

# **BODYWORK & BODYMIND THERAPIES EXPEDIENT MEANS**

**Improves Sitting Ease & Strength  
Removes Deep Tightness  
Gets Rid of Negative Psychological Patterns  
& Removes Old Traumatic & Grief Energies**

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## **SECTION I**

### **DESCRIPTIONS OF BODY-MIND THERAPIES**

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## **CHAPTER 1**

### **FIRST, REICHIAN AND BIOENERGETIC THERAPY**

Wilhelm Reich MD, an Austrian psychiatrist (who later moved to the U.S.) was a student of Sigmund Freud MD, the father of psychoanalysis. Freud's contribution to mental health was finding out that our psychological problems originate in our interactions with our parents (and significant others), especially our mothers, in the first seven (or so) years after birth. He used analytic techniques to get the person to access and remember those old memories. If that can be done so an emotional release, followed by an improved mental awareness occurs, then healing takes place and behavior modification goes smoothly. Without the release of the old "formative" episodes however, behavior modification runs into a lot of resistance or repeated failures, because the person is still, literally, being run by these old, forced conditionings.

In fact, people who rely just on psychological analysis, to help them try to “change” their own behaviors from bad to good, often run into very big problems. As we Buddhists know, our minds are polluted with, or stuck to, bad behaviors. Just understanding the behaviors, while very important in itself, is not enough. We must also see that these behaviors are due to a lack of clarity in our own deeper self. This is a step further. Then, we must do actual practices to un-pollute our minds and un-stick ourselves from these attachments.

Bodymind Release Therapy is a way to dissolve the things we are attached to and make ourselves less prone to attach at the same time. Verbal psychological therapy enables us to find some of our “tapes” and then learn alternative behaviors we can try to use instead of the tapes. We could say that “seeing the bigger picture” with spiritual development

enables us to not “play the tapes” or to stop playing the tapes, when we notice they’ve gotten triggered. Release Therapy erases the tapes.

We use the term “bodymind” because, it turns out, the tapes that manifest in the mind, are physical.

Maybe that’s a good reason to “drop away body and mind,” as they say.

In the psychological realm, Wilhelm Reich's contribution was that he found everything Freud talked about was stored in the physical body, and he developed methods to understand and access the body to release this material. Reich discovered, and described, the actual interconnections of the mind and body in the sympathetic and parasympathetic nervous systems, which govern our physiological functions in daily life, and a lot of our emotional behavior. These systems are part of the processes worked with in the new field of mind-body healing in which we use our conscious intention to affect our physical condition.

This nervous system “pattern” is not the whole picture, as you will read about in the Structural Integration Bodywork chapter. But it will help you to first understand that Reich found out “where” Freud’s “unconscious” was. He found it’s a real physical thing, and the negative behavior problems we have are also real physical things, “mucking up” what could otherwise be working quite well on its own. Reich’s methods, as you will read, access this physical thing and can remove the “mucking up stuff.”

Reich pointed out that, unlike the conscious mind’s ability to affect the immune system, we can not “change” the old neurological patterns with our current mental intentions. The wiring is different. So no amount of affirmations or positive intentions can correct the pattern itself. In fact, “observational analysis” takes place in the neurons of the forebrain, categorized as the super-limbic system. The wiring for the psycho-emotional patterns is often located in the mid-brain, categorized as the limbic system. As I’ll repeat in another section, we can indeed create “other” new behaviors that we can try to make into our predominant ones. We do this starting with the super-limbic analysis tools. That’s what affirmations and behavioral modification can do. But if these behaviors have been put on top of the old, “wired-up” negative patterns, they’ll often be over-ridden in times of stress. The old wiring-up wins, because that is the program for our behavior during that kind of circumstance.

Let me emphasize this point, about how futile it is to try to change “wired up” behavior with analytical thought. You’ve probably noticed that your automatic reactions might come up immediately, and your “coming down,” and analyzing, might take a much longer time. You’ve also probably noticed that certain, sudden, physical reactions happen first, then the emotions come in, and finally you start analyzing the event. It’s been estimated that the emotional reactions happen 60 times faster than the analytical thought, and our physical reactions (like pulling the hand away from a hot stove) happen 60 times faster than the emotional ones.

One effective way to change the actual wiring is with a technique called “Specialized Kinesiology” or SK, for short. If your issue is because you made a decision that you’ve forgotten about, SK can probably help. (It can also help with physical organ problems.) But if your long-term psychological pattern also includes other kinds of “storage,” it will most likely over-ride the SK change and make you create the same mental decisions again. In this case, SK will help you temporarily, and that is still worth a shot of gratitude. (I can sometimes be a natural health and raw food fanatic. At other times, I appreciate having Alka-Seltzer and Excedrin.)

One other effective way to change behavior, as Buddhist practitioners know, is to change the state of our being into one that is more in touch, or interpenetrated with, our true, “bigger” self. Doing lots of concentration meditation, studying with a teacher, and learning with a fellow group of practitioners is a very powerful way to do this. But even long time meditators have these physically formed patterns.

They’re called bodymind “character types.” Reich, and his successors, outlined in great detail a series of these psychosomatic behavior “types” which include body shapes, family backgrounds, and energetic blockages as well as psychological profiles. Reich said these “additions” to our own original expressions are what develop when each of us runs into blockages at the different time periods of childhood development. We add a “secondary personality” on top of our primary one. This addition serves us well, as it enables us to survive great difficulties and then develop great talents. And as you will read in Section II, it’s part of our individual form that we can use to be of service, especially when we are also deeply “in touch” spiritually.

These developmental issues create two psychological problems. One is that we become stuck to behaving in just the “secondary personality” way, and the other is that we carry around the anger we generated when our other ways of behaving were shut off. The purpose of Bodymind Therapy, in a nutshell, is to remove both the limitations causing us to not have other behavior choices, and also to remove the frustration, blame, resentment, revenge, sorrow, guilt and fear, that got stored during the creation of those limitations.

Reich eventually discovered the energy flowing throughout life, in people’s bodies, even in the air. He called this energy Orgone, since it is what makes “the organism” function. It is distortions in the orgone energy that create both physical and psychological disease. And, conversely, physical illnesses or weaknesses show up as distortions in the flow of orgone. Reich developed actual orgone “accumulators” that work like electrical circuit capacitors. You can easily get books that describe how to make an orgone accumulating blanket, an orgone wand, and even an orgone box you can sit in.

A big part of Reichian therapy is to restore good energy flow in the whole body. (And one of the psychological benefits is that we become more mentally aware of our different psychological parts.) To create this better flow, Reich used these energy-building tools as well as the body-oriented psychosomatic therapy.

In Chinese Medicine and acupressure/acupuncture, this energy is commonly known as Chi (or Ki in Japanese). And the acupuncture, herbs and special tai chi and chi-kung exercises are used to help in the psychological as well as the physical realm.

Energy healers work on this flow, too. They do scientific work with the chakras, aura and acupuncture meridian flows. A major aspect of our Zen Practice is to develop and circulate this Chi. I sat in an Orgone box once for a while and my Zen Meditation energy flow was much stronger right away.

In fact, a number of people do regular breath concentration meditation (even without the box) for purely secular reasons. It improves their physical health and calms the mind.

Here's how the nerves, muscles and energy are interconnected. Reich's understanding of the psychosomatic problems is pretty straightforward. There are chronically tight muscles in which are stored the emotional energies that got stuck there in the past, stressful experiences. These block the flow of the orgone. Reich's body oriented techniques are basically to push the negative stored body energies up to the surface, by activating the sympathetic nervous system with deep breathing in the chest. Then he'd have the person intensify the chronic tightness or muscular distortion. That would break apart a lot of the tension and release the old energies. Then the person's chi flowed better. This made him (or her) healthier mentally as well as physically, and s/he also didn't have the same degree of psychological hang-up.

This kind of opening also seems to put people more in "the flow" of their life's direction, what I like to call "soul path."

If we clear out the chronic tightness and stored negative energy, we're more "normal" again, because the natural functioning of healthy structure and energies is positive and unblocked. We still are ignorant of who we really are in the spiritual realization sense. And our little minds still cling to greed and anger. But the volume of the stored greed and anger that keeps activating 24 hrs a day can be toned way down by eliminating the accumulations we have absorbed.

Reich's successors embellished on his work. Psychiatrists Alexander Lowen MD and John Pietrakos MD developed Bioenergetic therapy and they explained the Pleasure Principle. This principle states that all living organisms find pleasure in expansion and that blockages to that expansion are created by painful experiences we run into when we try to expand.

The Reichian-Bioenergetic description of human function says that expansive energy in the very small child is undifferentiated from love energy coming from the heart. Even though love and expansion are pleasurable, the painful responses from mother and other significant others is greater. So the child makes sure he or she does not send out those love energies in ways that caused painful responses. The only way to do this is tighten and contract musculature that would normally be open. That keeps both the energy from going out and serves as a shield to keep painful things from coming in. Do this for a long



time and the neuro-muscular patterns become fixed (along with the soft connective tissue form of the muscles as well). Thus, adults carry with them the pains and tight restrictive behavior learned as long ago as infancy, even when they have no conscious memories of the original events.

When we wanted acceptance, or to have our needs met, or to be independent, have a close relationship or get a commitment, and we ran into a block from our parents, we “got” the muscle tightness, neurological pattern and stored energy of that incident. You can see how impossible it is, then, to try to mentally overpower this kind of conditioning. It is as ludicrous as trying to comb your hair with your thoughts.

Bioenergetics adds to Reich's work the principle of grounding and doing special exercises that break apart this rigidity. In Reichian-Bioenergetic therapy, a lot of the time is spent on neuro-muscular and energetic release and the rest on verbal psychotherapy.

This kind of body-oriented therapy can help even with the purely physical aspect of breath meditation practice, in two ways. It increases flexibility, so it enables people to sit in a more effective position for longer periods of time. And it improves breathing capacity and ease of breathing, as well as energy flow.

In the mental realm, it cuts down the noise.

In daily life, it makes it easier to stay focused and aware.

## **CHAPTER 2**

### **THE CHAKRA ENERGY SYSTEM**

As an engineer I know that understanding how things work enables us to build them, improve on them and fix them. If you know about metallurgy and chemistry, for instance, it helps you design cars. If you've been to medical school, you'll have an advantage in doing surgery to repair damage created in accidents with those cars.

In this regard, besides our actual flesh, there are also a few energy systems that make up our bodymind. If you know how they work, you can do things that make yours work better. This helps in physical well being, professional and creative artist presentations, and in developing concentration power and awareness through meditation.

One system is the commonly known acupuncture meridian system used in Traditional Chinese Medicine. These are flows of energy running up and down the whole body, and they inter-relate internal organs with each other, while also having an effect on emotions, sensory organs, glandular functions and structural muscles, bones and other tissues. In the following chapter on Postural Integration, I'll explain a little about this system. It's an excellent way to understand how the body affects the mind and how emotions and lifestyle, as well as food, affect the organs.



The energy system I want to describe here is a line of spinning energy centers centered on the front of the spine from the base of the torso to the top of the head. There are at least 14 major chakras in the torso and head, and a number of smaller chakras in the arms and legs. Here, I'll explain something about the 7 major chakras out of those 14 that are most commonly used. Each chakra energy fills a whole section of the body, front, back and sides, and it affects both the physical and emotional content of that part of us.

When we have tightness or shortness in the physical structure, which almost always also includes having negative emotional energies stored there, too, the chakra is blocked, clogged up and polluted. The whole scheme of my Bodymind therapy system is to use techniques to clean out these chakras. The more we do this, the better the person functions emotionally, psychologically, physiologically and structurally.

So rather than looking at the person's psychological issues that need to be cleared up, I use a combination of methods that work on the body, to clear "it" up. Each of these methods also has the ability to significantly improve a person's psychological makeup at the same time the physical results are happening. They are state of the art, well established, bodymind techniques. Because I can sense energies very well, and I understand the patterns of bodymind psychological issues, my approach to clearing things up allows me to work either from handling the psychological issue or the structural issue, but clear up both simultaneously.

There is, in fact, a set of systems that approach the structure, organs and psychology in slightly different orders, or what place to do what first. I work with all of them, but follow the major course I see to go in. Then all the systems' techniques aid me in that direction.

## **CHAPTER 3**

### **STRUCTURAL INTEGRATION BODYWORK**

Ida P. Rolf had a PhD in both physiology and biochemistry. Between the world wars, she worked in research at the Rockefeller Institute. Later, she attempted to cure individuals' physical problems by adding the yoga she had studied for many years. But that didn't help enough. Eventually, she learned of the work of Dr Andrew Stills MD, a medical doctor in the late 19<sup>th</sup> century, who corrected many physical ills by increasing circulation. He did that by manipulating, or lengthening, the soft connective tissue of the muscles, called fascia (fah sha).

Rolf developed a method, and then later an organized system, for correcting shortness, tightness and misalignment in the body, based on this manipulation work, the yoga and her in-depth knowledge of physiology. It also corrected a lot of limited flexibility and mobility, as well as specific structural pain. And it greatly increased relaxation, blood and lymph circulation and energy flow. She called her system the Structural Integration

Method of Connective Tissue Manipulation, and it later colloquially became known as Rolfing, meaning of course, “Rolf’s thing she did.” (Structural Integration is also a major part of systems called Hellerwork, Movement Enhancement and Postural Integration.)

Basically, the soft, pliable connective tissue, the fascia, is like a putty that can both make wrappings and be a filler, between the actual muscle fibers and in the spaces between our organs. The wrappings hold a number of muscle fibers in a bundle, they hold all the bundles together as the whole muscle, and they make up a big “suit” around our whole bodies, just under the skin. So fascia’s all over and holds everything together. Plus, its fluidy part is the avenue between the muscle fibers, where the blood goes into the muscle cells from the blood capillaries, and the waste materials come out of the cells and go into the lymphatic capillaries. Healthy, well spread out fascia allows more nutrients into the cells and gets more waste products out, faster. And structurally, lengthened fascia allows our muscles to operate through more of their “designed” length. It also enables our joints to flex farther. (This is handy for cross-legged sitting meditation. More details about this in a moment.)

While doctors and other health professionals know that fascia is this filler and makes these wrappings, few know that it also does something else.

Fascia is like a special kind of modeling clay that can condense and change its shape. Rolf found that psychological contraction (usually when the person tightens up in fear, or holds back anger, or is keeping feelings down), as well as physical contraction (like lifting weights and running, or getting hit by someone or some thing) caused the fibrous, fluidy fascia to bunch up and become shorter. So stressful experiences and blows to the body, as well as too much muscular effort without enough stretching, makes us tight.

The problematic thing is, our activities and experiences bunch up this fascia. It gets pushed into a shorter and more condensed shape by forces outside of it, either the muscle fiber cells from inside our bodies, or the actions of people and things from outside our bodies. This is what doctors and most other health practitioners “don’t” know about.

Rolf also found that shortness caused the fascia to become hard over time. So the tightness becomes difficult to stretch out. And she found that literally everyone developed psychological constriction and physical constriction in the early, developing years of childhood, as well as from things we do and experience later on (including activities in the schoolyard and when we repeatedly hold books or a baby in the same arm, or sit cross legged for days at a time). Of particular interest concerning our long-term psychosomatic patterns, is that the developmental events Reich found out about also caused the fascia to contract, and stay contracted. Our shapes thus become formed in the physical and energetic way that our energies were encouraged to come out, or were forced to be held in. It’s in the fascia.

These constrictions, starting even from our birth, also created misalignments in the body’s bone and joint system, and that always threw people out of balance with gravity. Again, it’s because of the shortened shape of our muscles’ fascia. Universally, people’s legs go

forward and their backs go backward. Then their heads go forward. This zig-zag-zig stays, even when people are weightless in the space shuttle. Fascia's a putty; it goes where you push it. Then it just stays there, 'til you die. Unless of course, you do more of the constricting things you did to get there in the first place. Then you get tighter.

So our zig-zag-zig is a "picture" of how each of us is restricted physically from meditating well, without pain, and from expressing ourselves well, in a happy, open, and self-confident way. Even people who do well from many years of sitting meditation have physically caused behaviors like these.

Here's the good part.

Rolf found that by manipulating the pliable fascia, she could lengthen it and remove chronic physical and psychological tightness in the muscles. She then found that by doing the manipulations in groups of muscles, she could properly re-align different sections of the body. She could actually restore the muscle-bone-joint organization to the way it's supposed to be, when there's no fascial bunch-up. When people feel this improvement, which is usually quite a difference, they're often surprised at how "much" better they can move. (This included some Olympic athletes I worked with.)

Basically, what we're doing is pushing through the soft muscle tissue with a hands-on technique that spreads out the fibers in the fluid of the fascia. Our own muscle action and forces from outside us pushed them closer together. The manipulations push them back to where they're supposed to be. In a few hours we can reverse the shortness we accumulated over years, and even decades.

Massage, on the other hand, uses a different hands-on technique, one that pushes blood and lymph fluids through the muscles and vessels. This creates relaxation by turning off nerve signals to the muscle fibers and restoring the active muscle fibers back to a longer length, into the size of the fascial bodies. It also removes pain by pushing out the muscles' waste products. And it helps physiology in a few other ways, too. But it rarely lengthens much fascia. Massage can make meditators' legs feel a little looser and not as sore.

But Structural Integration can do a lot more; if it's relengthening you're after. Meditators find they can get their legs to swing around into cross-legged positions easier, farther, and with a lot less pain. The greater length and better flexibility can now come around from the lower back, through the buttocks muscles and hips, and then into the legs, which are themselves longer. The feet and ankles are looser. So we've become longer over a big section of our bodies, not just in the spot where it hurts. Even the chest and abdomen, down through the inner thighs, is made longer. This all makes it easier for us to sit up straight, and we can have no pain (or less pain) at the knees. The Bodywork does what stretching does, but for most people, usually a lot more. And then, the better consistency of the muscles' tissue enables stretching and yoga to work much better.

Most people, even doctors and chiropractors, don't realize how much of the body's fascia is bunched up, even by the time we get into our 20's. As I've said, even my Olympic athlete clients noticed big changes in their performance. Performance improves simultaneously, as I remove the system of shortness that has been causing the current tightness or pain they've been feeling.

In the same way, much of the pain people get when trying to "fit" into a half lotus position is due to the shortened muscles pulling on their tendon connections at the joints. These people have had their fascia bunched up from their many activities over time, including sports. This shortness goes all the way to the head, neck, arms and feet. It's all over, because the fascia's a big, thick suit. It's 3-dimensional. It goes from inside every one of our muscles out to the skin. And it goes from the tips of the toes and fingers to the top of the head. Rolf called this fascial form, "the organ of structure." So you can see that even such a seemingly "static," or motionless thing as a cross-legged meditation position requires a whole-body re-lengthening.

Even when you can sit in a cross-legged position, you must contract various muscles in the legs, pelvis and buttocks. The cells that create the collagen fibers in the fascia "lay them down" in this shorter shape. And your position also bunches up the existing fibers closer together than if you were standing up and moving around. You grow shorter and you push yourself shorter.

So the soft tissue distance between your waist, hip joints, knees and feet, all becomes less long than it used to be. And next week, it's less long still. Eventually, many people start to get pains around their knees, and their legs get increasingly tight. A big arch also appears in the lower back, considerably larger than our optimum anatomical design. Re-lengthening the whole system of fascia, especially in the legs and pelvis, gives people a great tune-up and even corrects a lot of this excessive arch.

A lot of athletes and meditators go to chiropractors. They put the vertebrae back in. That's a good idea. It creates more health while also relieving tightness and maybe pain. Chiropractors have helped me a lot. My vertebra still go out when I sit cross-legged or do the Bodywork, but I can get them back in (or prevent them from going out in the first place) with my intensive yoga stretching routine, or with a knowledgeable hug from one of my clients. So one thing that forces out vertebrae is current muscle action.

Another thing is too much sugar, coffee or heavy foods. They stress the organs and that reflects into muscles, acupuncture points and irritated nerves. That makes muscles tighter, & they pull the bones out.

The third cause of vertebral misalignment is the long-term shortness of the whole body's soft tissue network. It just isn't long enough, ever, to allow all the vertebrae to be positioned in their designed places. The body suit over the skeleton gets shorter, so the angles of bones in the skeleton get skewed, even in the legs, arms and head, of all places. This is why I recommend the Bodywork in combination with the chiropractic. It's worked better for many people I've treated (including chiropractors themselves). In fact,

after getting their bodies significantly relengthened, most people find the chiropractor can get more vertebrae in, it feels more comfortable when it happens, and they stay in longer.

Chiropractors assume that their repositioning of the vertebrae, even up to three times a week for months, will make the soft tissue longer so it will allow the vertebrae to stay in. That rarely works, if ever, at least not enough. And it's because chiropractors aren't educated that the whole body's muscle-fascia system gets bunched up, and the "whole body" shape gets that zig-zag misalignment, plus some additional twists and tilts.

