

Metu Neter

Volume 5

**Keys to Health and
Longevity**

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Preface

If regaining full health and well being following a fatal and incurable catastrophic illness would make you happy, you would most likely not heal and therefore die of your illness. It is because you've got it all backwards. You wouldn't wait to be healed before taking your medicine would you? Yes! You must first achieve happiness to be healed and not the other way around. It is happiness that brings healing, maintains health and leads to youthful longevity.

Many people have said this, so what is new and different about this book? Let's begin by positing the claim that most people, including psychologists, scholars and philosophers do not know what happiness is, let alone how to achieve it. This is mind boggling, given that we are all pursuing it. To complicate matters, most people do not know what is health, nor the real cause of illness.

Let's begin with the latter. Man's endeavors to achieve health and longevity go back to remote antiquity. The pharaoh Pepi I was also one of the first great physicians in the world. He lived to over 100 years 4000 years ago. We can reasonably assume that his being able to live until that long was due to his medical knowledge. The literature of Traditional Chinese Medicine abounds with references to men that lived way past a hundred years in good health through the application of Taoism—Chinese Life Science.

If we can agree that a healthy mind is a corollary to a healthy body, then we can conclude that one of the major contributors to the greatness of Ancient Egypt was its treasure of knowledge that contributed to the well being of the population.

The sciences that enabled ancient civilizations to achieve greatness have been either lost or suppressed by the ascendancy and dominance of western civilization over the past 1500 years.

The phenomenal strides in militarism, industry and economics of the western world has resulted in its ability to impose its peculiar way of thinking on the rest of the world with the effect that the majority of people believe that all things western are the norm and the truth. In the field of health, the subject of this book, the western perspective has established the thinking about health matters in purely materialistic terms. Science, we are told, is fundamentally based on looking at the world from a physical point of view. If it cannot be grasped by a machine or measured it is not science. Yet "science" is nothing other than a translation of the Latin word "scire," which means "to know." Therefore science is simply the rules of knowing that something is known."

It is audacious and arrogant to the extreme on the lesser side and outright racism on the other for western scholars to claim that the only people to have developed or acquired the ability to know that they know something were the Greeks, and Europeans of the Renaissance (the rest of the world before and since then must be dumb). We must take a blunt look at the subject because the notion has resulted in an approach to health maintenance and healing that has greatly compromised the health of billions of people and the economy of the world. And if we go back to the dictum that a healthy mind is to be found in a healthy body, then the future of mankind is also in jeopardy if we do not find a way out of the downward spiral that health has taken in the last decades.

The knowledge of molecular imbalances, of biology, and so on has dethroned the superstitious beliefs that spirits and

gods are responsible for illnesses, is the proud proclamation of western science. Scholarship is so impoverished today (since pre classical Greece in the west) that no scholar questions the prevailing definitions of "spirits," "gods," and other metaphysical items. To make things worse, we will see in this book that the prevailing ideas about the self, mind, ego, alter ego, psychosomatic medicine, healing, illness, and so on are all wrong. We will see that the errors in thinking about these things are fundamental reasons why western culture has failed miserably in the healing sciences, and why it diverged widely from the spiritual teachings of more advanced ancient nations.

The preceding statements were not made for the purpose of criticizing western culture and its scholars. The central theme of this book is "healing with the mind and the spirit." The objective cannot be achieved without a thorough shift in the way of thinking. The western way must be understood as being nothing more than one's people way, which has proven to be very ineffective as far as the spiritual well being of man is concerned. There is another way that must be thoroughly learned and implemented and this cannot be achieved as long as the western way is held on to.

"Healing with the mind and with the spirit," is nothing new and different, many of you will say. True! This is the oldest approach to healing and the dominant method in antiquity. Unfortunately, the truths about it have been lost, thus what we have been handed down is full of gross errors, and ineffectual methods.

On the religious side, which is based on healing through divine intervention, we have prayer, and healing by the laying of hands. It is a fact that religion is allegedly the dominant influence in the life of devout religious people, yet they too rely primarily and predominantly on western science for their health and longevity. This is not a sign of hypocrisy

as atheists are quick to charge. We will see in the course of this book why prayer as a healing agent has not been as effective as it should be according to the theory, and why it has not been mainstreamed throughout the religious community, in spite of the successes it has scored. Incidentally, the success fulfills the empirical rule of science—verified through experiment and experience—and must therefore be acknowledged as a scientific healing procedure. The failure to heal through prayer is not the failure of prayer. It is due to errors or inadequacy of the person praying or being prayed for.

Psychotherapeutic procedures have scored healing successes that are classified as "mind over matter," which incidentally is not an accurate label, but we will keep it to facilitate communication. The annals of psychotherapeutics which includes hypnotherapy, psychoanalysis and so on are filled with well documented cures in which the healing agent was the mind of the patient. This approach has scored many impressive cures, but has failed to reach the level that would enable it to be used on the same par, at least, with the drug and surgery prescribing medical profession. Yet, the following observation is very telling and far reaching.

Stress is widely acknowledged in the medical professions (allopathic, homeopathic, traditional Chinese medicine, etc.) as the major cause of illness. In its characteristically segregative left-brain dominated way of thinking, western doctors relegated the stress-illness relationship to a separate class—psychosomatic illness and medicine. Yet, the truth is staring everyone straight in the face. We are all fully immersed in the demands of social life, and hardly anyone has mastered the skill of avoiding stressful reactions to the challenges. The fact of the matter resides in the entrenched belief that the cause of illness is molecular and must be dealt with through drugging, slashing and burning. This is a cause for the downplaying of the role of stress as a cause of illness and a reason for people's inability to heal.

Another reason for the lack of advancement in the stress-illness connection is the lack of understanding of stress itself even with psychologists and psychotherapists. The lack of understanding is glaringly evident in the commonly accepted belief in "stressful events;" the stressful job, the stressful marriage, and so on. We will see that there is not a single stressful thing or stressors in the world. In making this claim I must clear up the erroneous belief in "physical stressors." If you are subjected to an extremely loud noise, or bright light, or great heat, the injury that will be experienced will come primarily from the subjection to the energy extreme. The stress reaction that will be present in most cases is an avoidable emotional reaction in the person. That this is so has been proven by numerous experiments that have been done with yogis and Zen monks. They fail to react stressfully in experiments in which they were subjected to so-called physical stressors.

Careful review of the plethora of 'mind, body, spirit' healing methods will reveal that they are no more than a hodge-podge of ideas and techniques supposedly related to the mind and the spirit that have been gathered over the past two thousand years. For a 'mind, body, spirit' approach to healing to be truly successful there needs to be a comprehensive systematization of the knowledge of the composition and function of each of these aspects of being and their relationship to each other. Such a reference has never been put into place. This book is the first attempt at such a presentation. It is based on my discovery that the Ancient Egyptians, of all people, gained a complete understanding of man's divinity and the make-up of his spirit. Spiritual healing requires full knowledge of Self and of the spirit. In the same way that we start out life having to learn how to use the physical body, and then the mind, we must also learn how to use the spirit—yes, you read right. You must learn how to use your spirit, and lastly how to

'be your Self.' These are the master problems. People do not know how to be *themselves*, and how to use their spirits. Although we can take for granted the learning to use our physical bodies, let's take note of the fact that there is an ordinary way and then there are superlative ways—sports and athletics which require a great deal of training and education. The same goes for the mind. Some people receive little education and training in this department, while most of us spend from sixteen to twenty years, and others a life time developing the ability to use the mind. That man's education must also involve training in the use of the spirit is totally unknown in the western world.

While everyone refers to the religious life as the domain of spirituality, the involvement in the major religions do not involve training in the use of the spirit. It is a simple fact. If you live by 'believing' you don't have to learn how to know. If you are convinced that your healing requires superhuman intervention, then you will not spend time cultivating yourself to bring about your healing. You will delegate the responsibility to the other world—failing that, you will place yourself in the hands of medical professions or quacks to be treated—not healed. Worse yet, you will seek healing from God, a deity or a doctor while committing suicide through a lifestyle that totally ignores the truth that you must obey laws of your body, mind and spirit. And you will do so for the simple fact that the highest personages in your culture have done and are doing the same along with everyone else around you—and year after year the figures for degenerative illnesses, and infectious illnesses keep mounting higher and higher.

There is a Yoruba¹ tale of the God of smallpox—Shopona.

He was stopped along the road by the high God Obatala who demanded to know his mission. "I was sent by the Supreme Being, Olodumare, to kill 100 people by infecting them with smallpox," said Shopona. After verifying the story with the Supreme Being, Obatala let him pass through. On his way back, Obatala stopped Shopona and accused him of disobeying Olodumare's order. "You killed 1000 when you were granted permission to kill only 100." Shopona replied. "I did kill only 100 of smallpox, the other 900 died of fear of smallpox."

Were religious institutions engaged in teaching people how to use their spirits, they would not be killing themselves with stress. The verdict is in. All that you have to do is to observe the stress filled life of the majority of religious people in the world.

Ra Un Nefer Amen, July 2011

¹ A traditional group of people in Nigeria, West Africa.

Chapter 1

The Chief Source of Illness and Health

If this book is going to provide you with the knowledge of achieving health, the main source of illness and health must be identified.

The Ego is the Chief Source of Illness and Health

Before we can understand how the ego creates illness and heals, we must first correct misconceptions about the ego. It has been defined in a variety of ways. Some people have defined it as that which answers for the "I" or self in a person. It is that which is endowed with the ability to know, to experience and to perceive, to react to the primitive drives in man's being (the id or animal spirit), and to social influences. So far, this definition of the ego is very close to the Kamitic definition of self, but as we consider the elaboration of the concept we find that the understanding of the underlying reality behind the word ego is lacking. This is seen in the imputation of the ego with the vulnerability to exhibit selfish behavior; to be ego-centric—in other word—to express a behavior in which events must center on the interests of the person. The ego is also involved in the person's sense of worth. It is that which suffers low self-esteem, or pride, and so on. It can be idealized and serve thus as something that a person aspires to be (an ego ideal), and so on. Others define it as the complete man, body and soul. As you can see there is a lack of precision, and

coherence in the various definitions. This accounts for the inability of Psychology to provide man with a clear understanding of self.

The central theme of Ancient Egyptian religion and of Yoga is the nature of the self. That which answers for "I" in man's being is the subject of the greatest mystery—the mystery of mysteries—in the esoteric tradition (yet not understood by most esotericists). There is no energy or matter in that which answers for the "I" in man. It is that which perceives, wills and knows. Devoid of energy, it is not able to manifest emotions and sensations, or to carry out its will. It cannot therefore be the part of being that *manifests* selfishness, pride, feelings of anger, fear, self esteem, honor, etc.—all expressions of energy.

Devoid of energy, the "I" is utterly peaceful.

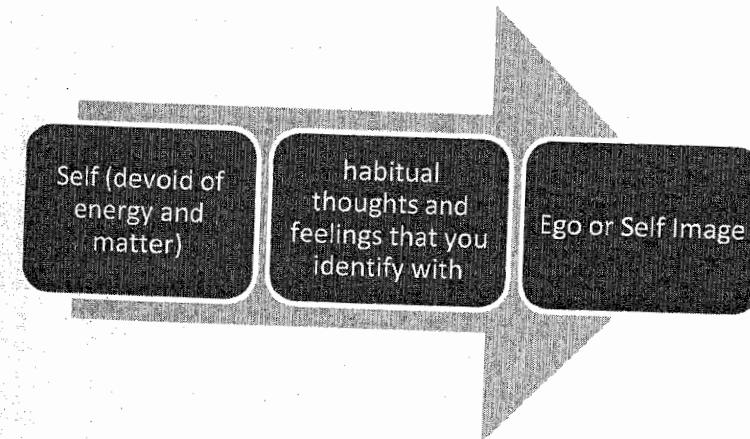
The Ego is the Self Image

If the "I" in man is not that which expresses the various emotions and so forth, what then are people identifying with when they claim that they are shy, honorable, honest, sensitive, fearful, prone to anger, lustful, vulnerable, divine, saintly, righteous, etc?

We will come to learn as we go through the meditation exercises and teachings in this book that the ego is nothing more than a *mental construct*. It is composed of a set of ideas that a person identifies with as representing his/her self. A person looks at his capabilities, values, aspirations, vulnerabilities, preferences, desire affinities, emotional expressions, and so on and arrives at the conclusion of "this is the way "I" am." The sum of these ideas is also called the "self image" because the ideas project images that serve as guides to conduct that the person consider their own. A person

that is convinced that she is shy will have images of behaving in a shy manner in the many situations.

Since the Self, that which answers for "I" within you is also devoid of matter, it cannot have (create or store) within itself a thought or image of itself. Whatever thought or image there is of itself has to be created and stored in the mind.



The Ego or Self Image as Source of Emotions and therefore Illnesses

It is a well documented fact, which will be greatly elaborated in this work, that emotions are the chief causes of illnesses.

A fact that you will come to learn from this book is that if the set of thoughts that make up your self image defines you (your identity) as being essentially emotional, then you

must in certain life challenges manifest certain or all emotions, which makes you vulnerable to illnesses. In other words, the ego or self image, like all images, will spontaneously and automatically generate thoughts, sensations and emotions that are consistent with it.

On the other hand, if the thoughts that make up your self image describes you as being essentially peaceful—your freedom from energy and matter—then you *must* in all life challenges manifest peace—that is freedom from anger, fear, etc.

It is in the manner, explained above, that the ego or self image is the chief source of illness and good health. This is great news. Given that the ego is a mental thing that we have constructed, it can be reconstructed by a mind changing program.

The replacement of the ego or self image that is behind all of man's illnesses and all of mankind's social ills is the theme of all religions and spiritual systems.

Keep in mind that this is a manual for self healing. Healing cannot be achieved by the mere knowledge of the nature of self. You must *experience* your Self. Devoid of energy, it is peaceful by nature. You must experience its peace. It is not enough to know and talk about it. When the self is experiencing its self it sets up throughout the mind and body a *resonance* of peace that is the ultimate source of healing, health enlightenment and well being in all areas of life. By *resonance* is meant that a *vibration* is generated. The peace of the self must be communicated to the mind, life force and body.

Hetep, Nirvana and the Ka of Ausar

Whereas the Yogic and Zen traditions attempted to accomplish this as the objective of meditation, and have not been widely successful as can be seen in the results obtained by their practitioners, the ancient Egyptian spiritual system accomplished it through the creation of an image of self that once established in the mind of a person acts as an automatic and spontaneous generator of thoughts and images that manifest peace and joy in the person's being; and as a consequence, an ongoing state of health and well being.

There is no doubt that the meditation techniques that have been designed in the Yogic and Zen traditions are successful tools for the realization of the self's experiencing of itself. It occurs in the state known as Nirvana and the highest Samadhi. In the yogic tradition, Nirvana was sought so as to escape having to be reborn because of the belief that in living in the world suffering was unavoidable. This is a clear admission that the yoga tradition did not find the solution to suffering. In other words, the yogi attained to the state where suffering was abolished—Nirvana—but could not hold on to it and apply it to living in the world. The same happened in the Zen tradition which is an offshoot of the former.

Hetep is the Kamitic name given to the state known as Nirvana and the highest Samadhi. But in Kamit it was not the end but the foundation for living in the world as a divine being—an Ausar. It is the foundation for healing, health, illumination and spiritual power. Hetep is achieved through meditation and sustained as the fundamental emotion of the person through the divine self image—the Ka of Ausar as it was known in Kamit. In the same manner that man spontaneously and automatically can manifest anger, fear and the host of emotions, he can train to manifest only peace and

joy as spontaneous and automatic responses to all situations in life. This is not to be accomplished as acts of the will given that emotions are involuntary events. As such they must be generated by an image—the self image.

Chapter 2

The Brain's Framework of Being

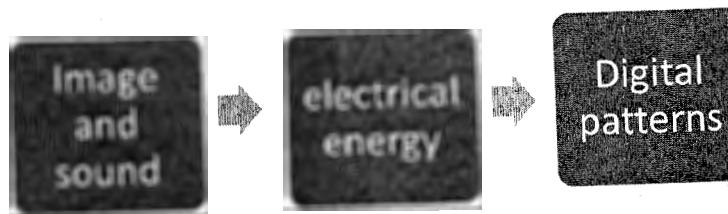
To most of you the title, "The Brain's Framework of Being" may sound, and rightfully so, very strange. One of the greatest accomplishments of ancient non-western cultures is the understanding that thinking about complex subjects must be carried out with the aid of an organic framework. By a framework is meant a schematic diagram of the whole that is under investigation and the parts that compose it. In this manner the hierarchical, supplementary, complimentary and sequential relationships between the parts can be clearly understood. Every science and knowledge discipline requires an accurate nomenclature and classification system. This can only be achieved with the existence of a framework, especially one that is intrinsic (organic) to the subject—that is not an eternal structure that is arbitrarily imposed.

A major source of illness, as well as the key to health, healing and longevity is to be found in the management of the brain. And in order to understand how to manage the brain, we must learn to see that its structure and functions provide us with a framework for understanding it and ourselves. The proper utilization of this framework will repay great dividends in health, and social well being.

To begin, I am going to put forth a radical and potentially controversial explanation of what is the brain. When you read most books on the brain you will come across statements such as, "the cerebral cortex *furnishes* man with language, our ability to create and manipulate symbols, to create culture, etc." This type of statement gives the impression that the brain is the *creator* of these mental abilities

and therefore of the mind. As long as you are adhering to this false notion you will not be able to implement the teachings in this book that will enable you to heal yourself with the power of your spirit.

To understand what the brain is we must look at an analogy from the modern world. With one of the latest digital video cameras at a television station you have just recorded images and sounds of your newborn. What has been transferred to the camera is not the image of your baby. The electro-image was translated by electrical energies into an electromagnetic (digital) pattern. When the "play" button is pressed on the camera, the electro-magnetic digital pattern is transmitted via electricity over a wire to the monitor where it is translated again into the image and sounds of your baby. Where you a person that had been living totally away from the modern world, viewing the playback of the video, you would conclude that the monitor had *created* the image. This typifies the mistake that scientists have made in regards to the brain. They believe that it is the author of the mind, and thoughts. For clarity, let's illustrate the preceding sequence.



Let's now take a look at what the brain does. Through your senses you perceive the image and sounds of your baby. The activity of perception is an energy phenomenon. Keep in mind that what is stored in the brain is not the actual image and sound, but some type of energy-matter pattern in the atom of a molecule. If you are experiencing difficulty in grasping this concept it is because of the misinformation you have received about atoms and molecules

The statement that the *information* that represents the image and sound of your daughter is stored in a molecule in your brain might conjure the image of information etched or stored in a solid piece of matter. What you have to understand is that each atom that makes up the storage molecule is a complex made up of 'energy and matter,' that is, it is part energy and part "solid." The solid part of the atom, its nucleus, is 100,000 thousand times smaller than its energy counterpart. Look at your body. You are seeing what is solid about it, while the part that you are not seeing, the energy counterpart of all the atoms that compose your body is 100,000 times larger. Viewed from another perspective, your body is 100,000 times more energy than solid matter. But you knew this all along. You know very well that the smallest atom in size, hydrogen, can level the whole of New York City when its energy is released through a bomb made of it from an amount of hydrogen the size of a dime. The sciences we learn in school fail to teach that the functions of chemicals are due 100% to the energy which makes up 99.9999% of their atoms. The solid or particle side of atoms simply determines the strength and configuration of the energy. Our education gives us the impression that what we take in when we breathe is the gas called oxygen, and that it is the gas that we are after. While this is true, the statement fails to reveal that what we are in truth taking in is the energy (99.9999% of the oxygen atom) that oxygen carries. Oxygen does not act in the body through its gaseous property. It *burns* (oxidizes) things, and the heat

produced is the force that vivifies physical life, chemical processes, and other events. The energy counterpart of atoms is what the Hindus refer to as prana, the Chinese as qi (pronounced chi), the Japanese as ki, and the ancient Egyptians as the khaabit.

The next problem is that you have been made to believe that the function of energy is to "do work," to make things happen. The word "energy" comes from the Greek "en ergo," which means "to do work from within." Atoms move through the energy they contain as opposed to being moved from an external force. But this is not the only function of energy. Physicists all over the world are in agreement that the electromagnetic radiation of atoms, and therefore the energy that fills the universe is or is the carrier of information². The electromagnetic radiation that makes up the atoms and the universe is composed of waves that differ in frequency (vibration per second) and amplitudes (height of the waves). When these waves interact with each other, they create patterns that are the basis of the "information," that underlie the creation of the universe and all that is in it. An extremely close analogy to what I am explaining here can be seen in the principle used in the creation of the sounds of musical instruments in synthesizers.

To return to our subject from our trip around the universe, the image and sounds of your baby girl is stored as a pattern composed of interacting waves in the energy field of the atoms that make up the neuropeptide molecule that will hold the memory. And when you decide to recall your daughter to mind (press the play button), the wave form is converted by some processing mechanism in the brain into the familiar image and sound.

² *Information and the Internal Structure of the Universe*, Dr. Tom Stonier.

Not only does this atomic energy field serve as storage medium for images, sounds, smells, in other words, information, it is also the energy that is discharged to create the movements we call emotions and sensations. It is in this manner that images, sounds, smells, etc are able to generate emotional reactions. I can see at this point that some of you are wondering why I am giving so much technical information. I should know that you want to get down with the healing instructions. I implore you to be patient. When we get to the healing part you will appreciate the information that is given to clarify how the brain works. It is necessary for you to have a clear idea of where you fit in, in the scheme of things. Let's now examine the brain.

The Three or Four Brains

Brain scientists have discovered that we have three or perhaps four brains, dependent on how you think about it; the R-complex, the Limbic system, the Cortex, and the Prefrontal lobe (or prefrontal area of the cortex). If western scientist truly understood what they meant by "*evolution*" they would see 1) a clear unity and interdependence between "the brains"; 2) an "evolutionary or growth progression" among them; and 3) an "evolutionary" goal and purpose for them taken as a whole. The reason behind the concept that the brains represent evolutionary stages is taken from the fact that the R-complex is the brain that dominates in reptiles. The limbic system dominates in mammals, and the cortex and prefrontal lobe dominates in man. In other words, we see that man's brain is composed of brains that span three or four stages in evolution; reptiles being the lowest and man, the highest. In reality, man's behavior is mediated by an even more primitive system that is outside the brain; the neuropeptide system which we will look at a little later.

