioned continually in the Arica program from beginning to end, but I don't know how to talk about this aspect of it in what I am trying to present as a little more scientific approach; I just don't know how to talk about God in this approach.

COOPER: Last seminar we did have people who talked about the Holy Spirit--ex drug addicts from Teen Challenge, and maybe we didn't go into it far enough; we might bring these people back and discuss this with the ministers, The Reverend Eisenberger and some of the others. Possibly that could be discussed later on. I can see where Harold is at the moment; he's trying to--

STREITFELD: I'm trying to get a more scientific approach.

KRAMER: But yet you did allude to Samadhi and Satori, which in itself includes--

STREITFELD: Right, but I suppose in my own thinking--I remember when somebody in the Arica program got uncomfortable with Ichazo's continually mentioning God--"Just think of it as energy then," he replied. If you want to use that concept I think it's the same thing, frankly. I think that energy is the Holy Spirit.

LOFGREN: You're talking about reaching level 6 and then transferring into level 3 as reaching a point of concentration beyond which there would be no sense of self. Isn't it beyond that that you were discussing travelling out of your body? Aren't you aware of the travelling process? (STREITFELD: Only when you come back.) But that Unself that you are at level 3 becomes self again--(STREITFELD: When you come back.)--and it comes back to the right place?

STREITFELD: To your own body, yes. But I would suppose or guess that at level 6 you're really out of your body on this earth, and at something like level 3, as Lilly describes it, you're in the galaxies.

LOFGREN: That's what concerns me, because if the analogy is drawn with light or any other form of energy you think of, it's really not defined; and even in physiology, one water molecule will serve as well as any other one. So will any energy from level 3 do as well as any other energy from level 3? You see I don't like the idea of disappearing into some--

STREITFELD: Nobody does. It's a big worry. The way Lilly describes it is that you really are your essence. He distinguishes between ego and self and essence. Ego is defined by him as anything that pulls you out of Satori, and the self is a concept that he introduces that is not in the Arica program. You lose the ego more and more down here, and as you're going up you lose the self as well, until you're nothing but an essence in contact with other essences.

LOFGREN: That's all right, as long as it's differentiable.

MORRIS: I would like to say this, that when the traditional confronts the experiential we are bound to have a dispute, and this is what happened between Dr. Ahsen and Dr. Streitfeld. Now there are many traditions where, after you reach the highest, you come down to other realms, and this is where the real experience begins. In many traditions, the real highest experience is not necessarily the number 3, it could be 24, it could be 48, so one doesn't have to get up-tight about the 3 being connected with Sufi, and 6 with Buddha--

STREITFELD: Wait a minute! I didn't say these were connected, I said there are techniques that have come from these sources that will enable you to get into these states.

MORRIS: But there seems to be an association between numbers and heights and levels of energy.

JOHNSON: At a recent five-day workshop we did many different exercises in contemplation and meditation, seeing them purely as a means to psychic healing. But one of the things that was discouraged was what you term trespassso meditation, the eyeball-to-eyeball technique. I know Dr. Larry LeShan did discourage it; he said it could get into rather dangerous areas.

COOPER: Yes, where there is mental illness you can flip them right into a psychosis.

STREITFELD: I'd like to point out that in any of these exercises, especially the more powerful ones like trespassso, or the other one I described, either they're completely harmless and do nothing whatsoever, and people are aghast that this is supposed to do something, or it can also flip people into psychotic states and other things. I really think this is the point of having guides. You really have to have a guide when you get into these spaces; a lot of them are not do-it-yourself kinds of things. And so much depends upon the context of doing these exercises; of the group energies which develop slowly and build up that enable you to get the most out of these exercises.

END OF DISCUSSION