In fact, it is not the muscle fiber length that determines the positioning of our bones. It is the fascial length of the muscles. The fascial "body" is the shape of the muscle. The muscle fiber rods inside this body look something like the steel rods in a concrete pillar, only they can change length. They are the parts of the muscle that make it shorter, to flex joints, then re-lengthen, to straighten the joints. But the fibers can operate only within the length of the fascial body of that muscle. And because of the bunching-up, that length is usually shorter than the length of a fully released muscle fiber, (which is why it helps to lengthen the fascia).

The fascia changes consistency at the ends of the muscle body, by getting thicker and tougher, and becomes what we call the tendons connecting to the bones. So we have a lot of hard, fixed length elements, called bones (including the vertebrae), and they're all connected to each other, in a system, by the soft tissue elements, which are each, the two tendons with the fascia belly of the muscle in between. The soft tissue, which is a pulling-together "tension element," is supposed to be balanced with the length of the pressure resistant "compression elements," the bones. Then, to move, the muscle fibers throughout the system are told by the motor nerves to shorten and lengthen, according to what we want to do. The brain calculations take care of what fibers need to be what length, not only for the movement, but even for the balancing part in other muscles, so we can reach way out and not fall over. (The sensory nerves help us with this.)

So again, what detracts from the capability of this well designed system is the bunch-up, or shortness in the fascial system. And it's an interconnected problem. Tight muscles on the back of the thighs, for instance, keep us from sitting upright; as they pull the buttocks and back around and down, to make us slouch. (That means a lot of running, or working out with weight machines for the legs, can make your back seriously arched, your neck tight, and negatively affect your posture. I suggest people stretch, a lot, at the very least, and all over the whole body, including the arms.) Bunched up arms keep necks, shoulders, upper backs and even chests too tight. Even a tight head, which everybody gets, pulls tensely on the spine, lower back and torso breathing muscles. Bunch-up is a "bummer."

If that wasn't enough, our overall shortness has also created a form that's fighting, as I said, with the force of gravity. Those zigzags I pointed out are a big balancing act that's trying to compensate for our fascia's just not being long enough. And we ignorantly keep re-creating, and worsening, our muscles' tightness. Low back pain is the "lifestyle" result of this zig-zag tension. (And cross-legged meditators make it worse by tightening

up their lower backs against the accumulation of shortness in their thigh muscles. Hence, they create the big arch I mentioned.)

We could even say the excessive low back arch is compensation. The legs are too short, so they pull the pelvis down and even make the person slump. So instead of addressing this “original” problem by lengthening it, the person arches the back to stand or sit up straight. The same kind of problem exists in the abdominal and chest muscles. They get short, too. Arching the mid back and pulling the shoulder blades tight together is another kind of compensation.

Whether we’re trying to stand up straight, sit in meditation with tight legs, or win the long jump, we’re using a lot of our parts, each against all the other parts. And because it’s not the healthy thing to do, we develop limitations and pain. Even a lot of arthritis in the joints and Fibromyalgia in the soft tissue is simply due to a lot of built-up fascial shortness.

Structural Integration makes gravity our friend. Not only don’t we have to keep tightening, but the much better alignment of all the body parts even makes people feel like they’re being uplifted instead of being pulled down. The bones act like tent poles and the proper lengths of the muscle-fascia members become the properly adjusted guy ropes. The whole thing goes upright better and the pulls are balanced. The “tone” of the muscles is then better, not too tight and not too flaccid, and “action” can occur much easier and go further. The muscle system is adjusted more like a properly tuned car engine. And the removal of tightness alone makes people feel their bodies are lighter.

This “holding together” also manifests as “squeezing the muscles onto the bones.” After people remove a lot of their very deep tightness, they notice that they’re automatically relaxed, even way deep down, all the time; and their bony systems, like the rib cage, pelvis and thigh bones, and even the arms and hands, just aren’t “gripping” anymore. In fact, everyone, including the top athletes I treated, didn’t recognize that they’d had a lot of this deep tightness until after the tightness was removed. (Before, we’re too bound up in it to notice. We don’t have an “alternative” to see the tightness from.)

Ida P. Rolf developed the Structural Integration Bodywork “system,” to relengthen this whole set of muscle-fascial lengths. And the “recipe,” which can be somewhat modified for each individual, is a well worked out order of muscle-group re-lengthenings, an order that Rolf discovered enables the body to “unravel” with.

The system also improves physiology. There is less tightness on the blood and lymph vessels and the fluid areas between the cells work better. So, as I said, circulation is better. Breathing gets deeper and fuller because the chest, back and abdomen are actually bigger as well as looser. There’s also less muscle tightness pressing on organs. Often, they even get repositioned back toward their “designed” places. So altogether, there’s better cell respiration, too. More nutrients go in and more waste products go out, faster and easier.



Because of both the improved length and improved physiology, athletes all the way up to Olympic level found their physical performance got better, their endurance increased, and their recovery time from intense effort was much shorter and more comfortable. This also happens for seniors into their 80's and for the rest of us, too. For one thing, because we aren't tightening the back as much all day, those muscles use up fewer nutrients and we create fewer waste products. Plus, our energy flows are better. Some people say their bodies feel "more alive."

Further, other body treatments, like massage, chiropractic, acupuncture/acupressure, cranial sacral, reflexology, energy healing and so forth regularly give us more benefits because the body works better and more of it is accessible to these other treatments. Athletic and dance training works better because the body will do more of what we intend it to do.

Actors, singers and even musicians can express their feelings better because their bodies do that more. Voices are stronger and the power can come from the lower abdomen. This even eliminates some strain. The same benefits occur for people who give public talks, like executives, politicians, workshop presenters and sales presenters. The body moves more "flowingly," it's more comfortable being in front of a group, and our energies are even more likeable. People in the audience tend to "warm up" to the speaker more.

This is the 10-step "basic system," with advanced sessions added on, that we get in Rolfing, Hellerwork, Structural Integration and Postural Integration. The process of re-lengthening each group of muscles also "efficiently" re-aligns the entire structure. Millions of people, in many countries of the world, have now had this done, over the past 40 years. My Zen Master, Maezumi Roshi, said he'd been Rolfed® twice, even before I did a lot of Bodywork for him. I've also done Structural Integration treatments for other Zen teachers as well, and I'm sure others have gotten treatments, too.

Now, in the body-oriented psychological realm, the benefits Dr. Rolf created when she did her work gave rise to using Rolfing in the psychological field, as well as in the physical field. And the emotional releases of old memory that come about when we press on the fibers in the fascia, gave people direct empirical evidence that the mind and body were strongly related.

First, by lengthening the fascia and its muscles, chronic contractions due to painful childhood experiences could be worked out. Second, Rolf found that because of the body's inter-connected system of muscles and bones, contractions anywhere forced compensational contractions everywhere else; so lengthening and aligning the entire body created a whole person significantly clear of contractions and compensations. I mentioned this, of course, with regard to back pains and other physical limitations.

What Rolf also found is that compensations in the physical body reflected as similar kinds of compensations in the mind. Wherever there was a compensating tightness to counter another tightness, there was an excessive psychological attitude to counter



another, inadequate, level of maturity. Straighten out the original shortness as well as the compensations, and the imbalance also diminishes, psychologically and emotionally. Rolf then noticed that an aligned body, one that's not so zig-zagged and is vertically balanced with the field of gravity, also produced a more balanced temperament and psychology in the person.

As they did their manipulations, Rolf and her students actually saw emotional trauma come out verbally and through body shaking, crying and other movements. This was partly because their early methods of applying the manipulations also acted like Reichian neuro-muscular stimulation.

But more importantly, it has been discovered that the collagen protein fibers located in the fascia act as organic crystals, or recording "tapes" that store the strong emotions of our incidents. So whenever the manipulations are made, the pressure on the collagen fibers that spreads them back out also increases energy in them, softens them, and pushes out the old energies. The fibers return to "neutral" form. We've erased the recordings, and the shortness.

So in both ways, the hardened "forms" of our old patterns and specific traumas are literally broken apart. This energy is then freed in the body. Some comes right off, and some settles back in, floating around. Nowadays, when neuro-muscular relaxation occurs before the bodywork strokes, there isn't much of a traumatic release in the session, but a large amount of old trauma energies does get released, and a lot of it just dissipates away very quickly. (We can increase this just by adding some energy channeling techniques interspersed with the manipulations. This also relaxes the person considerably and even adds good energy to his or her system.)

This works quite well for specific adult traumas like falls, accidents, athletic injuries, illness, job stress, rapes and muggings, events in war, and even personal loss. Even when we "keep our heads above it" and "can handle it" during the events, a certain amount of traumatic energy often gets absorbed into the body, and some muscles get tensed up with it. Many times, just the hands-on manipulations, and maybe some talking and a little energy channeling, can totally remove the emotional component at the same time we're re-lengthening the physical tension part.

But a certain amount of freed up "memories" do take a few days to a week to process out in the person's life, usually in non-traumatic ways, but sometimes as transference onto current life situations. I think it's important for the client to know this, and in my body-mind therapy work, this loosened stuff can be verbally processed out with the Netherton techniques I'll describe in succeeding sections.

The old pattern, when it exists, actually forms energy barriers around the person's awareness and sensory systems. It is physical, in the form of tight muscles. And it is energetic, in the form of embedded contracting-inward energies. These also make it physiological, in the form of decreased organ function, which have emotional and

psychological counterparts, and in decreased circulation and oxygen intake. So we perceive the world through a literal filter of old patterns and perceptions.

This is a big reason why people transfer their conditioned behavior onto present circumstances; there are filters that physiologically alter our perceptions and behavior. Our inner nerve and energy centers keep “seeing” people in the “outside” world through the old energies and tensions in their own flesh. The filters are made of hardened muscles and fascia, and lots of contracting energy as well. They were put there both because of our own contractions during major stress, and because of the forces of the other people who were physically harming us. They were also set up to hold our own feelings in, if releasing those feelings would cause us to be hurt.

So the barriers to perception are real physical things, tightnesses, that keep pulling our expression inward and hold us tight. (Remember, I said our muscles may even keep grabbing our bones.) This chronic tightness is what Reich talked about, only the fixed muscular tension is not necessarily a neurological thing. The shape is in the shortened fascia (and even the energies left over from past traumas). So our barriers aren’t “release-able” mentally, simply by telling muscles to let go. Long term fixed barriers don’t release in a hot tub either. Only the recent “repeats” that we’ve already decided we don’t want, let go). This all means that the nature of the barriers themselves prevent us from mentally changing what we want to change in ourselves. Obviously, as a putty, fascia doesn’t “let go” and re-lengthen when we have a psychological “ah ha.” It requires some amount of pushing or pulling to relengthen and un-compress. And the energies in the fascia’s fibers also need some pressure on them to squeeze out their stored stuff.

Besides Reich, Lowen and Pietrakos, other body-oriented psychiatrists and psychologists discovered that different physical parts of the body had specific mental-psychological aspects. The stance of the legs gives us our "under" standing, and a balanced, aligned stance allows us to have our "feet on the ground." A freely moving torso encompassing the back, abdomen, spine and pelvis, as well as the rib cage, allows us greater "inspiration" as well as better respiration throughout the body, including the brain. The sides of the body and the arms have to do with "reaching out" for what we need to bring to us, and to be able to keep painful things away.

So even the bunch-up we get from purely physical things, like work, sports and meditation positions, causes some reduction in our psychosomatic functioning

Breath meditation practices make us focus on the body. And we also do mindful walking, along with eating, working and so forth. When we’re focusing on this physical activity, no matter how loose or tight the body is, we can increase our concentration power and attention to “the present.” But the looseness created by releasing both the physical and psychological tensions makes the practice stronger for most people. (I suppose this is why Yoga systems for strong spiritual practice often start with the physical hatha yoga. It increases physical strength, breathing capacity and energy flow. And it removes tightness.)

Whether we use yoga or Bodywork, it helps to have knowledge about what's happening. So, combining the Reichian-Bioenergetic understanding with the Rolf-body symbology understanding results in the following analysis. From conception through childhood, we run into painful experiences that cause us to distort physically as well as in our psychological development. Instead of developing from a "flexed" curved-over fetus into an "extended," or fully erect and balanced person, at about age seven, we end up going into late childhood with a number of still flexed joints, held tight with hard fascia, embedded with holding-back physical and emotional trauma. Physical events we had also embody emotional material, and emotional events embody physical material. Each of the distortions embodies the original pain of both types. And both keep our flexibility and chi flow restricted.

The entire shape of our bodies reflects the overall pattern of multiple events that formed us, and that forming repeated itself into events of teenage years and adulthood. Just the way people stand is a manifestation of the way they've been conditioned to live their lives, and it shows their attitudes about their bodies and about life itself. The treatments, of course, can actually correct a lot of this conditioning and distorted form.

They are also helpful in correcting the distortions in our body-minds caused by a specific physical incident. Falls and injuries to the legs, for instance, affect the way we walk. And that affects our "stance" in the world and how we "under-stand-ourselves." Leg tightness also affects the back, abdomen, chest, neck and head. So those parts of us will get tight because the leg shortness pulls through our inter-connected system and makes the other areas constricted. (In a body that's had the whole series of Bodywork, just relengthening the parts that recently got bunched up often re-relaxes and re-aligns the rest of the body, too. This is typical for massage therapists and surgeons in the arms, and for people with mental stress in the head.)

Rolf pointed out that our relationship with gravity greatly influenced our relationship with the rest of our lives. We have some mental or emotional reactions, but we also have this ongoing, very large physical relationship with a big force we're always involved with. Some of us are strained up, some collapsed down, and everyone's tightness makes them feel heavy, and not sturdy enough.

If we think about the origins of our current form, this body relationship with gravity makes sense; the distortions that put us out of balance with gravity were created by our traumatic (or just plain tense) earlier experiences with people and activities. The fixed physical form, held in place by hard fascia, is a "formed" manifestation of both our psychosomatic and neuro-muscular behavior, and our purely physical accidents, sports contact and so forth. We just become "cast" in the shape the putty has been molded into. In fact, the physical shape even perpetuates our behavior. Now we're "always" relating to gravity like that. Strained up people with a big arch in their lower backs have a hard time letting go and taking time off. Collapsed down people, with buttocks tucked under, feel it's a strain to just keep pulling themselves up against this ongoing downward force.

So people with strained bodies were conditioned to always strain. People with collapsed postures were conditioned by repression of their spirits. Very thin, tall people had to hold and draw their inter-personal contact inward, while their own independent achievement and self reliance was encouraged to become highly developed. Women with large bottoms and girl-like tops were conditioned to be princesses above and had to keep down their earthy strength and womanly sexuality. Men (and women) with large tops and thinner bottoms were conditioned to stay on top of things in order to keep physical pains, emotional chaos and overt manipulation under control.

These always-stuck-in-one-way-of-being problems can't be cured using our conscious mental efforts because the fascia is a passive material and has no direct connection to the nerves. And although we may work at developing other behaviors in parallel with this form, we can't just will it away. And it keeps being a part of our behavior. For many of us, the fascial form has also grown very hard and non-stretchable over the years, so in these cases, it can't be easily stretched with yoga either.

Structural Integration Bodywork processing gives us back our options.

We could say in Zen that a true “dropping away of body and mind” gives us back a LOT of options. But this form of ours is still there. Structural Integration helps the form. And that helps the things we do with the form work better. One Bodywork school’s slogan has been, “Excellence with ease.”

As I said in the introduction, we can increase our concentration power and awareness as we do the Bodywork and as we receive the Bodywork. Practitioners are taught movement awareness. Recipients can stay in the body, stay with the feelings both emotional and physical, and help the fascia release into the spreading by putting our mind into the hands-on pressure and movement of the flesh. We can purposely cause the whole body to stay relaxed and open while we also release the muscles up into the specific location of the manipulation.

There is one more thing. Reich discovered the bodymind has a core, and a shell. Rolf discussed intrinsic muscles and extrinsics. And I talk a lot about “layers.” These are all directly related, and making them work better has “long term” physical and psychological benefits.

Simply stated, our big outer muscles are called the extrinsics and the inner muscles are the intrinsics. The outer muscles are used for doing things, like lifting bales of hay, getting into a meditation position, or tightening up to protect our innards from somebody’s abuse or a coal mine cave-in. The inner muscles initiate the movement. The outer ones carry it out. The inner muscles also have a “finer” energy than the bigger outer ones. And it is our inner muscles that are designed to keep us balanced and standing up straight. When the extrinsics get all bunched up in the fascia, their pulls on the bones overpower the intrinsics’ actions. The system stops “flowing” from inside to outside. We move either in a bulky “klutzy” way or in a weak, ineffectual way, instead of in an “integrated” graceful, yet powerful way. When breath concentration meditators get their

bodies Structurally Integrated, the energy that's generated empowers this new form better than it did the old tight form.

The shell is a more psychosomatic term. It includes the extrinsic muscles, and it makes up part of that secondary personality. The core is much deeper inside and it includes a lot of the trauma keeping our "inner child" and primary personality boxed in and limited. The core includes the intrinsic muscles, especially the little ones that connect all our vertebrae together. That's right along the center of the chakra system, and right where the nervous system interfaces with the muscles. The Structural Integration system first gets to loosen the hardness and "fixation" of the big extrinsics, then, eventually gets way deep down to the intrinsics, and then finally, has the opportunity to organize the fascia so the intrinsics and extrinsics work together as the system we're biologically designed with.

When the core and shell are more connected in this new way of "working," our "learned skills" in the secondary personality become tools that our core, primary self can use. In this way, a human form can be of "more effective" service when coming out of a clearer state of being.

"Layers" refers to different parts of us that operate from different depths inside our structure. The exterior part, quite naturally, would be occupied with people and things on the outside. The most interior part would be occupied with getting ourselves nourished, and expressing our creativity.

Some people who are stuck in hard muscles on the outside often cannot let down from work or stress, or can't stop being busy. So in a practical sense, their form runs them, tells them they can't nourish themselves, can't stop to do meditation or other spiritual practices, makes it harder for them to feel centered. Others, who were abused as children, have a fixation in the muscles that keep up the feeling of having to withdraw and stay protected. They may be very hesitant to share their innermost qualities. They may even find it hard to meditate with a group and trust a spiritual master.

In the cycle of how we do things, we start with a stoppage and rest, then we have some insight, then get nourishment, and from this regeneration, we become more efficient. After a while, we should stop and rest again, and start another insight and nourishment cycle to re-establish our efficiency. People with excessively bunched-up extrinsics get stuck in the efficiency stage and can burn out. They might always be operating from the sympathetic nervous system, always handling inputs from the outside. Their lower backs might be excessively swayed, indicating a person who'll never let down against the forces of the world. And tightness in that area diminishes energy from the parasympathetic nervous system, which has the role of replenishing us.

A person with blocked intrinsics can't receive the nourishment to those inner layers.

When the Bodywork "cleans up" these forms, it's re-lengthening and un-compressing the fascia. So the muscles' shape doesn't allow these forms to be there all the time. People who've had the Bodywork to a deep level usually find they're no longer in their pattern

“all the time,” and can let go of their tension when they notice it. They can be in their extrinsic shell doing mode, and then can let it go to drop down into the intrinsic core being, or self-nourishing mode. Providing they have also done enough Reichian-Netherton release processing, this change also allows them to be fully outgoing one moment and fully receiving the next. The fixated fascial and energy form of both the core and shell has been cleared up, so all the muscles work better together in the way our nervous system is already wired up. People also notice they have more energy at the end of the day, and physical exercise is easier.

Once relengthened and better organized, our bodies are in a less stressful condition. And they can better tell the difference between chaotic behavior and conditions around them, versus supportive conditions. The result is that people usually won't put up with unreasonably stressful situations anymore. Where they used to keep themselves repressed while they also suffered from physical symptoms of stress, they now will not put up with the same restrictive and unhealthy environment. Many people change jobs...for the better. Others, as I indicated, will develop more “balanced” ways to work. They notice that they want to satisfy the core. That means doing work with the extrinsics that's meaningful for them, as well as being able to stop the extrinsic work and give more to the intrinsic parts of themselves.

## **CHAPTER 4**

### **POSTURAL INTEGRATION**

Think about Reich's principles and Rolf's discoveries. Structural Integration lengthens the fascia so the muscle fibers can relax back out to their full lengths. Even the deep muscles and the spaces around the organs are freer, which allows the Reichian neuromuscular techniques to work easier, and do a lot more. Conversely, when the psychological, neurological and energy constrictions are removed with Reichian and Bioenergetic methods, the fascial structure can be organized easier, and more completely.

Thus, a combination of Reichian-Bioenergetic therapy with Structural Integration (and even verbal psychotherapy added) will work to “realign” people in both their bodies and minds. With adequate awareness therapy included, (or a lot of breath concentration meditation) this will go a long way in removing and resolving life long issues.