The R-complex sits at the base of the brain and is an elaboration of the brain stem. While this brain occupies the smallest mass of man's brain it accounts for the major part of the brain in reptiles. This brain is responsible for behavior that man shares with reptiles. Let's begin with a partial understanding of the function of the brain(s). First of all the brain is a *program storage container*. In other words, it is not the source of the behavior that is expressed through it; more on that later. The R-complex is the *storage container for programs* that provide the guidance and drive for hunting, mating, homing, fighting, and territorial ownership. This is the most primitive of the brains in man.

The next brain is the limbic system. It sits on top of and covers the reptilian brain. It houses the programs that guide and drives the behavior of mammals and man through emotions.

The next brain is the cortex. It is exceedingly more developed in man than in mammals. Here is housed the programs that enables language, reasoning, the ability to create and handle symbols, to look into the future to forecast and anticipate expectations, and to create cultural institutions. Through its program that allows for the capacity to reason, man is able to control the emotional behavior of the limbic system, and the amoral survival drives of the R-complex. This function, of course, depends on the ideas that are stored in this part of the brain as well as the balance of chemicals in it. Of greater importance than the programs found here that man may have inherited, is the greater than 50% of the unprogramed or uncommitted portion of this brain. Yes, more than 50% percent of it has been allocated for future programming, and most people do not make use of it. The big difference between man and animals is just not the fact of man's much larger brain, but the large area of the higher brain in man that has been reserved for future learning. We will one day learn that this

portion of man's cortex has been reserved for man's re-education into his/her true nature—a divine being.

The prefrontal lobes or prefrontal areas of the cortex contains the program that enables man's will to be executed (will power), to manifest insight, and selfless behavior. The program that is stored in this part of the brain enables man to use his will to control the animalistic (emotional) and amoral survival drives of the limbic and reptilian brains. Injury or chemical imbalances, or the failure to develop this part of the brain results in behavioral aberrations; lack of respect, obstinacy, capriciousness, childishness, unyielding to restraint or counsel when desires are contradicted, indulgence in profanity, vacillation, lack of spontaneity, purposeless activity (very busy in projects that yield no true value or benefit), problems setting proper priorities, erratic and unpredictable behavior, abandoning projects before completing them without reason, and so on. Underlying these behaviors is lack of control over the emotions of the limbic system. Oops, I inadvertently just described most people in the world.

The Growth Framework

The four brains present us with four levels of growth. A reptilian program that drives man to secure his survival in an amoral manner—that is, there are no moral constraint in the drives of this brain in man. Do you know of people who function amorally in their pursuit of survival? They experience no compunction or emotions in destroying the lives of others in order to secure their material well being? They may even foster a culture that glorifies such behavior. We must on the other hand, recognize the need for an inner guide and drive to secure our livelihood (hunt) and to establish and defend our homes and homeland, and to keep the species going. Given that there are no moral information contained in its program, this part of the brain is not suited to provide adequate guidance

to man. It is great for cobras and alligators, yet the behavior of too many people can be traced to its influence.

The emotional programs in the limbic system provide a step up in man's growth or internal evolution. These emotions guide and drive the females to care for their young; it is the source of fear, anger, pleasure, aggression, etc.

A word or many of caution are needed here. Psychologists glibly speak of the emotional expression through the limbic system in animals and in man as if they are the same. First of all, let's note that there is no slam dunk consensus on the definition of emotions. A fact that psychologists have not understood is that *the programs* in the cortex modulate the emotional programs in the limbic. After all it is the function of the cortex to do so. Because the cortex is not developed in mammals as it is in man (man is not an animal even though his body is a mammal!), emotions are experienced differently. While the limbic system will drive a lioness to care for her cub, its death will not create the same pain as it would for a woman that has lost her child—a woman that spent eight years trying very hard to get pregnant, who nurtured dreams of attending her daughter's ballet performances, college graduation and wedding ceremony. Emotions in man cannot and should not be separated from man's aspirations in life. A lion's failed hunt will not generate the stress that is experienced by a person's financial loss that jeopardizes the marriage.

So what is the main difference between the emotions in mammals and in man? The reptilian programs and limbic emotions in animals are drives and guidance survival mechanisms for the species. They have no higher aspirations as these require programs, that evolutionarily speaking, are stored in the cortex and frontal lobes of man.

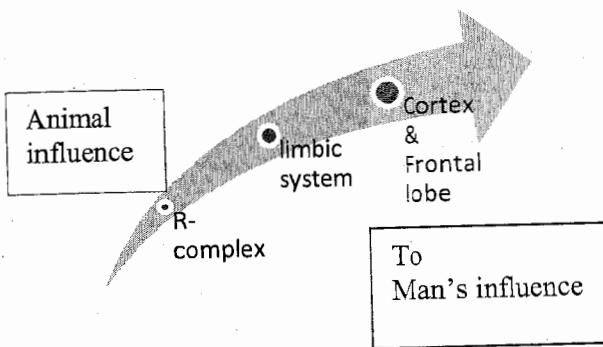
We must ask ourselves why were emotional programs created by nature (the neteru)? First of all, reptiles are born fully equipped for survival. Since their parents do not need to care for them or to train them, there is no need for emotions which are the agents of bonding. Mammals, on the other hand, must go through a period of being cared for after birth and training by their parents. This is the reason for emotions—they are the means of bonding.

Emotions have their shortcoming as far as man is concerned. While they are the dominant behavioral determinants in the lives of animals they are a source of troubles in the life of man. Psychologists have been summarily myopic in looking at emotions. They confuse aggression in animals with anger in man. Aggression in animals is part of the survival kit of animals. Anger in man is another story. We all know that an aggressive response, fueled by anger, to an injustice against you might not be the best action in most cases. Instead of killing the wrong doer, you could walk away with a cool three millions in recompense. This is the purpose of the cap—the cortex—that covers the limbic system. Yes, wear your cap instead. Or perhaps, you could use the most unused program in the frontal lobe and forgive the fellow's trespasses against you. Animals do not have these options. They will either fight or flee or cower. Their limbic system is completely involved in survival. The programs in man's limbic system have been modified by the programs in man's cortex and frontal lobe to manifest the animal (emotive) drives in a totally different manner.

If the intention and purpose of man's internal evolution is not understood, then the emotional programs in his limbic system becomes the major source of illness and destruction for mankind. This is what is happening in the world. Western scientist shy away from accepting the idea that evolution has an intelligent intention and defined purpose and goal. To do so

will cause them to admit that there is a planner that precedes the creation of the world. They need to hedge their bets just in case there is a hell. From the knowledge that we can gather from the Brain's Framework of Being, we can see where man is going and that most people in the world have not and are not fulfilling their growth agenda. The errors of life that ensue from their lack of wholeness—now we can get a clear scientific picture of what man's wholeness (holiness) constitutes—is the main cause of illnesses and their failure to fulfill their allotted years on earth.

Man's Growth Sequence



Who or What Programmed the Brains?

Reptiles are able to successfully carry on their business of living due to the programs that are stored in their brain (the R-complex in man's brain). The brain in reptiles is the *storage container for programs* that provide the guidance and drive for hunting, mating, homing, fighting, and territorial ownership. Reptiles carry out these behaviors successfully without undergoing any training, even from the moment of birth. Did

reptiles program their own brain? The answer from science is a resounding no. It is nature that provided them with those "instincts." If that is true, then nature is endowed with intelligence, consciousness, will and is engaged in long term planning and vision, and so on. And it is true, just that scientist have chosen to use the word nature in place of God. Their reason for doing so is clearly understandable when one considers the mess that many religions have made of the knowledge of God.

The same goes for the limbic system. It is programmed by God for the guidance of mammals, and the progenitors of the homo species.

The cortex and frontal lobe in man weave a different story. They are not programmed with information for guiding man, but with a program that allows man to learn about life and the world and to write his/her own program into the cortex that will modify the programs in the lower two brains. This program will enable man—which is obvious—to *liberate* herself from the dictates of the two lower animal brains. We will come back to the themes of *liberation* and *salvation* later on. Suffice to say for now that there is a lot of talk about salvation and liberation (social and spiritual) that has gone nowhere for the lack of a framework that would allow the placement of the topics in the proper perspective. Now it is clear what we are seeking salvation and liberation from. And it is not man that initiated the process, and neither does he have the right, although he has the freedom of choice, to resist the drive to liberation from the old reptile in his brain (Apep, Garden of Eden) and the limbic or mammalian brain (Set, Beast of Babylon). And why doesn't he have the right? It has been proven by scientists that the failure to control the emotions—manifestations of the limbic system—damages the higher brain centers. This is due to energy spikes (violent emotions), free radicals generated by negative emotions (anger,

fear, etc.), and the lack of use of the higher brain centers—the use it or lose it syndrome. It is as if man is punished for the failure to program the higher parts of the brain to control the lower. Unfortunately, the health damages are not limited to the higher brain centers.

The Interaction of the Cortex and the Lower Brains

One Brain at a time

Only one brain can be dominant at a time. Therefore, when we are caught up in an emotional (mammalian brain) manifestation, the higher brain, the cortex is shut down. Logical thinking, planning, morality, creativity and so on are suppressed; our willed behavior is replaced by automatism. The programs in the animal brain or what has been programmed into the cortex play out involuntarily and automatically. If the dominant program is that of the limbic, then the behavior will be purely emotional. If the program in the cortex is associated to the emotion—a learned supplication to a divine being for help in the given situation, for example—it will play out with the emotion. At the moment it will be a mere parroting of the idea, which can be temporarily good or bad.

What must be clearly understood is that when the limbic system is aroused—emotional stress—the problem solving, voluntary control and self awareness functions of the cortex are suppressed. Stress, then is not something to be managed, it must be transcended.

Self Image, the Brain and Emotions

It was earlier said that the true function of the cerebral cortex was to serve as the faculty for recording the ideas that define and shape man's life. It is also the means through which the behavior programs in the two lower brains—the mammalian (limbic) and reptilian are modified. The low level of development of the cerebral cortex in mammals does not permit them to modify their brains. When an animal is confronted with a threat, the response from the program in the limbic brain aims totally at the survival of the animal and the species. This program is not involved with any other kind of threats. On the other hand, the cortex in man has modified or influenced the limbic brain in such a manner that it also reacts to the host of ideas that make up the person's self image and interests in life. A car horn blasts and the limbic brain acts without your volition to move you out of the way, as the car whizzes by missing you by an inch. Next you notice that your heart is pounding, your breathing is heavy, and you are hot all over. This is of course part of the physiological response that enabled your body to whisk itself out of the way of harm. So far, your experience is no more different than what your dog would have experienced under the same circumstances. At this point you and your dog Fido would go in two separate directions. As the car goes down the avenue so will its heart and breathing rates go down, along with the body temperature. With you however, the cerebral cortex will then unload its program concerning such a reckless driver's right to be on the road which will not only keep your body in hyper drive, it might even raise it a notch. Now we have emotion—anger! The activity of the limbic brain is no longer involved in your survival. And as the cortex continues to deliver its message concerning the fate of your family had you been killed, your knees begin to tremble and to go weak, and you might get a pain in the abdomen and break out in a cold sweat—anger has given way to fear. Not only does this have nothing to do with

survival, in fact *it is against survival*. Unfortunately for people who have not placed the proper program into their cortex, this scenario repeats itself many times every day. The limbic system's original function has been hijacked by dysfunctional programs in the cortex.

The worst offenders are ideas that make up the human self image (ego). If it includes the conviction that you are a sensitive person, then just about anything said about you would be viewed as a threat and will send the limbic into hyper drive. If you are convinced that it is natural to worry and you are a worrier, then you will keep your limbic brain in hyper drive almost all day long, every day for many months as you struggle perpetually to make ends meet.

It is important to redefine the word "stress." When we use the word as a cause of illness, it cannot be applied to the physiological reactions that animals experience when threatened. Once the zebra outruns the lion, it does not go on to become sick, even if the scenario repeats itself several times a day. Neither does the lion make its limbic brain go crazy with anger and self vituperation as a result of thoughts from its cortex of how much of a klutz he is, and images of how mama lioness will look down at him with disappointment when he goes home. Psychologists have recognized this problem and created the phrases "good stress," and "bad stress." While the phrases work somewhat they fail to distinguish between the triggers of the stress reaction—man's self image, values and interests.

The Brain and the Human Self Image

Reflection on the information given so far in this book will reveal that the majority of people in the world have not placed the proper program into their cerebral cortex. This is why health disorders and social ills are so rampant in the

world. The reason for this state of affairs can only be understood by referring to the framework of man's being that the brain presents. The reptilian and the limbic brains are much older evolutionarily speaking than the cerebral cortex and the frontal lobe, and therefore dominate, for the time being, man's thinking and behavior. This is why many people look towards their emotions to validate their beliefs and actions. Even democratic governments are highly ruled by people voting their feelings.

The ego of the majority of people is a mental construct that takes the 'instructions' of the two lower brains as its foundation. This is the human ego or human being. It has placed the cortex in service to the animal brains. As it is a reversal of the order of things it must lead to disaster—this is what the history of the world reveals. The disaster has been portrayed in Ezekiel's vision in which he saw a man, an eagle, a lion and a bull. Even though the four figures reference signs of the zodiac³, the meaning points to the disastrous future that awaits mankind if the man, the cerebral cortex and frontal lobe fail to gain control over the animals in his brain. Incidentally that serpent in the garden or Apes that is the first cause of man's sinful behavior is nothing less than the reptilian brain that influences the more primitive amongst us to pursue their self interest unaffected by the harm they cause others in doing so. Yes, we are all born with this 'origin of sin' and another, and our salvation is in replacing the animal based human image of self with an image that takes the divine as its yardstick.

To summarize, a view of the brains taken as a whole reveals that they represent stages in man's growth. They are a chapter in the book of nature that teaches a very important lesson concerning mankind's destiny. Clearly, the majority of people in the world are not finished goods. They have not

³ Aquarius, Scorpio (the eagle), Leo, and Taurus, respectively.

attained to their evolutionary goal. Perfection simply means completion.

Chapter 3

The Brain and Illness

Stress is the major source of illness, and the source of stress is the brain. There is a mountain of information on the subject; a great deal more than will be given in this book, yet scientist have not organized the information into a coherent system for the elimination of stress and therefore illnesses due to the absence, once more, of a framework. A great deal has been said, and taken out of context and without the proper perspective.

The foundation for the greatness of ancient Egyptian civilization was established by the discovery that all units are composed of two fundamental factors. In other words, every whole, unit, thing, event is an indivisible duality of complementary agents. In Kamitic science, the primordial unit that encompasses all reality was called Atum, and the complementary dual factors that compose it were called Shu and Tefnut. These are the Yang and the Yin of Chinese Life Sciences. They explain the dual composing agents of all forces and things in the universe.

Traditional Chinese Medicine, which is much older than Western Medicine and enjoys a longer history of success and consistency—it is not in the habit of proclaiming the invention of new and wonder drugs that are later discarded due to their dangers to health—has been built on the tracing of the dual components of all things and forces—yang and yin. Substitute the knowledge of yang and yin for the knowledge of the positive and negative charges of all physical waves and

particles known to modern physics and you will see that this is the reason for the great success of physicists and chemists.

On the other hand, western health practitioners on the physical side or the mind side have not set up a basic framework that would guide their thinking and practices. Let's set one up and see how far it will take us.

The Tefnut of Yin and the Shu or Yang of Western Medicine

1. Stress is the main cause of illness.
2. The hypothalamus in the limbic brain is the mediator of stress.
3. The posterior or back portion of the hypothalamus governs the sympathetic division of the autonomous nervous system, which is in charge of carrying out the stress response. It is therefore a master Shu or yang system of the body.
4. The anterior or front portion of the hypothalamus governs the parasympathetic division of the autonomous nervous system, which is in charge of maintaining the body in the normal state of relative calmness, and returning the body to this state following the stress response induced by the sympathetic. It is therefore a master Tefnut or Yin system of the body.
5. The state of balance between yin and yang is called Tai Chi by the Chinese and Hetep by the ancient Egyptians, and homeostasis in western medicine. You will recognize the state as the emotion of peace (yin)

and joy (yang).

6. The posterior and anterior divisions of the hypothalamus were designed to work together. The sympathetic portion was designed to provide for the physiological and mental survival response to an immediate physical threat (only) and the parasympathetic portion, for the return to the normal operational condition of calmness. As you can see, they are both necessary for survival.

Brain and Body Homeostasis or Equilibrium

According to Traditional Chinese Medicine, health is a state of the balance of the two fundamental forces, yin and yang that govern the activities of the body. This truth is reflected in the Western medical concept of homeostasis. Since the brain governs and integrates all functions of the body we must look to it for the understanding of its yin and yang equilibrium.

The normal or homeostatic or Tai Chi or Atum (balance of Shu and Tefnut) state of the body is mediated by two master brain chemicals that are secreted by the hypothalamus. These are *dopamine* and *acetyl choline*, and to a lesser extent a third one, *serotonin*. These information substances check and balance each other in order to maintain the mind, emotions and physiological function in a healthy (normal) state. The normal state of being is altered by two demands of life. One is the demand for sustained productivity and aggressive activity elicited by the need to make a living. This state is mediated by another hormone, *testosterone* which is balanced by *estrogen* which keeps its aggression within man's social standards. The other demand that is placed on man is the need to survive imminent and immediate threats that

require physical competence. This aspect of life calls up the so-called stress response which is mediated by adrenalin, noradrenalin and cortisol.

While the two main brain chemicals that are in charge of man's health are dopamine and acetyl choline, scientists have given most of their attention to the 'stress hormone' cortisol. We need not wonder, given that they have been able to make a ton of money off the manufacturing and prescribing of its synthetic analog; prednisone, hydrocortisone, and other steroids. Their interest has been money as opposed to the understanding of the mechanism that maintains the balance in man's body, mind and emotions.

The Brain's Response to an Immediate Physical Threat

When we are confronted with an immediate physical threat—we are about to be mugged, for example—the sympathetic division of the hypothalamus secretes the hormone *adrenalin* which raises your attention level and plays a role in the accurate perception of the situation. This is not thinking but a moment of 'pure perception' as a Zen monk will say. The perception that the danger is real causes the hypothalamus to follow up with the secretion of another hormone, *corticotropin-releasing factor* (CRF), which goes to the pituitary (another gland in the brain) and instructs it to secrete *corticotropin* hormone, which in turn is sent to the adrenal glands which sit on top of the kidneys, to release their glucocorticoid hormones, which include cortisol. The cortisol is the main target of the hormonal cascade that started with the hypothalamus. The main function of the cortisol hormone is to prepare the body for fight or flight. To provide the muscles of the arms and legs with the blood and sugar they need for

fighting or fleeing, cortisol causes the emptying the liver of its blood sugar stores, and blood to be diverted away from most of the brain, and all of the vital organs (kidneys, digestive organs, pancreas, other endocrine glands, etc.). In order to increase the amount of blood to the muscles and arms cortisol increases the heart rate, the blood pressure, breathing rate, body temperature, sweating all of which generates feeling of anxiety, and nervousness as the nerves are firing at a higher rate, and the burning of metabolites is in high gear.

Were you a tiger in the wild, or a person with no dysfunctional programs in your cerebral cortex, or chemical imbalances in your body, the parasympathetic division of the hypothalamus would trigger a relaxation response led by the hormone *acetyl choline* to reverse all of the effects of the survival response of the sympathetic, and thus return the body to its normal state. And that will be the end of it. There would be no illness after effect. Since there are no ill effects, it is best not to label the actions of the sympathetic in such a situation a "stress response." It has led to a great deal of muddled thinking about stress. I prefer to call it "*the Autonomous Survival Response*" (ASR). It is important to realize that the hypothalamus was designed to follow up the sympathetic arousal with the parasympathetic relaxation response according to the body's law of homeostasis—or as the Taoists say, 'yang is always followed by yin and vice-versa.' This is a fact that almost all Psychobiologists and Psychotherapists have ignored.

The True Stress Reaction

Instead of the immediate threat of a mugger, your hypothalamus is being stimulated several times a day for many hours at a time, and every day for the past eight months or longer that you have been going through a nasty divorce. Adrenalin from the hypothalamus is followed by CRF that tells the pituitary to secrete corticotropin, which in turn tells the

adrenal glands to release cortisol. The same withdrawal of blood from the vital organs and major brain centers, and increase in the heart rate, breathing, blood pressure, catabolism (the destructive phase of metabolism) attends result. Since you have a fight and a threat on your hand, the limbic brain responds as it is the brain that is in charge of that aspect of man's life. But its response is not suited for non-physical threats. The threat is a mental one; one coming from an ignorantly programmed cerebral cortex. As you keep the thinking in place about how justified you are in your anger, or fear of ruin, and so on, you keep the sympathetic in constant hyper-arousal mode and the parasympathetic in check.

One major reality that the majority of the world's scholars are yet to learn is that man is supposed to reprogram the limbic brain to respond in harmony with the cerebral cortex. The cortex is the body's vehicle that is used by the mind to connect to the body via the limbic brain. This is the crux of the mind-body connection. The reprogramming of the animal brain is an evolutionary step that is ahead of mankind as a whole. Illness and social mayhem will provide the impetus to evolve for most.

Cortisol Gone Wild

If you have accepted the common belief that stress (anger, fear, worry, grief, etc.) are natural and unavoidable reactions to life's challenges, and if you have accepted the educated ignorant proclamation that things and events can be "stressors" and you are engaged in a protracted situation to which you are manifesting one or several emotions throughout the day, every day or several days a week then you are suffering from an excess of cortisol.

Excess cortisol over an extended period has been associated with the following health disorders:

1. Imbalance of all hormonal functions, especially of the three hormones that are in charge of maintaining the overall balance—health of the body, mind and emotions.
2. Hypertension
3. Irregular and disordered heart beats
4. Increased levels of cholesterol and triglycerides
5. Increased risk for and incidence of cardiovascular health disorders; high blood pressure, strokes, heart attacks, etc.
6. Abnormal appetite and food craving
7. Excess weight gain and obesity
8. Loss of muscle mass
9. Loss of calcium, hence bone disorders (osteoporosis, etc.)
10. Immune system hyperactivity and hypo activity manifesting in allergic disorders (asthma, hay fever, food sensitivity, etc.); autoimmune disorders (lupus, arthritis, Multiple Sclerosis, Myasthenia Gravis, etc.), cancer, greater susceptibility to infection, colds, viruses, etc.
11. Digestive system impairment; digestion and absorption reduced, irritable bowel syndrome (IBS), chronic diarrhea or constipation, peptic ulcers, gastroenteritis
12. Increased incidence of inflammatory diseases and failure to heal
13. Blood sugar disorders; diabetes, low blood sugar, insulin resistance
14. Reduced libido (falsely attributed to aging)
15. Impaired sexual performance (inability to achieve erection, orgasm, premature ejaculation)
16. Fertility problems in women and men; ovulation problems and sperm motility decreased
17. Higher incidence of PMS

18. Menstrual disorders (painful menses, cessation of menses, irregular menses)
19. Menopause problems (high blood pressure, hot flashes)
20. Anxiety, irritability and high 'sensitiveness'
21. Negative mood and 'moodiness'
22. Depression and sadness (for no or trivial reasons)
23. Increased fearfulness, tendency to anger, to worry, to grieve, etc.
24. Decreased memory, IQ and learning ability
25. Decreased right brain function
26. Increased left brain function, though dysfunctional
27. Increased rate of destruction of brain cells leading to brain shrinkage; Alzheimer, senility, etc.
28. Accelerated aging due to excess catabolism
29. Sleep disorders (insomnia, inability to sleep for eight hours, sleep not restful)
30. And much more.....

Stress, Cortisol and the Hormonal System

Man's body is made up of trillions of cells. Their working in perfect harmony with each other while carrying out their individual functions is health. How do all parts of the body grow in proportion to each other and the body as a whole? How are all the functions of the "stress" response coordinated; rate of breathing, to heart beats, to sugar output, to shunting of blood away from the vital organs to the muscles of external physical activity? How are all the functions that are involved in the fertilization of a woman's egg and the development of the fetus and much more coordinated?

In the same manner that workers in a factory are coordinated by workers whose job is it to communicate what is to be done and when and how much—supervisors—so does the body has its *information systems*. They come in different

forms; neurotransmitters, neuro-hormonal transmitters, peptides, immuno-peptides, and so on. You have seen the interconnection between the various transmitters of the information systems that keep the body and mind in a state of equilibrium. Stress disrupts the equilibrium between them and thus produces ill health throughout the entire body.

The Mind is the Main Source of Stress and its Avoidance and Removal

Let's take stock of what we have just learned. The trillions of cells in the body are made to work in a harmonious fashion with each other for the sake of the whole through the concerted work of the hormonal system. The leader of the hormonal system is the hypothalamus. The correct functioning of the hypothalamus depends on the emotions. What follows?

If we can control our emotions, we can ensure the well being of the hypothalamus, and therefore of the entire hormonal system (all things being correct—diet, lifestyle, etc.) and of the body in general.

Every time that you feel joyful (in due measure) you are feeding your hypothalamus the quality of energy that is inducing it to function harmoniously. Can you imagine always feeling joyful? If you can't, it is because you have not been taught how to use your spirit. Remember; you are supposed to learn not only how to use your body and your mind, but your spirit as well.

In fact, what is happiness? People, perhaps you, are in the habit of thinking of happiness on two conflicting levels. On the true level, happiness is conceived as an everlasting joy.

But due to the fact that they have not risen above suffering and emotional reactivity, they conceive as happiness as a momentary joy that yields to periods of unhappiness. The fact is, fortunately, that joy can be had forever. Furthermore, it is one of the major goals of life, and the wisdom teachings of antiquity. Continuous joy is happiness—Hetep. It is a spiritual accomplished state, and not a short lived side effect of positive life events. You can learn this skill in the same way that you learned to use your two lower bodies—the physical and the mental.

Chapter 4

Stressors

One of the biggest errors in Psychology is the belief in stressors. In 1967 T. H. Holmes and T. H. Rahe published a statistical finding in the Journal of Psychosomatic Research, 11:213-218 entitled The Social Readjustment Rating Scale. They documented the percentage chances of people becoming ill following certain life events.

100% chance: Death of a spouse

50 to 73%: Divorce, separation, incarceration, death of close family member, personal injury or illness, marriage.

30 to 47%: loss of job, reconciliation, retirement, pregnancy, new family member, change in frequency in sexual relationships, changes in financial state, foreclosure, change in line of work, etc.

Even Christmas had a 13% chance, and vacation which is supposed to relieve stress came in at 15%.

These are but a few of the entries in the scale which gives a specific rating to each entry.

What is never even taken up by such studies is the reason why? Let's take incarceration which yields a 63% incidence of illness. Why didn't the other 37% become ill? We are not to believe that they enjoyed the experience. The same can be said about foreclosures. 30% became ill. Why not the other 70%?

The facts that people can and do respond differently to the same event shows that the stress is not in the event but in the person.

It is a fact that many people react stressfully to life's situation from the fact that they have been convinced by scholars, priests and health professionals that stress is produced by events. And given that in many cases the illnesses induced by the belief in stressors result in death, then the perpetuation of the fallacy by doctors and Psychologists is criminal malpractice.

Chapter 5

Meditation, Hypnosis and the Mind Body Connection

Meditation, the Mind-Body Connection

In order to fully understand the purpose and methods of meditation it is necessary to understand its mind-body dimension. For most people, meditation is a purely mental task. This is the reason why the majority of people that have engaged in its practice have failed to attain the benefits, let alone the marvels that professional yogis and Zen monks have achieved.

The Meditation State and the Cortex

Let's begin by taking note of the meditation state in relationship to the brain. In the state of meditation, the cerebral cortex experiences a higher than normal wakefulness. The result is greater clarity of perception, better thinking, and better control by the cortex over the animal brains; as a result better health is achieved.

We must note, however that the higher state of wakefulness is different from the normal waking state. When we are in the normal waking state, the brain's energy is moving at around 15 to 23 cycles per second or Hertz (Beta waves). During meditation, when properly done, the brain waves slow down to around 7 to 14 waves per second. This is the alpha state that is entered at the point where we are about to fall

asleep. A part of the brain goes to sleep, while the cortex's wakefulness is increased. If this were not the case you could achieve enlightenment from a heavy dose of caffeine. How then is the state attained?

It is very important for you to realize that what I have just described is the meditation state, as opposed to meditation itself. There is another form of meditation in which the cortex is inhibited instead of awakened. The trance state that is achieved is not that of the meditation state per se, even though most authors do not make the distinction.

Breathing, the Essence of Meditation

Breathing in a special way is the Essence of Meditation and all spiritual practices. The most important practice in Yoga is pranayama (breath control or restraint). This message was lost on the pop yogis' penchant for trivializing and oversimplifying all things great. "As the breath goes so does the mind," is a major axiom in Yoga. Meditation practice is carried out then by breathing in a special manner.

The Vagus Nerve, the Key to the Power of Meditation.

The vagus is the most important of the cranial nerves. It arises from the brain stem, passes through the base of the skull, and branches down to connect with the heart, lungs and digestive organs. An area on it located around the navel has attracted a great deal of attention in the meditation systems of the East. The Japanese call it the hara and the tandem; the Chinese call it the tantien, and the Hindu, the manipura chakra. When pressure is applied to this part of the body through deep abdominal breathing, energy is sent up to the hypothalamus,

which becomes aroused and relays the energy to the cerebral cortex which in turn becomes aroused. While the slow and rhythmic breathing slows down the brain waves to the alpha state which is characterized by deep relaxation of the body and a quieting of the sympathetic division of the hypothalamus (seat of emotional reactions), the energy aroused by the pressure on the vagus nerve at the navel arouses the cerebral cortex, especially the right hemisphere and the frontal lobe to a higher level of wakefulness. It is thus that the condition for reprogramming the animal brain's stress reaction through meditation is established. This is the principle behind the yogic meditation techniques, the Dhumo or Gtummo breathing practices of Tibetan yogis, and the Zazen meditation system of the Japanese Zen tradition.

The importance of waking up the cerebral cortex to a high degree can be appreciated from the fact that in all emotional states, the animal brain dominates because its arousal (stress) is accompanied by the inhibition of the cerebral cortex. This is why it fails to do the most important function for which it was designed by nature—control of the mammalian brain. We will get the opportunity to experience this phenomenon in chapter 10 where the meditation techniques will be applied. A fully awakened cerebral cortex is what has been referred to as the "expansion of consciousness," "enlightenment," "the awakening," "the open eye," "liberation" (from the animal brain!), and so on.

Hypnotherapy and Psychosomatic Medicine

I have included a section on hypnotherapy for three reasons. For one it is a well documented and scientifically proven method of healing, and other behavioral corrections through mind over matter. It is very important for the reader to

know that mind-over matter healing is just not a religious faith practice. Ill founded skepticism and doubts will do much to retard the progress in the work that will be prescribed in the later part of this book. Hypnotherapy is also the most successful psychosomatic medical procedure. The second reason is to expand the horizon of this very valuable technique, and the third reason is to show that the system taught in this book is not hypnotherapy as some of my critics allege. Whereas hypnosis depends on the reduction of the wakefulness of the cortex of the "hypnotized" subject, meditation, properly conducted, increases its wakefulness.

To gain insight into hypnotherapy, let's take a look at a few sessions.

"Senemekhu is suffering from a case of tennis elbow that has not responded to medical treatment (anti-inflammatories, acupuncture), and natural supplements, and therefore went to try hypnotherapy. The hypnotherapist *led* him into the *trance* state, in which state she *suggested* that he should *imagine* that with each breath he would feel his elbow become pleasantly warmer. Senemekhu was successful in feeling strong pleasant warmth in his elbow from this simple procedure. After a few sessions in which the procedure was repeated his elbow was completely healed. Let's analyze the transaction.

First of all the hypnotherapist did not hypnotize the client as there is no such reality. The trance state that hypnosis is aiming to induce is the same that is arrived at through drugs, some forms of meditation, strong emotional experiences, and is the same as the runner's high, Samadhi, and so on. "Hypnosis," a form of sleep is a misnomer. It is just trance, a natural state that we all go into several times a day to process information, and make changes in our life. It is the cloud that the "space cadet" zones out too, it is the state of suspense, it also takes the form of cessation of thoughts that is

characteristic but not limited to the state of shock and so on, it is where professors go to when they become absent minded, and so on. Since it is a natural state that we enter in, a good hypnotist is well schooled in the art of helping people get into the state. We all do it without even knowing that we are in trance, let alone how to get there.

Trance is the state in which learning and behavioral changes are optimized. One good effort to learn in trance is worth a hundred repetitions of a lesson. It is also the state in which thoughts can best take possession of the life force to guide it to manifest physiological events.

The hypnotherapist *suggested* to the client that he would feel pleasant warmth which would increase with each breath. It happened as is the case with most sessions that are conducted by a skilled hypnotherapist. What we have here is an event in which a person is making the effort to mentally recall the sensation of warmth and it happens. The person has *rendered conscious a bodily function that is the domain of the unconscious*. And the person is not a siddha yogi or Zen monk! This was easily facilitated by trance which allows consciousness and the will access to the unconscious, the spirit. Healing took place without a suggestion that the person's elbow would heal. Instead he was told to imagine feeling warmth in the elbow. By inducing warmth in the ill elbow for many minutes the blood flow to the elbow was vastly improved bringing about healing.

What could be wrong with this approach? In this example, it was known that the pain in the elbow was caused by repeated trauma from playing tennis. Suppose, however, that the problem is a chronic troublesome headache. Using this procedure could lead to severe problems if the cause of the headache were an undetected cancerous tumor. The hypnotherapy would shut off the pain which is an alarm for

illness, and the patient would not know to seek help. In applying this healing technique, it is necessary to know the underlying cause of the symptom.

Let's look at another example of the 'symptomatic' application of hypnotherapy. The pain of cancer can get so bad that the amount of morphine that has to be used to deal with it is very damaging to the patient. We are here faced with a choice between two evils; the damaging effect of the *stressful reaction* to extreme pain (note I did not say the "stress caused by pain!") which can be fatal to the patient, and the damage caused by too much morphine which can also be indirectly fatal. Yes, the *direct* trigger of death in many cancer patients is the stressful reaction to the physical pain, and/or brain chemical imbalances caused by too much morphine. Many patients facing this dilemma have been helped with hypnotherapy. The patient is placed in trance in order to establish the connection between conscious voluntary thinking and the unconscious—the spirit, the mind. If in the waking state I were to try to eliminate or reduce pain by thinking that it will, nothing will happen. If I thought the same thoughts in the state of trance—induced by hypnosis, or meditation, or drugs, shock, 'absent mindedness', etc.—the pain will in most cases be eliminated or reduced. This technique has saved many soldiers on the battlefield by medics trained in hypnotherapy. The medics take advantage of the trance that is induced by the shock of severe injury or trauma, and thus seeds the patient with the information that will guide his life force and brain to eliminate the physical and emotional pain and fear, which greatly enhances the chances for survival. Note, that fear in this case, and in all cases, reduces survival ability.

There is another type of application for hypnotherapy. It is healing through psychological readjustment. Man's consciousness alternates on a daily basis through three stages; waking, trance and dreaming. Trance is a state between

waking and dreaming, and thus partakes in the key attributes of both stages. In the waking state we have voluntary control. We can direct our thinking, but we do not have direct access to the spirit to alter physiological or psychological processes. During the dream state, changes in these processes occur at their greatest rate since the will is at rest then. In the trance state we are able to enter the dream state and at the same time maintain some degree of voluntary control and connection to the outside world. In this way, preferably with the aid of a hypnotherapist, or guru, or hierophant (master initiator), we can consciously direct or cooperate with the direction of the physiological and psychological processes of the spirit (the unconscious) through words and imagery. An external guide is needed in hypnotherapy because the cerebral cortex has been inhibited by the hypnotic procedure.

A hypnotherapist *has a hunch* through preliminary discussions with a 31 year old patient that the cause of her infertility, frigidity and a host of emotional disorders around her menses might be due to sexual abuse that she was subjected to as a young girl. I say a hunch for the simple reason that although hypnotherapists do their work in the Cartesian linear framework that attempts to assign a direct cause to an effect, they do not have an established set of illness causation. So the therapist helps the patient into trance in which state she relives the experiences of rape when she was eight years of age. Since the reliving of the past experience is actually being experienced as "presently happening to an eight year old" even though the patient is 31, the patient reacts with all the intellectual and emotional immaturity of an eight year old. At this point, two things can happen. The experience can be so traumatic that the session and the therapy has to be abandoned with the patient possibly being worse off, or the patient can weather the emotional reaction and *learn*, with the assistance of the hypnotherapist to associate more mature ideas to the experience. Once the immature toxic ideas that are associated

with the memory of the event (even if suppressed), healing will take place. Even if the sexual abuse was not the direct cause of the infertility, the removal of the chronic negative emotions surrounding the rape will contribute to healing that will take place. But what if there are other negative memories and present negativities in the person's life? These will be untouched as the hypnotherapist focused the patient's attention on a *specific set of beliefs, and symptoms*. Healing of some disorders will take place, yet the person will not become healthy. An illness will be healed and not the whole person.

Hypnosis in the Russian School of Psychotherapy

Extensive scientific studies on the effect of words (the mind) upon man's vital functions were conducted by the Russian School of Psychology—V. Bekhterev, Pavlov, et al. The findings from the clinical experiments that spanned a period of 45 years were published in *The Word as a Physiological and Therapeutic Factor (The Theory and Practice of Psychotherapy According to I. P. Pavlov)*, by K. I. Platonov, Foreign Languages Publishing House, Moscow, 1959. Our chief concern at this point is the discovery that simple statements that are connected to simple and non traumatic experiences had the ability to induce physiological changes.

A few examples will illustrate the principle. A subject in the state of trance was pricked with a pin at the same time that the words "hurt" or "pin prick" were said. The prick of the pin gave rise to 1) a motor defensive reaction (pulling the hand away), 2) an increase in the respiratory rate, volume, etc., 3) increased in pulse rate, 4) vascular changes (blood flow). After that, just saying the words "hurt" or "pin prick" alone gave rise to the same physiological responses. All of these physiological

changes were monitored and recorded on vital signs monitoring devices. Further investigations showed that the same reactions could be produced with subjects in the waking state, especially in the emotional state or the alpha state which Pavlov referred to as the transitional or paradoxical state.

Of greater importance was the fact that the physiological response could be affected by the tone in which the words were spoken. In addition, once the physiological response had been established to the word, suggestions could be used to alter the body's response to the physical stimulus. For example: When the subject was told that the pin prick would "hurt very much," the same pin prick, or a sham prick produced greater pain and stronger physiological changes. The opposite reactions were produced by the warning that the "prick will hardly hurt."

Similar studies were done with the ringing of a bell and the turning on of a light. As these were done, the words "I am going to ring the bell," and "I am turning on the lights" were uttered. Eventually, the physiological responses generated by the ringing of the bell, or the turning on of the light could be generated by the words alone. We will later see the great validity of these examples as the mild ringing of a bell and the turning on of a light do not fit into the "stress model of physiotherapy," and thus expands the knowledge of mind over matter therapeutics. The insight developed from these experiments laid the foundation for the Russian School of Psychotherapy. Platonov's book documented the many "cures" achieved by the "school" utilizing suggestions. For example, subjects were prepared through a reeducation in fundamental life values and then told in trance or in the waking state that through their new understanding of life or of themselves they had outgrown the need to indulge a specific emotional behavior that was shown to be associated to their illness, or addiction

(alcohol, for example). Once the subject transcended the emotion, the illness or addiction disappeared.

A very instructive lesson in mind over matter is provided by experiments conducted by Platonov in 1928 (published in the same book cited earlier). After placing a subject in the state of "suggested sleep" (the term used by the Russian School of Psychology), the person was told "You have a pitcher of water and an empty glass before you." Actually, there was no pitcher, nor empty glass on the table. Then the suggestion was made: "You are drinking water, you have drunk one glass, you are drinking another," Platonov informs us that at that point the person reached out as if she were taking a glass, brought her hand to her mouth and made swallowing movements as if she were drinking water. Once placed in a hypnotic trance, the cerebral cortex will experience suggested physical reality as solid and as real as the real thing. The hypnotist continued: "You are now drinking the third glass...the fourth. You have drunk four glasses." After this the subject was awakened, feeling good. In a few minutes afterward she said she wanted to urinate, which she did, and continued to do so at intervals of about 10 minutes apart for two hours. She passed a total of 385 ml with a specific gravity of 1.011 in comparison to 150 ml of urine voided during the two hours leading up to the exercise. There was an increase of 165%. In another experiment with the same subject, she voided 10 times more urine in the two hour period with a specific gravity of 0.007. Blood analysis showed a corresponding drop in blood condensation (decrease in blood cells). In his book Platonov also records a case in which a 29 year old man that was suffering from diabetes insipidus was given fennel water, which has no effect on the illness. He was told about the "extraordinary efficacy of the remedy" followed by the statement (in an authoritative tone) that if he wanted to get well he should drink the remedy, and that with each spoonful of medicine consumed his thirst (a major symptom of

the illness) would diminish. All of these statements were made in the normal waking state. The patient cooperated with the prescription and experienced a gradual diminution of his illness (just not the symptoms), and was discharged from the hospital after three weeks and was well after last monitoring eight months later. His libido, weight, vitality also returned to normal. The therapy was repeated numerous times, in the waking state and in trance, with the same success.

The experiment was expanded to see if the opposite could be achieved. After placing subjects in "suggested sleep," they suggested that sweets were being eaten. Tests performed after awakening the subject showed that some of the subjects had increased sugar in their urine, while in others it was decreased. Thus, hyperglycemia and hypoglycemia were created by verbal suggestions given in trance. Are you convinced that you have low blood sugar?

Similar successful treatments were done to suppress or create appetite and hunger with its attendant peristalsis, and indirectly control digestive disorders and illnesses connected to the digestive organs; for example, alimentary leucocytosis was controlled by the imaginary consumption of certain types of food. The technique was successful in inducing the release of pancreatic juices, digestive juices, reduction of diarrhea, constipation, vomiting, treatment of ulcers, nausea, etc. Are you convinced that you cannot control your appetite?

While it is fairly easy to learn to "hypnotize" someone and to produce these effects—I became very proficient at it at the age of ten—it is not advisable to go about manipulating the body's symptoms indiscriminately. I was about to say, "Without medical guidance" when I remembered that that is what they do most of the time—treat symptoms to the detriment of the patient's health.

I provided these wonderful examples as they provide ample proof of the power of the mind over the body—even in the absence of faith. Yet, there is a deeper truth that you must pay very close attention to.

The success of the work done in hypnotherapy depends predominantly, although not limited to, suggestions given to subjects in the state of trance (suggested sleep). People do the same all of the time. They give themselves suggestions while in trance every day, several times a day. All emotional states are trance states to some degree. And the thoughts that reflex themselves to you automatically while you are in an emotional state and awake are *autosuggestions*. When these are received in an emotional state they are extremely powerful. Many sick people are visited by thoughts that drift in while worrying about their illness to the effect that things will get worse.

With what we have learned from the Russian School, could it be possible that many cases of flu are caused not by the virus but the authoritative assertion (a tool of the hypnotist) that many—possibly millions—people could come down in a given year with the illness? If someone did, and no professional medic can deny the possibility, the patient's test will "give proof" that indeed he has contracted the disease. What of the person that accepts the thought that one day their arthritis will progress to a crippling state. Will that thought function as the main engine for the progression of the illness? What if the person nourished a healing thought instead? The *scientific* proof for mind over body healing has been around for over a hundred years, yet the vast majority of the world's population is totally in the dark concerning it—and it is one of the most important things in their life—their health. But the reason is very easy to understand. Mind over matter is child's play, while medicine is big—billions of dollars big. I hypnotized my first victim when I was ten years old. I had read the procedure for hypnotizing someone in an encyclopedia and after 30 minutes of reading it I set out to find my first victim. I placed

my hapless sidekick in trance and suggested to him that he was afraid of cockroaches. I then brought my thumb to his face and told him that it was a gigantic cockroach. Well the poor fellow took off like crazy—literally and almost creamed himself as he fell down a ravine. I got one hell of a beating—the Panamanian-West Indian kind, so I had to take my experiments on the mind from that day on underground and on the quiet.