Such a combinational body therapy already exists, consisting of Reichian and Structural Integration methods, and some awareness and energy therapies, It's called Postural Integration, or P.I., and I was trained in it in the early 1980's by clinical psychotherapists who used the system in their own private practice.

P.I. was originally developed by Jack Painter PhD, a Philosophy Professor at the University of Miami in Florida. (I took the advanced course from him.) Jack felt that a more permanent change would occur for people who got Rolfed® if they could develop some objective understanding about themselves and their issues, and then be able to



release the original traumatic energies that caused the structural shortnesses in the first place. Jack followed his own interests and in 1974, created a new psychosomatic therapy as a synthesis of Structural Integration, Reichian-Bioenergetic techniques, Gestalt Therapy techniques, Acupressure and Integrated Stretching and Movement.

P.I. actually addresses the human bodymind as an energy system. Structural Integration Bodywork, Reichian therapy and Chinese Medicine 5-elements acupressure are systems to improve the strength and smoothness of energy flows in the body.

Let me mention something about the classical Chinese Medicine system. It includes a way of analyzing physiology and psychology as energy flows, and uses acupressure (and combinations of herbs) as an assist to changing us physically and psychologically. This is usually oriented toward improving physical health. But I want to emphasize that Chinese Medicine recognizes the fact that the physical condition of the body organs directly determine the emotional and psychological tendencies of the body-mind as well. In fact, a change in emotional demeanor is often the first sign that we are getting better internally (or worse).

I, myself, also use Chinese Herbology, Western Herbology, and diet to help modify the energy patterns and emotional-life styles of my own clients. I find that many of us have undernourished organs, in fact, tense organs. And when we take either Chinese or Western herbs for the various organs, even the physical structure improves. They uplift the torso, making our vertical alignment better. The midsection responds very well when we strengthen the liver, pancreas, kidneys and adrenals. The diaphragm even relaxes.

As people change their underlying psychological energy patterns as well as their outward muscular structures, these nutritional and energetic supplements can work in parallel, to help change the physiology and energy flows further. So we're applying an even more holistic, or whole person approach than just the Bodywork and Reichian therapy alone. It's more effective because it adds another angle to our "regeneration."

We can analyze better, too. Structural Integration has a system, Reichian therapy has a system and Chinese Medicine has a well worked out system of describing the inter-relationships of all the energies in the body. It can analyze abnormalities or sicknesses in terms of these energies. Rather than just dividing the body into many separate physical organs, their system defines twelve organ "systems." Each system includes the organ, it's energy flow path, a part of the body's structure, a sensory organ, and an emotional-psychological characteristic. And they all interconnect in an interdependent system that can be graphed out and followed.

Here is a very brief example of this "whole person," inter-related understanding. The kidney system, for instance, includes the kidneys, adrenals, sexual organs, brain, ligaments and bones, and relates to the sense of hearing. The kidney system also stores the energy reservoir of the body and the physical life force we've received from our parents. The element of the kidneys is water. The emotion of fear weakens the kidney system. And sometimes, a glass of water strengthens the kidney response in chiropractic



muscle testing. The liver system includes the liver organ but also governs the muscles, tendons, and eyesight. The liver is responsible for cleansing the blood and distributing energy throughout the body. The liver system is responsible for making plans and also has a pathology of storing anger. The emotion of anger weakens this system and the holding of resentment prevents it from making plans. The liver functions get energy from the kidney system, so a lot of anger or a lot of fried foods weaken our source of energy supply. When we don't have enough good water in our bodies, the liver gets "too hot," and we can feel more stressed and even overwhelmed or angry.

While I don't practice acupuncture or Chinese Medicine, you can see that an understanding of the system inter-relationships helps quite a bit with a wholistic analysis and for body-mind treatments.

P.I. emphasizes awareness. It includes practices to increase our sense of our bodies, and how what we normally consider mental or psychological is a body experience, too. It makes use of Gestalt, a system of body awareness therapy developed by Fritz Perls and made famous at Esalen Institute in California during the 1960's and 1970's. This was about the same time Rolfing got under way and when Reichian-Bioenergetic therapy took root widely. In fact, one of Ida Rolf's major experiences with the psychological release aspect of Rolfing happened when she treated Perls himself. He seemed to go unconscious when she worked on his neck. When she was through, he came to, and told her that he'd started to remember about an operation he'd had and that brought to his mind the whole experience. During the operation he'd been under anesthesia, just as Rolf observed him "go into" when she was manipulating the muscles in his neck. Esalen made a big contribution in these years by bringing together various body and mind therapies, and their originators, so that a lot of dialogue and cross application occurred.

To make a great simplification, Gestalt therapy deals with getting the person to be mentally aware of what is physically happening in his or her body when we are feeling something emotionally, or are adopting a psychological stance. It helps us be able to describe it and stay with it as it changes. In Gestalt, we can also become aware of the different parts of our personalities, and even where in the body those different parts are located. The Gestalt therapists found that a lot of people couldn't do this at first. But when Structural Integration Bodywork was done, people could do it better and better. The Bodywork itself, literally, and significantly, gets people more mentally in touch with more of themselves.

P.I. uses Gestalt therapy to help clients mentally investigate their own physical and psychological imbalances before each phase of the Bodywork, and then incorporate the physical changes into their mental well being after the Bodywork. So it's a whole physical, psychological, energetic and awareness system.

Many of the processes and goals used in consciousness and awareness workshops, like the "est" and "Summit" of the 1980's, were ways of using Gestalt Therapy.

In Postural Integration, Jack Painter's synthesis of the methods works something like this. At each phase of the work, for each hour and a half to two hour session, a person is first asked to use introspection and Gestalt to become aware of and reflect upon his or her beingness, and what he or she thinks of it, or likes and dislikes about it. At the same time, the practitioner is evaluating technically, sharing and encouraging the client to continue.

Next, a Reichian "charge" of energy is built up with breathing and moved throughout the body. And in this context one step in the Structural Integration Bodywork system, on one area of the body, is done. Various neuro-muscular and psychological-emotional releases then occur along with the reforming of the connective tissue shape. As he or she applies the strokes, the practitioner uses techniques, like maintaining eye contact, to keep the client present, and "stays" with the client during any releases. When a negative experience is released, the practitioner can "be there," give understanding and add positive interpersonal energy to what had previously been a negative conditioning.

As the session winds down, more "cleaning up" bodywork, some Gestalt awareness and rest occur. A typical experience allows the client to feel complete with his or her noticeable change. And then there's a week or two between sessions to allow for further spontaneous release and integration.

It's a nice package. And you can see how doing it can increase concentration power and awareness on different levels, physical, psychological, emotional, interpersonal and energetic.

Of all the schools that teach Structural Integration, psychotherapists who do this kind of body-oriented work usually train in P.I. It is also very well known in Europe, because Jack's purposely traveled there a lot...to give trainings.

One last bit of insight.

In P.I. we learn both the Structural Integration sequence and Wilhelm Reich's Energy Releasing sequence. Reich would proceed from the eye area of the head, down through the mouth and throat area, the chest area, the diaphragm area, the abdominal area and then the pelvis, buttocks and leg area. He would have people clear from the top down, because released energies rise upward, and he wanted to make sure the stronger energies, especially from the abdominal and pelvic areas, wouldn't get caught in a part of the body up above.

So in my own work, I do a lot of Connective Tissue manipulation on the head, neck and back first, to provide this release. In addition, I've found that unless a person's neck and lower head area are freed, their brains can't get the signals of material releasing from their bodies. I've found that unless the abdominal area is unblocked, people can't access their strong emotions. And I've found that people need to stamp their feet and move their arms to get energy out of their torsos. Further, hopelessness is stored in the inner thighs and resentment and holding back are stored in the rear thighs. So we want to use a

technique that moves a lot of energy from these areas as we use the connective tissue manipulations to free up the available areas for the muscles and energies to move.

It works very well, especially when I use the Netherton methods that I'll soon describe.

First, I want to introduce a method that increases our awareness and energy abilities while doing the Bodywork and Bodymind therapy processes. It's Breath Concentration Meditation.

## **CHAPTER 5**

### **THE USE OF CONCENTRATION MEDITATION WITH P.I.**

Let me now briefly introduce the method of breath concentration meditation, called zazen in Zen practice, for those who are unfamiliar with the practice, because it has direct application with Reichian and Netherton therapies, P.I., and even Structural Integration all by itself.

Breath concentration meditation trains us to be able to stay present in the moment better than we usually can do. And it enables us to feel more physical and emotional sensations without being "thrown" by them. Our minds get stronger. And they don't wander as much. You could say it's like going to the gym for your mind. But you can do it anywhere, and any time, because life, and breathing, are always here.

Concentration meditation makes the mind clearer. Automatically, we can observe where others are coming from; we can pay attention to them better, and easier. And we're not affected by what they are saying or doing as much. We are in a more positive state and thus can receive what people are offering as a positive contribution for us.

This clearer mind also allows more creative insight to just "come in."

Concentration meditation increases energy, too. Body energies get stronger, more balanced, and can be directed by the mind's awareness.

The how-to is pretty simple. You adjust the position of your body so it facilitates both comfort and attentiveness. Then you adjust the movement and steadiness of your breath. And from that, you can better concentrate and focus your mind. Actually, as your mental concentration gets cumulatively better, the breath gets steadier, and longer, and the body relaxes more. It's just a matter of repetitive practice. Everyone can do it, no matter how restless your mind and body are to begin with.

I have included my little how-to booklet, *The Practice of Physical Reality*, as an appendix. But here's an outline you can try to follow right now. Maybe you can get a feel for it as you read this.

The idea is to position the body so the spine is straight and the breathing mechanism opened, while also having a firm base on which to sit for long periods of time without getting tired. If you know how to sit cross-legged, that's a way to start. You can also kneel on a firm cushion between your thighs, or even sit on a chair. While there are various positions of the body that enhance the ability to concentrate, the principle in all positions is the same.

Then we breathe diaphragmatically in the lower abdomen and focus our attention there. This means your diaphragm muscle gently pushes into your abdomen when you inhale, and the lower abdomen goes out. When your body exhales, the abdomen gently comes in and the diaphragm relaxes upward. All this activates the parasympathetic nervous system which encourages relaxation and regeneration. And it gets the blood out of the head, so the brain activity slows down easier.

The typical initial "mental" aspect is to count the exhalations, one to ten, and then start over. You can focus on your neck and breathing muscles and say, "Wwwwwuuuunnnnnn," for a long time on the first breath, then, "Tttttoooooo," on the second exhale and so forth. If the mind wanders, you simply bring it back into focus on the number happening in the present moment.

This, either sitting still or in a yoga position, is the most effective method I have found that develops concentration power of the mind and body, and harmony between them. This power becomes an innate ability of the particular person and can be applied to anything, just the way arm strength from lifting weights can be used for anything.

What's important to note is that this kind of concentration power is the ability to stay focused in the present moment, without various thoughts about the past or future dragging us away. And that ability to stay presently attentive also increases psychological steadiness, and even mental clarity. A person develops the power of their super-limbic system in the brain, the awareness and creative mind. And the various wandering thoughts we usually have actually start to die down, more and more. Now "you," can observe yourself, and the things around you, with less "noise" in between the "observer" and that which is being observed.

Eventually, your attentiveness goes deeper, and deeper, into your mind, which actually has significant depth. The more this happens, the steadier your concentration becomes and the less you're attached to various psychological hang-ups you may have. These hang-ups are just patterns stored in what we could call the unconscious or subconscious mind. They are in there, and influence our opinions and behaviors, even if we're not thinking them all the time. As you know from your own life, these behaviors just assert themselves. And many people think they are "themselves."

But they aren't. They are just sets of feelings and thoughts significantly impressed upon us in the past. In the next section, describing the Netherton method, you'll see how these patterns get attached to us, and how we can erase them. The idea is to have the ideas and behaviors as options to use, among other options. Having them as our only way to be

prevents us from being more in touch with what is going on in our lives and actually causes a lot of internal tension and strain. Concentration meditation gradually brings us more and more in contact with our own uncluttered mind. We can then be freer from the clutter.

Now, simply paying attention may not be as easy as it sounds. If you try to count ten of your exhalations from one to ten, you'll find your mind wanders. You'll notice that it's easily distracted by both outside and inside stimuli. That's the nature of this little mind, or maybe we can say it is active, partly because of the blood flow and energy activity. Breath concentration meditation in the lower abdomen is a method to take these energies and train them to be focused. We calm, sharpen and train the mind.

This is the way we also increase our ability to stay with things that are happening. The super-limbic system is a different part of the brain from the parts connected with survival and physiological function. It is to these other, "lower" areas that the traumatic patterns are connected. So we can observe them more clearly, too. That is, developing a stronger awareness mind lets you "stay in a place" from which you can observe what's going on in the rest of the mind as you process it out with Reichian, Bioenergetic, Structural Integration and Netherton methods, and you won't get run by the stuff. It's a physical difference we can make use of psychologically. And when you do the release therapies you'll actually have decreased the amount of clutter and given yourself more to work with in your breath concentration practice.

With our improved ability to stay aware, more often during the day, we can use our better performing minds in business, and as observers of others, which could be helpful for psychological counselors, photographers, astronomers, public speakers, salespeople and athletes.

To summarize, the immediate benefits of adding zazen breath concentration practice to these therapies is the ability to stay in one's body, relax the Bodywork strokes and sensations, and go with the release processes without the mind wandering or "running away."

It also empowers you to bring your mind up into the muscles right where the Bodywork is being done. With your attention on the body area, you make the muscles relax and release up into the pressure of the Bodyworker. You can even use an imagery of "warm, melting butter." But it is more effective when you are directly releasing the musculature with your awareness of the muscles themselves.

In my work, I also guide people through guided relaxations as I do the hands-on manipulations. These are mind-into-body relaxations where we practice conscious, physical control over our muscles, organs and other body parts. I've found we can all relax much deeper, in mind as well as body, when we do this kind of relaxation process versus a "mind goes on a mental vacation" kind of relaxation.

With the Structural Integration Bodywork, we find we can relax those muscles and organs more fully. We have greater awareness into the body and can consciously release the nerve signals to the muscles better. Then, the muscles fibers can release farther. Since energy flows go through the fascia and muscles, acupressure, energy healing, and breath concentration create noticeably bigger flows and take us deeper. This allows the Bodywork and stretching to do more

## **SECTION II**

### **ADDING THE NETHERTON METHODS**

**There is so much to explain here that I've given it its own section with a number of chapters in it**

#### **CHAPTER 6**

#### **A MORE THOROUGH WAY TO REMOVE OLD TRAUMA AND BLOCKS, EVEN TO DEVELOP PERSONAL GROWTH IN LIFE-LONG ISSUES**

**This chapter has a number of sections.  
It starts by explaining the process of going deeper,  
The next chapter describes the Netherton principles in some detail.**

#### **Section 1 – THE ADVANTAGE OF ADDING NETHERTON METHODS TO THE REICHIAN-BODYWORK**

While this Rolf-Reichian-Concentration combination is a great tool, it's not quite enough...because there is more to the formation of our problems than I've explained, and then there are those floating energies that released from the collagen fibers in the fascia, but did not leave the body. Reichian-Bioenergetic techniques, and even energy healing and some yoga, will remove some of the floating stuff, but they won't clear out the deeper formations of our problems.

The Netherton Method is an excellent way to get at, and clear, these deeper formations. In this method, we actually get to see the details of the specific episodes that got embedded inside us at the same time we are removing them. And it can take us back farther in time to the earlier episodes that form our energy blocks. Those blocks even have words that tell us to function in the blocked and traumatized manner.

With the Netherton techniques, we can remove even the worst possible episodes. And we thereby clear up what many people consider to be incurable conditions. This is especially made easier to do when we use the Bodywork, Reichian techniques and some energy work and nutritional cleansing. The releases are also faster and even more comfortable. But it is the Netherton technique that gives us the unique kind of access.

And rather than our being unconscious as in hypnosis, we do the process in an aware and conscious manner. That's why I say it's a help to "being with the feelings" as is encouraged in Buddhist concentration practices. The techniques involve concentrating the mind into the body and "becoming" the thing we are paying attention to. However, unlike some other kinds of trauma handling methods, "we" don't get lost in the hysterics of the feelings, even though we are fully experiencing the feelings. "We" are finding the location in time and space when the experience took place, and "we" allow those feelings



to express themselves. “We” are feeling and expressing the actual experience that got embedded, in a “laboratory” like process, instead of the energies running us automatically in daily life, as most people have happen. And it’s more accurate than many other methods because we get to say “who” said and expressed “what,” in the time and event it really came from.

Because of this approach, our experience of removing the old energies is always a lot less traumatic than the repeated experiences of being run by them. It actually feels good much of the time. Even when we experience the sorrow, fear and anger of the past events, “we” are bigger than what we are removing, and the activity of releasing the tension is almost always pleasurable. We can even “cleanly” remove terror and rage that, in daily life experiences, may totally run the person. Yet in this processing, the terror and rage are seen and dealt with as “objects” that we notice and remove, almost like the process of removing splinters. As the series of episodes containing the terror and rage are removed, one after the other, the amount of that energy in the body is continuously reduced. We are dissolving away the same kinds of energies layer by layer, out of the flesh and auric energy field. We say we erase the episodes in our stack.

For specific traumatic incidents, often just removing the energies from that experience is all that is needed to get the person moving on track again. In fact, when we combine the Netherton-Reichian techniques with the Bodywork, the person is usually much more capable and positive, even if he was “OK” before. The Bodywork itself is a “treatment of choice” that enables people to excel better, and easier, in their life’s direction. Even just a partial treatment of the whole system has helped many people a lot. Using the Netherton accessing and releasing techniques along with the Bodywork usually increases this improvement.

One of the benefits is that all this increases people’s ability to focus. We are less distracted into the thought patterns of the little mind. And when those bodymind tensions do come up, we are more oriented to seeing them for the phenomena that they are and are more interested in dissolving them out of us instead of going along with their illusion. Further, we can more easily release their energies with yoga and Netherton process. We can even do some of the processing on our own, maybe right in the yoga position, or on the meditation cushion, as well as when lying on a couch.

Now, if you practice concentration meditation a lot, the Netherton technique can eventually show you, that you are this consciousness, and from this consciousness, you can observe the phenomena of scenarios “floating” if you will, in your very big mind. You get to see how the scenarios keep recreating themselves in repeated circumstances of your life. That’s called transference. And you get to see how you can dissolve away the energies of the scenarios so that 1.) They stop bringing the negative circumstances into your life, and 2.) You stop playing the same kind of negative reacting role that was in them. You also get to see how more and more of your mind gets clearer and becomes a bigger place.

As your release processes and Bodywork clear out more of your trauma and tension, to a deep level, you will not just be removing some outward restrictions. You will be changing the way you see and relate to the world. Who you are, versus the things you do, becomes more aware, and changes its values to become a better person. This is especially true when you also do concentration meditation and associate with folks who've been doing it for a while. Their positive, deep energies resonate with your own at a very deep level. Your "inside core" grows.

## **Section 2 – TRANSFORMING THE CORE**

Improving our behavior is always a matter of making a fuller contact with the natural positive state of being that we all share. Intellectual information and the inclination to be better are manifestations of an improved state of clarity. Changing the state increases the level of being. That facilitates more knowing, which includes a further interest to improve the state of being some more.

In Zen, we say, "Practice, enlighten, throw it away, then practice some more."

Here is more information about the body-mind expedient means.

In Structural Integration Bodywork, we classify the outer structure as the shell and the inner structure as the core. This is true psychologically, too. When we remove the negativity in the shell parts, people feel better because they are getting rid of a crust they don't want to have on top of them. This works great all by itself for making people feel physically and psychologically freer.

However, to successfully remove deep physically tightnesses, long-term back problems, and deep psychological patterns, the treatment should be used to clear up, and transform the functioning of the core. Remember that, at each phase of the process, we are making the person function better wholistically. To do that, we are simultaneously erasing the physical tensions and the psychological energies. They are what made up the distortions to our better functioning.

When we access the core, we are opening up a large series of episodes and energies that interconnect with each other. These energies are almost always bigger, and more strongly felt than those in the shell. The person is now much more open. That's good, and whatever we remove here adds a lot to freeing up. So we want to clear up the way this loop handles energies, as well as removing a lot of the old energies. Physically, while the shell is like pieces of an eggshell that we can peel off one separate from another, the core is a big loop of muscles and bones. For a considerable while, as we go through the loop session by session, what's left in the other episodes can still run the person and make him or her feel a lot of strong emotions.

The idea then, is to increase a person's positive attributes so they can be bigger than the "stuff" that comes up. Remember that these behaviors have always been running the person, ever since the past events. But now, the parts of them that have kept them tightly wrapped up have been released more and more. So what they've been wrapping is more "available." This can be good, as long as "we" are bigger than them.