The findings concerning emotions and hypnosis by the Russian School, unknown to them, was the most valuable revelations from hypnotherapy.

After performing tens of thousands of scientific experiments over a period of 45 years, the Russian School came to the conviction that:

Suggestion is the most important stimulus provoking emotional reactions in man. It is capable of producing a much stronger effect and leads to much greater changes than any physical factor. Suggestion inevitably revives the traces of former cortical activity accompanied by some emotional reaction or other⁴. Highlights are mine.

What is so important about this observation is the fact that suggestions which are given in trance to generate healing and pathological reactions are the same as the thoughts that spontaneously and automatically drift into our mind when we are in an emotional or distracted state. As I stated earlier, an emotional state is accompanied by a trance state. Psychologists recognize this by the fact that we go on autopilot or automatic behavior when we are acting out of an emotion. We are then running the programs that are in the cortex and the animal brains. If at the moment that your doctor tells you that you

⁴ The Word as a Physiological and Therapeutic Factor, K. Platonov.

have an aggressive cancer, you automatically went into an emotional state with the thought of your person suffering great chronic pain, and the fear of premature death, the trance of the emotional state will empower the thoughts to set up the condition that will aggravate the pain that the cancer will bring, and the conditions that will accelerate your demise. The same will happen even if your thoughts were limited to the negative impact that your being sick and dying prematurely will have on your dependants. You will at that moment and whenever the thought reoccurs, which might tend to be often, experience the same negative physiological reactions that an animal experiences when facing an environmental threat. The great difference of course is that the reaction to the animal is a beneficial survival reaction, while in your case, your emotional reaction has no survival value—instead it works against your survival.

Platonov goes on to divide the emotions in respect to their physiological effects into two large categories; *sthenic* and *asthenic*. The *sthenic* group pertains to emotions of joy, inspiration, pleasure, etc. They positively increase the vitality of the cortex and therefore its ability to assimilate information, learn, and to control the lower brain. The *asthenic* group pertains to negative emotions; pain, anger, fear, worry, grief, disgust, sadness, depression, etc. They reduce the vitality of the cortex and therefore its ability to learn, and to carry out its function. It is important to note that these conclusions were arrived at from tens of thousands of experiments that were conducted on patients and subjects while fully wired up to machines that monitored their brain wave (EEG), breathing rate, heart rate, blood pressure, skin galvanic resistance, and so on. In addition, their vital fluids (blood, urine, saliva, etc.) were monitored and recorded as to quantity and quality, etc. Platonov is very thorough—after all he has the benefit of 45 years of study. He adds the remark that:

Thus, whereas the content of an emotion is determined by the peculiarities of the environmental factors and by the attitude of a concrete person to them, its physiological action is determined by the nature of the interaction of the cortex and the subcortex (animal brains).

What he is saying is that situations do not have an emotional characteristic in themselves. The emotional characteristic is the result of the person's attitude to the situation. In everyday life people violate this basic fact when they state that a situation is horrible, or frightening or vexing, or upsetting or worrisome, etc. Some people do not flinch, were others are terrified. And for the clincher, Platonov observes that it is the interaction of the cortex with the animal brains (subcortex) that determines the physiological reaction. So you will also be in violation of the facts if you concluded that your bad marriage or your cheating husband or death of your spouse "*made you sick.*" The Russian school was a good 30 years ahead of the rest of the world in understanding that the cause of illness—the physiological reaction—was in the interaction between the cortex and the animal brains. They just did not have the full amount of data concerning neurotransmitters and information substances to better state their case.

It will prove helpful to our understanding of the whole to add to our store of knowledge, the Russian School's distinction between higher and lower emotions. The lower emotions are feelings of hunger, thirst, sexual drive, etc. When they are not satisfied, they have an *asthenic* (vitality lowering) effect on the cortex which gives the animal brain the potential to take over. The drive for food and water, or course, must be satisfied. Sex is a different matter. What is highly instructive here is the realization that if you do not take adequate measures to protect the cortex (meditation, functional foods, etc.), the

inability to gratify the sex drive will have a negative physiological effect. Satisfying the lower emotions produce a sthenic effect on the cortex. The higher emotions are the drives that are determined by our social interests. They are the products of the mind, therefore their satisfaction are in the mind and not in environmental factors. The anger that you experience when someone treats you unjustly was not caused by the person's injustice and is not to be removed by the rendering of justice. The anger was caused by your attitude, your idea of how you are justified in feeling in the situation, and must be removed by a change in thinking and attitude.

To summarize, let's note that hypnotherapy is an extremely valuable tool. Yet we must not lose sight of the fact of its limitations. It excels in the removal of symptoms, especially pain. It has scored excellent successes in healing conditions where the hypnotists was able to find the mental/emotional cause of the physical disorder, but this is a hit and miss given that there is no one to one cause and effect relationship that can be referred to. In other words, hypnotherapy suffers from the limitations of non-holistic medicine. It relieves, treats, heals specifics (sometimes) but not the whole person. In other words it does not establish health. Why?

As we have noted, the chief cause of illness is the human self image. Hypnotherapists so far, at least the published ones, have all accepted the belief that man is a human being. They therefore fail to remove the fundamental cause of emotions and stress reactions. An examination of published hypnotherapy proceedings, you will see therapists telling patients in trance that it is alright to be afraid, to be angry and so on as long as they deal with them in acceptable forms, etc. Only the tops of the weeds are clipped.

Yet we must be grateful for the discoveries of hypnotherapists. They have contributed a great deal to the understanding of the science of mind over matter and spirituality. There is much to learn both from their successes and their failures.

This book will focus on the mind-body techniques that will establish health, just not the healing of this or that, even though the task will be, must use the specific illness manifestations of the patient as monitors of success in the work. You will *monitor* the success of your work on the underlying cause through the healing of your specific illnesses. A good example is provided by the inadvertent healing of specific problems that occur from a change in diet or lifestyle.

Chapter 6

The Kamitic Framework of Being

One of the greatest accomplishments of ancient non-western cultures is the understanding that thinking about complex subjects must be carried out with the aid of an organic framework. By a framework is meant a schematic diagram of the whole that is under investigation and the parts that compose it. In this manner the hierarchical, supplementary, complimentary and sequential relationships between the parts can be clearly understood. Every science and knowledge discipline requires an accurate nomenclature and classification system. This can only be achieved with the existence of a framework. Examples of these frameworks are the Paut Neteru of ancient Egypt, the Tree of Life of the Kabalists, the five elements scheme of Taoism, the Tibetan Wheel of the Law, and so on. For us to engage in an accurate dialogue about spiritual healing and anything pertaining to man we must have a schematic diagram that serves as a framework of man's being.

Man's Being, Self and Spirit

The first step towards the understanding of the science of spiritual healing is the establishment of the term that denotes the entirety of man's make-up. I have established my own proprietary definition of common English words for use in this work which I implore the reader to adhere to faithfully. Success in the application of the practical instructions and meditations given in this book depend greatly on compliance with this rule. Strict adherence to the use of these words as defined in this book will reveal the sources of the confusion

and failures that beset the spiritual and psychological disciplines in the world.

We have been habituated by western culture to use the word "self" to denote all that pertains to who and what we are. In this work it is of dire importance to reserve the word "self" for those aspects of our make-up that pertain to man's identity.

Being

The totality of who and what man is will, in this book (and all of my teachings), be denoted by the word "Being."

The Self and the Spirit Divisions of Being

Man's being is composed of two major divisions; the Self and the Spirit. Reason begs the question that "if the Self is in a separate category from the Spirit, is not the Spirit then, not Self?" You will most likely be aware of the very popular statement to the effect that "man is not the physical body, he is a spirit." Well this is a falsehood that has been accepted by almost everyone, including men of the stature of sages and men of wisdom. We will see how and why the ignorance of the fact that the spirit is the not self, even though it is a part of man's being is a major impediment to the realization of divinity with its attendant benefits—spiritual healing, guaranteed success, spiritual powers, and so on.

The dual composition of man's being conforms to a law that operates in all dimensions of reality. All units are composed of two major complementary halves. Since the two cannot carry out their respective functions in service of the whole without each other, they are therefore interdependent on each other.

To further our understanding of the matter we will consider the subject from the Kamitic spiritual tradition. The Self is represented by the hieroglyph of an eye (associated with a seat).



The graphic metaphor is easy to understand. It states that the attribute of the Self is consciousness which is represented by its chief form—seeing, the eye. Let's stay acidly logical. The two aspects of being are opposite in qualities to each other in a complementary manner. If the self is the seer, or that which is consciousness itself, then the spirit is the seen or that which is the object of consciousness and is devoid of consciousness. Once again, you will come to learn, if you have not yet, that it is widely believed that the spirit and the mind are endowed with consciousness. This falsehood is a great impediment to the understanding and the practice of spiritual science. Your ability to implement the teachings in this book to heal your person and others greatly depend on you having your facts straight. You will learn that the ability to master your spirit depends on where to place your consciousness.

We must note that since the spirit is what is seen it must then be the material side of being. What is seen (perceived) is matter shaped into forms—thoughts and physical things.

The Will and Energy Divisions of Being

If we recall that the word “self” is reserved for what pertains to our identity. In your being, actions that you can take credit and ownership of are acts that proceed from your will. Yet, as you know very well there are many involuntary things going on within your being. Since you did not initiate these or have direct control (will) over them, they proceed from the “not self” side of being. These are the energy reflexes and involuntary and autonomous events that take place in your being. They belong to the spirit side of being. Let's note that if energy and matter are attributes of the spirit, then its opposite, the self is devoid of energy and matter. The dual nature of being can be summarized as follows:

Two Major Components of Being

<u>Self</u>	and	<u>Spirit</u>
Consciousness/Will		Matter/Energy
Voluntary		Involuntary
Directed		Autonomous
Seer		Seen
Not seen		Seen

The Spiritual Framework and the Brain

The brains, as said earlier are not the sources of the behaviors that are associated with them. They are the vehicles through which behaviors are programmed. Western scholars

are ignorant of this reality as a result of their entrenched adherence to the belief that inert molecules created life and intelligence. The various divisions of man's brain are the vehicles for the expression of the two major divisions of her being.

Expression of Man's Being through the Brain

<u>Aspect of Being</u>	<u>Brain Component</u>
Self: Consciousness/Will	Frontal Lobe
Lower spirit (automatism)	Limbic and Reptilian
Self's bridge to spirit	Cortex

This framework is an extremely useful tool for understanding the mind-body relationship. For example, it explains immediately why very emotional persons have difficulty overcoming negative and destructive behavior. The cortex which is the bridge between the will to change and the mammalian brain has been damaged by continuous emotional indulgence. It teaches that unless you remove agents that impair the frontal lobe, such as nicotine, alcohol, and recreational drugs you will find it very difficult, or impossible to attain to the realization of the divine aspect of self.

Let's return to the understanding that to heal our persons spiritually we must learn to use our spirits. How can we do so if we do not have a clear understanding of what it is and how it functions? You may have heard of the spiritual cultivation of ‘detachment.’ Now you can begin to get a clear picture of what is being detached from what. Detachment is the separation by the Self (you) from your lower spirit. Yet it is not a separation in the sense of creating a state of alienation given that the two aspects of being must work together for the

benefit of your being. Detachment is not a goal in itself. It is a temporary separation of yourself from your lower spirit for the purpose of centering the Self in itself in order to fulfill its role appropriately. The problem is that the seer—you—identifies with the seen; the various aspects and manifestations of the lower part of the spirit (mind and emotions) and therefore loses control over it and of life. That which must follow becomes the leader. To momentarily jump ahead, a clear example of this is seen in man's identification with his emotions or sensual cravings, which are expressions of the lower spirit, and is therefore controlled by them.

The Divisions of the Spirit

The majority of authors of books on spirituality have created a great deal of confusion by their ignorance of the divisions of the spirit. The spirit is a very complex body that is composed of many subsystems and faculties very much like the physical body, which latter is modeled after the former in many respects. By far, the best understanding of the components of the spirit is found in the Kamitic spiritual system. Man's spirit is made up of seven bodies that house the main faculties of his/her being—they are eleven in all. The seven bodies or divisions of the spirit are the Ba, Khu, Shekhem, Ab, Sahu, Khaabit and Khab. Before detailing them let's take note that the establishment of a framework to enable clear thinking about the components of man's being is exactly the same as has been done in western psychology. According to it, man's being is composed of the ego, alter-ego, id, conscious mind, subconscious mind and the physical body. It is the division of man's being into these parts that enable psychologists to express their theories and ideas concerning man's behavior.

The Seven Divisions of the Spirit

Division	Function
Ba	It is the vehicle that houses the faculty through which union with God and all is experienced. Establishing consciousness (the self and will) here is the final goal of spiritual training and the beginning of man's life as a fully developed being.
Khu	It is the vehicle that houses the faculty through which man receives direct guidance (wisdom) from God. The Metu Neter (Word of God) is received here.
Shekhem	It is the vehicle that houses the faculty that allows man to share in God's omnipotent power.
Ab	It is the vehicle that houses the faculties that enable abstract thinking, and hence understanding of moral principles, and laws.
Sahu	It is the vehicle that houses the faculties that enable concrete thinking. Its faculties also have the function of controlling and directing the life force, and of creating the self image or ego.
Khaabit	It is the vehicle of the life-force which is the life of the physical body. It is therefore in charge of our physiological functions. It exerts a direct control over the social affairs of man as it is the psychic force that attracts the resources, and challenges of life. It is also

called the animal spirit, and as such it is the source of emotions, sensuality and instinctive guidance. The khaibit is known in Chinese life science as the Qi, and in Hinduism as Kundalini. It is the soul in the Judeo-Christian religion.

Khab This is the physical body of man.

Please remember that we are here learning a science. The preceding schematic must be thoroughly memorized as it is essential for mastering the principles of spirituality and their application to the various practices for spiritual healing.

Divisions of the Spirit and the Brain

The divisions of the spirit correlate to the various aspects of the brain.

Divisions of the Spirit	Parts of the Brain
Ba, Khu and Shekhem	Frontal Lobe
Ab and Sahu	Cerebral Cortex
Khaibit and Khab	Mammalian and Reptilian

This framework has extremely far reaching applications. It allows us to understand many yogic, meditation and Qi Gong practices and doctrines. At a glance we can understand the mechanisms involved in the trataka. It is a yogic practice for the development of the will and reasoning. It involves crossing the eye while looking at one's forehead and concentrating one's attention there. This increases the flow of

blood to the frontal lobe and raises, thus its level of functioning. Try it as you breathe rhythmically, while thinking of being at peace and smiling in a situation in which you are in the habit of getting very upset. You will find that your will to be at peace will be automatically imposed on the mammalian brain. This will happen right away unless your cortex—the bridge between you (the will) and your limbic brain is impaired by drugs, or chronic emoting. Now we can better appreciate the need for understanding the biochemical connection to spirituality and mental and emotional well being.

Applications of the Knowledge of the Divisions of the Spirit

A close examination of the Kamitic Framework of Being reveals that the consciousness of most people resides in the three lower divisions of the spirit; the Sahu or concrete (lower) mind, the Khaibit or animal spirit, and the Khab or physical body. There is also a partial development of the Ab, the abstract mind.

Division of the Spirit	Part of the Brain	Programmed state
Ba, Khu, Shekhem	Frontal Lobe	Not yet
Ab	Frontal lobe, Cortex	Partially
Sahu	Cortex	Partially
Khaibit (animal spirit)	Mammalian and Reptilian	Fully

We must break with the false teachings that the brain creates the way we think and behave. It must be fully

understood that it is a vehicle through which nature (the neteru—divine intelligences) programs behavior to guide creatures on earth. But nature only programs the khaabit (animal spirit) and the lower third of the Sahu. The rest must be done by man. Man is in charge of the completion of his development—evolution or perfection. Errors in programming result in illness—a compelling feedback mechanism. A major cause of illnesses is the commission of errors that are due to the lack of guidance in the proper use of these lower spiritual faculties.

Most people are ignorant of the fact that the true source of guidance in life comes from within. Where and how did animals learn to create their social order? Where and how did bees, ants, beavers, and so on learn to create their dwellings? Instincts we say. But what are they? Are they not sources of inner guidance?

We must take note of the fact that the lower a species is on the scale of complex biological organization (not evolution), the less is its need for "education" if any at all. Snakes, fish, amphibians, insects and so on are born with all the wit needed for survival. They are born ready to recognize threats, to seek protective shelter, to defend themselves, to identify their food, to identify their habitat and so on. Further up on the scale we find mammals that are ready to walk and move with the group in a few hours after birth, and are ready for survival after a few months of guidance from the parents. But who taught the parents that they should teach their offspring and how? Again, the guidance came from within. At the point on the scale to the far extreme opposite the ready born we find man. He knows not what to eat, has to be taught what is dangerous to his existence, how to get away from things that are dangerous to his existence (drugs, junk food, etc.), has to be taken care of for about two decades of his life, and we can go on. In fact it takes about 30 years for the frontal lobe, which is

his most important survival tool to reach full development and another 10 years before it can be fully trusted.

What accounts for the difference between the lower species and man? What we call instincts is guidance from the animal spirit, and since man is destined to be a divine being, the animal influence in his being is downgraded to the point of providing a minimal amount of guidance during the infancy period of life. Yet, the animal spirit has enough power to create a great deal of harm if it is not reprogrammed to function in harmony with the higher faculties of the spirit. The lower species are lacking in higher brain functions because they have all the guidance they need from within. Man is lacking in instinctive guidance to enable her to develop the higher sources of inner guidance. Most people do not know that learning and guidance must come from within because of the culture that has come to dominate the world. Learning everything from the outside is the entrenched way in the world for the past 2000 years. Nobody bothers to ask, "How did the first person learned to create an alphabet, numbers, mathematics, the laws of physics, etc?" Where else but from within. Can you think of another source? It should also be clear that the inner source of higher learning cannot come from the animal (instinctive) spirit, which is why it has been claimed by the sages that the foundation establishing teachings originated from a divine source.

Proper guidance is essential to a good life. That is why all animals live in harmony with their environment and with members of their species. Lions hunt gazelles without endangering the gazelle species. And you have never and will never see a lion throw a tantrum and act all stressed out because it failed to catch its meal—again for the past couple of days; but man will, simply because he is lacking in guidance from below (the animal sphere) and from above (the divine sphere).

The problem was supposed to be remedied by the mind. Take note that the framework positions the mind between the divine divisions of the spirit and the animal spirit.

Divine Divisions of the spirit

Ba, Khu, Shekhem

Mind (mental division of the spirit)---the bridge

Ab, Sahu

Animal spirit

Khaibit, Khab

In the same manner that animals are not responsible for the things they "know" what and how to do, so is it with the first set of men that received the higher knowledge that served as the foundation for civilization. The guidance came from a divine source. The information came through the Khu division of the spirit.

The knowledge of how the mind of man was to be cultivated in order to allow for the communication between the divine spirit and the animal spirit was fully developed in ancient Egypt and lost with the destruction of its civilization. Yet, as all things are born and die and reincarnate, we are now experiencing the renaissance of Kamitic spirituality.

For the past 2500 years a set of wrong ideas have been programmed into the minds of people and has led to the alienation of man from both, the higher and the lower divisions of his spirit. This is the reason that illness is running rampant in man's world. Scientist love to conduct "medical" research on animals to learn how to heal man, yet they are totally oblivious of the fact that in their natural habitat animals are virtually free of the illnesses that are rampaging through the

world of man. The reason is that they respond correctly to the challenges of life because of their inner guidance.

The healing of man, then, must be based on a system that fixes her mind to establish the proper relation to the higher and lower parts of the spirit and the brain to enable man the proper responses to the challenges of life. Life is not stressful. Stress is an ignorant response to life's challenges which are not only unavoidable, but necessary for the development of man's faculties.

This is the reason why such mental healing methods that are centered on the visualization of an organ functioning as it should, or of the person being free of the illness have scored minor and limited success. Methods such as these, which form the core of most mental healing systems, do not go to the core of the forces that are responsible for the illness as we will see in the next chapter.

Careful reflection on the Kamitic Framework of Being will reveal that people are primarily involved in a growth process that is taking consciousness on a journey from the animal vehicle, to the mental vehicles to the spiritual vehicles. Health and well being therefore will not and cannot be attained until man has elevated his consciousness to the highest parts of her being. Please note that in the same manner that we have no input into our physical and mental growth, we have no input into our spiritual growth. Most people believe that their involvement in spiritual pursuits is a matter of choice. You will learn in the next chapter of the forces that are driving your consciousness to the higher centers of the spirit. In the same manner that you will suffer problems if the well being of your physical body was neglected and if you did not receive adequate input into the development of mental skills, you will suffer from neglecting to cooperate with the imperative that are driving you to manifest a higher spirituality. Illness is one of

the means through which man will be forced to turn to the spiritual life, as most measures to deal with the host of ills through material means will fail to achieve their goals.

The point that is being made here is that people in the world with the exception of the ancient Egyptians, have not been given a correct knowledge of self. We will see in later chapters how this leads to a great deal of illnesses. I am sure that you have met a number of persons that have become ill by anxiety generated by a fruitless "search for themselves."

The problem with the western definitions of ego is that they confuse the self, with the self image. Earlier in this chapter we learned that the self is devoid of energy and matter and is thus incapable of experiencing emotions and sensations. It cannot therefore manifest feelings of low self esteem and ego maniacal emotions and so on. The source of all behavior that is characteristic of a person and is therefore tied into to his identity is the self image—the Ka in the ancient Egyptian system.

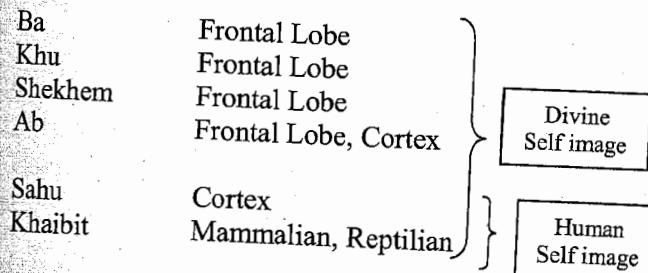
We must take note of the fact that none of the dominant institutions in the western world has taken on the role of systematically and methodically providing people with the knowledge of self, of the spirit and the know how to build a healthy and viable self image. Everyone is left to fend for herself in these matters. The result is that the majority of people have created for themselves self images that are the main sources of the stress reactions that lead to illnesses or the failure to heal.

Self images are built primarily out of information from within, and the main source of inner guidance in the majority of people is the weak and dysfunctional animal spirit in man. In building a self image the majority of people identify with their emotional and sensual—animal spirit—propensities and

capabilities. Not only do their feelings tell them who they are, they also become the standard for what is right, for honesty, for what they want and so on. We will later see how this contributes to the majority of cases of ill health in the world.

Health on the other hand, can only come, ultimately, by a self image that is based on the divine attributes of man. We will explore this in its entirety in future chapters.

Self Image and the Spiritual and Brain Framework



This framework shows us at a glance, the brain and corresponding spiritual elements that go into the human and the true divine self image. The human self image is composed of a partial aspect of the brain and spirit, and their lowest. The divine self image encompasses the totality of man's being. This fact, from the standpoint of the brain is reflected in the reality that more than 50% of man's cortex is composed of brain cell connections that have not been committed to any function—that is, have not been programmed. While western scholars might think that their purpose is to allow man to learn to make better and improved gadgets, the uncommitted brain structures are for the programming of the higher parts of his being. No amount of learning of technological wizardry will use even a smidgeon of these uncommitted brain areas.

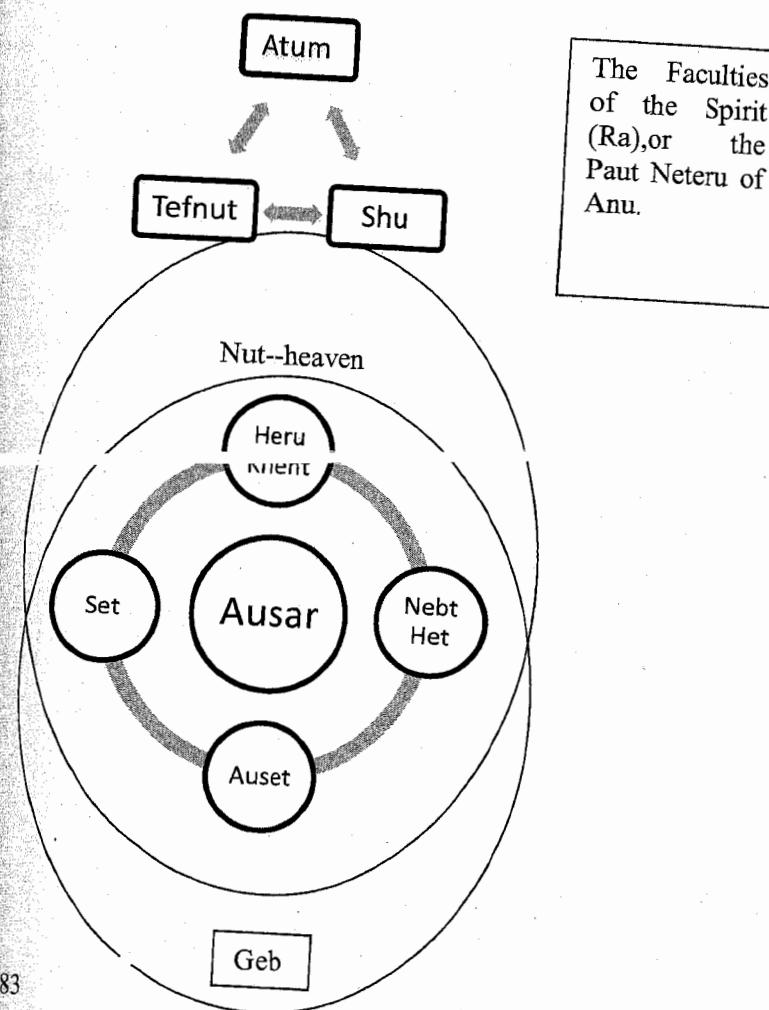
The Spiritual Framework in Light of the Brain's Framework

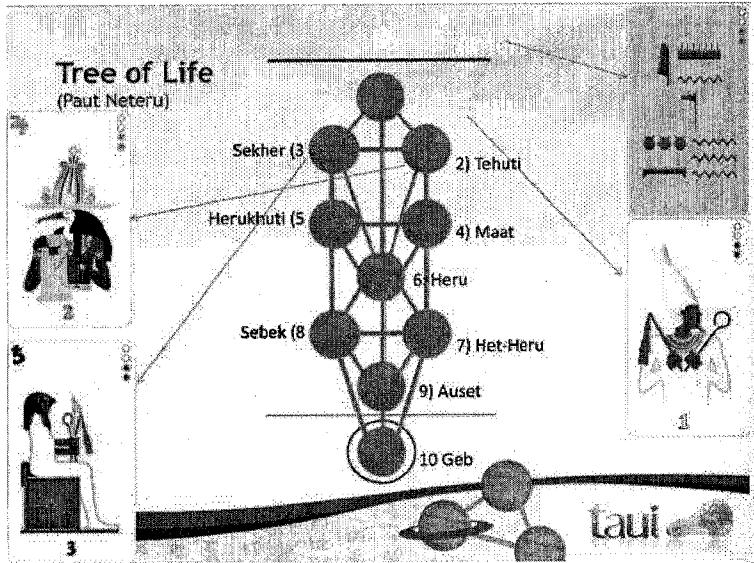
Many of you may be skeptical about the authenticity of the Kamitic Spiritual Framework of Being. Is there really such a reality as a spiritual vehicle where man's union with God takes place? Is there such a vehicle through which man is able to receive the Metu Neter (Word of God)?

Let's begin by noting the fact that bees did not program their brains to enable them to build hives and to manifest a sophisticated society composed of a queen, soldier bees and worker bees. Ants did not do the same in addition to manifesting the practice of enslaving other ants to perform the food gathering and storing labor. These creatures with puny brains did not sit around and discuss ideas on how to program bee behavior in order to create a society that maintains better order—a beneficent monarchy—than human societies. Their brains were programmed by God—in actuality by a faculty of God that has been programmed for such purposes. What we have to understand is that the brains of creatures are receptors and storehouses of programs that originate in the spiritual realm.

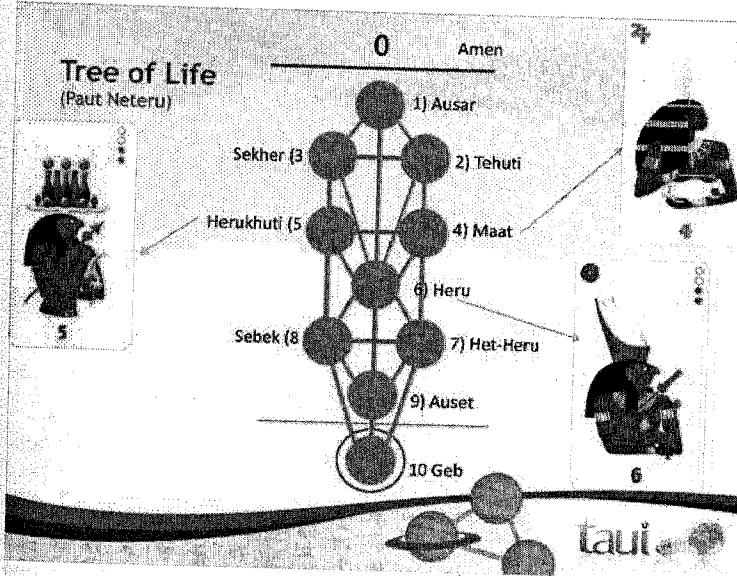
The programs that are stored in the reptilian brain and limbic system originate in the Thalamic (cerebral) division of the spirit. The programs that are stored in the cerebral cortex and frontal lobe were designed to enable man to receive information from the higher parts of the spirit—the Sahu, Ab, Shekhem, Khu and Ba. Incidentally, according to ancient teachings there is another brain center located at the top of the head—the 'crown center' which is supposed to be the 'brain' for the Ba. Since science has not yet verified this center I will be mute on the subject. It matters not, for the simple fact that when you perfect the teachings in this book, you will become aware of it. The importance of linking the framework of growth as shown by man's brain with the spiritual framework of being allows us to correlate the spiritual wisdom of ancient Egypt and other wisdom cultures with the findings of

contemporary science. The knowledge that the information you need to reprogram your brain and thus heal your person already exists in your divine spirit, will remove and prevent the anxiety that comes from not knowing how the process will be accomplished. You will learn that all that you have to do is to show the spirit what you want, and as long as you are working at establishing your divine identity and state of being, the spirit will do the rest.





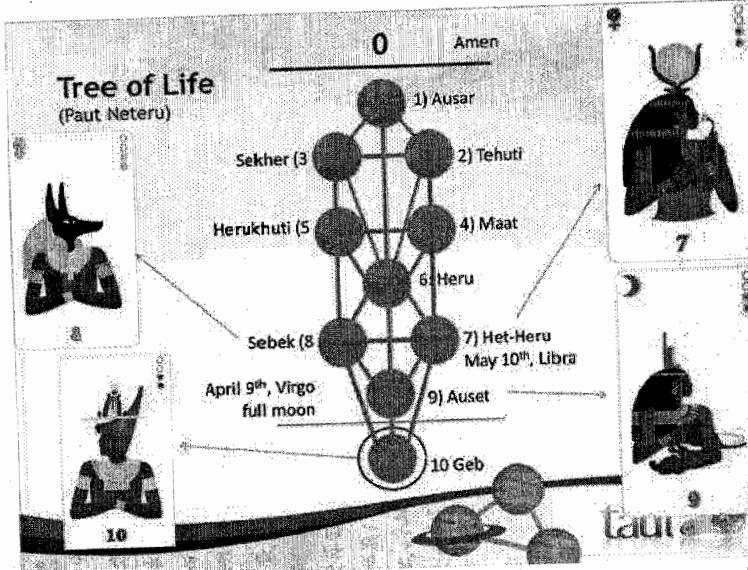
Ausar, Tehuti and Sekher. Their placement on the Tree.



Maat, Herukhuti and Heru. Their placement on the Tree

Chapter 7

Healing Meditation Framework



Het Heru, Sebek, Auset and Geb. Their placement on the Tree.

A careful survey of the literature on meditation therapy and hypnotherapy shows wonderful ways in which the mind can elicit physiological changes and healing. In all cases the healing targeted specific conditions. Nowhere in the literature is there a framework for a holistic use of these tools. Although these techniques are of greater value in many cases than drugs, their use in a non-holistic manner will continue the failings of the current medical approach—the failure to get at the root causes of ill-health. At this point it is important to reiterate the fundamental difference between “*illness*,” and “*ill-health*.” You can be ill while in good health, but not the other way around. A healthy person eats food contaminated with e coli bacterium and becomes ill. She receives treatment with health supplements (herbs, homeopathic remedies and vitamins) and makes a quick recovery. On the other hand, a healthy person receives antibiotics and may still die or go on to suffer chronically. A healthy person may contract influenza and get rid of it in a few days, while an unhealthy person may linger with it for weeks, and suffer from a consequent malaise for years after the bout.

With the above in mind, we can then understand the basic goal of this book. It is the establishment of good health. The goal is to make you a healthy person. Along the way, many of your specific illnesses will be cured, with or without external therapeutic aids.

The 11 Desires of the Spirit

The root of our body is the spirit. We must look to it in order to understand the causes of illness and good health. And in doing so we must go beyond the commercial throwing around of the "mind, body, spiritual healing" sound bite.

Let's recall the Social Readjustment Rating Scale, according to which 100% of the people whose beloved spouse died will become ill.

"Why?" we should ask.

"Because of stress," we are told by psychologists.

"Why should they be stressed by the death of a spouse?"

"It is a normal reaction to losing someone with whom there is a close bond."

"Why do people form a close bond with each other?"

"It is instinctive, I guess....It is natural...it is the way things are, etc."

"Isn't instinct an expression of the *animal brains*?"

"Yes."

"So are you saying that 100% of the people whose beloved spouse will become ill because of the animal brain in them?"

"No...hum...er, yes...hum, I don't know...."

"Why did you change your initial answer?"

"Well it just didn't sound right that people should become ill due to a program in the animal brain, regardless of the social cause."

Let's complicate matters. In this case, the person who lost her beloved companion for 40 years committed suicide (that's included in the 100% incidence of illness). After going through our series of Whys and answers we come to the part where we are told that "The person took her life because the pain was too much to bear," which of course leads us back to

pain as a fundamental principle that governs the behavior of the hypothalamus—the animal brain, again.

To understand pain that is due to the loss of someone with whom we have formed a close bond, we must look beyond the animal, and towards the higher part of the spirit.

Pain, Rest and Pleasure

Let's recall that the hypothalamus is the link between the mind and the physiological functions. It is governed by three states; pain, rest and pleasure. These are the three states of energy that govern the life of animals.

A gazelle is threatened by a lion, and the anticipation of pain causes the back part of the hypothalamus to arouse the flight response. If it wasn't quick enough, it becomes a meal and the pain is over. If, on the other hand, it escaped unscathed, the front part of the hypothalamus will secrete acetyl choline and return the physiological functions to their resting (homeostatic) state. And then comes miss gazelle and the posterior portion of the hypothalamus secretes dopamine and the drive to pleasure kicks in to obey the divine mandate to be fruitful and to multiply. Such is the life of animals. It's all about survival. Not enough for man, who has symphonies to compose, pyramids to build and galaxies to survey.

Pain, Peace and Pleasure

John has just lost Latoya, his beloved companion for the last 30 years. The back portion of the hypothalamus responds to pain, driven not by an external threat but by his interpretation of life and his identity. The thoughts persist and so does the cortisol, which visits its destructive wrath on all of his vital organs.

"Why?" we must ask.

"Because, the loss of a loved one is a *stressor*," our erudite psychologist declares with pride in his education.

"And by that do you mean that stress, as a response to a stressor is something that comes from the outside. Like being attacked by a saber toothed tiger?"

"Absolutely..." and our professor goes on mouthing off more educated and certified ignorant sayings.

Let's recall the findings of the Russian School. Pain, especially, emotional, lowers the tone of the cortex—our chief survival tool. Its health is maintained by peace and energized by pleasure (in moderation). The fact that stress is damaging to man has been swept under the rug with the creation of the concepts of "good stress" and "bad stress." For stress to be good it has to involve a physical reaction to a physical threat; and it must be short lived as soon as the opponent is defeated or has outrun you or you it. If it is all mental, it is not good, and it is safe to say that upwards of 95% of the stress that most people experience requires the use of their cortex—their main survival tool—for success. Yet, the stress response of the animal kind—anger, anxiety, fear, etc.—is damaging to the cortex and to overall health.

What has kept the myth of the "good stress" in place is that it is energizing. Yes. It is good in short term physical events that require the automatic replay of programmed or well developed responses. But where creativity and intelligence—in other words—"brains," as the saying goes, is the required tool, then we need to fully awaken the cortex. This is accomplished by pleasure, and also by peace as revealed by Eastern meditation practices.

As we can see, in man's life there is no need for emotional pain or suffering. The energizing of the brain and body for success comes from *pleasure*, and the response that

will protect man's brain and body from stress when adversities are encountered is *peace*. What need is there, therefore, for emotional pain; especially when it can be turned off through mental techniques? Even physical pain can be turned off through the mind as proven by yogis, Zen masters and hypnotherapists—and even your cousin Dennis, the dentist. And if it can be turned off, then there is a choice. So were I to tell you that you can only have two of three energy states out of three, which two will you choose between peace, pain and pleasure? Is this a brainer?

When an animal is not threatened with the pain of being eaten its energy oscillates between rest (animal peace) and pleasure. The animal does not choose these two states. It is imposed on it by the spirit within. Oscillation from one pole to the other is the property of energy that moves in waves. We too are subject to the same rhythm of life. The spirit moves us from peace to pleasure, and we like it, and want it to go on forever. A life that moves from peace to pleasure only is a happy life. It is the primordial movement of the spirit and we must obey—we have no choice. Nothing happens without energy, and the spirit is the energy that is our life.

The means of satisfying the urge to rest and for pleasure is preprogrammed into the mammalian brain of animals. Avoid been hurt or killed, get your food and your mate, and you, tiger, are good to go. The means of satisfying the urge for peace and for pleasure in man is a different story. It is yet to be programmed into the cortex and the hypothalamus will have to be reprogrammed. In this case, man is the programmer, and the instructions come from the higher parts of her spirit—The Amen, Ba, Khu and Shekhem.

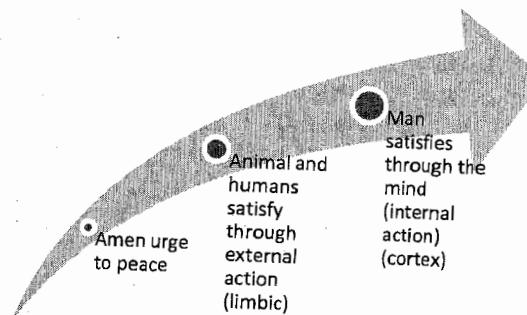
Amen, the Desire for Peace

Peace is the base resting point of the energy of being. It is thus the support of all life. It is the Zero Point Field of energy of Quantum physics. As Heisenberg found out thousands of years after the Sages of Egypt, energy at this state is indeterminate⁵. I don't know if he understood why. Creativity and survival depend ultimately on the mind being in a state in which nothing is defined. So does the regeneration of the body, which is an act of creating anew structures that were destroyed by the process of living. It is because of this that we crave peace. It is an irresistible urge. We will later look at another very important reason in regards to the Self.

Animals have no problem with this. They yield to the urge to rest (animal peace) after they have survived the threat of pain or have exhausted the nervous support of pleasure. Peace in man is interrupted by legions of *reasons and beliefs* that justify being angry, afraid, for worrying and grieving, and so on. The *urge to peace* is the primary factor that separates man from animals. The chief factor that separates man from animals is his ability to make symbols; well it is many of these symbols that are killing him. And here is the answer. Since it is the mind that is the cause of the loss of peace, it is the mind that has to be fixed.

⁵ Heisenberg failed to realize that the indeterminate of undefined state of energy at its primordial level is complementary to the ordered state of energy on the higher levels of organization. The one cannot be without the other.

Stages in the Development of the Understanding of Achieving Peace.



The above diagram shows things as they should be. But since the program for satisfying the desire for peace has not yet been placed in man's cerebral cortex, he defaults to the program in the mammalian brain. "Satisfy peace through external means, comes the message." Thus in obedience to the hypothalamus, man *fights* with others to establish peace, threatens them with violence, runs away or avoids (flight response) from the situation, blames situations for his stress (they are *sressors*), gains friends and allies, works at getting a good job, saves as much as he can, and so on. It is easy to see that underneath all of these actions is the urge to avert pain and loss of pleasure. "*Seek not peace and pleasure in things*," admonished the Rishis, wise men of ancient India. "*They are transitory by nature, and your peace and pleasure will be gone when they are lost*." And most people don't wait to indulge the pain of grief of loosing things; they worry about losing it, even before they get it.

Inner peace is so vital to people's life that its absence is the chief cause of illness, and can drive people crazy or to commit suicide. In biological terms, the absence of peace is due to the hyperactivity of the sympathetic part of the nervous system—the stress response.

When there is no peace in man's life she looks to her first teacher—the programs that were placed in the animal brains/spirit. It teaches that *all threats come from the outside*, and must be dealt with through physical means. This is the message that comes from the back portion of the hypothalamus. The problem in the marriage is the cause of stress, so is the problem on the job, the commute, the kids, and so on and so on and so on—*the devil is legions*. You will find peace in leaving (flight response) the marriage, the job, taking a vacation, getting rid of the supposed “external cause” of the loss of peace, taking a pill, or a drink, or a smoke and so on. We undertake those measures only to find that they don't really bring peace. There is always something to take the place of what was avoided or eliminated, and some things just never go away. What's the way out?

Now most of us have had the experience of transcending an emotional reaction—let's say anger—in a particular situation or towards a particular person. We have also noted that some people are angered by something, while others are not in regards to the same thing. There are three ~~major lessons here~~. First is the fact that the situation in which anger was first expressed and then transcended shows that the situation is not angering (stress producing). If the production of stress was its attribute, then you would not have been able to transcend it. The lesson is reinforced by the opposite reactions to the same situation by different people. The second lesson is the fact that the part of man's spirit and brain that reacts emotionally is changeable. In other words it is essentially and originally unconditioned. Were it not, you would not be able to change your emotional reactions to a single thing.

People in general fail to see this simple lesson in their experiences because they are constantly bombarded by people in high educational and professional places with the message that “things are stressful, horrifying, frightening, irritating,

disgusting, emotionally traumatizing, and so on.” We hear it daily on the news, in scholarly writings, in religious writings, in spiritual writings (Yes!). And we fail to catch the error, because we are so convinced that the thing has the ability to create stress that when we encounter it, the back portion of the hypothalamus goes into hyper drive, which puts our cerebral cortex into a stupor. Incidentally, ‘stupor’ is the source of stupidity—*Sleeping Cortex Syndrome (SCS)*. I made it up... for those of you who need a so called scientific and politically correct alternative for characterizing certain people.

The third lesson to be learned is that the principle that underlies a person's ability to deprogram an emotional reaction in a particular situation or towards a particular person *works for all situations and all emotions*. Therefore, once you overcame your fear of let's say dogs, you can overcome not only fear of all things, but any and all emotions in all situations. And what was the underlying mechanism that allowed you to reprogram your emotions? A change in attitude. Your thinking. So why did you fail to generalize your one or two successes to all possible challenges in life? The answer is a simple one. The reason ~~you gave yourself did not do it~~ was not holistic.

You may have overcome your fear of public speaking to boost your self esteem, or to impress others, or because your job requires it, and so on. Since these *reasons* work in specific situations for specific persons their ability to bring about behavioral change is limited. You have given yourself human reasons for transcending emotions.