So before getting into the details of Netherton's discoveries, let me explain the blockages we run into and then some ways to get us past those blockages. Then, at the end of the Netherton explanations, I'll describe some ways to intersperse the releasing aspects with the person's "regular" life. We change in phases. This will also point out how the Buddhist practices can combine with the Bodywork and Bodymind therapies.

### **Section 3 – THE DEPTH AT WHICH PEOPLE STOP THE WORK**

The fundamental problem we have is our illusion about what we are. We have these thought patterns that talk about phenomena as if it's permanent, and that we as people have a fixed self. Then, associated thought patterns talk about having things and losing things, and protecting ourselves so we can have things and not lose things. Some of this, in a practical sense, is OK, like not driving crazily so we don't smash ourselves up in a car accident. It's handy, because it works. And if nothing else, it keeps us well so we can do more Buddhist personal development practice.

But a lot of those thoughts are fantasies, in the sense that they are projections of past trauma onto current circumstances. And that intensifies what I'll call clinging to "always changing phenomena." Being stuck to past trauma means we are stuck in certain roles of scripts. And those roles are about staying rigid. This restriction causes suffering, and from a professional standpoint, it causes an ongoing reduction in our performance.

Now, the more of these restrictions we release, the less rigid and critical we will behave, and the more we will have power to "manifest" a certain amount of phenomena, at our own intention. We can focus better "into" this universal life that we all are. From a deeper penetration, as it's called, we have more energy at our disposal and we can reach more people with that energy. We will also have more of the qualities that we can use to create positive results, in a broader range of situations. Some of those qualities include being able to take positive action even when the thoughts talk about hopelessness and depression. This thing I'm calling universal life is more foundational in our being than these little mind thoughts.

But when people don't have much development in this area, the problems I'll now describe happen. That's because, believing these thoughts that are not coming from a realization of who we are, creates a kind of insanity. We are not seeing the complete picture and we are thus not functioning in a really rational manner.

As I will describe in the chapter on The Four Noble Truths, all our thoughts, speech, and actions are based on our belief system about what we're dealing with. Have an accurate belief system and we're effective and more satisfied. Having an inaccurate belief system, we get a lot of problems and we're not satisfied. This section and the next describe this in terms of release processing. It's a way of describing something that happens in psychotherapy, and even in interpersonal relationships. And I offer ways to correct it. So therapists, Bodyworkers and Buddhist or other spiritual practitioners might find it helpful.

Even with the very helpful additions of Bodywork, Reichian methods, energy work and nutrition, I have often found that at a deep place in the processing, we run into a series of "hitches." These are where, in the depth of the psyche, the person is still stuck to the scenarios of the experience. His or her consciousness is not separated from them. That is, the person believes the energies he or she is experiencing psychologically are "his." Rather than seeing the behaviors objectively as some episode in his body where different people in the past are feeling, saying and doing some traumatic things, he identifies with them.

There's either a pulling away in fear, or, more commonly, battling and resisting. Of course, fear is always present under the resistive battling, but it's the battling the person transfers onto the therapist and therapy. A Structural Integrator or other kind of bodymind therapist can see the bracing and pulling back form right in the person's physical stance.

This is where people stop the processing, at the depth that their psyche can no longer objectify. There is too much identification with ones life long pattern for coping and survival. But this is the very place where the person can start dissolving away the energies that form both the problem and the need to have the coping mechanism. As I say elsewhere, people want to get rid of things out of them that they consider "separate" from themselves. But when they have a "bad" behavior and don't have an alternative, positive behavior to live in, they stay stuck to that bad behavior.

So these are negative, blocking energies. They block the flow of chi and they embody "belief systems" that tell us to not move in the positive, outward direction. And they are very strong.

The most common condition I have run across is the holding on to revenge and resistance when the experience underneath says the person is "nothing." There is also a strong feeling of hopelessness. This is fairly common for people who were rejected while being abused. As I said, I have found that these feelings and thoughts are just more stuck energies from very bad past experiences. Yet the energies are bigger than the person's awareness mind, so they "transfer" on to current circumstances, and even on to doing the release processing itself to remove them.

Many times, the emotions of resistance, fear, and hopelessness all operate simultaneously. But as the person is "lived through" the series of episodes making up the

scenario, he or she consciously experiences the emotions in a sequence, actually the same sequence that happened in the original episodes that got stored inside the body. We do this with the Netherton method. The scripts usually go like this. The person gets triggered, then battles, then feels exhausted. They might first feel sadness, and some minutes to hours after expressing the sadness, they'll have a lot of anger.

Even when the anger has been diminished, the person, in everyday life, might be overwhelmed with the chaos and trauma that embodies the fear, great sorrow and hopelessness. This can come from significant personal losses, and it, too, can then be dissolved out of the body.

Usually, people release energies closest to the head, like the sadness in the chest, and then the anger and resistance from the abdomen, pelvis and legs comes up. However, many people in these situations had pushed down so much anger for so long, that their "persona," the part of them that they think is "good," does not identify with it. The "shadow" part of the personality is the anger.

And then, when the episode has gone through most of its sequence, the person has the tired experience and may identify with the victimized part of his or her persona. The tiredness includes energies that are also part of the past experiences. The process allows the person to see where he or she was exhausted in the past events, and dissolve this part out, too.

After we'd done a lot of clearing, so the person can have some conscious awareness of this pattern, I tell them, "You do victim well. But that's only located in part of your body. See the victimizer part. That's a lot of what keeps recreating your being victimized. It's keeping your deeper parts from positively influencing your circumstances to get what you want."

Now, at this point, a lot of the Bodywork and strong stretching can be used to try to straighten the structure and get rid of the "fixated" stance. It does work. However, two problems occur. One is that the muscle contractions in the physical form are also being caused by the old emotional energies, besides the fascial shape. So the muscles may not release with hands on pushing alone. The second is that the fear energies that are underneath the fascia we're pushing on will again come out and will run the person, recreating his behavior of bracing and resisting, and its form. As long as he's not consciously separated from the actual old scenarios, "they" react "him," both physically and psychologically. We can make some progress with more Bodywork. And some special kinds of energy clearing techniques also help. But a deeper, spiritual or life direction intension is needed.

## **Section 4 – FINDING A DEEPER MOTIVATION**

In order for a person to clear these kinds of deep and very traumatic energies away, he or she needs to have an even deeper place to operate from, inside oneself. It must be deeper

in their being than the trauma. And since this kind of trauma has been a lifelong issue, the energies of that kind of pattern usually permeate into the deepest muscles and even into the bones and organs.

One way to get this depth is with breath concentration meditation and similar practices. Not only do we develop the stronger energies of “steadiness” and “the observer mind,” I described in the last chapter, but building up a concentration center in the lower abdomen with the focused breath allows us to “see” things from a place that is, literally, further down than the fears and anger of these experiences. They are located in the diaphragm and upper abdomen. If you look downward into your body, you’ll encounter sadness in the chest and then fear, and terror, in the diaphragm. The energies in the body from past traumas are always stronger than the thoughts in the brain. So looking down makes it pretty hard to get very far.

When we develop the positive energies in the lower abdomen and pelvis however, we can “look up.” Then we’re coming from our own want and determination areas. These are stronger and deeper into us than the fear and blaming anger energies we picked up in past traumas. So we have a base from which to work on the items that are more superficial than where we, ourselves “live” in our bodymind.

In addition, hopelessness resides in the inner thighs, and resentment and more resistance resides in the back of the thighs. Building a positive energy system in the pelvis, thighs and legs, with the breath concentration, enables us to push even these lower down energies out of us.

Breath concentration meditation, when done with an inner drive for Enlightenment, or to excel in one’s life direction or personal growth, empowers that drive with energy. And we can harness this empowered drive to give us the courage to look these traumas in the face while we use the techniques to get rid of them.

This power is even greater when we add a strong physical yoga practice.

Another way to get a “drive” to remove these energies is by developing a deeper, life “desire” intention. I’d now like to bring your attention deeper inside yourself. I believe that in order to clear out blocks, we have to have a good reason to do so. Experience tells me there has to be a deeper meaning in what we are about, than the level of the blocks themselves. This deeper, more spiritually “in touch” part has something it wants to do, that it can’t do with the blocks there.

So “it” can tell us why we are trying to get rid of the blocks. What do we want to accomplish that the blocks are keeping us from doing? And, interestingly, we can better tell what our blocks are teaching us, too. There’s a set of benefits. If we look at it intelligently and objectively, or with a spiritual intent, that’s where we can grow.

The blocks seem to get set up so that the unblocked areas have a chance to develop. We all start out somewhat imbalanced. The experiences we have help us strengthen the areas



that need to do so. When we get spiritually developed enough and more balanced, we get the urge to remove the negative side effects that were part of the process of making us learn the new behaviors. So once we know the lesson, we can remove the blocks to doing more of what we really want to do, and still can work on the lesson. On the other hand, if we don't have this deeper, or bigger reason that's in our guts, we aren't willing to go through what's necessary to remove things; it's too much effort. Better to stay on vacation. And coming from that view, we don't even see the blocks clearly anyway. We don't yet see how they are hindering us.

You can see this is a valid point. I'll explain my own understanding of this "bigger picture" in following chapters. Right now, I want to define many of our issues better for you. Netherton Therapy adds a number of "new dimensions" to Reichian-Bioenergetic work. And by using Morris Netherton's principles and techniques, I have been able to do more, faster, and easier for the client.

## **Section 5 – OVERVIEW OF SOME FOUNDATIONAL NETHERTON PRINCIPLES, AND SOME EXAMPLES OF GESTALT. THE NETHERTON METHOD USES GESTALT.**

So now, I'll add some details about this very effective tool.

A major missing link in release therapy was discovered by Morris Netherton PhD over 40 years ago, and refined by him and his students for the past four decades. Netherton, headquartered in Southern California and currently practicing and teaching throughout the U.S., was not a student of Reich. And before he became a clinical psychotherapist, he developed his method as a counselor and supervisor – program developer, in the Los Angeles area juvenile hall system.

Netherton found that we could actually find and remove material, not only in adult and childhood events that we could remember, but all the way back to conception, and even "before." We do this in a mind-into-body sensing way, by accessing physical and emotional sensations in the body, and then letting our adult "language" interpreter in the brain give words and sentences to what the stored energies are saying. We uncover the verbal intelligence in the physical sensations. That brings the whole scene to consciousness in great detail. But we don't stop there. By releasing both the physical and informational aspects, the stored inner energies, our own psychological patterns are more cleaned up.

This mind-into-body accessing method is a Gestalt technique. Netherton knew of that and used it in his method. And while you probably do it automatically, the concept is new to a lot of people. So it might help you get a feel for awareness coupled with release processing if I describe something about Gestalt in general.



And I'll also give some examples describing some recent event trauma release.

In the Postural Integration Chapter, I noted that Gestalt was developed by Fritz Perls in the mid 20<sup>th</sup> Century as a “body and mind” therapy method. It helps people stay present and find out what is happening inside them, physically as well as mentally and emotionally. Being mind and body present develops our mind’s power of awareness that we can use to observe ourselves inside, as well as be aware of things around us more clearly. And the techniques Perls used helped people use this awareness to discover and “integrate” different parts of themselves.

One of these techniques of Gestalt is to focus your mind onto a body area and see what that part of you is saying. Then focus on another part and see what it is saying. Very often, different body parts have different things to say about the same experience “you” are going through. That’s because the different body parts are experiencing different things. In addition, different body parts also have different functions in how we operate. You already know that ears do one thing, eyes another, intestines a third and feet a fourth. We also have different psychosomatic parts. A pat of the so-called body is also a part of our “mind;” not just what we think, but of what could be called the mental orientation of our whole being. That’s why we use the term bodymind.

And if you use a tool like this to differentiate what the different parts of you are saying, you won’t get confused when you have different thoughts and feeling about the same issue. Instead of incorrectly thinking all these points of view are in your own brain, you will be more oriented to seeing that different parts of you each have their own “personalities,” just as different people in a group have different points of view.

The idea, then, at least as a start, is to see your self as a multiplicity and then to create a better way of being so that the different parts work more harmoniously with each other. When you get Structural Integration Bodywork, that transformation of the whole body happens. And you mind follows suit.

There is so very much written and spoken about, how what we think determines what happens to us. Just as importantly, how we are all glommed together in a misaligned and unintegrated way gives us thoughts that are not so good, whereas a more articulated body structure that is aligned with gravity and has its different parts working together efficiently and harmoniously, gives rise to other kinds of thoughts.

Dr. Ida P. Rolf, PhD, the developer of Structural Integration was very big on how Body Structure determined thoughts, feelings, physiological functioning and expressiveness. She had a PhD in physiological biochemistry and had been a yoga student for decades. She also traveled around the world, investigating different body therapies..

One of my biggest criticisms of Religious practice in Judeo-Christian and American Buddhist circles is the bull headedness of mental only cause and mental only practice. In traditional Hindu enlightenment practice, with a yoga system, there is more attention to the Body. With our present day state of the art Bodymind practices, we can add to all of

these practices for the betterment of the whole person, and, to actually make the focused concentration meditation practice a lot stronger in each person.

Expedient means that you may never have heard about before.

One of Maezumi Roshi's very top successors used to get Reichian Therapy and Structural Integration. And as I have mentioned, Roshi himself used to get a lot of Bodywork.

In fact, after reading a certain translation of Body and Mind, that said it was really Body-Mind, I asked Roshi about the accuracy of this hyphenated word. And he agreed.

I dwell on this point because a more accurate view brings about more effective results.

You can try a Gestalt exercise for yourself. Bring up a question about desires or relationship, say, and focus on your heart. See what it is saying if you could speak its energies as words and sentences. Now go to your liver and do the same. Then to the legs, head, neck and so forth. Did you get any messages or statements? Were they different in different body areas? Do you get all of these different thoughts sometimes?

In my bodywork sessions for stressed people, I'd often ask them about their work and tasks to be done. I'd ask, what does the body say, and there would often be an I'm tired and need to rest kind of answer. The head would often say, I have to get this done. And the neck would say, I wish you guys would stop fighting because I'm in the middle of this. Kind of humorous, but it happened this way for a lot of people. Their bodies had tension in them, and each part of the body has a particular function for us. When a part feels good, those are the kinds of words that come out. When there's blockage or tightness, the body part expresses that condition, too. As I just mentioned, our brains have the ability to do this non-verbal sensation to verbal language translation.

We also have the ability to express stored feelings. We say, "get something off our chest." Expressing what the emotional feeling is saying from inside the body part can release that energy and the feeling will go away. The expressing works better if we know just what time and place we're talking about, and who said what during the event. If we do it while we're "in touch," just talking about things with someone who is really listening often works well for recent circumstances.

The technical reason this works is that we make a clear channel through us when we stay attentive to the actual energies that got stuck inside us and we also have a person on the receiving end who will complete the process of expressing those energies out of us.

On the other hand, many people think that just expressing emotions will clear them out. It rarely if ever works that way. All these people are doing is amplifying the internally stuck energies with their efforts, but nothing gets resolved.

So we want to be educated about what to properly do, and then have a body-mind vehicle that can readily do it.

Especially after a few hours of Structural Integration Bodywork, people's consciousness can access their bodies the focused, accurate way. One of my PhD psychotherapist P.I. teachers told us that when Gestalt first came out, they found that many people couldn't do it almost at all, and they thought originally, it was a mental resistance. But after Structural Integration was done on the people, they could do it much better. I find this accurate. People always seem to be able to get better in touch with themselves when their body tightness and blockage is cleared. In fact, more than one PhD psychotherapist I worked on said each one of my sessions put him back in his body.

So you can see why Postural Integration is a good method, combining body-mind modalities.

Doing yoga and meditating a lot also puts people more in touch with their bodies, and even athletics does it, too. Deep massage helps. And I'm sure acting training and other Performing Arts does it as well. A mind-body therapy method called Specialized Kinesiology gives people very good conscious mind to subconscious mind and body accessing ability. I knew one man who said traumas from his Vietnam War experiences had come out of him during his intensive yoga classes.

Sometimes, to get in touch with recent known events better, all we need is a knowledgeable body assist and some good psychological counseling. Which is why I, and some clients, say that the Bodywork alone can help people in their psychotherapy very much.

I once helped a woman in her 30's remove the affects of a recent rape assault. She'd been seeing a psychiatrist friend I used to do bodywork for, and he wanted her to get the tightness and embedded energies of the event out of her body. I just did the Structural Integration and we talked about different things, but not the rape until the fifth 2-hour session. That's when I was removing the tightness and stored energies out of the pertinent areas. Spreading the tissue released both the physical and emotional parts that had been embedded in it. Having been in good therapy for a while about what had happened, that's all she needed to do, talk out the energies once they were right on the surface and accessible to her consciousness. In fact, she was the one who brought up the subject. And I think a big reason for that was the energies that were in her structure were then getting to her conscious mind and the forebrain. Since she had gotten more and more "mind and body" integrated from her therapy and especially from all our Structural Integration Bodywork sessions, she could easily express out the loosened energies. And there wasn't even a lot of emotion. Her therapy and the manipulations had taken care of that.

This is a form of Trauma Release. And the Bodywork gives people a lot of advantages; less or no traumatic experience in the release, more conscious access to the body, and a general improvement in overall well being.

Another technique in Gestalt is to find and differentiate different parts of our personalities and behavioral characteristics. In my P.I. training, students would sit on one cushion on the floor and say what one part of them was thinking or feeling. Then they'd get up and go to another cushion 10 feet away, and say what another part of them was thinking or feeling. They're looking to articulate the different parts of their lifelong issues.

Now we're getting closer to what Morris Netherton did with Gestalt. Netherton found that we also have the ability to access the energies of stored, long forgotten events, not just the recent ones we know about. These are the times we don't remember almost at all, or we don't remember all the details. But things did happen to us in a physical and energetic way then. And the tightness and emotional charge just went directly into the body. These cause lifelong patterns.

Reichian Therapy techniques can pull the energies out of the tissues and bring them to consciousness, and with the Bodywork, we can make that release less traumatic and the accessing of the material easier. We're simply lengthening and opening up the fascia, the soft connective tissue of the muscles. And that lets energy out, and energy flow, better.

But Netherton Release processing is very effective for very recent events, too, as I'll describe in a moment. First I want to give you an idea of the process. It's very simple. All we're doing is using the body and brain abilities to work with unconscious material the same way "getting it off our chests" works with more conscious material.

What Netherton did was develop a series of questions to first get the person "grounded" into his or her body, and be able to consciously find the event they were connected to. Are you sitting, standing or lying down? Are you inside or outside? If the other person is hurting you, where are they doing it on your body? From what direction are the angry words coming from, front, back, left or right? And so forth.

Then, additional questions and guidance helps them move through the event one moment after another. As the person swings his right arm toward your left cheek, what do the energies in his arm, or belly, say to you? Does he hit you again? Where? What do those energies say?

What moves their conscious minds through it sequentially is for them to stay consciously connected to the feelings in the body, the words they have repeatedly been saying in their daily life and/or the pictures in their mind's eye. When you see your stepfather across the room, does he look angry? Focus on the anger in his face. That's your mental picture of the energies still in your body from the old event. Say the sentences of what the anger is saying, and that will remove it from his face in your mind's eye.

As they speak the sentences that come out of the internally stored energies, that amount of energy dissolves out of the body, and the very next moment of the event appears to them. Do you still see any anger? If so, say his next sentence. Do you still feel that fear in your gut right before the accident? What else is it saying? Then what happens? As

mother is turning away and leaving, what do her energies say? If you are still tensed up, tense your body a little like that, and say mother's turning and leaving energy's words.

If we've done bodywork or stretching, and then some Reichian techniques, the material for the Netherton processing with our conscious minds comes up more readily, and the energies dissolve out of the body easier.

In this way, with the words expressing the physical sensations, we can access bodily stored "memories" that were unconscious to us, energies that were created in any of the times of our lives, recent or decades ago. Even energies from other people that we didn't know we picked up. And by releasing them from our body-minds, they are now gone. Having them gone helps with our internal belief systems as well as our tension level. As I'll repeat later in this chapter, the other people's negative and controlling words, stored in our bodies subconsciously, give us thoughts and feelings that restrict us just as they did during the actual events.

Often times there is more than one other person in the scene. Or maybe it is just us and the other person. Then we get many different thoughts and feelings that come up when our "stuff" gets triggered. Each of the different people in each old event had different thoughts and feelings at the time, and their energies got stored inside us. So that's what comes up in our minds. Here again, a certain amount of internal awareness helps us "see" that these thoughts aren't necessarily our own. And when we aren't conscious of the details of the actual activities that went on in those events, the things people were saying and doing "back then" seem to be us, "now."

So besides not acting on the thoughts, it also helps to remove those thoughts. And that's what the Netherton process and other releasing therapies can do.