One of the greatest achievements of Ancient Egypt is the discovery of *a set of premises* from which to reason about life that enable the transcendence of all emotions in all situations in all persons. The universality and objectivity of these premises categorize them as *Laws*. They are 11 of them;

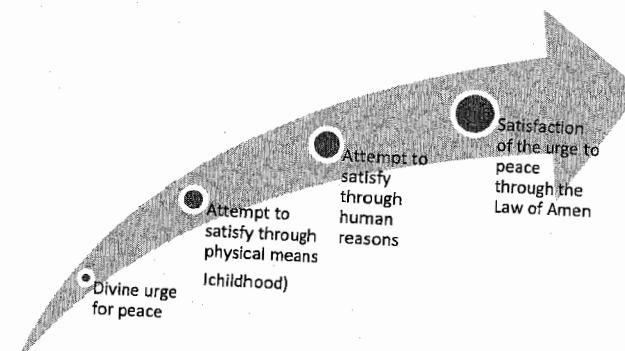
one for each of the 11 faculties that make up man's spirit. Incidentally, given that man is a microcosmic version of God (the macrocosm), God's spirit is also composed of the same 11 faculties.

Man comes into the world an unfinished product. It is his playing without all of his marbles or "spheres" that is the cause of all the illnesses on the social and personal dimensions of his life. In the same way and for the same reason that we cannot escape physical growth and the urge to develop our minds, so is there a force compelling us to grow spiritually; actually 11 forces. This is why the interference with the urges for peace, for union with others, etc. is insupportable. They are omnipotent, hence irresistible forces that are acting from the depths of the highest divisions of our spirit. Incidentally, once we succeed in satisfying these forces we can then wield their omnipotence in the world. This is a subject that goes beyond the scope of this book. See *Metu Neter* volumes 3 and 4 for detailed instructions on the subject.

Every desire that emanates from the higher part of the spirit aims at drawing our consciousness to the realization of our divinity—completion of our evolutionary growth. Hetep was the name given by the Ancient Egyptians⁶ to the peace that functions at the divine level of being. It is a peace that nothing can disturb. Once you are established in peace at this level, you are 100% invulnerable to anger, fear and the gamut of stressful reactions of the human stage. You will be able to go through life with a fully awakened and protected cerebral cortex and a mammalian and a reptilian brain that are reprogrammed to carry out functions that if I told you, you would accuse me of weaving fantasies. Let's not talk. Do the work taught in this book to heal and vitalize your brain, and go

through the exercises given in *Metu Neter volume 3, the Keys to Miracles* and you will experience for yourself.

The Amen division of your spirit emanated the omnipotent desire for peace which forces you to find a way to maintain it as it is interrupted by your stress and pleasure responses to situations. As a child you reacted in a purely animalistic way. You screamed, and threw your body around as a way of demanding others to take actions to appease the pain (discomfort, hunger, etc.) and urge for pleasure. As an adult you learned to blame these feelings on externals and gave yourself human conditions for their satisfaction. None of them worked as testified by your illnesses and the host of social strife. They all fail to work because only a reason that elevates you to your divine state—completion of your evolution—will appease the divine hunger. It is only when you establish in your mind the conviction that you need no externals or conditions to be at peace, because *peace is the natural state of your being* that you will be able to respond with peace to all challenges in life. Recall the effect of stress on your health. No emotion, other than joy in moderation is natural to you—how can they be when they are the causes of ill health?



⁶ No relation to the people that now occupy the country, nor their culture.

The premise that "*Peace is man's nature*" will elicit a peaceful response to all challenges and adversities in life, once inculcated into the mind. The universality and objectivity of the premise makes it thus a Law. Reasoning about all situations in life will yield a *true and logical* judgment, and therefore a conviction that will go beyond faith.

Peace, the Foundation of Happiness

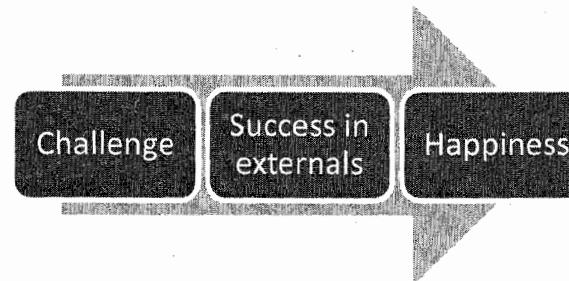
Happiness is the state of being that is free of suffering. You are happy when the only emotions in your life are peace and joy. Stress in all of its forms (anger, fear, frustration, etc.) has been eliminated. Everybody wants it, yet hardly anyone knows what it is. Happiness is a life skill that must be attained through the establishment of a self image that has been defined as a divine state of being. You are a divine being—a god man or a god woman—when you have mastered the ability to be at peace in the midst of challenges and are able to enjoy the peace. You are in a state of joy when you have the good things in life, and you are in a state of joy when you are at peace in the midst of denial or loss of the good things in life—you are therefore always joyful.

This is what we all want. We *must* want it because we are compelled to want it. It is the expression of the fundamental condition of the energy of life—the spirit. The chief problem in life is that the desire for it is first processed through the mammalian brain that interprets all sources of threat and pleasure as coming from the outside and must be satisfied through external actions. This makes the experience of peace and joy the result of success in dealing with an external through a physical act. The mind has been trained by the animal brain to think that happiness will come from getting a good job, a good spouse, lots of money; getting rid of and avoiding challenges and so on. So you work at it, and wait for 10 or 20 years and all of your life to feel happy as a result of

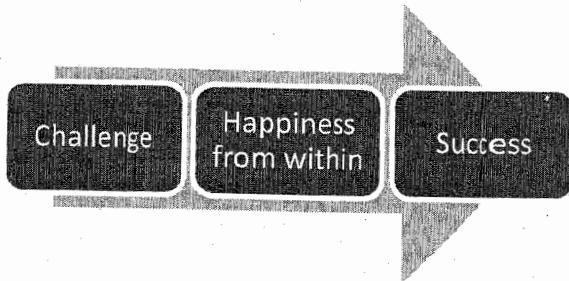
succeeding in your endeavors. Thus for 10, 20, 30 and more years you are living from peace to pleasure to pain, and in most cases, in more of the latter, as you wait for the external thing to accommodate itself to your wishes. You are totally oblivious of the fact that the stress that you have allowed to enter into your life through waiting for material success to enter the *stress free zone called happiness*, is ravaging your body and numbing your cortex endangering, thus the success that you are seeking. Do you realize that the thought that you will be happy when you get something that might take, let's say 5 years to achieve puts on hold your living free of stress?

If instead, you could organize your thoughts in a manner that will allow you to maintain your energy in a peaceful and joyful state; you will then optimize the function of your cerebral cortex with the resulting benefit of great mental clarity, genius and power of mind over matter. If you want to optimize your success, survival and enjoyment of life, acquire first the skill to be happy by cultivating your mind with the proper thoughts. Be happy to succeed and survive and not the other way around.

The Animal and Human Model for Happiness and Success

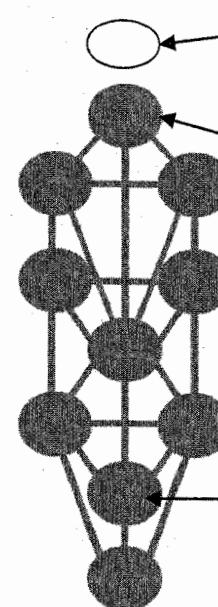


The Divine Model for Success and Happiness



As you follow the human/animal success model for attaining happiness, you are chronically inflicting harm to your being through stress. If you are happy it means that there is no stress in your life. If there is stress in your life then you are unhappy. Happiness is an ongoing state, and not something that comes and goes. It is achieved through your mind and not through external actions upon things you have no control over. God is so good. What you need most has been placed directly under your ability to control 100%.

Summary



Amen, the residence of the energy of Happiness (everlasting peace and joy).

The Ausar faculty.

Consciousness which in the spiritually undeveloped resides in the Auset faculty is raised to Amen through the evolutionary desires that emanate from each of the Neteru.

The Auset faculty. The consciousness of most people resides here and must be lifted to dwell in Ausar.

The desire for happiness, unending peace and joy emanates from the Amen faculty. It can only be satisfied by the realization that peace and joy is man's only natural response to the challenges of life. Because it is our nature we have the capacity to respond with peace and joy to all challenges. Because the alternatives, the stress of anger, fear, etc, which are damaging cannot represent our nature; whatever is harmful to our health and mental abilities (our chief survival tools) cannot be natural. The premise that peace is in our nature is what establishes it as a *Law*, as *Truth*. To go against it, treating anger and fear as the natural responses in its place, is to go against our nature, to go against a fundamental law of our being.

The desire for happiness is first processed by the *reptilian and mammalian brains dominated cerebral cortex* which interprets everything in relationship to pain and pleasure coming from the physical world to be met with physical actions. Happiness is seen then as something to be achieved as the result of obtaining and achieving things that are falsely viewed as pleasure givers, and by avoiding things that are falsely seen as causes of emotional pain. This misconception has remained in place in the majority of people from time immemorial and is kept in place by religions, so called spiritual systems, prestigious institutions of higher learning, and so on. Since man cannot control these things he lives in a perpetual alternation of pain and pleasure—fight flight stress and pleasure responses. The resulting damage to health and intelligence becomes thus the evolutionary impetus to seek a solution beyond animalistic thinking. Once the truth that peace and joy are our natural energy states and is implanted into the mind, consciousness is then raised from the lowly Auset faculty to the heights of Amen. Most people have failed to recognize this simple truth or to adapt their lives to it, after learning about it due to the devitalized state of their cerebral cortex due to chronic stress.

It is important to realize that the real challenge to happiness does not come from situations in the world, but the programs in the animal brains that react in a manner that is dysfunctional to man, however useful they are to the survival of animals. In addition, for man, she must realize happiness to achieve well being, survival and success and not as the result of achievements.

Ausar, the Desire for Oneness with All

Let's keep in mind that the most powerful spiritual force that we experience is that which emanates from Amen—the desire for happiness. The greatest threat to happiness is the

threat to our earthly existence and survival—the pain factor again, and impediments to our gratification of pleasure—is an enemy. Establishing unions with others for mutual protection and sharing in the quest for achievement, and the enjoyment of pleasures is man's response to the urge for oneness that emanates from the Ausar faculty of the spirit.

The divine desire for oneness is first processed by the *reptilian and mammalian brains dominated cerebral cortex* which interprets everything in relationship to pain and pleasure coming from the physical world to be met with physical actions. Union with others is dictated by kinship by blood, tribe, nationality, and in response to sexual urges, and other forms of pleasure gratification. It does not take a long journey down the annals of history to learn that the animal way does not work for man.

It is only when man comes to the realization that the higher aspects of his being—the Self and the Divine Spirit of each person—is by nature one with all, and places that truth to dominate his thinking that his consciousness will be raised from the lowly Auset part of the spirit to dwell in the Ausar faculty which is the source of man's power of mind over matter as it makes all the other ten faculties of the spirit work together.

“Anetch Hrauk Ausar, Lord of eternity
King of the Neteru” (faculties of the spirit)⁷

Most spiritual systems fail to help mankind because they have failed to identify all of the truths (Divine Laws) that must govern man's thinking, and to make them work together.

There is no oneness with others were it is not expressed as love. And there is no love where the response to the challenges encountered between people is not peace and

⁷ Hymn to Ausar.

joy. The satisfaction of the desire for oneness heals through the preservation of the peace and joy—happiness—as the proof of love. The admonishment to “*Love thy enemies*” requires for one to be at peace and joy, otherwise violence will be done to the self in whatever manner we profess love for those that have transgressed against us.

Ultimately it must be understood that the cosmological truth that shows that the Self of man and of God must be in union with each other, given that the Self is that part of being that is devoid of energy and matter and is thus outside of the time and space divisibility attributes of the spirit (energy and matter) leads to the conclusion that man and God are infinitely and eternally one. Oneness with God is a major theme of all religions and spiritual systems. Since it is an eternal reality, it is not something that can be attained. It is and has been already there. All that is needed is its acknowledgement in the mind of man as a dynamic truth premise for guiding her thinking about the challenges of life. Can you ever be thus alone? Is loneliness making you sick?

Furthermore, if you are one with God, you are one with all, always—even with those who act in enmity towards you. The premise that oneness with all is in our nature is what establishes it as a *Law*, as *Truth*. To go against it by treating the separation from each other that is created by the physical body as the truth, is to go against our nature, to go against a fundamental law of our being. Last but not least is the understanding that if oneness were not inviolable, then enmity would be a true possibility. If in truth you are one with all, then you cannot conclude that those who act against you are therefore your enemies. The possibility of having enemies becomes thus a potential source of anxiety, worry and illness. You will come to learn that through the empowerment of the thought of oneness in your mind, you will be able to overcome

all hostilities, opposition and therefore secure your health through happiness.

Tehuti, the Desire to Resolve Oppositions in Life

We have seen how oneness is important for securing happiness—the emotional state for securing and maintaining health. All *units* are composed of two fundamental complimentary agents. The best known example of this is the positive and negative charges of electricity and magnetism, the male and female genders and so on. While it is easy to see the *indivisibility of the dual components of these things*, it is not easy in many other things. The failure to see that things that seem to be opposed to each other are complementary to each other—that is, they work together to make up a unit, is a major source of errors in thinking that leads to ill actions, fear and anxiety, and therefore illness.

The desire to resolve the dualities of life, for the protection of oneness and therefore happiness and health emanates from the Tehuti faculty of the spirit. It can only be realized by placing into the mind the Truth that opposites are in realities the dual, hence complementary components of a whole. Opposition thus is ordained by nature, and must be resolved by enlightenment.

The first attempts to process the oppositions that appear in life is carried out through the reptilian and mammalian brains dominated cortex in relationship to pain and pleasure coming from the physical world to be resolved from information derived from worldly experience.

One of the most important apparent oppositions that we must tackle is "adversity." Life is full of events that seem to be adverse to man's well being; natural disasters, enmity, illness, crime, wars, etc. To the animal brain they are *adversities*, but to the enlightened cortex they are *challenges* to man's ability to respond from the highest parts of her spirit—from the Amen and Ausar faculties—with the inviolability of peace and oneness. True pain and suffering is not the loss of property, kin and life, it is the loss of peace and joy. Have not men been able to hold on to peace and joy in the midst of the greatest losses? Incidentally, no culture other than the Kamitic has succeeded in teaching man how to transcend suffering. Even Yogic spirituality teaches that man must attain nirvana in order to escape reincarnating given that suffering was an inescapable fact of the world. They missed the highest teachings of spirituality.

Challenges which people call *adversities* are unavoidable and necessary. If we *must* respond to challenges as if they were adversarial then we must respond in a stressful manner. But since we can respond with peace and enjoy the fact that we are able to be at peace and thus avoid illness and degradation of our intelligence and survival quotient, challenging events are therefore '*not stressors*.' In addition challenges are necessary for the growth and development of our bodies, brains and spirit. And since challenges cannot cause us true harm (only to the external and lower aspects of our being) and are necessary they are therefore complements to the agonists of our well being.

A subset of this theme is the issue of 'good and evil.' We are admonished to "fear no evil" yet not taught how to. Once the laws of the naturalness of peace and oneness are anchored in our minds, then we will not fear evil as it cannot affect the core of our being. It cannot rob us of our happiness.

It cannot cause suffering. Given the fact that mankind has not solved this puzzle it is fair to conclude that Adam and Eve did not partake of the fruits of the Tree of the Knowledge of Good and Evil, or failed to pass it on to their descendants.

Another subset of this theme is the belief that things possess qualities in themselves. This is the result of the animal brain dominated cortex that is only equipped to process absolutes and concrete thoughts originating in the lower mind. "Things are stressful," "the job is stressful," "the event is frightening," and so on. Yet, it is well known that while some people react emotionally and stressful to an experience, others do not. The trauma, the stress is not in the event but in the person's level of spiritual development.

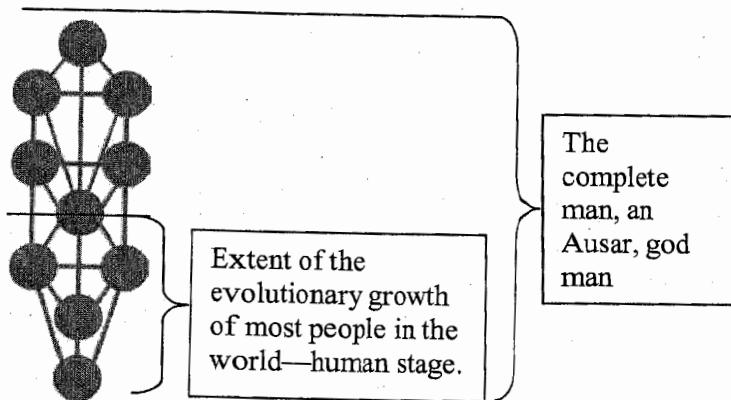
As long as man continues to mislabel and misinterpret the common dualities of life, he will respond with stress and illness to life's unavoidable and necessary challenges. If something cannot be avoided and you have the opportunity to train to respond with peace and joy, why choose stress and the illness that must follow?

Sekher, the Desire for Purpose and Power

Not knowing where our lives are going, not knowing if we are on the right path, not knowing if we will be able to successfully reach our goal, etc.; is life a series of random and chance events? These are questions that are major sources of anxiety, worry and fear—loss of happiness.

Thanks to such supposedly great thinkers like Descartes, Newton and Darwin, these are the questions that eat out the entrails of the majority of people in the world.

The life of every man and woman is planned. All events in the lives of people are steps in man's evolutionary path. Unlike all other creatures that come into the world finished products, man comes into the world incomplete.



In the same manner that we grow from infancy to adulthood we are on the growth path from human to divine men. Incidentally, the factors that shape our growth as "humans" are responsible for our growth into divinity.

The path that we progress in our evolution is what is referred to as destiny—a most misunderstood reality. The destiny (evolutionary destination) of all men is to become divine men and women—Ausar. The challenges that enable us to develop ourselves have been mistaken for our destinies. People who live a life of poverty are not destined to be impoverished. They are destined to develop peace and joy and their divinity through the challenge of poverty. The rich is destined to attain the same through the challenges created by the temptations and responsibilities of wealth, and so on.

This divine desire for knowing that our life has a purpose and what it is and if we will succeed in living it well is

first processed by the *reptilian and mammalian brains dominated cerebral cortex* which interprets everything in relationship to pain and pleasure coming from the physical world to be met with physical actions. We fail thus to see the underlying path that gives meaning and coherence to the varieties of experiences that make up our lives. As a result many people live their lives like leaves drifting in the ocean. The lack of purpose and meaning and understanding give rise to anxiety, worries, fear and all forms of stress. For well being and success life must be lived with purpose and the understanding of how each event fits into the whole that we call our lives.

When every experience in life is met with the peaceful and joyful understanding that they are necessary steps that lead to the realization of divinity, the spiritual power that is needed to achieve success in all undertakings and well being will come into manifestation.

Maat, the Desire for Law and Order

Oneness and happiness, the two components of the quintessence of man's divinity is threatened by disorder and unlawfulness. The desire for order emanates from the Maat faculty of the spirit and it can only be satisfied by placing into the mind the premise that all things are interdependent with each other and the whole to which they belong.

Order, therefore is embedded in our nature, and must be made to manifest in our lives through inner cultivation. But the desire for order is first processed by the animal brain dominated cortex in man which interprets everything in relationship to pain and pleasure coming from the physical world and must be satisfied through physical action.

As a result order is primarily and predominantly sought to be established through rules, commandments, fear, policing, punitive actions and physical violence. Totally ignored are the causes of disorder in the lives of the individual which spills over into society. The cause of course is the dominance of the animal nature in people. Emotions are the cause of the inner disorder that manifest as illnesses, and mental dysfunctions.

The knowledge that must be implanted in man's mind to serve as the premise for reasoning correctly about order is the fact that all things in the universe are interdependent and interrelated. The ability to grasp this truth requires the ability to process abstract ideas which lies beyond the capacity of the animal brains.

The most important set of interdependence concerns man and God. According to Kamitic spiritual teachings, God created man to serve as the vehicle through which to come and live in the world. Before creation God is eternal and infinite consciousness and will dwelling in an infinite and eternal continuum of energy and matter—Divine Spirit. There is no other consciousness and no things that can enable experience. Living can only take place within a portion of the Divine Spirit that is subjected to differentiation (creation).

God does not just create the world and look at it from the outside or go about Its business unconcerned. God creates the world to have experience of life and does so through man as Its vehicle in the world⁸. God therefore needs man to complete his/her development—become divine. Once a person has completed her/his development, God takes up dwelling in the spirit of the person. This is the substance behind the concept of achieving oneness with God. It is not a metaphor,

⁸ See *Metu Neter volume 3* for the details from the Kamitic Spiritual literature: *Book of Knowing the Transformations of Ra and of Overthrowing Apep*.

but the sharing of your spirit with God that takes place once the 11 Laws are stored in the mind and are lived with 100% consistency. The men and women that completed their evolution and became, thus, divine—living temples of God—were allowed to append the title of Ausar to their name; “The Ausar Ani, etc.”⁹ The realization of your divinity allows God to fulfill the reason for creation which is to delight in its creation. Before creation all is *peace*. Creation sets the condition for the experience of *joy!* God benefits, thus, from sharing in your being and you benefit from sharing in God’s attributes that now come to dwell in you. These are omniscience, omnipotence, and omnipresence. From a practical perspective you will experience this as success and well being in all of your endeavors.

Herukhuti, the Desire for Protection from Injustice

Oneness and happiness, the two components of the quintessence of man's divinity is threatened by the injustice that many men appear to get away with. The solution cannot be a simple “hold on to the thought that you are essentially peaceful and one with all,” and live with the injustice. You must place into your mind the knowledge that the inviolateness of the laws of peace and joy, and oneness force a return to normal, the imbalances created by injustice. This operates according to the law of cause and effect. Injustice upsets the equilibrium that is natural to the world spirit, which in turn automatically reacts to reestablish the equilibrium by having the wrong doer rectify the wrong. There are two factors that must be kept in mind in order to understand this. If you hold on to your essential and natural peace and joy, then unjust acts

⁹ In *Metu Neter volume 3* is listed the names of many such men and women from all walks of life in Kamit that became Ausar.

cannot cause you suffering or stress. This is half of the justice. The other half must be understood through the understanding of man's destiny. It is to become a divine being, which is a process that takes several incarnations. We come to earth many times, and the good and the bad that we commit follow us across incarnations. Sooner or later we will reap what we have sown. Incidentally, this is the explanation for some of the ills that befall you that seem to have no cause in wrong doings on your part. Some of these are your repayment of wrongs done in a past life. Karma works both ways. Both ways, be at peace, and do not eat your heart out with guilt.