For more recent events, and even experiences going back to late childhood, a number of sessions of the Bodywork can clear a lot of the material out of our structural muscles. We don't see all the details of them, doing it this way, but that seeing is not necessary. Clearing and creating well being is what we're after. There is still "earlier" energy left underneath this, in the organs, in the spaces around the organs and in the spinal area and other bone areas themselves. But a lot of the specific episode energies do actually get totally removed from the body with the hands-on.

For the earlier episodes, and even for recent seriously traumatic episodes, it helps to use the Netherton process. Here's a good example of Netherton releasing by itself for a very recent trauma.

I helped a man aged 19 remove the fear associated from being shot just two weeks before. He was a meditator and was attending an intensive at a center in a bad part of the city. He went out one evening and had contact with a couple of locals who were part of the drug supermarket in the neighborhood. They had a gun. As he left them and got so many yards away, they started shooting at him and he got hit in the hip. He was taken to the hospital by his friends, his mother came in to stay from out of town, and he began to

recuperate in the same, safe apartment he'd stayed in during the intensive. After a week he was physically fine but his mother said he wouldn't come out of the apartment. And I guessed right. Normally an adventurous and outgoing type, he had fears still stored in him that made him afraid to go out for fear of being shot again.

I first had him contact the place in his body he felt the fear the most and then had him find that the place to enter the event was right before he got shot, while he was running away. Keeping him connected to his body feelings and emotions, he was able to go through the entire episode, including the angry upsets in the hospital, and release everything by saying the sentences that the body conditions were saying non-verbally. It took an hour and a half. And he was outside an hour later. The residues of the event had been completely removed from his body and its energy field. I didn't have to do any bodywork. All I did was sit across the room and coach him as he was lying in his bed.

Of course, we also discussed how his own anger had activated similar energies in the people who then shot him, and that helped him resolve the whole incident. But the major factor in healing was the removal of the energy imprints. In fact, I doubt that he would have been able to be that open to the self-awareness discussion that followed the releasing. The releasing process itself showed us both what had been going on deep in his belly when he was talking to those men, and the release of all the energies brought him to a deeper and more positive level within himself.

In Netherton therapy, besides the various actual times in our "current life," we also can release other episodes, called Past Life traumas and deaths. These are sometimes even more foundational than many of the current life early experiences. But, as you saw from these examples, releasing major events and chronic tightnesses from this lifetime definitely removes those energies and contracting tensions. And many times, for specific trauma release, that's all the person needs.

But for an actual change in lifetime patterns, as described in Reichian and Bioenergetic therapies, we usually need to go further back

Now, "Past Lives" is a charged up word. If you don't believe in past lives, I still encourage you to read on and rename them Creative Unconscious Symbolic Episodes, or even Genetic Memories of Ancestors. That's what Christian and other folks do.

The Netherton method is an enormous contribution to release therapy and, in fact, does "not" require a person to believe in reincarnation. You simply remove the energies out of your current body and its energy fields. Whether or not "any" of the past experiences ever happened, including those of early childhood and the prenatal, has never seemed to matter during my thousands of hours assisting people's releases. What gave people a release, and allowed their behaviors to change, was just following the process technically. And the better a person did it, the greater their benefits.

This ability to get into the details of episodes before we can remember allows us to take Reichian therapy back further. We can "easily" clear out energies we absorbed before we



had a reasoning mind, and even before we were born. We release blockages formed in earlier developmental stages. We find that the same kinds of issues created in the stages of childhood development also get created in the prenatal, at birth, and in infancy. And they are always in the Past Life episodes.

In fact, these earlier episodes are what cause us to have the same kinds of patterns later on in life, from childhood up to the very present. We know this because when “they” are dissolved out of the person, the behaviors stop.

The technique of using verbal expressions for the physical feelings brings out very detailed material. We actually see and remove the details of the events that formed the issues. Adding these two features, of going back further, and getting at all the details, empowers any other kind of releasing techniques. They make them more effective, they do more, faster, and it makes many practices noticeably less traumatic, and even comfortable.

As I said in the introduction, the whole purpose of this kind of accessing and releasing is to remove our “stuckness” to the things that happened in the past. We can use the terminology that we are no longer “stuck” to these old experiences. But rather than try to separate a person’s conscious mind from the feelings in the past, or make us feel “comfortable” and not afraid of those feelings, we are actually removing the old material. And in the process of doing this, we are freeing more of the person’s physical and energetic “body,” so he or she can now use these areas as part of “them.”

Obviously, we know that the past events are long gone. But now, the energy residues, too, no longer exist in our bodies. There is no longer anything there to be stuck to.

While this is not a religious Enlightenment experience of “dropping away body-mind,” it is an effective psychosomatic technique for “dissolving specific hang-ups ‘out’ of body-mind.” So in a very specific psychological way, it clears out problems that bother us, and hinder us from being successful in our careers, in our families, and in our openness and ability to practice the Buddha’s teaching and any other spirituality. We are removing what I call “big bothersome splinters.”

And as you will now read, this simultaneously improves the way we relate to people. The act of doing the processing does this automatically; in a way similar to how just doing the concentration meditation improves us automatically.

It is important to recognize that Netherton work is not psychological in the way we normally think of verbal expression. That is a descriptive analysis method using what I call “third person observation.” In that method, we might say, “My abusive stepfather is saying he wants to kill me,” or, “I’m really scared when the other car is about to run into me,” or “I feel so sad about my Father’s illness and passing.” This can be good awareness, but it is not the technique to allow the unreleased energies to release themselves from the body.

In Netherton processing we first start with an analysis, so we understand what we're going to work with. Then we go into the release processing itself. This is a mind into body concentration and expression practice. So it actually increases our ability to pay attention to the present moment, because that's where the next sentences will come to our consciousness from.

The old body energies will usually have tightened up the person in the old events, so he or she, doing the processing, should feel this tensing and even purposely accentuate it with his or her own muscles. Inside of that tightness, the mind's awareness will sense the stepfather's own words, "I'm going to kill you. You're the cause of all my problems." In the car accident, the body will also tighten up, so again, the person doing the processing will focus on the tensing they sense was happening. And in that tension will be the person's words from that time, "Oh my God, it's gonna hit me. I can't get out of the way. I'm gonna get killed."

With loss, there is often frustration and some anger as well as sorrow. First, almost always comes the sorrow. Picturing in her mind's eye her parent lying in the bed, the person feels the tightness in her chest that got put there at that time. Then the words come out, "I love you so. I hate to see you go. You were my best friend." And usually there's some crying. Staying aware in the body feelings, in the midst of the crying, produces more words. "I don't know what I'll do now," or, "I'll never forget you," or, "I'm so sorry you suffered." Eventually, the energies of the belly, and then the pelvis come out and go up to consciousness, perhaps assisted by some Reichian movement techniques and the Bodywork releasing of the tight flesh. "I hate what the doctors did to you," or "I hate that didn't they let me see you more," or "You should have let me help you better." We can even find guilt such as, "I should have done more."

As we speak these words, often times even when we do it silently to ourselves, we are simultaneously removing these tightnesses.

You see, the energy tensions and the verbal-emotional expressions are the same thing.

Other sensations are also processed out using the verbal expression and an attentive mind into body sensing. When people are hit on the head, as in abuse, for example, they will lose their mental bearing for a time. The primary experience is physical disorientation. The same experience will happen during a fall. Other people are saying or implying words, but the person's primary experience is the physical disorientation. Psychologically, during the therapy, a person might come to a point in the event where she says she is confused. Almost always, we find the person has just received a blow to the head, and the confusion energies were physically generated. In the technique, the person is coached to pay attention to the physical sensation of disorientation, and then the "words" of the other people in the scene will come to consciousness. When the person feels the feeling and says the sentences as if the other person is speaking in first-person present tense, the energy dissolves out of the body.

The technique trains the mind to be more focused and articulate.

This “practice” enables people to feel what’s going on for others easier, too. As I’m explaining, we get to feel, and see in the mind’s eye, what was going on for other people as well as ourselves. And as the words are said in a session, we get in contact with deeper and deeper feelings of all the parties. We even get to feel and express feelings that were blocked inside the other people in the event. They might not even have been consciously aware of them. But we picked up an imprint of all their energy levels at the time. So we now get to understand a much fuller picture of what was going on inside of people.

The processing technique dissolves away these energies at the same time we are becoming aware of them. Our conscious memory of what we’ve now seen stays, but the tension and “pollution” we’ve had covering it all up, the trauma we absorbed, is now gone. So we become more open, in a safer “state” than before.

My Zen Master, Maezumi Roshi, pointed out that the more open we are on the inside, the more open we are on the outside. We always find this to be true with the Netherton and other Bodymind therapies, not only in the practice of doing the therapy for a couple hours session, but also in how we are in daily life now that we’ve gained the results of the session. When we remove the tensions and emotions from our body’s layers, we are able to feel deeper inside ourselves. And that’s the new depth from which we can feel others, at home and at work.

We have in the body, a series of flowing, or spinning energy centers, called chakras (sha kruhs). The main ones run up the torso, from the base in the pelvis to the top of the head. They each govern the physical organs in their area and a set of emotions and psychological behaviors. When the muscles and organs in a chakra area are tight, or their own energies are polluted, the physical, psycho-emotional and energetic functioning of that part of us is restricted. The Bodywork and Bodymind therapies clear up and even strengthen the functioning of the chakras. And the Netherton processing of episodes takes this clearing very deep. So we are able to use these energy centers at a deeper level and that increases our understanding, and our empathy and compassion.

We also improve this way just by having the experiences of the processing. First, when we process out what our parents were saying and feeling in our infancy, birth and prenatal, we can feel what was going on for them deep inside. Once our processing also removes our own tightness, fear and resentment, this deeper feeling of them enables us to understand them, and even appreciate them, much more. Second, as we experience the kinds of things that happened to us, we recognize that other people have problems caused by their own past events, too.

So the “practice” of doing this technique increases both the size and the quality of our good attributes.

Let me introduce this Past Life release technique a little more. Netherton discovered that this same technique, that we use for events in adult, child, infancy, birth and prenatal time

frames, could be used to access the trauma and deaths of our previous lives, information that metaphysical practitioners say is stored in our auras, and that body-mind physicists say is part of our Quantum Soup. All episode releases are of the same type. We access, become conscious of, and dissolve away blocking energies in the physical and energetic areas of our own body's biology. We are working in present, physical reality.

As I just said, whether or not Past Lives actually happened, is not very pertinent to doing effective Netherton Therapy. While Buddhists recognize re-births, the therapy technique can work with Catholics and Fundamentalist Christians who think the idea of reincarnation is a kind of blasphemy. You just do the technique, get the benefits, and you can name these other scenarios whatever you like.

However, it "is" important to understand the relationship of the "so-called" past life scenarios that get stuck with us. Because that has a lot of bearing on how to clear away what we usually think is due to stuff from our childhoods. A lot of psychotherapists recognize that our ongoing patterns come out of our early life experiences. But many, including religious counselors, "stop" at the awareness or recognition of childhood events. And they often think it's the interpersonal or reasoning conditioning from these events that keeps people stuck in the patterns. In this book, I'm explaining that the more foundational condition is the embedded physical energies. Time and again, we removed those energies and the anger, resistance, fear, guilt and sorrow all disappeared. And there are very important energies that occurred long before these "conditioning" events. If nothing else, infancy, birth and the prenatal have a lot of episodes it helps to clear out.

But if you have a charge, from somewhere, that's about a life and death battle, about torture, and about dying, there's going to be a lot of strong energy in that kind of event. And it turns out everyone, even Christians, have a number of these kinds of stored episode energies. Their strong energy is what forces their behaviors onto us and even takes over our structure and organ functions. And any mental affirmations we make to over-ride them, just doesn't work as well as we'd like. Mental energies are a lot smaller than the physical energies of trauma.

Even meditation energies don't remove these old energies. They allow us to sidestep the actions and even not get triggered in the first place, but the old energies remain with their own way of behaving us. That's why, I say repeatedly in this book, it's "handy" to use such a straightforward and non-traumatic process to get rid of them.

In all completed event Netherton releases, people feel physically more relaxed, often lighter, and looser. With regard to these "past life" experiences, I can actually feel the energies of my clients' energy-field auras clear up, as they process out the words and feelings coming from people in those episodes.

So again, while I'm describing the psychological orientation of this process, please still keep in mind that we are just doing a technique with our own physical bodies and energy fields, in this present moment.

The related experiences from these various time frames, whose energies and tightnesses got stuck inside us, are all related to the pattern we currently keep experiencing. For example, one person had a lot of job trauma in her 40's, that totally dissolved out of her body by releasing her mother's words and feelings that got put into her around her own birth. We had done some of the Bodywork before, and that cleared out the recent event energies. But she was still only conscious of these recent events, until we did the much earlier ones in the processing sessions. And that completed the job by clearing the other trauma and negative energies that had been bothering her.

Another person loosened up in her torso and felt better about expressing herself when she released the trauma of a past life, one when she was beaten to death while the people gave her commands to not express herself. This release, with both the Bodywork and Netherton processing being done together, also totally dissolved away an upsetting trauma from childhood as well. So with these techniques, we're able to be more thorough, and more accurate, than with Reichian methods alone.

In all cases, the actual "formative" patterns occurred while we were in mental alpha states, and especially during physical trauma. Like other therapists, Netherton recognizes that unresolved fear is the underlying emotion, which blocks our "best" behavior. In my particular work, I say it's fear about expressing ourselves in situations and ways that we really don't have to fear. But we do because of the physical things that happened to us while the perpetrators were giving us the verbal commands about how dangerous it is to express ourselves.

It's common to experience some body tensions when we try to express ourselves in the direction of our blocks. If we can look at them, we'll also be able to say just how we feel uncomfortable.

I want to point out that our seeming psychological discomfort "about" the feelings is actually the embedded energies of the traumatic feelings themselves. These are the feelings that happened in those past episodes. I want to emphasize this point. If I bring up an episode in which the person had a lot of fear, say, by just encouraging the person to do a Netherton process to clear it, then the person might say he or she is afraid to do it. But what's "really" going on, is that as soon as I talk about the old stored energies, the fear and resistance in them comes to the person's consciousness. And he or she mistakes them for his or her own attitude about the processing.

By looking at these energies in a safe, therapeutic environment, or on a meditation cushion, we get more in touch with their energies. Those fearful, traumatic energies are uncomfortable. But if we just observe them, their intensity is not as great in us. With a clear, aware mind, we can see that the energies are what we're sensing, and we won't as likely get caught in a chain of thoughts "about" them. That chain of thoughts gets created in a "distracted mind," when the fear is stronger than the person's ability to stay in the observer. I call it "jumping out of" the body experience up into the mental area of the head. Fear does that, especially if it originally happened when we were small.

Let me add. From thousands of hours' experience, I can absolutely say that the traumatic feelings and fearful thoughts are there already. It is not the person's current psychological state that is creating the feeling. He feels them because the action of wanting to express himself from inside toward outside gets him in touch with those energies. The urge to express oneself comes from the deeper muscular layers. The feeling of the blocks and the "danger" are in the middle and outer muscular layers. So moving outward, we first meet the old fears that we had in these events, and we also encounter the contracting and pulling in energies that were created with the fear. Then, we encounter the angry, harmful and restrictive energies of the person controlling us in the old experience. They were acting onto our most outer physical body and just under that was our own natural reaction. So moving outward, we encounter the fear and contraction, then the harm and physical pushing in on us by their blows.

In the case of loss or grief, it is of course a little different. Sorrow and frustration are self-generated energies and in almost all current life events, they weren't created in a harmful situation..

When the person senses the feelings about current circumstances and then does the Netherton processing on the past events that he gets in contact with, then, those blocking and "dangerous" energies disappear. So do the sadness and sorrow, along with any fear or frustration and anger that were created.

Then what happens, after the clearing? Well, there's no longer that fear, restriction and harmful person "around us." We also aren't burdened by the grief and other emotions from our past loss. (We may still miss the person and also not want to be around abusive people anymore, but the actual old restrictions are gone. So in future events where the person wants to express himself this way, it "works better." And expanding energies just flow right out. This improvement happens for everyone who does the clearing. It's what release processing is all about.

Now, there are specific kinds of episodes that we get stuck with, no matter what the emotional content or script of the scenario was.

All the "formative" experiences actually have to do with survival; our body was threatened with death. Nowadays, when we have the same kind of psychological or circumstantial issue, the physical threat and the trauma from the past experiences, gets "resonated." This reaction happens much faster than even an instinctual mental response; and far, far faster than any mental analysis.

It happens without going through the person's brain. It is a separate entity that has a particular quality of energies. These energies directly resonate with current circumstances when a certain kind of mental link happens: fear for the person's survival, or her job survival, or relationship survival, and so forth. The mental fear about a serious current event is the connection. From then on, the reaction happens automatically in the energy of the old episode. It gets brought to activity out of its dormant state. And then we feel the problem in a bigger way than just the current circumstance requires. These



problems are our neuroses, which block our successful behavior in the world, and which "give us" undo anxiety in stressful situations.

Neurosis is often described in classical psychotherapy as seeing a situation clearly for what it is but reacting to it in an inappropriate way, usually an "over" reacting way. These over-reactions are the responses we gave to much more severe incidents in the past. In those times, the responses were appropriate. So the current over-reacting responses are the energies that come out of the fears from the past events.

Even if we have strong enough concentration power, we may still feel this kind of material get triggered and "come up." Though these reactions are obviously inappropriate to act upon in the present, they still occur because of this linkage to present events. And they might be so strong that, even staying aware, we feel them in our bodies significantly.

But when people get fooled into believing it's "their" own appropriate reaction, it is, as I say, a lack of awareness coupled with the very strong energy charge of the old event. Comparing ourselves to great Zen Masters who had a tremendous amount of energy, we could say we have a lack of energetic power to be able to stay present in the observer. The problem most people have in this regard is that they haven't done enough concentration meditation to have a strong enough observer mind that can feel these fears and other energies, but not get so acted out by them.

Psychiatrist Alexander Lowen of Bioenergetics describes anxiety as "the promise of pleasure coupled with the fear of pain." In other words, "I want to do something, and I think it will make me feel good, but I'm afraid if I try to do it I will be hurt by someone or something around me." Sometimes this is a correct assessment of the present situation. Other times, it's just a transference from old stuff. The transference is the neuroses.

Now suppose we are clearer, from the Bodywork, some processing and a lot of concentration meditation. If our brains then tell us it is not a true danger, and we still feel the sensation in our bellies, then our problems are caused by the past experience energies. People say they want to act "true" to what they are, or what they are feeling. But in neuroses, they may be feeling something "extra" to what is really happening in present reality. And their demand to be able to "be themselves," is just part of what's running them. In those old events, they are defending themselves against, say, a domineering or abusing mother or father. So their own behavior in the present moment, influenced by this "filter," is self-limiting. They're stuck in what I call "the loop of the old episode" itself. They really don't have to battle in current life, as the people around them often know. But they self-limit themselves, because their actions are being driven from the old fears, instead of what other people in current life are really doing.

In behavior modification psychotherapeutic techniques, the "idea" is to bring the client to awareness about the inappropriate behavior and then give him or her some other way to behave that would work better. In regressive release therapy the technique is to bring the client to awareness about the inappropriate behavior and then help him or her eliminate

the internally embedded cause of that behavior. If we think about it, inappropriate behavior stems from thinking we have to fear when we really don't. And from that, we get rushed, angry or upset.

I've now explained "we" aren't necessarily doing the thinking. We get the thoughts from the body energies percolating up to consciousness. As I described in the chapter about breath concentration, we can see that better when we meditate. And to repeat what I said a couple pages back, it is the fear in the actual old events that we can see. The whole idea in awareness is not to get duped. And the less we are duped, the easier it is to want to clear this old junk out.

The beauty of the Netherton verbalization technique is we can feel the energies that got stuck inside us very precisely, and then speak-out the repressive statements, and negative actions of the people who forced us into the self-limiting behavior in the first place. We release their side of the experience as well as our own (which includes the fears, physical tension and resentment). So the energies of the entire "script" get dissolved out of our bodies completely, one movie frame after another.

This even removes the propensity to draw the same kind of repressive people into our lives. When those scripts are gone, it means the energies in the body that kept recreating the episodes are also gone. Each script contains the thought, statements, feelings and actions of all the people involved. If you play the role of victim, these energies could pull victimizers into your life. If you play the role of victimizer, you might make your own child or friend the victim. In either case, the "adult" described in Transactional Analysis, is "out to lunch."

The processing helps us in this regard, in another way, too. Combined with Structural Integration Bodywork, this Netherton-Reichian method even transforms the energy of people's bodies so they start attracting supportive and positive people.

Now I'll describe the various aspects of Netherton's techniques in more detail. In these chapters, I'll be repeating some of what I said in this chapter and also in the introduction. Then I'll add more explanation on the subject. **These descriptions can help you learn how to do some of the processing yourself.**

## CHAPTER 7

### **Details of the Netherton principles and techniques. Section 1 THE OVER-REACTIONS CAUSED BY "TRIGGERED" FEARS OF DEATH, AND THEIR DETRIMENTAL EFFECTS ON BEHAVIOR MODIFICATION.**

My experiences with clients have shown that the most significant past episodes that "come alive" and cause us to act inappropriately, have to do with dying, and the fear of dying. This includes past deaths, this-life trauma, and mother's fears in the pre-natal and at birth.

The Netherton method is so very effective in removing absorbed trauma precisely because it is so good at accessing and releasing these kinds of episodes.

It's not a conscious fear of death about something in the present, but rather, it's the words and feelings of past death and near death experiences that become active in the body because something circumstantially in the present has similarities to the past. One typically common example relates to the anxiety of not being successful in work. The underlying fears of death get "connected in" through the gut feeling of not getting one's needs met, and cause a person to be overcome by worry to the detriment of doing rational, concrete things to improve the situation. I give an example of this in Appendix I. In other past events, people are "actually" beaten or killed when trying to express themselves and do good.

Because these kinds of episodes have to do with dying, which is a pretty strong experience, they make it hard for us to change our very deep-seated problems with behavior modification alone. When we are acting inappropriately "out of" an unconscious fear of dying experience, that behavior is pretty hard to change, because survival is taking precedence over rational thought. The unconscious mind might say, "When I'm sure I'll survive, then it'll be appropriate to do behavior modification about my spouse and job."

In the actual processing of episodes, people might find the old body energies speak sentences that say things like, "I don't have time to look around, I have to protect myself from attacks from all sides." Or in an operating room scene, when the client was an unconscious patient, the doctor might be responding to an unforeseen event, saying, "We can't pay attention to anything except saving this person's life."

If you're a therapist, or therapy client, you might be familiar with Maslow's hierarchy of needs. Here, the person's reactions are indeed correct, because the reaction we hear, about survival, is primary, and it is what people were doing during the old traumatic event. A lot of the energy of that event is still inside them. Nothing is really dysfunctional with the person's mechanisms in current life, except his concentration

power is not strong enough for him to stay steady and just feel the internal energies, then count his breath some more until the activated charge dies away.

From a behavioral modification point of view, however, the person would be acting psychologically incorrect for the current life circumstance, so we'd want to teach him to behave differently. Yet, what is more technically correct, is that the embedded energy has taken over the person and we are not talking to a real human. We are only seeing a replay of the old videotape being acted out right before our eyes. The person has become the movie screen for the movie stored inside her. To do effective Netherton release processing, there needs to be enough of the person aware, to recognize what is going on, and then do the technique to remove, or erase, the old movie. Breath concentration meditation is one of the fastest ways to increase that power of awareness. Strong, attentive yoga stretching along with that kind of breath work can create the power perhaps even sooner.

Resolving the question of life and death is at the heart of Zen practice. As people become "clearer," they eventually recognize that we can't live our lives peacefully until we are free of the fear of death. Netherton's work does not resolve this problem. What it does do, however, is remove the over-reaction that flares up in our minds associated with many difficult circumstances in adult life (or even in some kids' lives). Since in our subconscious minds are "connections" to life threatening circumstances that happened in our past, when we experience things in our current lives that are similar to what happened in these earlier episodes, the energies flare up. There's an actual physical energy resonance, like a radio receiver. And we experience the large physical and emotional sensations of the serious past events.

If people can just stay aware of the sensations, recognizing that the part of them that notices is not the part that's giving the thoughts and feelings, then, they can be a TV watcher. And if you can get enough meditation, and/or be with people who "bring you out of it," the flare up of energies will die away, or get released quickly. This will not stop the resonance from happening again. But it will make "you" a little more separate from these "objects" inside your body. Then you'll more likely have an inclination to do a technique to remove them, as you would use a tweezer to pull out a thorn, or eat garlic to kill some bad bacteria. But you do have to recognize these energies are a "thing." They're not "you."

I want to point out that these kinds of reactions are not just limited to fears. Some people just flare up right away with scolding anger, say, when someone else isn't doing something just right. That angry role is often the words and energies of the person's father or mother, from his or her childhood. When we bring a series of events to consciousness, we "express" their residue energies out of us, and then this kind of behavior pattern actually diminishes, and even goes away. The Netherton method is very adept at finding and then removing these kinds of energies.

Yet this kind of behavior is very difficult to work on with other psychological and psychosomatic techniques because, as you can see, the person, as a child, did not play

this angry role. At the time, he or she was in the victim role. So she doesn't really know why it just flares up. (Except it's related to other kinds of intense life saving events, when this person did indeed have to take charge.)

But from the childhood episodes, which many therapists refer us to, the person's past victim experiences do not parallel his own current victimizer behavior. As a spiritual practitioner, he might attribute it to his own lack of patience. And that might be true. In current situations, he might be feeling impatient with another person. But his spiritual development is usually strong enough to know he shouldn't be suddenly reacting with such anger. And the real truth is, "he" isn't. It's the resonance of an embedded energetic packet. It's the absorbed parent's anger that flares up. He may still have to work on the patience issue, but this kind of chaotic "noise" toward other people can be toned way down. Perhaps this will even reduce the amount of negative karma produced. It definitely helps in making family and work relationships better. And it takes relatively little time.

One of the hardest blocks some people have is not looking at their issue. And as soon as someone else directs him to it, they'll bounce away. There will be distractions, pleasant excuses, and eventually put downs and anger. But these are all due to the physical tension created in the past and the subconscious statements, from the past, that are embedded in that tension. These keep forcing the person to look outside himself, instead of accessing and releasing what is inside.

As with all other issues, these energies with their attitudes add to what we logically think about current situations. Our own fears are intensified. And our minds bounce off looking inside because the statements in the embedded material actually tell us to look outside. Some say to forget about it, or don't say anything or he'll be hurt worse. Others, with even more energy to them, say we have to stay alert to the outside or someone will seriously hurt us, and even kill us. So the person's behavior is commanded to be on alert.

Related current situations are indeed real, and they're similar to, but milder than, the past episodes. But when people are not aware of the exact past incidents, because they didn't do a process, then they "think" all their intense reaction was created by their own relations to the present. But that's inaccurate. The over-reacting behavior comes from a strong energy recording that includes a thought pattern. And they got put inside us a long time ago.

To correct this behavior and "normalize" the inside looking with the outside looking, we need to remove the energies and tensions that are defining the problem. Awareness can be improved by concentration meditation. Adding Bodywork and hopefully, a lot of release processing, diminishes the power of the patterns because it removes many of the episodes, and therefore their quantities of energy. When this is done, the person's awareness mind can then see what is happening more accurately.

Obviously, then, when we buy into the incorrect idea that the additional charge from the body is the amount we ourselves are justified in feeling toward our present circumstance,

we are over-reacting. That's the neurosis. And it is one aspect of what is called transference, the putting onto situations in present life the material that happened some time ago. Transference is therefore an energy reaction problem combined with a lack of observer awareness problem.

At best, our transference over-reactions throw us off center, and create repetitive self-destructive patterns. What Netherton (and Reich, Lowen, Pietrakos, etc) found was that after the significant, "live" episodes are dissolved out through our consciousness, by doing the processes, there is then nothing in there to get triggered. There's no energy packet in there that will add its energy to our own reaction.

They also noticed that our attitudes about these types of experiences will change, now that the charge inside us about them is gone. We can even mentally accept, and then practice, the behavioral improvements we want to do. This is especially true when the Bodywork is also done. Resistances, fears, anxieties and defensiveness all diminish. Even sorrow and guilt are removed from inside us. So naturally, what's left is a better functioning set of chakras, and a more naturally and appropriately functioning person. So "we" relate differently, and with more equanimity, than before.

Netherton repeatedly told us, "You can't put a new belief system (about the world) on top of an old and have it take precedence." We can "learn" and practice new behaviors, when we're not heavily triggered, and before the original, formative tapes are cleared out. But to do "the whole job," psychologically speaking, we should remove them.

Removing "things" filling up your own space gives "you" more of yourself.

## **CHAPTER 8**

### **Details of the Netherton principles and techniques. Section 2 NETHERTON'S DISCOVERY ABOUT "OTHER PEOPLE'S WORDS," AND IT'S APPLICATION TO ABUSE. HOW WE'RE FORCED IN THE NEGATIVE AND SELF-DEFEATING PATTERNS.**

Netherton's methods give us the ability to access the unconscious energies from our earliest formative experiences. They're the ones that most people never remember, so they can't be recalled from what we usually call "memory." Instead, as we do with events we do remember, such as recent accidents, we focus on the body energies and they give us the information a sentence at a time. Soon after getting into it, a picture, or movie, of the event becomes available in the mind's eye. As I've said, we get to see what's happened at the same time we erase the emotional charge and physical contraction.

Being able to easily access what we don't consciously remember gives us two benefits. One is, as I just said, the ability to go to much earlier episodes, which make up most of



the formative energies of our patterns. This includes the past lives, pre-natal including conception, birth and infancy.

The other is that we can process out of us other people's words and the actions they did to us. This includes their very deep feelings, even the emotions they, themselves might not have been consciously in touch with at the time. It is these spoken, thought, felt and implied statements that create the "command statements" inside of us. In a nutshell, the bottom line is, other people forced our self-limiting belief systems on us. Then we added episodes that made those statements worthwhile, so we might think it's good to act in the problematic way. But the whole setup is "out of date." When it runs us, it forces us back into the old trauma. That's why we want to remove its energies and tensions.

This embeddedness of the other people's words has been known by other therapists as well, and is called "introjects." But Netherton's technique, besides allowing us to remove them so well, also gives us a much fuller understanding about how they have been controlling us.

So we carry around the energies that other people introjected into us, along with our own energetic experiences in the same episodes. This is the whole "play," actors, actresses, and script. We're carrying around a theatrical play written years ago, and it's still "alive" and performing.

In the script of that play, we now identify with one particular role. And the energies of the other roles repeatedly attract new people into our lives to act them out. Usually, those are the victimizers. But sometimes, when we are triggered into a contracting fear, the victimizing energies are what come out at the other people in our relationships. When we can be in a position of authority, that's what will often happen.

After a current "scene" is over, the person might express remorse or guilt, and think they're talking about the current upset they were doing. But we always find that these are more words from the old experience. They might be mother's feelings after hitting or yelling at her young child. And they might be a loved one leaning over the person's dead body in a "past life," upset that she couldn't have stopped the death.

Thus, the embedded energies of these screenplays, with all their roles, keep us repeating the same kind of episodes in our adult lives that had occurred in childhood, infancy and past lives. Current life people treat us the same negative ways our parents treated us then, even if the only negative experiences were in infancy when mother lost her cool. Or if parents were mostly good to us, it's more about absorbed pre-natal, birth or past life energies activating. And sometimes, we attract people who aren't treating us exactly like our parents did, but we keep seeing what these current people are doing as something similar, and we act out our own full-blown traumatic role anyway.

So why do we have these scripts? In doing the processing, it always turns out that someone was forcefully doing something to repress our natural, loving expansions.

They're putting up a block to our pleasure. So we tighten up in response to the pain. We pull in, create a tight wall on top of it, and then have our battle on top of the wall.

In general, if we're not open and centered, we will react with what I call this "behavior on top of the wall." ALL battling among spouses and ongoing, repressive situations at work are behaviors on top of the wall. What we call "nobody home" is just behavior on top of the wall acting itself out in transference.

What I do in my work is enable people to diminish the size of this behavior and then punch holes in that wall so that their creative, inner, more positive self can be more in charge of their lives. Each hole adds to the ability of the observer, awareness mind to be present.

As Reichian-Bioenergetic therapists have discovered, "serious," traumatic events created these multi-layer blocks in our beings. And it's physical as well as psychological. Muscle contractions, and then hardened, short fascia, are involved.

Netherton's ability to access the very early time periods sheds light on how far back the origins of these forced behaviors originated, and it gives us a lot more details of the characteristics of these blocks.

He found that the more fundamental blocking energies were started by other people's forceful, physical activity, and that pushed us into the contraction, like hitting, pushing, shaking, stabbing, hanging, stoning, drowning or shooting. The physical event happened at the same time the other person's words were telling us what we must do, or must not do, and especially, what will happen to us as the physical event occurs (always something bad, usually about dying). While childhood tensions from yelling and scolding are parts of the chain of similar events (and it does help a lot to remove them), the earlier experiences included a tensing up against physical pain. And there were serious survival issues. In "past lives," we were killed, violently. There is a set of contracting energies, and, from this lifetime, there is hardened, compressed and shortened fascia as well.

What I'm stating is that, what we're used to calling psychological blocks are "always" physical and energetic compressions, with energies that contract inward, especially when they get activated. Always. The "other people's words" uttered or implied at the same times, are the original commands. And when we, ourselves, get into a situation where the words seem pertinent to us, the physical contraction starts to act out automatically.

Negative patterns like these are what some people might call biologically embedded programs. Yet they are more basic than what we usually call a program, which is something that tells something else how to behave. These internal energies and tightnesses "are" the activity that keeps re-happening. Nothing is telling "us" how to react. "It" just reacts. When we do a technique that removes those energies and de-compresses the fascia, the reacting behavior disappears.

So we know it's something foreign because we can remove it. And it's not what some people call "cell memories" or "muscle memories." Our cells and muscles are not remembering.

It's much simpler. What people call programs are just the absorbed energies and fascial formations of our past experiences. (And sometimes it may also include neurological patterns in the brain that can be cleared with specialized kinesiology, or toxins in the liver, which can be cleared by juice or water fasting.) But energy and structure wise, it's a foreign object. That's why it's like a tape that keeps playing by itself. The videotape is always in the VCR, waiting for some event to press its start button. Awareness can notice when the tapes start and maybe help push the stop button. With this method, we can erase the tapes.

We have embedded energy videotapes from our infancy and childhood experiences. But the same words, the same script of who is to say and do what, will also be found in battles, abuse and deaths of past lives, in mother's experience with father or another person in the prenatal, and again in mother's experience and the doctor-nurse relationship at birth. Netherton found that the same words and attitudes of the repressor and repressed are a major part of the energy linkage that connect the events in all these periods. It's a "stack," or matrix of absorbed energy video tapes. Every single episode.

So the truth of the matter is that, originally, "other people" *force* negative behavior patterns on us. Otherwise, how would we know to act in those contracting, self-defeating behaviors? People don't do self-defeating things because they like to. But because the words that the energy is "saying" are unconscious belief systems, we might believe them when they appear as thoughts in our heads. Being "duped" like this, in combination with the strong physical behavior reactions, can keep overcoming our better judgment as they make us do what they say to do.

I like to call this pollution. Zen Master Soen Nakagawa Roshi once told us, "Do not pollute your mind." He was speaking about doing zazen so our mind becomes very, very clear, without a random thought or noise arising. To not pollute in this way means developing more and more power of concentration. And the thoughts and noise just die away. We can practice staying in the precise "present moment."

In Bodymind therapy, we have pollution, too. The reason we have trouble overcoming these propensities is that our subconscious minds and bodies are still polluted with the repressor's energies (or by our energies as the repressor to others). If we don't have a strong awareness of what we're doing behavior wise, and what we could be doing better, it's very easy for these videotapes to control our own behaviors. Some people even have strong physical stances coupled with a lot of words that make them say they won't even get rid of the stance or resistance.

So the worst results are when the internal distortions of structure and polluting energies make us transfer all that fearful or angry energy onto people in our present circumstances. That actually ruins relationships. For it does not matter what the other person in current

life does or says. A similar incident to serious past incidents blows the current circumstance way out of proportion. And often, the person over-reacting is too stuck to the behavior to see his error in judgment. Plus, the old battles with mother give rise to protecting oneself, and not admitting doing something wrong (or they'll be killed in past lives).

The person has no practice in repentance as is done in Buddhism, where it trains us to be quite natural about the good and bad of what we do. Many times, there's also too much rage and hatred from the past events coming out. The person's brain can't see through them and the behavior of the tapes they're being run by, can't do anything else. They have their own script.

Unless he or she has done a lot of concentration meditation, and has a deep spiritual conviction that's gotten strengthened by the meditation, "It" runs the show, at least much of the time.

The problem humans have is that "we" are too small and the residues attached to our minds are too big for us.

After the original behavior set-up is forced upon us, we often think that "we" made the decision. That's because there was a physical action occurring at the time the original material was implanted and that physical action distracted our minds and "covered over" the words of the other person. So the impression of what was said sunk into the flesh undetected. We are often disoriented by blows coming at us. I regularly find that people have infancy and childhood experiences where they were struck in the head when angry words were said. When we do the Netherton processing, we find the kid was disoriented physically. So they didn't even know someone else's attitudes were still going "in." Their own minds were absorbed in the physical disorientation at the time.

It's really common to absorb the parent's words when children get spanked, and the first spanking is often a good place to get a significant release of forced behavior. "I'll teach you to disobey me," may have been father's attempt to make a child conform. But when embedded in the unconscious mind, through the blows, these words condition the child to rebel.

Further, the child will undoubtedly tighten up in the buttocks and legs. And in that tightness are the kid's own feelings. "I won't let you get to me. I will resist you."

As I'm explaining, the Netherton method is an excellent tool for accessing the material of childhood abuse. And the therapist training works with that subject in some detail. This subject is so big that I have only touched upon it here and have written more in-depth articles as part of another book. Let me just use the subject of abuse to illustrate part of the method.

Netherton especially pointed out to us how his special kind of questioning, and coaching the client to "just say the words that come up," can uncover the identity of the person who told the child never to speak about the abuse.

If someone around you told you not to talk about these things, would that voice be coming from the left, right, front, back or above you?" "Is it a male voice or a female voice?" "Is it mother or someone else?" By this time, the person sees a fairly clear picture in his or her mind's eye. And if it didn't happen, the person draws a blank, no words, no pictures. They might even say, "No I'm connected to a later experience of fighting with my brother. He's holding me down." If it is there, the client's response might be, "It's coming from my left. It's a female voice. It's the babysitter." "How old are you?" "About three." "What happened?" "She started hitting me when I wouldn't stop crying." And so on. The person might even find a torturer or captor in past life. "He's in back of me. He's beating me with a club."

Then we'll ask, "Where does the first blow hit you? When it does, what is the energy of the hitter say? And if you tighten up, do so now just like that. Then what are the words of the second blow?"

So we can get at, and release, experiences in this lifetime that happened very early, in infancy and in the first few years before language memory appears. What I, personally discovered was that there is a lot of infancy abuse that is never discovered using most other regression and analytical techniques, but that comes out quite easily with Netherton's method. I've found that a number of people who were raised in very supportive, nourishing families have blocks related to mother's hitting them in infancy, and only in infancy. Mother, feeling overworked and out of patience, "lost her cool" with the baby's crying. Usually, mother was also either feeling let down or unloved by father, or felt the baby's demands kept her from doing the fun things she wanted to do. In some cases she was also drunk.

A core feature of my work is accessing these kinds of episodes using Structural Integration Bodywork to get into the physical levels of the stored material. Walls are always physically embedded, in hard fascia and contracted muscles. In those tissues are the complete scenarios of what happened. Verbal and breathing techniques alone just can't loosen them. So I usually have to do a lot of this specialized Bodywork first. For many people, lots of raw, green, living food helps alkalize the body and open the tissues. This allows processing a lot of episodes even when Bodywork is not being done.

Then I use Reichian-Bioenergetic techniques to bring out the energies. This is an extension of what I learned from Jack Painter in P.I. You keep digging deeper with the physical releasing, and you finally get into, and under, the resistance. Then we can experience and release the chaotic trauma. I've found these infancy episodes to be among the most important things to release in people who have a lot of talent but are afraid of rejection. Reichian analysis points out it's in infancy that the issues of unconditional acceptance versus rejection are set up.

Because the experiences of infancy abuse are so key to holding us back and are a major cause of relationship difficulties, I've found myself explaining the patterns to many people. And it's been so helpful for them that I've included a detailed explanation that I've referred to as Appendix I.

To sum up these past two chapters, if you're going to try being successful with this method, here's one of the key principles. You and the client find the childhood experiences (or even adult trauma) that's related to current problems, process that, and then process the past life experiences in which the person had the negative pattern forced onto him, and then was killed. Be sure to find and release the other people's words. An easy way to do that is to have the person who was the victim tighten up in the fear and protection, and have her say the sentences that the victimizing person is implying as well as saying, while they are physically harming her seriously. Do this for each "frame" of the movie; activating the non-verbal experience of the victim, of tightness, fear and pain, while speaking the sentences of the victimizer.

## **CHAPTER 9**

### **Details of the Netherton principles and techniques. Section 3 NETHERTON'S WORK AT BIRTHS AND DEATHS**

Netherton's work also centers around two major transition points of a person's life. The words that are said around you when you die are the same words said around you in a succeeding birth. They are two major events that are predominated by physical experiences. Like other major events, these place the words of the people around us at those times, into our bodies, and thus, into our unconscious mind. From there, like the other words and tightnesses, they form the "belief systems" that tell us how life is and how we should respond to it.