Injustice is a major threat to happiness and oneness which are the core of our divinity. The desire for justice is first processed by the *reptilian and mammalian brains dominated cerebral cortex* which interprets everything in relationship to pain and pleasure coming from the physical world to be met with physical actions. Justice is seen as an act of inflicting revenge. Make those who supposedly caused you pain and deprived you of pleasure, to suffer pain and deprivation of pleasure. There is not the slightest inkling of the truth that the law of cause and effect provides for the impersonal implementation of justice's long arm that stretches across incarnations. The impersonality of the law enables justice to be applied without you having to jeopardize your peace, joy and oneness with all.

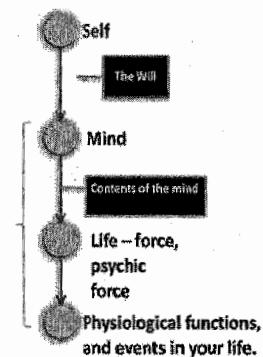
If you have ever felt the "need" for revenge, you know that the thought is accompanied by a rotten feeling. That is a feeling that is letting you know right then and there that the thought is making you sick. Irony of ironies. You spend ten years making your person sick as you wait for the assassin of your kin to be executed. Need I say more? And what about the people who swear that nothing can bring closure to the pain suffered by major unjust acts against their kin—even when the perpetrator was caught and brought to justice?

Heru, the Desire for Freedom

What would happen if you ignored the impulse to act with anger or fear? Would you go into convulsions, fall on the floor and foam at the mouth? Or could you, and haven't you chosen to focus on thoughts that enabled you to react in a peaceful manner in the situation?

The "power" of the will is not a force but the understanding that it is the active aspect of your Self, which is the initiator and controller of all that takes place in your life. The statement "free will" is redundant. The will (your Self) is free by nature. There is no energy and matter in it to restrict or condition it. It is the aspect of your being that is the foundation of your ability to liberate yourself from the animal brain and animal spirit. The power of the Self/will is fiat—that is power through its position as initiator of events, and not as the force that carries out the event. The latter is the domain of the life force.

Hierarchy of the parts of being



To understand the "power" of the will, liken it to a commander in chief. He gives the orders which must be carried out by soldiers.

The failure to use the will successfully leads to stress in the form of low self esteem, anxiety, frustration, fear, worrying, etc.

The Will and the Freedom to Choose

You as the will are the initiator of the wants in your life. In the early part of your life your wants are processed by the *reptilian and mammalian brains dominated cerebral cortex* which interprets everything in relationship to pain and pleasure coming from the physical world to be met with physical actions. As a result, you do not will; you desire. You do not choose; you are *driven* by emotions and sensations. But worse, is the abdication of the freedom of the will to the limitations imposed by the physical body and the physical world. Until the will is correctly lived one lives a '*matter over mind*,' and a '*body over mind existence*.' As a result solutions must come from physical actions. Appetite must be controlled with drugs; so is tobacco craving, alcohol craving; salvation from temptation must come from a superhuman being, and so on. It is a tragic comedy; *what is free by nature seeks to be free!*

The problem, however, will not be resolved by the simple act of willing. The matter will be detailed in the following chapter. It is enough for now to consider the fact that man's happiness is protected by the natural freedom to choose to ignore the animal responses to challenges and to act according to the laws that are the embodiment of divinity.

Het Heru, the Desire to Create

Creativity is the engine of survival, adaptation and evolutionary change. Life imposes many problems that can only be solved by coming up with new answers, hence the natural drive to be creative. The ability to create is governed

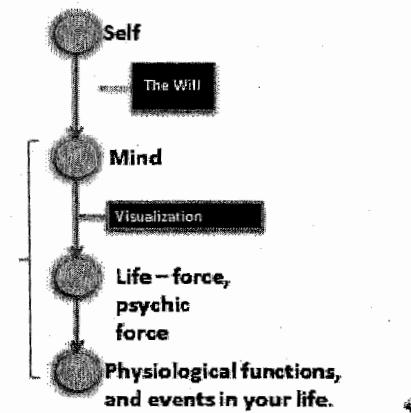
by the imagination. Unfortunately, this faculty is first used by the cortex in service of the mammalian animal brain. The greatest use that mankind has made of it is in the creation of art and entertainment for the gratification of pleasure; and in a twisted way for inflicting pain and inducing illness in one's person. This is due to the well known power of the imagination to arouse emotional responses. Something goes wrong, you imagine the worst, and you are ravaged by fear and worry.

As 'creators', we employ the imagination to create art to give pleasure to our persons and to others; and as enjoyers of the creation of others, we employ the imagination to generate pleasure in our being. The imagination is our faculty for inventing solutions to problems. And instead of working at learning how to use this faculty to solve our problems we use it to perpetually indulge in the pleasure of watching fictional characters solve theirs. Why do people do this? The answer is simple. The cortex is kept in slumber through chronic stress so they fail to see that the tedium and stress they are seeking to escape from does not have their origins in externals but in their brain. The stress comes from the unreformed animal brain, and the tedium comes from the comatose cortex.

The first most important use of the imagination is for the purpose of recreating our self image. The behavioral traits we use to describe the way we think come together to create an image of self. This image in turn generates the host of emotionally charged ideas that determines our actions and state of health. It is important to know that our self image which, as an image is *in full view* is the source of the thoughts that Freud and other psychologists have credited to a subconscious mind. Incidentally, the mind is unconscious and functions on the subconscious level, but the chief source of thoughts and emotions that determine our lives are in full view as our self image.

Do you habitually see your person responding angrily or with some emotion other than peace and joy to something or someone? If you do you are looking at a human image of yourself. If you always see your person responding in a peaceful and joyful manner to challenges because you are convinced of the law, then you are looking at a divine being.

The second most important role of the imagination is its function of carrier of the will. In practical terms what is meant is that your will must be expressed through *visualization*, as opposed to the customary *verbalization*. Instead of willing things to happen in your life through verbal thoughts; saying to your person, for example, "*I will improve my finances this year,*" visualize your person enjoying events in your life that show your improved financial situation. Images and not words are the true carriers of the will. For words to move the life force they have to be translated by the mind into an image. We must keep in mind that the imagination is not limited to pictures. You can imagine a smell, a color, a sensation, etc.



The failure to use the will successfully leads to stress in the form of low self esteem, anxiety, frustration, fear, worrying, etc.

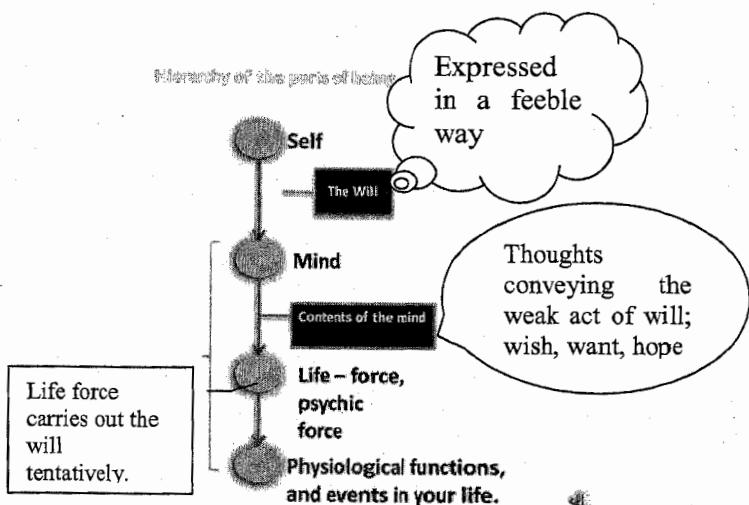
Sebek, the Desire for Security

Happiness and therefore health cannot be secured if our lives are insecure, and insecurity is natural to the human stage of development. At this stage man is convinced that the physical world controls and determines what he can will. It is a matter over mind concept of living. Yet, man feels a desire that drives him to go beyond this limiting view of life. This desire emanates from the Sebek faculty of the spirit, but it is first processed by the animal brain dominated cortex.

Ruled by the convictions that earthly realities are the dominant forces in life, man's will is expressed in the feebleness that is characteristic of the identification with the human as the self. Before detailing this behavior we must first take a look at the inner workings of the Sebek faculty.

It operates through the lower left portion of the cortex that is in charge of verbal thinking. It is therefore in charge of *clothing in words* man's attitude, outlook, aspirations, desires, and so on. It is the "messenger of the gods"¹⁰, as styled in the Roman tradition. When we act (will) feebly to initiate movement in the life force to realize a goal in life, the Sebek faculty reveals our attitude with such words as "wanting," "wishing," "hoping," "believing," "having faith," and so forth. There is no conviction or assurance that the goal will be realized from the simple fact that we do not know that the life force *must obey the will*, 100%. It is like the general of an army asking the troops if they want to fight.

¹⁰ It corresponds to Hermes, and to Mercury.



The problem is exacerbated by the practice of verbalizing the will. We saw in the Het Heru section that the imagination is in charge of the expression of the will. Not only do people use words to express their will, they do so with feeble words; "I wish...", "I hope...", "I must keep the faith...", "I believe that it will...", and so forth. As a result, the life force does not receive the *command* that it needs, and therefore moves in turn in a feeble manner. Failure with its train of stress is the result. And if that was not enough, the animal brain controlled cortex spews out such thoughts as "I am a failure...", "I am worthless...", etc. In addition to having a human self image, you know have a negative human self image. People who think that they are in the know will give you prescriptions for thinking positively to restore you to a positive human self image, in total ignorance that the built in limitations of even the best human self image is the underlying cause of the feeble will.

The Three Forms of Human Assurance

Belief and Faith, and Reasoning from Assumptions

Human man seeks security by assuring himself that his goals will be realized through *belief and faith*. In fact, these are the cornerstones of the human self image. At the human stage of growth, man has not yet developed the ability to base his thinking about his life on laws and proof. Laws and proofs are the foundations of knowledge, and you accept something as belief because you do not know, and you have faith in it because you do not know how to prove it. *Reasoning from an assumed premise* is the same. Since the world is rooted in law, all beliefs, articles of faith and untrue logical judgments that are taken as foundations from living must lead to disaster. Many people know it, yet hold on to the practice for the lack of an alternative (which does exist), and suffer, at the very least, the chronic anxiety that accompanies doubts and insecurity, and at the other end, full blown psychoses and the attendant physiological pathologies.

Divine Assurance

Laws guarantee the ordered and predictable behavior of all natural forces and elements in the universe. Man's life is no different. She must construct her self-image and thinking on the basis of law instead of opinions, beliefs and assumptions. Law is the source of assurance in life. It is the foundation of the Universe and it is at work in every detail of life. It is for this reason that Maat—Law holds a very high position in Kamitic spirituality.

Auset, the Desire for Learning, Transcendence, and Growth

The desire to learn is natural to man. It plays a fundamental role in her survival and quality of life. So is growth.

Although they are both necessary there is an apparent antagonism between the two. This has to do with the reality that we grow in stages.

The earliest stage in our growth is dominated by the programs that are inherited from the animal kingdom through the animal brains, and by our learning about the world, life and ourselves as processed by the animal brain dominated cortex and the concrete thinking lower mind.

Those programs and lessons are useful, but must be unlearned and transcended if we are to grow into the adult stage. This is taken care of by the Divine Spirit through the faculty of Auset.

The desire to learn, grow and to transform ourselves emanates from the Auset faculty of the spirit and takes as its goal the realization of our divinity. Stopping our growth short at the human adult stage results puts us in a position of living without all of the faculties that are necessary to avoid problems in life. Scholars believe that what they need to do is to make a better and improved human and the problems in the world will go away. It matters not how improved a human is, it still represents an incomplete man; a man that "*has fallen short*", i.e., a man that is sinful.

The faculty that governs man's ability to learn, unlearn, and to grow spiritually is trance. We live for the most part in a normal state of consciousness because it is thus that

the programs that run our lives are preserved. When there is a need, however, to unlearn and transcend a particular way of functioning, we must go into the altered state of consciousness that nature has provided for the phenomenon. We will come to learn through the meditations provided in this book that the stress induced illness or healing failures are due to learned sets that must be unlearned and transcended. We must therefore master the skill of entering the state of trance on demand if we want to heal ourselves and maintain well being.

The demand from the Divine spirit to transcend stages in growth was recognized by many African traditions. A Rite of Passage was instituted to make sure that childish behavior and values were left behind as the adolescent transitioned to the adult society. Trance was the chief method employed in the process. Entrance into the warrior society, marriage, enthronement of kings and queen mothers, into the society of elders, and the priesthood all involved ceremonies that employed trance as the chief tool for transcendence. We can safely say that all similar ceremonies in the West, including marriage, and even most Masonic institutions are ineffective for the reason that the alteration of the state of consciousness that is necessary has been neglected. As a result, a great deal of stress is experienced from the clash between the old and the new, the childish and the adult, and so on.

We will see in the following chapter that a human cannot fully utilize the faculty of trance to heal spiritually. It is a property of the divine part of her being. Trance must first be used to bring about the divine self image, Ausar, which will serve as the foundation for spiritual healing. The application of trance for healing without addressing the human self image results in a limited success.

Geb, the Desire to Exert Power over the Earth

The earthly plane of existence provides man with the greatest challenges to his survival. If we remember that challenge is necessary, hence unavoidable, then we must understand that the challenges of the natural world exist for man's mental and spiritual development.

Thus far mankind has grown to the point of realizing that it is best to meet these challenges through mental application, but it is yet to realize the role that must be played by the higher part of the spirit.

Man at the point of his/her creation knows that he/she is divine, but must come to earth to acquire the proof. It is by mastering the physical world through the mind and the spirit that the proof is obtained. Unfortunately, the animal brain dominated cortex can only process the information that limits man to master the word through technology—applications outside of his being. By limiting himself thus, he neglects the development of the faculties that are needed for the attainment of health.

Summary

While the majority of people are in the habit of connecting the stress response to specific life events, we learned in this chapter that the most common stressful feeling, unhappiness, is not related to specific events. It is the result of the failure to program into the brain the happiness response or peace-joy response to replace the fight-flight stress response to life's challenges.

We learned that the cultivation of the happiness response to challenges requires the placement into the mind of

eleven laws that are the means of satisfying eleven powerful urges that emanate from the spirit.

The failure to appease these desires creates a chronic state of stress that is experienced as a vague sense of dissatisfaction in or with one's life. Invariably the failure to achieve some external objective is, of course, blamed for the sense of dissatisfaction. You must understand that the spirit will not accept worldly accomplishments as peace offerings. Its urges can only be satisfied by the laws (information) that are stored in its forces. It must be remembered that energy stores information. While scientists have learned to transmit data through energy waves it has not dawned on them that the behavior of energies and their related particles are guided by the information stored in them.

We also learned that man is not a finished product and that the forces that are driving the finalization of his evolution have their origin in the eleven faculties of his spirit—the Paut Neteru, or the Tree of Life. The fact that man is still involved in an evolutionary upswing is lost on most people, not excluding the ones who you would expect to know—the army of professionals in all areas of higher learning, science and religion.

Finally, we have learned that there is a great price that we pay for not responding with happiness, for not appeasing the desires of the spirit though their laws, and for failing to outgrow the human stage. The price is illness and social strife. Yet, the upside of illness is that it will be seen one day as the feedback message that we are living in error; that it is caused not by errors of nature as arrogant men claim, but of man.

Chapter 8

Healing Meditation Objectives and Methods

Meditation Objectives

Healing through the mind is not a simple matter of going into trance and receiving suggestions from a hypnotherapist, or of visualizing the healing of an ill bodily part, or of daily repeating positive affirmations, or mantras—they all have a role to play.

Spiritual healing is not a simple matter of praying, and observing religious rules (to some extent!).

Spiritual or mind healing (ultimately, the same) is a process that involves the self, divine spirit, will, divine self image, thoughts and the life force—and ultimately, God.

The objective of meditation is to modify the workings of the brain to optimize its interaction with the Self and the spirit. Once it is clearly understood that the self and the spirit are diametrical opposites in their composition and functions, then it will be understood that each must be engaged with their own type of meditation. There are therefore two fundamental types of meditation—*Self Experiencing Meditation* and *Spiritual Conditioning Meditation*. This is a point that has been missed by most meditation teachers and gurus.

Self Experiencing and Centering Meditation

The self is the part of our being that we identify with. The biggest cause of problems in life comes from man's identification with the not-self part of being—thoughts (mind), emotions, sensations, and the body.

There has not been a lack of authors and teachers making this point. What is thoroughly missing is practical instruction on how to establish identification with the self. The self, you will remember is what is conscious and wills in our being. We are consciousness and will itself. *We are not conscious and we do not will, we are consciousness and will, and are totally devoid of energy and matter.* Man's and God's self is the "Void," (devoid of energy and matter) that some spiritual systems speak of. The vast majority of people have not been taught how to experience the self. We have all experienced the mind (our thoughts), emotions, sensations and our physical body. Readers of this book learned in the preceding chapter to experience their divine spirit. When you are experiencing the desire for happiness you are experiencing the energy that emanates from the Amen, the highest aspect of the spirit. You are experiencing the energy that emanates from Ausar when you are experiencing the desire to universal and unconditioned oneness, and so on.

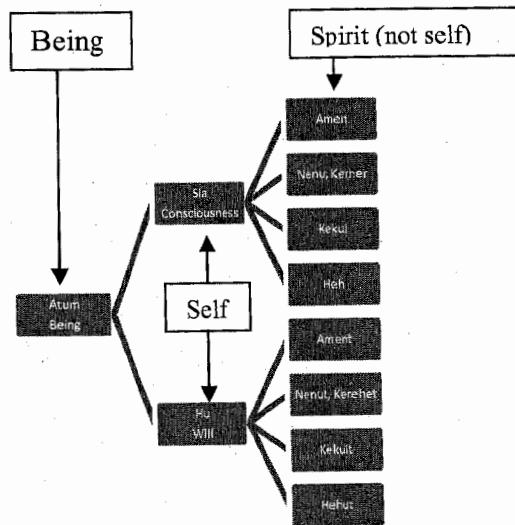
If you have not experienced your *self*¹¹¹¹, all teachings about the self remain intellectual exercises. In order to detach your *self* from the not self, you must experience the self. It cannot just be an intellectual point. This is the supreme stress buster. I can tell you that at the moment you are being raped, that it is not yourself that is suffering. "You are merely

¹¹¹¹ Note that "your self" carries a different import than "yourself." It needs to be added to the language.

witnessing what is happening to your body; so "be at peace." At that moment, what is at peace, is the self, given that it has no energy—it is void—and can only be at peace. It therefore cannot be traumatized, manifest anger, pain, trauma, etc. But you must be focused in your *self* at the moment to experience the peace—freedom from emotion and stress, and transfer it, not just the thought that you are peaceful by nature, to the mind and through the mind to the life force wherein the emotions manifest.

A few spiritual cultivation systems have given or alleged to give meditation instructions for the experiencing of the self. Unfortunately students do not receive a very clear description of the experience. Fortunately, the ancient Egyptians left a clear description in their *Paul Neteru of Khmun*, 2050 BC. Since it delineates the 11 principles that govern the essential and original state of being, that is unmanifested reality it is therefore the *Tree of Pre-Life*, or the *Pre-Creation Tree*.

The Paut Neteru of Khmun or the Tree of Pre-Life



1. Atum encompasses Man's (and God's) entire being (unmanifested and manifested aspects).
2. The Self is represented by Sia which is consciousness, and Hu which is the will.
3. The eight (actually four pairs) attributes of the unmanifested state of the spirit describe the condition of energy and matter that is necessary for the self to experience its self as *consciousness being conscious of being conscious*. Kabalists refer to this state as the triple veil of Ain ('negative existence'), but failed to understand it as a description of pure consciousness.

4. Consciousness must be focused through the Centering Meditation in the unmanifested realm of the spirit in order to experience itself.
5. Amen corresponds to the state of energy matter not differentiated into things. Therefore there is nothing for consciousness to perceive; no thoughts, no emotions, no body, no external stimulus. In yoga this experience is called Asamprajnata Nirvana—a state of trance (Samadhi) in which there are no prajna (objects to perceive).
6. Nenu corresponds to the “inert” state of energy. For the mind to cease generating thoughts, and the life force to cease generating sensations and emotions, the brain waves must be slowed down. The Nenu stage is reached when brain wave activity has been brought down to the Theta level (brain waves at around 0-3 cycles per second). Kherher is a Kamitic word for night and it is used to amplify the meaning of Nenu. It is during sleep that we normally go into the state of Theta brain wave activity. This state is brought about at will through special meditation techniques and practice.
7. Kekui corresponds to the darkness that is perceived in the field of awareness in the undifferentiated realm of the spirit. It is the darkness that like a black hole absorbs all objects and light in the mind into itself to assist in the objectless state of pure consciousness.
8. Heh corresponds to the obliteration of the sense of time and space—eternity—that ensues as the result of the disappearance of objective reality. When consciousness has nothing but consciousness of being conscious, there is no sense of time or space since there

is nothing than can move within the self.

9. These are the four attributes of the spirit at its highest level. It enables you to know that if you are meditating to realize the experience of self, and you see colors, light, visions, have sensations, and so on, however wonderful these may be, you must ignore them with total dispassion and keep at the meditation until you find yourself in total darkness (Kekui), almost not breathing (Nenu), no objects to perceive and thus just conscious of being conscious. Incidentally, we can see that what in spirituality is meant by self consciousness and self awareness is not the same that psychologists describe.
10. The other four attributes of the spirit do not factor in the experience of the self. The attributes of the unmanifested aspect of the spirit is understood as four pairs representing opposite polarities of each attribute. The four that were discussed represent the positive (as in physics, and not to mean 'good'), and the other four are the negative polarities.
11. Ament corresponds to the potential of undifferentiated energy matter to differentiate—i.e., to manifest itself as thoughts, etc.
12. Nenut corresponds to the potential of inert energy to become active.
13. Kekuit corresponds to the potential of the dark field to generate light.
14. Hehut corresponds to the potential to reestablish the perception of time and space that is essential for the manifestation of objective reality.