Since we don't have conscious, discriminating minds at birth, and the experience involves an outside force (the womb and the birth canal and its opening, and the doctor's and nurse's hands), it is easy to see how "other people's words and behaviors" forced both psychological attitudes and physical contractions into our fascia.

It's common to be programmed at birth with words that were said when mother was drugged for pain. And the whole birth process programs us with all the doctor and nurse's words, as well as our mother's.

Yet we should not blame these people. Netherton said, from his 25 years experience at the time, that people "pick" the mother who will have some of their own issues, in order to work on them. This may seem far-fetched to those who do not believe in reincarnation. But nonetheless, this is how all people's minds work, whether the scenarios are real or imagined. And I have seen it time and again. We can always find, at birth, our own issue's words and sentences, but said by other people, while our own little bodies were being squeezed, pressed, pulled on, and so forth. The combination of



the physical, combined with the emotional, forms a “template” for the stressful behavior patterns of our lives.

And this strong “impression” is what connects us to the very same pattern, and very same words, said in past lives while we were also having the same kind of physical experience. People whose chests were squeezed, and maybe stuck, while they were coming out, for instance, also had the same pressures in the same places when Mother tightened in the pre-natal, and while we were being crushed or stabbed in past lives. Similar parallels occur for the head, neck, belly and so forth.

Thus, Netherton said that our life programming is set up in the prenatal, and then turned on at birth. Then, we have major traumatic events in our life, which also have the same patterns and, importantly, the same words and sentences. And when we die, the same words of the trauma again get put into our bodies and energy fields, either by our own thoughts, or by the people around us.

The Bodywork can usually clear out most adult, teenage and late childhood energies. This speeds up the process of getting to the earlier episodes and having it all come out easily and with little trauma, including the later experiences. Using Netherton-Reichian techniques can access the earlier material.

So we make sure we clear up the words at birth that are related to a person’s current issue, lifelong pattern, or to the major event he or she is trying to clear. By removing the energies at these times, we can significantly reduce, and even eliminate, the behavior running us. Then we can create more of our own, positive patterns.

Past lives can create experiences of lots of sadness and the inability to let go, where the heart actually hurts. There are episodes in those lives where the person had died, or was dying, and was still in or near the body. At the same time, someone else, who loved them, spoke and thought right nearby, the very same sorrowful words.

In their mind's eye, my clients actually see the person standing or sitting there, and as the words are all said out, they see the person leaving the scene. They then say the words of the person’s body as they are leaving, and eventually, the person is gone from their mind’s eye. (Sometimes it is just a matter of the image of the other person fading away.)

The pictures in the mind are one way our brains perceive of the energy in our body or energy field. When we process out the words, we are not, of course, trying to change what happened before. Nor, are we really trying to “relive” the experience in order to make it go away. All we’re doing is dissolving away energy in the physical realm of our current body. That’s why I said in the Introduction that I primarily work in the flesh. When the expression of the words has dissolved out all of a particular “player’s role,” the picture of the player coming to mind also disappears.

As I said a little earlier, this a physical concentration type of practice, not a “mental figuring it out” one. We concentrate the mind into the body. And we concentrate on the

words we are saying. Those words come to mind out of the body parts we are paying attention to. They are not things our intellect makes up. In fact, we could say we give “ourselves” over to the energies, and let “them” speak.

There is a Jungian Archetype practice popular with some Zen groups that I referred to in the introduction. I said then that that practice made certain presumptions about the mind that are not exactly correct. They have you identify your different “voices” and label them according to what is supposed to be universal archetypes speaking through us. The practice is even called “Voice Dialogue.”

But with Netherton-Reichian processing, (assisted by the Bodywork), we can actually access these voices in another way, and literally dissolve them so they don’t speak anymore. Once we speak the words of the energies out of our body, then those words, and attitudes, no longer exist inside us. Neither do our psychological resistances associated with what we were saying. And they don’t come back, at least not from those episodes. We don’t “do” these statements and behaviors anymore. Even flashbacks stop, forever.

Voice Dialogue is a good way to start to notice all the different “people” inside of us. And if we, ourselves, chose to consciously take on a particular role, we might be able to tap into that archetype for its “quality.” But the fixated behaviors we’re attached to always seem to be the imbedded energies of us, or people around us, in past experiences. At those times, some of the characters might have been tapping into an archetype. But ever since then, it is not really some other being speaking through us. It is a recording of plain old energy located in our flesh and/or aura. And we can “improve our behavior” better, if we take another step beyond the dialogue and actually erase the recordings along with their tensions inside us.

Along these lines, we absorb these words from other time frames besides birth. When people were soldiers wounded on the battlefield, they’ve picked up things that people around them said about others who were dying nearby. By seeing episodes like this clearly in our current mind, and then saying all the words that all the different people said, the energies we’ve been carrying around with us are erased. What’s important to point out is that we must say the words of each character as the character said them. We must see exactly which person is saying what. Then our process can “complete the experience,” or from another point of view, we simply erase the subliminal programming.

So there’s a similarity to Voice Dialogue in defining the different roles inside us. But with Netherton processing, we find that the roles were just people in scenes. And we can go a big step further by actually eliminating the roles physically, rather than “try to work with them,” in an observer kind of way. As I said before, we cannot change these recordings any more than we can change what the singer is saying on the CD. We can create new behaviors based on our deeper spiritual experience. And then we can practice that because, from the deeper experience, we won’t have the same degree of fear or “unconsciousness” as before. But the old recording still remains. And it often keeps activating, all by itself.

I worked with a teenage girl who was unreasonably upset when her boyfriend was moving away. Nothing her mother reassured her with helped stop this great emotion. When we did a Netherton process, her mind gave us the sorrow she had as a young widow in a past life. When the girl processed out the words and feelings from the funeral, and from the time she first found out that her husband had died, all of her own excess emotion in this life, disappeared immediately. Each sentence she spoke in their apartment reduced the amount of sorrow still inside her.

You see, it wasn't an excessive reaction by the girl in this life. It was simply the left over emotions from the woman in the past life, getting activated by a similar, but much milder event, in this life. By dissolving away the old energies, the girl nowadays was "no longer bothered" by those extreme behaviors that were appropriate back then, but aren't appropriate now. After the Netherton session, they were no longer adding confusion and distraction to her current circumstance, and her own personal path.

Often, events happen that are acts of nature or disease, rather than of control by other people. These, too, are parallels to the same kind of early childhood events and to past life experiences. Some people who've been forced into being smothered by heavy things, like stones, may have deaths in lifetimes where they die in avalanches or cave ins. This would happen when there were actions and thoughts similar to the times they were forced into the problem in the first place, by other people.

## **CHAPTER 10**

### **Details of the Netherton principles and techniques. Section 4 MORE ABOUT THE IMPRINTS WHILE WE'RE UNCONCIOUS**

In order to get words that other people said out of your own subconscious mind, it's absolutely necessary to recognize that they were spoken by other people and process them out as that, and NOT as your own words. In fact, that's one of the key therapeutic problems, or misunderstandings, to begin with: You think the words put into you were your own. There are, in fact, other episodes in which the same words were indeed your own. But when they were somebody else's, they have to be processed out the same way they came in.

The episodes that "stick" to us occur when we're in an alpha brainwave state. This is most commonly thought of as occurring when we're asleep. That's a good time to play "subliminal" tapes and "learn while you sleep." The material goes right into the subconscious mind.

We're also in a very susceptible state when we're unconscious, and it's been discovered by others besides Netherton that what the operating room staff says while you're "under" during an adult operation, and when you're being born, also goes into your subconscious mind. Bernie Siegel MD, a surgeon nationally known because of his books and tapes,

has his patients get their doctors to play beautiful soothing music and/or their own affirmation tapes during their operations. In the popular Hollywood movie, "The Doctor," surgeons play an upbeat song for their associate while they're doing throat surgery on him.

In my own practice I once did bodywork on a 35-year-old man who kept shaking, crying and tightening his abdomen against my manipulations when I tried to work there. I was really just trying to fix his low back pain, but I had to resort to Netherton processing because he kept retightening the most important area I needed to lengthen. Usually I've found people who tighten that way were punched in the stomach. But in this fellow's case, even though he got punched in the stomach as a youngster, releasing that episode had very little affect on the tightening.

Eventually, he went directly to an operation he had to repair shoulder ligaments when he was 20. During the operation his heart stopped and the staff thought he was going to die. As you might guess, panic, anger, hopelessness, sorrow and fierce intensity to save him occurred...all at once...manifested by the energies of all the different people around him. There was a lot of material to be released. And when it was, his abdominal muscles released and let me in.

As I described in detail, Netherton therapists find the direct-channel-to-the-subconscious also occurs especially when we're struck or held tightly, or when you fall or strike an object with your body. Later, I will relate an experience of helping a young man who was shot but still remained conscious. We can consider any physical trauma to put us into a strong alpha state. And as I described a little while ago, the technique that always dissolves that trauma out of us is to concentrate on the trauma and say the sentences of the people around us at the time.

In processing past lives and childhood material in which we were programmed while sleeping or knocked out, Netherton found that even though our conscious minds didn't know it was happening, his questions to the client's subconscious mind would bring up the material through the energy connections of its "wiring" and especially, the energy flows from the locations in the body where the energy got embedded.

There are episodes people's minds bring up that happened to them while they were sleeping as children, while they were lying on the battlefield wounded, and while they were asleep in hospital wards. These old screenplays can cause confusion in the conscious mind because the person just can't relate to why he or she would feel or act the way he or she has been doing. Turns out the subconscious commands were originally reports about other people's demise.

I worked a lot with a woman who'd been heavily abused by her stepfather when she was a girl. In one episode when she was five years old, he threw her against a wall, which knocked her unconscious. She, of course, had no memory of the next time period. But in our body-sensing process, she found he kicked her four times while she was "out," in four different places, and she was able to release all the demeaning, abusive words he

was putting into her with those kicks. This release (along with the release of another few hours on the same episode) helped her “adult” self esteem, and was the key experience that strengthened her behavior in dealing with some renters who were refusing to pay rent and intimidating her. From a psychological point of view, one might say we removed the negative statements, or belief systems, in her subconscious mind. From a bodyworkers’ point of view, I’d say we removed a lot of traumatic energy through which she was relating to these other people in her adult life. Both views are true. And she had enough guts to kick them out the next week. It was what “she” wanted to do. Without the self-defeating filters, “she” was freed to do it.

In childhood, "Things are really bad. But we can't tell him. I'm really losing sleep over it." might be Mom & Dad discussing their money problems but they don't want to make the older child feel guilty about them putting him through college." But programmed into an unsuspecting baby sleeping nearby, that person may grow up to go into denial, hold things back and lose sleep inappropriately during ANY kind of difficult situation, and especially about the same kind of situation Mother was in.

An even more significant time frame for programming is in the pre-natal, which I will discuss soon. These kinds of thoughts and feelings subliminally program the fetus in much stronger ways than a sleeping child nearby. And these per-natal events are what strongly connect us to the past life ones. Yet the principle is the same. The mind, and body, of the fetus are accessible to be directly programmed. And when a child is being touched, especially in a firm way, the other person’s words go in with more energy than words just said across a room.

In fact, I’ve always found that the significant events of the prenatal also have a strong compressing force associated with them. Mother is always tightening her belly and the fetus is actually getting squished, pressed upon in a strong way. One man’s neck problem, of tensing on the left side, showed up with mother tensing in a prenatal fearful time, pushing his neck to the same left side. Again, it is a physical condition, with simultaneous emotional energy, put into us by someone else’s action. Sometimes, the mother is being punched or kicked. One woman’s mother, a farm worker, had been tied to a post and whipped. The intense energy of the abuser and then the intense furiousness of the mother, came out of my client. And her life became better for it.

On the battlefield or in the hospital, a person is having a significant physical experience. And people might be talking about the person next to the client. "It's hopeless. He's a gonner. We can't waste time saving him. We have too many others to take care of." But it sets up patterns of inappropriate self-sacrifice and irrational worries later on. Of course, these occurrences are also connected into more relevant, important to process material. And those times are when it is happening to us, not to other people.

But it's often this I-never-knew-it-happened missing link that helps clear the upsetting set of thoughts from the person's mind. I had a client who did many hours of good therapy on past abuses and repressions in all time frames, and had had good results in his life. He then went through a stormy period that I knew was coming from his subconscious. But

he was hesitant to do processing because he couldn't relate to any more material. When he did finally have a session, he got a significant release accessing birth material said around mother by the delivery staff, to each other, while mother was on drugs, and in the same session, material mother said to a relative during the pre-natal, and further material said to this person as an adult while he was sedated. The words in every place were the same and were also the same as what the person had successfully released in past lives and infancy experiences.

## CHAPTER 11

### Details of the Netherton principles and techniques. Section 5 IMPRINTS WHEN WE'RE DYING

When people die, we leave our bodies. A number of published reports of people who've died and came back describe the same kind of thing. An early 1992 issue of Life magazine shares some of them. But even when we really go, all the way, we still seem to hang around the body for a while.

Sogyal Rinpoche describes this in his wonderful book, "The Tibetan Book of Living and Dying."

Netherton found that the words said during the most trying times of a lifetime are also repeated, sometimes under different external circumstances, but always, when we die in that lifetime. They may be our own words, other people's words or a combination of both. In processing out past lives, when you go to process the death after processing the battles, torture and imprisonment that didn't kill you, you also bring up words that relate back into that earlier trauma. So we work both ends to make sure we clean it all out.

Every client I've worked with and I, myself, have to process out the words other people said or thought during this dying time, in order to fully let go of that life. Typically we ask, "As you look down upon the death scene you've just described to me, are there any pictures, physical feelings, words or ideas that draw you back into the body?" An experienced therapist can also sense that after a person says s/he's been struck by a blow that splits the head open or pierces the heart, the succeeding words are coming from somebody else. The same is true in the latter stages of ancient Egyptian spiritual drug deaths and Mayan drug sacrifices.

There's another human, or humans, right nearby, often saying or thinking sentences that relate to the death experience, but may be about something mundane in that other person's everyday life. "I want to get out of here. I'm tired. I've had enough," describes the condition of the individual dying after going through a rough imprisonment. But that person might be thinking about his own long day and he wants to go home for dinner. A very key point of Netherton processing is we see who was doing exactly what, and we separate others from ourselves. Then, we are no longer run by their words, because we consciously resolve the experience that we were unconscious about before.



Very common at death is the sadness or guilt that a mourner feels; standing alone over the body of his friend or child, after everyone else has left. (And we also get the disdain and arrogance of the people who killed us, too.)

So a significant death in a current adult's life can be the trigger to connect to past episodes. Using this opportunity, a person can use the feelings he or she had around the current death to help them clear out past life energies that hold them to their current difficult circumstances. When you can clear out the past life and fully die then, you will remove those energies, which add to those you generate in similar experiences of this life. And in order to fully let go of your body in the death, you have to process out all the words of the mourners, the negative crowds, the people who killed you, and so forth.

Remember that these are words of particular people, in the flesh. They aren't spiritual beings coming to the person at this time. Make sure they're said from the embodied person nearby.

I also find that the people who killed someone, like executioners, or just angry or controlling adversaries, have words in them as they are leaving the scene. After a person says they're dead, I have them leave the body and go 10-20 up in the air, then look down and tell me what they see. In most cases, there are still people around the body. With a mourner, they say all the sentences at the dead body site and the mourner usually fades away and disappears. With people who killed the person, it's usually also them walking away, sometimes for a long distance, all the while having something to say. I have the person say all their words as they walk farther and farther away, until the picture dissolves away. The goal is to have no one left at the deceased's body. Then the person can almost always go fully up into the air, and through the clouds. In the cases where the person still cannot leave and something is pulling him back, it's usually something in the earlier trauma, something someone else said, that needs to be "spoken out."

When a loved one is dying, and you know how to do this processing, you can help them through it by saying the words, even to yourself, of day after day energies being released. I only did that for one person, but it was a significant activity. I could say the sentences even after I went home from the hospital, because the person's energies were all around me for many days. And each day I visited in the hospital, I got more, and of the latest.

On a related subject, another book, "The Tibetan Book of the Dead," a Buddhist scripture, details the exact words that a priest should speak into a departed one's ear, over a period of several days, to guide the person's soul through the realms it says we go through soon after we leave human form. They found that death from the body is not a single discrete happening, but a movement through a sequence of bardo, or purgatory-like realms, by the less solid form of energy we call the soul. Depending on one's attachment to strong feelings or circumstances in this life, or one's freedom from them, we can see our way clear to enter the "better" realms, i.e.: Oneness, Heaven or Human, instead of Hell.

Like Netherton and many people today who report their dying experiences, the Tibetans found out centuries ago that we can still hear voices and see things around us for a long

time after we are supposedly dead. The Tibetans also found out that in the succeeding stages, which come after you can no longer get back in your body, we see different planes of existence, not this one. But we can still hear from this one. And that's why the "coaching."

I recommend Sogyal Rinpoche's book, for what it says about helping our loved ones while dying and even for years afterward, and, for the strong and clear way he encourages us to do Buddhist practice.

## CHAPTER 12

### **Details of the Netherton principles and techniques. Section 6 THE RELATIONSHIP OF "I CAN'T" AND "I WON'T"**

The discovery about other people's words has been very important. It explains why, with all the affirmations and psychological understanding, so many people can't overcome their negative tendencies. Much of psychology credits people for making their own restrictive decisions, and I've found that to be true in the rebellion years of 4, 5 and 6. But it's the earlier embedded statements of the same kind to which these children identify. When they were infants and physically overwhelmed, the statements of restriction were forced upon them by the actions of much larger adults. Then they are in the child's subconscious mind and when he gets some sense of "self" a few years later, he, or she, simply starts adopting the words and behaviors for his own.

The original command was "You can't!" but nobody can live with that and still have self-esteem. So when the person becomes an independent child, he or she adopts the same subject with his or her own "I won't!" No matter that it will be self-defeating in adult life. In childhood, it gives the kid his own "cause" to build his or her ego upon. For abused people who were "put down," these "I won'ts" might also be in teenage years, when she was physically big enough to do so. In any timeframe, unfortunately, that "cause" the kid adopts, is also interlaced with resentment as well as hurt and resistance.

So the person goes through life attached to negativity and separateness-protection against the world, And that's how he or she gains strength in relationships, even though it's a behavior that alienates others.

A lot of receptivity opens when a person processes out some of his or her key "I won'ts." And Netherton's technique of being able to access pre-verbal memories, and have the person translate them into words, has allowed us to get the full picture by including the repressive "You can't" episodes of infancy.

In the prenatal, the next time period I discuss, Mother will invariably say, "I can't." In past lives, the controller will say, "You can't." And it is can't that keeps a person in hopelessness. As a teenager, the person may have stopped the abuse, because she was big enough. And there's a lot of anger still stored from those times. That's where we

also have “I won’t.” The earlier times, maybe as far back as four years old, are the can’t times.

Curiously, there is another cycle, in psychological terms. The small child is held back with “I can’t.” The older child acts out with “I won’t.” Then an adult cautions the child, when a pre-teen or teen, than nice boys and girls say, “I shouldn’t.” And the person becomes an adult, he or she might say, “Well, no one should.” And from that position, might pass on the “I can’t” and “You can’t” to the next generation.

## **CHAPTER 13**

### **Details of the Netherton principles and techniques. Section 7**

#### **THE PRE-NATAL**

Besides the experiences in past lives, at birth, and in infancy and childhood (as well as pertinent episodes later on), there is the very important time frame of pre-natal. I have had clients say they can't identify with situations that happened to their mothers in pre-natal and would rather process out more childhood and teenage stuff. But that would be a waste of time. The belief system statements that run us from this lifetime's events start with the ones from the pre-natal. They are in our subconscious mind, actually our bodies, and connect us into our own experiences in past lives. Whatever happened in mid childhood and teenage years are merely acted-out manifestations of the earlier commands. And those commands forced these later, similar events, to happen in the first place.

Further, the linkup had to come by having the material placed into our subconscious minds without us knowing about it, otherwise the jig would be up; we'd know the gimmick; we'd know we were being duped with other people's material. But the problems are ours and they are unresolved inadequacies from our lives before this one. In order to wholeheartedly work on them, we have to take them as ours. So we pick a mother who has the same issues and we get re-imprinted in the body-mind as we develop physically from day 1 inside the womb.

In this system we're not interested in having the person re-fight all his or her battles with mother and father. And actually, *most* of everything that happened in late childhood through adulthood comes off just by doing the Bodywork deeply. If some of those energies also need verbal clearing just to complete the "re-freshening," we can easily use Reich and Netherton's work on them. And if it's applicable, we take the chain of later episodes right back into the set-up episodes of infancy and earlier.

A person might need to process out an event when he or she was 7 years old, then another from age five or four, and then they'll find an infancy one of maybe two to six months. In the earlier episode, the baby can't yet speak English (or Italian, etc), so we process out the baby's physical experience with the parent's words. If the baby is alone in the crib, obviously there aren't any words, so we take this into the past life and process out the

same feelings the baby had with the past life person's words. That usually dissolves away what's left of the infancy imprint.

Remember the formula I keep emphasizing. The baby is having the physical pressures and trauma, maybe the abuse. The adults nearby are saying, thinking, emoting and/or acting the sentences. Release both at the same time. Then, connect with the past life episode of the same kind. Often, I will process a person part way through and it seems like the sentences are being said in a past life scene, torture, imprisonment or death included, so we pause the current life episode on a TV screen off to the side in the person's mind's eye. Then we bring up the past life on an adjacent TV screen in front of the mind's eye. We complete the past life and then we complete the rest of the current life.

This is very common when I help a person clear out an abusive episode from late childhood or pre-teen. In these kinds of experiences youngster experiences, there definitely is a large amount of tension and energy that can be released from the person. And it's often not a very traumatic releasing process, even though the material itself was at the time, rather "heavy." As I say, dissolving it out of people with this system, is a conscious, methodical process, within which, the energies are contacted and dissolved right where they have lain for sometimes, years.

As for the infancy episodes, we'll also have the person process out all the pertinent times Mother was feeling the same way during the pre-natal, while she was tensed up and the baby (my client) was getting squished. You feel yourself as the fetus, feel the pressures happening to you, and you say all the words Mother and those around her were emitting. This happened at birth, too. And in the case of the pre-teen abuse, there are similar sentences in the pre-natal as well, even if there are no abuse episodes. The sentences are always there in each of the time frames.

The key point about the pre-natal time frame is that Netherton, as well as others, discovered that everything Mother experiences in the pre-natal, consciously and unconsciously, goes directly into the fetus's sub-conscious mind, including her words and feelings. And what I have found as a Bodyworker, that I mentioned earlier, is that it gets impressed into the body by Mother's tension, and/or by a blow Mother receives. This body impression creates part of the person's contracted muscle system, and part of their tendency to withdraw and tighten up when the particular kind of psychological situation comes up. The fetus has no conscious mind and hasn't yet gone to school to learn English, but the energy patterns of the words do go in along with the physical pressures that cause the tightening.

Since Mother's major relationships in the pre-natal are with Father and her own parents, and maybe with our older siblings, the way these relationships went plays a part in the program our own subconscious minds for how our own relationships will go, sometimes with these same people, but also for relationships in general.

Any time there's a "relationship pattern," some of it can be erased by clearing out the mother-father episodes in the Pre-Natal, going all the way back to conception. Some key places to work are when Mother finds out she's pregnant, when she tells Father, during a sex act when she's afraid the baby will get hurt, when her own mother or father die, and when any strong arguments take place, or mother is ill. The moment of conception is rarely if ever violent, but the same feelings, and therefore sentences, are there for releasing.

So, for this lifetime's events, our own inter-personal relationships and our relationships to our parents are initially set up in the pre-natal by our mother's experiences. This is the template that tells us what to do when certain situations occur. The episodes that significantly affect us later in life are the ones in which mother had traumatic experiences and/or had fears of her death or well being and the baby's death or well being.

In this way, we pick our parents and get re-connected to the issues of our previous lives, to have them again in order to work on them in this life. As I said, Netherton told us, that from his experience, the patterns get set up in pre-natal and get turned on at birth. This is a technical, "how-it-happens" explanation of what metaphysical teachers and even some sects of Buddhism talk about.

## **CHAPTER 14**

### **Details of the Netherton principles and techniques. Section 8**

#### **THOROUGHNESS: THE NEED TO RELEASE ALL THE WORDS**

Netherton also found that there are many levels of emotional experience and many different people's words in each episode, not just you and one other. I gave an example of this when I mentioned the man who had picked up the words and feelings of the whole operating room staff. So processing out the details of each past experience is very important to affect successful and lasting change.

It doesn't work to just breathe deeply and make sounds and movements. It isn't sufficient to just tell your mother what you didn't say when you were six. (Although this one does help.) But also, it's not "everything" that ever happened that has to come out. That man had emoted heavily session after session, yet the bodywork had slowed to a stall. I couldn't get in farther. Because he mentally identified his emotion in the bodywork sessions as his own sadness about his current back problems and financial difficulties, he was not releasing the bodily energies from the place in his mind where they were "really" coming from.

Contacting the original episode at the top of your subconscious "stack," and then releasing the energies by saying the words, clears out the material. And people do feel their bodies relax when this is done. (They don't relax when the incorrect method of "just emoting" is attempted.)

All the other people's words, and many of your own, are imbedded in, and underneath, the physical trauma, contracting tightness and pain. Bodywork alone does not seem to release that tension. But saying the accurate words from the accurate events does. When you're unconscious of the old episode, you feel the physical discomfort but can't seem to get at the psychological pattern that's mixed in with it.

Besides you and the victimizer, there is also, commonly, the words of the "good" person who wanted to save you but couldn't. And then there are the words of the people on your side, the words of the betrayers, and the misunderstanders, and the people you, yourself wanted to save but couldn't. The words such as "You'll never," "This will always," "I can't" and "It's hopeless," plus words of guilt, heavy sadness and lots of fear were stated as reports of fact when they occurred in the old episodes. But placed in our subconscious minds, they then become negative belief systems, or commands, that keep the same things happening to us, and keep us reacting the same way, exactly as they occurred when the episodes happened in the first place. That's why we say them, consciously, to get out the commands as well as the energies.

In learning how to process people, practitioners learn how to go with the mind's natural accessing ability, of taking it layer by layer, in whatever episodes the person's conscious mind connects to. Material is layered in stacks, and an episode on the top of the stack is the one the mind will clean out. The stack is ordered in levels of immediate relevancy to the current real life experience, and episodes of past lives and pre-natal are interspersed with those of this life after birth.

(However, we can also direct you to specific time frames where we figure the words you are saying were really coming from. Or, we'll know from experience what time frame is most applicable to the kind of issue you're having, and we can start from there.)

Our issues have multiple levels. There's quick annihilation, then death by battling, or imprisonment, torture and then death. There's struggling and resisting. There's observing siblings being hit, and then you, yourself being hit. There's resentment, and revenge. There's being the victim and being the victimizer. And so on.

But we also have various elements, and statements, pertaining to elements of our patterns. One way to look at these elements and levels is with the analogy of an oak tree. At the top there are lots of leaves and branches. As we go down the tree we encounter a few big branches and one trunk. At the bottom of the trunk are the roots. As we process some episodes, we move down certain small branches and into the larger ones to which they are connected. Sometimes in the processing, people are flooded with lots of past lifetime and childhood experiences. This is when a door opens on many parallel level branches. It usually occurs when some level of denial and repression is cleared.

It's important for the therapist to keep directing the client toward the deeper, more causative experience of a larger trunk. Just because you now see all kinds of things that happened to you, it doesn't mean you have to process them all out. We're not trying to give people a catharsis on every bit of trauma and abuse that occurred to them. When



you clear out the key episodes at a level, you will be open at the next level, and the non-essential episode energies also seem to be gone as well.

The whole idea of what we really want to do is remove the underlying belief systems that would cause the same kind of problems to reappear in the future. To do this, we clear out the behaviors in the old episodes. Those behaviors include your own attitudes, distractions, and so forth. And they are all physical and energetic substances, in the body and its energy fields. As the words are expressed in the accurate manner, those parts of the “introject” dissolve away as they are being said, and the size of all these physical substances gets smaller.

While this may happen with feeling some energy packets, describing their shape and color, and so forth, that usually only happens, if it does, to more recent and non-traumatic energy packets, often repeat episodes whose energies got into the outer muscles. This method removes the inner and deeper episodes, those that are much more foundational. And it's really an easier process than “working” at the feelings, trying to get the conscious observer to “find out about” something that really isn't in the person's conscious mind.

## **CHAPTER 15**

### **Details of the Netherton principles and techniques. Section 9 THE RELATIONSHIP OF REMOVING BELIEF SYSTEMS TO AFFIRMATIONS, SELF-HELP AND BEHAVIORAL MODIFICATION**

Netherton's system of verbally expressing the detailed energy of past traumatic incidents is a big help to Reichian processing. And when you do it, you see it clearly makes an enormous difference in changing the way people behave after the “stuff” is out. I want to emphasize that the processing is not just a catharsis of releasing emotional energy that was bothering them. Yet it's still necessary to have that catharsis while the belief system words are also being cleared. The two are one-and-the-same energy. And the whole script, or pattern, of what the events are made of, also clears out. Therefore the person no longer is influenced to play a part in the old script. In fact, their beliefs about what they should do in their lives changes. Or rather, the strain between what they really want, and the more superficial behavior of the old episodes, dissolves away. Just a clearer understanding and action of how to get more of what the person wants appears.

I mentioned something about the relationship between behavioral modification therapy and release therapy. Netherton and his associates repeatedly emphasize that the common technique of saying affirmations over and over in one's head doesn't work for people when the affirmations are made on top of an imbedded belief system that's telling them to do something else. Since the imbedded beliefs are in the subconscious body and energy field, and are connected into the survival and metabolic nervous systems, they aren't

changed by trying to imbed something else in another set of nerves located in the forebrain.

If you've already let go of the way you don't want to be, by whatever means, and you know what you want to do next, then definitely, I've found affirmations, made with strong resolve, and with repeated physical efforts made in the same direction, work great.

I've also found that people are very open to and eager for behavioral modification and technical how-to improvements, when the belief systems that had been holding them back have been removed. In fact, when a client first comes to me complaining of an "I can't," I will often first suggest self-help improvement techniques. The resistance I encounter shows me where and how the client is blocked at both "I can't" and "I won't."

"I won't" is often hidden from people who regularly feel they are the victim. But the resentment, and especially the revenge, seem to be the biggest blocks to getting the change they want. They are the parts that refuse to let the new ideas come in and be validated by the person's own judgment. They are defenses; "walls" if you will, that put down others and keep "them" protected. However, that means the real person underneath is still isolated, and still can't grow nor be "connected" to other people.

Resentment is the hate that the victim part of the person is embedded with. More precisely, that energy is part of the energy pattern of the "victim" packet that is inside the form of the full person. This energy may be located in the heart, behind the heart, in the abdomen or pelvis, and maybe some in the back of the legs. The revenge is almost always located in the legs and pelvis. That energy is part of the victimizer role. What we are doing is dissolving these "things" out of the real person, even if they seem, psychologically thinking, like "parts" of the person.

To repeat, I know this is the case because when we do the Bodywork and Netherton processing, the victim and victimizer, the resentment and revenge, are no longer there, permanently, starting as soon as the person does the process. Once we are spiritually and psychologically strong enough to access and clear all the right energy packets, it is that quick.

And we don't have to say the words over and over. We don't have to relive the event in many office visits, trying to get deeper and deeper into the pain. The Bodywork opens things up, clears things out and makes a better channel for the material to leave easily. It also makes the person better psychologically just in its physical improvements in the structure and physiology.

## **CHAPTER 16**

### **Details of the Netherton principles and techniques. Section 10 USING NETHERTON IN ADULT PHYSICAL TRAUMA**

All of this can also be used in a much more immediate situation, versus clearing life long blocks and patterns from childhood. The system is also applicable to single adult experiences, too. As I have described, I once helped a 20-year-old man release his ongoing conscious fears and sub-conscious resentments of a fairly recent incident, in which he was shot and had to wait a week in the hospital for his operation. At the end of the hour and a half verbal treatment he said he felt a lot better and he looked much calmer and deeply clearer.

From what I know about karma, I'm sure that this was not an isolated episode, and as I said, the man and I did talk briefly about what attitudes and behaviors he was exhibiting at the time may have contributed to what happened "to" him. So I can say that this technique has good application to individual adult experiences and one-shot counseling, with things like car accidents and falls, by helping the person remove the emotional trauma and physical tightness and distortions. This will also help them reflect on their overall behavior. The method is especially helpful for clearing the upset of a big loss, like the loss of a loved one.

## **CHAPTER 17**

### **Details of the Netherton principles and techniques. Section 11 THE BENEFITS OF REMOVING THE SHELLS**

Now I want to explain a little more about removing what we call our repressive, limiting shells.

To summarize the benefits from getting the Bodywork combined with Reichian-Netherton processing, we feel clearer to a deeper level, and other people in our current life relate differently to us. Even when people act the old way because of their own stuff, we don't get bothered by it nor hooked into it as much as we did.

The old material, of other people's behavior toward us, and our response to it, was like a shell. When it is broken up and dissolved away, we function more the way we have developed ourselves inside. And others treat us in accord with that "inside person," because "it" is now the energy that's emanating on our outside. So it is able to attract people who resonate more with this inner energy. This is the kind of transformation they found when many people had Structural Integration. By adding the Reichian-Netherton work, the transformation is usually much greater, and people who didn't get much of a change from the Bodywork alone can get more of it.

When there is a shell of negative behavior (picked up from others) around our "good" inner energies, that negativity activates in interpersonal relations, even when it was not

our own behavior in the traumatic incident. Usually, especially in the beginning, it is Mother's or Father's or both. So another benefit of processing off this old material is that we no longer transfer the great amount of negativity we carried toward others when we got upset.

In fact, this is what Netherton taught. We get connected to the past lives through the experiences of Mother in the pre-natal. It is Mother with Father, or with her parents, and so forth. When Mother is fearful about the survival of the baby inside her, she always seems to be tightening up inside, pressing onto the fetus. That pushes both physical and emotional-psychological behaviors and thoughts of Mother, at the time, into the baby, directly. I call it, "direct energy implantation." The same thing happens at birth. Netherton said that his experiences with people showed that we pick the mother who has a subset of our past life patterns, and get it put into us subconsciously via episodes in the time frame, from conception through birth. In our processing, we clear out both the Past Life episodes and those from this time period.

And as I have said, there is a lasting physical experience associated with removing a shell. When we do the Structural Bodywork along with the Netherton-Reichian processing, and the shell comes off deeper and deeper, my clients notice that they have more free energy to work with, that they're more like a free ocean, deeper down than a fixed, hard structure of rocks that go all the way up to the surface.

In one of my articles, I point out that when we are tight, we are also filled with the negative emotional energies and the old patterns, all the way up to the skin. And the consistency of the flesh is also in what we could call a more "negative" condition. In addition to this, an imbalanced body structure means different muscles are always tight, fighting against each other, some to hold us up from falling forward, some to hold us up from falling backward, some to balance tightness on the left side, some to balance tightness on the right side. The muscle "tone" is always "hyper." But maybe some muscle areas, like the outside of some overweight people, is "hypo," or flaccid. This is a physical description of the energy quality the person "behaves" in.

The treatment corrects this imbalance and then the actual expression in the muscles can be what the person wants it to be, from deeper down inside. The fixations are physical with energy in them. We focus on clearing and correcting the physical by doing directly physical things and working on them through what we call psychological things, but again, with action from the body.

## CHAPTER 18

### **Details of the Netherton principles and techniques. Section 12 SEEING PATTERNS BETTER FROM A DEEPER PLACE, AND INCREASING COMPASSION AND UNDERSTANDING**

A final major benefit I want to explain is that Netherton processing helps us become more conscious of who we are, in a psychological sense.

In working out of our inappropriate behaviors, it's important to see what we do. We need to become aware of what triggers us, and sense when we're being triggered. This is accomplished very well in current situations by concentration-awareness practices like zazen breath concentration meditation. We slow down into the present enough so we see the continuum of present moments better. And of course, the observer mind gets bigger and our parasympathetic nervous system, the one for calming and regenerating, gets stronger. We even pull the blood out of our head, and bring the chi downward to our physical center. These are all parts of being more present.

Netherton's method of consciously seeing each thing that happens in the past patterns, then saying their words as if they are saying them, can also be used as a technique that trains us to stay present. Coupled with concentration practices like zazen, yoga, tai-chi or chi-kung, it actually "is" a concentration meditation. As we process out the episodes, we have to be with each and every moment, staying with the physical sensations and emotional feelings, as well as the words and the feelings that give rise to the words. This, of course, allows the next words to come to mind. We are forced to focus even in the midst of unpleasant feelings, and stay with them without being carried away by them. (This is a good calming practice for people who tend to get hysteric or fly off the handle.) Then we see what happens in those episodes, in what order, at what time, and with what kinds of people and circumstances.

Seeing our patterns from the past in such detail is like watching a movie of what happened, even as we are dissolving out its energy. For a while, people can bring up mental pictures of what they saw and from what they remembered consciously. But the pictures usually don't keep coming to mind; they just aren't thought of much anymore, because the charge is gone. What kept the pictures in the mind was the energy in the body. More exactly, the pictures are what the mind's eye perceives of the energy. It "is" the energy experienced by us with the specific brain part. With no energy, the pictures just aren't there because the brain doesn't perceive the energy anymore.

However, as we see a number of movies, in quite deep psychological detail, we get a really good picture of the exact patterns we experience. That allows us to accept the patterns as well as clear out material. In fact, we can start to accept these behaviors as "things," existing all by themselves, that come and go inside of us. The more of the episodes making up the patterns that we dissolve away, the easier it is to see and accept this.

Even right after processing out the first episode we do, we are often asked, “Does this have any relevance to your life, what happened in the past episode?” For me, I had gone to the traumatic death in the past life just prior to this one. And I told my therapist, “It’s the story of my life,” meaning, all the elements in the past even were parts of my own pattern that I’d seen myself do many times, and that I’d investigated in consciousness and awareness workshops.

To emphasize, after each episode is processed, you may very well remember what happened and see a lot of the pictures you just saw, but the emotional and physical energy charges have been removed. You now not only see what happened better, but that episode's grip on you has been eliminated.

The elimination of the episodes is a physical process of dissolving polluting energies out of our flesh and energy fields. Combined with the Structural Integration Bodywork, this releasing takes our consciousness deeper and deeper inside our physical bodies. Our Chakras are getting cleared so, instead of experiencing our old traumas, we now experience our own proper “functioning, and each chakra works more in the positive way its supposed to work. Further, the deeper inside the chakras that we can experience, the deeper we can feel and understand other people. This all makes it easier to work out problems in our current lives because the cleared parts can now be more of “us,” and less of “it.” This new state of being is a more comfortable way of being. It includes the reduction of our neuroses and low self esteem that I explained. And the transformation happens automatically.

This point, about the transformation that happens, along with the improved physical condition we get, are “the” major reasons to combine Bodymind processing with the Buddhist practice.

Doing a deep meditation practice also increases our appreciation and gratitude. We just naturally experience these kinds of energies when we get there, because they’re there all the time. When we do this Bodywork-Netherton technique, that quality can become more specific and it will more easily fill us up. When we clear up the trauma of past events, we increase our awareness of their complete scenarios.

I said we’re “getting deeper.” When we remove the negative feelings, of everybody, that got generated in the course of what happened, we even get to see the deeper feelings of our parents. “We” get to become more “integrated” human beings, and we simultaneously see “them” more as human beings, too. We actually notice in our thoughts and emotions, that we appreciate them more, even noticing what they tried to do. And at the same time, we have greater compassion for them in their suffering and in their inability to do better. Some of my clients already did some of this intellectually, and even with heart-forgiveness practices. The actual physical-energetic change made their experience, much, much greater.



We develop a broader view from this deeper understanding. We can often see the positive things that have been offered to us all along, even if they seemed negative and frustrating at the time. So metaphysically speaking, we see the “divine plan,” or in Buddhist terms, we can see the positive aspects of our karma better, and we can even appreciate Dharma relationships more.

Another way to describe this, is that the person’s own adult relationships are no longer burdened by the child-parent difficulties that were there before. In addition, people’s relationships with other family members, especially siblings, often get automatically better, too. The old negative roles around the person, or rather, in the outer areas of the person, are not there, so the siblings can see the better parts that were deeper inside, and also perceive the outer, physical parts that are now more “likeable,” too.

When we go through the processing, we can also see that other people must be conditioned just as strongly as we were, and that their reasons for being the way they are, are just as strong as ours have been. This gives us a whole different outlook on how other people behave and how we can inter-relate with them. Somehow, the idea that "I" can “convince” other people “out” of their behaviors, at least the way I used to do it, doesn't seem very appealing. And that brings up the requirement of letting go of my own ideas on how to fix people, to make them the way I want them to be. If nothing else, this points us in the direction of “patience.” Helping other people come from the deeper parts of their own being, and caring about them as they have the experiences that will change them for the better, seems much more workable, and a lot less stressful. We even see the need, for ourselves, to be more positive. (Maezumi Roshi REALLY emphasized being positive.) So for ourselves, as well as with others, we can do a better job of support.