Quantum physicists will recognize the great similarities between the four pairs of the attributes of the zero state of the spirit with their discoveries of the zero state of physical matter. If they are open minded enough they will take to the Self Centering meditation practices to find the answers to the philosophical and spiritual questions that quantum physics has raised.

The Self Centering Meditation Method

The cerebral cortex and especially the frontal lobe is the physical vehicle for the manifestation of consciousness in the waking state. We have seen that the stress response lowers the wakefulness of the cortex and therefore the manifestation of consciousness. We must understand that the ability to manifest clear and correct thinking and the experience of self depends on a highly vitalized cortex.

There are different meditation techniques that can be used to increase the wakefulness of the cortex. The one that we will teach in this book is the Zazen system that was elaborated in the Zen tradition of Japan. The central point of the meditation system is breathing in such a manner that pressure is placed on the lower abdomen and thus the vagus or pneumogastric nerve. The stimulation of the nerve in this manner sends energy to the reticular formation (the R-complex or Reptilian brain), which passes it on to the mammalian brain, which in turn sends it to the cerebral cortex. The net effect is a highly aroused cortex that at the lowest level is fully aware of the activities in the animal brains, and at the highest level of arousal results in the realization of the self consciousness that was described in the preceding section.

Other Benefits of Zazen

Concentration:

The ability to concentrate depends on the tone and vitality of the cortex. We know very well how difficult it is to concentrate while feeling sleepy. Putting pressure on the lower abdomen (to stimulate the vagus nerve) is something that we do subconsciously. We tense the lower abdomen and hold the breath when we have to make a strong effort to concentrate. Musical performers do it subconsciously when performing a very difficult passage; marksmen do it when focusing on a target, and so on. Tensing the abdomen sends energy to the cortex and holding the breath between in and out breaths slows down or stops thought activity.

Lowered Blood Pressure in the Hypertensive:

People suffering from high blood pressure have experienced their blood pressure drop an average of 20 points in their first Zazen session. Regular practice of the meditation assists in keeping the pressure down.

Decrease catabolism:

Catabolism is the break down face of metabolism. Illnesses and aging are induced when the breaking down side of metabolism runs ahead of the building up and regenerating side (anabolism). Catabolism is dependent on oxygen consumption and is normally reduced during sleep to allow regeneration. On average oxygen consumption goes down by about 8% over a period of four to five hours during sleep. With Zazen meditation, oxygen consumption decreases between 10 – 20% during the first 3 minutes of meditation.

Decrease in blood lactate:

Excess blood lactate, induced by the stress response, is associated with anxiety, and is perhaps one of the contributors to chronic anxiety. On average there is a 5% drop in lactate during the first 10 minutes of meditation, that was attended by the elimination of anxiety.

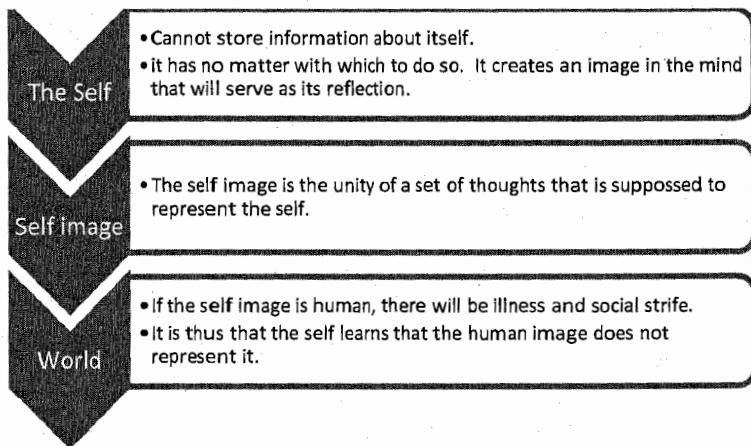
Spiritual Conditioning Meditation

Thus far one of the two fundamental types of meditation has been discussed. Let's take up the other.

Spiritual Conditioning Meditation has two fundamental objectives. One is to establish as an automatic conditioned reflex the breathing pattern that is associated with the arousal and vitalization of the cortex with the attendant expansion of consciousness and self centering. The response must replace the stress response that drives the emotions. Emotional responses are involuntary and automated events and their replacements must function in the same way. In the same way that you don't stop to think and decide to react with fear or anger in a situation you cannot do the same with the complex of activities that focus consciousness on itself. The deeper reason for this is that most emotional and stress responses bypass the cortex—that is consciousness—therefore there is no room for deliberation in most cases.

The spiritual conditioning meditation system works very much like hypnotherapy, except that the breathing is allowed to proceed in such a manner that the tone of the cortex is raised instead of lowered. Once the heightened state of receptivity is reached, the thoughts taken into the mediation state will be programmed into the mind and the brain.

The other objective of the spiritual conditioning meditation system is the replacement in the mind of the human self image with the divine self image—Ausar. It is important to realize that since the self is devoid of energy and matter it cannot store information (memories) of itself. The knowledge of itself is stored in the mind—the Sahu division of the spirit. The process of knowing itself is carried out in two stages. The first is the programming of the mind (the Sahu spirit) with a set of thoughts that coalesce into an image of self—i.e. the self identifies with the image thus created. The second step takes place as the self judges the effects in the world that the self image creates.



The above sequence is the ideal, but it fails to run as smoothly for the simple fact that the cortex, damaged by excessive chronic stress, fails to process the information correctly and fails thus to give proper feedback to the self.

The Peace and Joy Response

The reconditioning meditation is not just an act of replacing the way man thinks (positive thinking, blah, blah, blah). At the center of the system it is reprogramming the mammalian brain to respond with *peace and joy* in place of *fight and flight*. You can now fully understand why I said that the brains are not the originators of the behaviors that are associated with them. They are the vehicles through which the behaviors are processed and stored. If you can't accept that then figure out how beavers could teach themselves to build dams that conform to sound engineering principles, while most men with much greater brains have not been able to duplicate the feat; or how some ants are able to enslave other groups and use them as slave labor. The list is long.

The fight-flight stress response is not etched in stone, or hard wired in the mammalian brain CPU¹². In fact, it is this brain that is the gate to the gate to the life force (the Qi) which you will one day learn to manipulate to insure your social well being. It governs both the physiological and psychic events in your life.

In addition to reprogramming the mammalian brain to respond with peace and joy to any and all challenges in life, it must also be programmed to manifest joy, not to challenges but to the divine laws that are implanted in the mind.

¹² Actually it has tens of thousands that process information simultaneously in harmony and communication with each other.

The Role of the Divine Spirit in Healing

The Spirit is composed of Divine Spirit, Upper and Lower Minds, Life Force and the Physical body. They each have their own function. The Divine Spirit, which in the Kamitic tradition is composed of three vehicles; the Ba, Khu and Shekhem is the source of the divine desires or aspirations and the laws that satisfy them. The function of the Divine spirit is to:

1. Establish the unity, equilibrium and order in all the components of man's being—from the lowest subatomic wave and particle to the most complex component of man's being.
2. To spur man to the completion of his/her development; to transcend the human and animalistic stage into her true divine nature. This is accomplished through the eleven desires and their associated Laws or Truths—Maat. Stress induced illnesses arise from the failure to respond correctly to these urges of the spirit.
3. To serve as the storage place for the experiences accumulated by man through his sojourn on earth. At the end of each life, the lower, and the higher mind along with the will are inspected. If they are found to be 100% in harmony with Maat, the 11 Laws of the Divine Spirit, the mind and will are absorbed into the Ba portion of the Divine Spirit. This living of Truth is the record of the proof of Man's divinity. From there one man can proceed to live as a divine spirit, a Ba. He or she will be able to incarnate at will with the retention of the spiritual knowledge that was gained. This is immortality—not forgetting the lessons of truth that were gained in past incarnations. You need not go through a whole new round of learning through

suffering and illness—the University of Hard Knocks (HKU).

The Role of the Divine Self Image in Healing

The self's active aspect is the will, which has primacy over all that happens in a person's life. Meaning that, it has the power to override any happening in the mind, emotions, and body. But it does not act directly on the life force which is directly responsible for physiological and psychic events. The action of the Self (will) is limited to the mind. It thinks, that is, creates a verbal thought or image, which in turn acts on the life force. But for the thought to have a pronounced effect on the life force, the condition of responding automatically must be created through a process that leads to conviction (belief or logical conclusion) and/or trance. In other words, the thoughts that elicit spontaneous and automatic arousal of the emotions and sensations of the life force, hence an effect on health are generated by the self image.

The human self image is the generator of the thoughts that Freudian psychologists assign to a so called subconscious mind. The mind is unconscious. Consciousness is the self. Where not the self conscious how could it be conscious of what the mind is conscious of? Psychologists for the most part cannot see this because of a reduction in the tone of their cortex, seeing that they freely indulge their emotions as a result of thinking that they are normal and natural.

Once the divine self image—Ausar is planted into the mind, the Hetep or happiness response to challenges and thoughts of "The Ways of God" will manifest in your being spontaneously and automatically as you now respond with anger, worry, etc; good health, well being, and much more beyond your imagination will be the reward.

Placing, therefore, the 11 Laws of the divine spirit (the Ba) is the foundation of well being. It is this that was meant by the author of Revelations, the last book of the Christian Bible (*The New Testament*).

It states in the epilogue "*Blessed are those who wash their robes that they may have the right to the tree of life and may go through the gates into the city.*" The city, you may recall, is the New Jerusalem that is to replace Babylon at the "end of days¹³." The delights of the New Jerusalem is "*the river of the water of life, as clear as crystal, flowing from the throne of God . . . On each side of the river stood the Tree of Life, bearing twelve crops of fruit every month. And the leaves of the Tree are for the healing of nations. No longer will there be any curse. The throne of the God and of the Lamb will be in the city, and his servants will serve him . . .*" *Revelations 22:1-5.*

It is interesting that the Hebrew Bible opens with man's punishment in the form of being denied access to the Tree of Life, and the Christian Bible ends with the pronouncement that the leaves of this tree are "for the **healing** of nations" at the time when all evil would have been set aside. The Christian bible ends with a city in which is to be found God, and the Lamb, and the river of the water of life, and the *Tree of Life*.

¹³ The Book of Revelation is the source of the Christian ideas about the "End of Days." The book clearly states that it is the period where Babylon—symbol for the ignorant and corrupt ways of man—is replaced by the New Jerusalem. It does not signal the physical destruction of the world as Christians claim today.

The Role of God in Healing

The greatest hoax that has been perpetrated on mankind is the fallacy that science has proven that God does not exist and that scientific thinking is the opposite of spiritual or religious thinking.

We must first set the record straight about religion and spirituality. The word "religion" says of itself that it embodies the meaning of reunion. I devoted a great deal of explanations to this in the preceding volumes—please see them. Religions are systems that have as their objective the reunion of man with God. The allegation by scientists that all religions have approached this task in the same manner is very unscientific. There are two fundamental approaches to religion. One is based on belief and faith, the other on knowledge (Gnosis). It is the former that is opposed to scientific thinking. As for the other, the Gnosis, which includes the ancient Egyptian tradition, we must distinguish two types as well. One is the original system that was practiced in ancient Egypt, and the other was transmitted from Egypt and was not accurately received and degenerated into mysticism and other symbolical practices.

Elsewhere in this book and in the previous volumes I have devoted space to presenting facts that prove the existence of God. I will refrain from adding more. Let those who insist on looking at the facts and continuing in their assertion that God does not exist, at least apply the teachings in this book and as their cortex becomes full of light they will see for themselves—God within and without. I believe that it was Baruch Spinoza that doubted God's existence but left an opening for the belief, just in case there is really a hell. But don't wait until after you die to find out if there is a hell. You're suffering illnesses and premature deaths at the courtesy of hell.

A major set of challenges in life comes from the lack cooperation and antagonism of others. Instead of trying to coerce them, vituperate them, hoodoo them and murder them, just be at peace and ask God for help, and sit back and enjoy the fact that you have such an ally. You will receive God's help to the degree that you have placed the divine self image into your mind and are living its truths. Remember this. It is not enough to pray to God for help. You must be making a 100% effort to realize the divine nature in which likeness and image you were made. And common sense will tell you that you cannot be divine and human at the same time. If you were made in the image and likeness of God, and you are human, then God must be human. Instead of such blasphemy, you can join the ancient Egyptian initiate who said at least 4000 years ago that "*If I die, God dies.*"

Success in the healing meditation practices require that the upper part of the brain, especially the frontal lobe, be in good working order. The only conclusion that we can safely arrive at regarding the health of the brain of most people is that it is pretty bad. We will take a good look at some tips that will prove helpful in this regard.

Chapter 9

Optimizing Brain Chemistry for Spiritual Achievement

Man's brain is the instrument created by nature for the individualization of God's omnipresent consciousness. God's consciousness is infinite and eternal. God can only experience life through coming into being through a perfected woman or man—that is a woman or man that has completed (complete = perfect) her/his evolution, or spiritual development.

If you are going to make a bid for realizing your divinity you will have to learn how to repair the damage that has surely been done to your brain, and to not only maintain it in proper order, but to raise its functioning to the highest possible level.

Scientists have amassed a great deal of information on the chemicals that are involved in the functioning of the brain but they have focused the greater part of their research on the manufacturing of drugs that have been derived from the knowledge of brain chemicals.

Acetyl Choline

Acetyl Choline and Stress

The brain is composed of billions of nerve cells called neurons. The communication between them is carried out by many molecules called neurotransmitters. The most important

of them is a neurotransmitter called acetyl choline. Of its many functions we will note those that are of greater importance to the content of this book.

We have already noted that it is the neurotransmitter that enables the anterior portion of the hypothalamus to generate the relaxation response to restore the normal resting state following stress. Where there is a deficiency of this neurotransmitter or damage to its nerve complex, there will be difficulty in keeping a check on the stress response or of abolishing it. This is the underlying cause for the A-type personality, which is not a personality type but a diseased state. Such people have a physiological defect that interferes with the parasympathetic's ability to turn the stress response off.

We saw that the cerebral cortex and the frontal lobe are in charge of controlling the activities of the animal brain. Its ability to do so is dependent on acetyl choline as its neurotransmitter. Problems with acetyl choline will therefore prevent the ability of these higher brain centers from doing their job.

The reverse is also true. Excess stress has a negative effect on the body's acetyl choline content and function, and consequently on the higher brain functions.

Acetyl Choline and the Normal State

Acetyl choline is the molecule that is in charge of keeping us in the normal state of rest when we are awake. When there are problems with it, we experience ongoing anxiety, irritability, impatience, and an ongoing general sense of unrest.

Acetyl Choline and the Higher Brain Functions

Acetyl Choline is highly concentrated in the higher brain—the cortex, the lobes, and especially in the frontal lobe. A high level of acetyl choline in the cortex is associated with originality and creativity. It is higher in the right hemisphere of the brain than in the left. The right hemisphere dominates the ability to process meaning, to connect experiences, to think holistically and to engage in spiritual pursuits.

It is the main transmitter that supports the functions of the frontal lobe, which among other things is the part of the brain that is highly involved in morality, the will, empathy and spirituality.

Dietary Building Material of Acetyl Choline

Acetyl choline is made from choline which is not abundantly found in foods. The richest dietary source is lecithin, a supplement derived from soya beans. It supplies about 3,430 mg of choline per 100 grams. The next highest source is beef brain, followed by chicken liver and egg yolk. The next set of sources supply about the same; soya beans, wheat germ, and pork. Once all dietary factors are weighed (cholesterol content, fatty content, bacterial, prion, and viral contents, etc.) the best source is lecithin, wheat germ and soya beans. The bottom line is that there are not many sources that are available for this nutrient.

Brain scientists constantly speak of how the brain cannibalizes its neurons on a daily basis in order to meet its needs for the neurotransmitter. When this cannibalization reaches a certain level Alzheimer's disease is the result. It is an illness that is characterized by the actual destruction of brain tissue, and just not loss of memory.

Factors that Destroy Acetyl Choline and its Receptors

Of the various factors that deplete acetyl choline and destroys its nerve complexes the major ones are stress, excess sugar consumption, tobacco, alcohol and excess consumption of caffeine. It is also adversely affected by aluminum (cooking utensils), excessive consumption of water, excess endurance exercise, surgery, excess estrogen (the pill, etc.).

Alcohol is a solvent. Any amount that is ingested goes to work on dissolving the fatty structures of the brain's cells. How it makes you feel has nothing to do with its destructive action. Nicotine (first or second hand) is deposited on the receptors for acetyl choline and holds tenaciously. As a result the brain cells (and cells throughout the body) are deprived of the chemical needed to carry out their function.

Seeing how much stress and these substances are indulged, it is safe to state that the majority of people's acetyl choline is provided for on a daily basis by their brain's cannibalism of their own brain cell.

Without seeming to minimize the importance of the health impact of the situation, I will focus my attention on the inadequacy of the acetyl choline in most people to assist them in carrying out their spiritual work.

If you were the owner of a professional football team you would not allow your players to live on junk food, and alcohol and to abuse nicotine, would you? The same goes for spirituality to the nth power. Without the right amount of acetyl choline in your system you will not be able to attain to the depths of meditation, lucidity of mental ability and receptivity to the messages from the higher levels of the spirit. Incidentally, there has always been a connection between

sexual vitality and spiritual work. I am referring particularly to the Kundalini tradition of India, and the Ra practices of ancient Egypt. The inadequate content of acetyl choline in the bodies of westerners is seen in the widespread incidence of erectile dysfunction. Choline is the chief molecule that is responsible for erections.

Choline Supplementation

The work that you will be doing in this book, and your overall health and well being in life will benefit from the judicious supplementation of your diet with choline. An extremely important benefit is the circumvention of the autocannibalism of the brain's cells. Excess destruction of brain cells is a contributor to premature aging, if not Alzheimer.

The Best Forms of Choline Supplementation

Alpha-Glycerylphosphorylcholine (Alpha-GPC). It is the most bioavailable form of Choline. Take about 300 mgs twice daily with a meal.

Cytidine Diphosphate Choline (CDP). It has a reputation for assisting in the generation of the slower brain waves that are required during meditation. Take about 500 mgs half an hour prior to meditating.

Phosphatidylcholine (PC). An excellent provider of choline to the brain as it crosses the brain barrier with ease. Follow directions on the label.

Substances that increase the levels of Acetyl choline in the brain are DMAE (about 600 mgs in the morning on an empty stomach), L-Acetyl Carnitine (500 mgs two to three times a

ay on an empty stomach. One of the doses should be at bedtime. It helps to release growth hormones).

The supplements are to be taken as part of a well balanced diet and supplements regimen that should include SAMe, Ubiquinol COQ10, at least 6,000 mgs of vitamin C, 5000 units of D3, Maca, Ginseng, Ginko Biloba, Siberian Ginseng, Alpha Lipoic Acid and other anti-oxidants. You can look up the benefits of these supplements on the internet.

Additional Health Benefits of Choline Supplementation

- Improves learning, verbal fluency and memory
- Increases intelligence
- Assists in ADHD
- Lowers level of Homocysteine, a known risk factor for cardiovascular illnesses.
- May reduce atherosclerosis
- May reduce high blood pressure
- May prevent degeneration of the kidneys
- May prevent degeneration of the eyes
- May assist in the treatment of AIDS
- May help to prevent liver cancer, cirrhosis, and fatty liver disorder
- May reduce high triglycerides level
- May strengthen musculoskeletal system
- May alleviate symptoms of manic depression
- May improve male sexual performance and fertility.

Chapter 10

Healing Meditation Assignments

Overview

The spiritual approach to establishing and maintaining good health involves two sets of spiritual practices that must be integrated into one. One approach targets the self, the other, the spirit.

The spiritual work with the self aims at the healing of illnesses and the regeneration of the body through the immersion of one's person into the absolute peace of the self. To experience the self is to experience absolute peace, given that the self has no energy or matter in it. This experience is achieved through the *Self Centering Meditation System*. It focuses the attention of consciousness on itself and away from the lower aspects of the spirit—mind, emotions and body. In other words, detachment of the Self from the mind and body is achieved.

The other set of spiritual practices, *Spiritual Conditioning Meditation*, has three objectives. The first is to render the focusing of consciousness on itself instead of the emotions as an automatic reflex. This means that in a given situation the person will be automatically focused on the peace of the self as opposed to the turmoil of the emotion. It is the same as when we do not notice that we have been hurt because we were so focused on our playing. The second objective is the replacement of the fight-flight or stress reflex with the peace-joy or happiness response to all challenges. The third set

aims at setting up a spontaneous recurrence of peaceful and joyful feelings. This is accomplished by dwelling on nourishing our love for God for having made us in its image and likeness.

Self Centering Meditation

Self Centering Meditation is my adaptation of Zazen, the chief meditation system practiced in the Zen system of Japan. Zazen consists of a special way of breathing and managing consciousness that leads to the state in which consciousness is one with itself—The Self is Centered in itself. The Zen masters call it Kensho or Satori. It is the Samadhi of Yoga, and the Hetep of ancient Egypt.

The practice involves four ingredients:

1. Slow lower abdominal breathing; 4 – 5 breaths per minute.
2. Maintenance of mild pressure on the lower abdomen during the out-breath to stimulate the vagus nerve, sending thus energy to the cortex and frontal lobe.
3. Holding the breath at various points during the out breathing. The slowing of the rate of breathing and its cessation diminish the activities of the mind and the emotions.
4. Focusing the attention on one object while all other stimuli (thoughts, background noise, bodily sensations, etc.) are ignored.

With consistent and careful practice, in combination with the Conditioning meditations to depotentiate the stress-response, and the measures taken to balance out the chemistry, the goal should be achieved rather quickly. The failure to institute the latter two practices is the reason that many Japanese students of Zazen have found the attainment of

Kensho too hard and long. Unlike Easterners who sought Samadhi to escape further reincarnation, the ancient Egyptian sages sought it as an essential condition for successful living in the world. When the Aryans invaders of India mixed their Vedantic culture with the culture of the Blacks (Dravidians or Dalit) that originally inhabited the country to form Hinduism, they failed to assimilate the Dravidian Tree of Life, the Dasha Vidhyas into the resulting hybrid system. It was left out because in the Dravidian spiritual system, the prominent divine symbol was the Mother Goddess, whose body was made up of the ten (dasha) teaching (vidhyas) intelligences, even though their mantras became the basis of Kundalini and Tantra Yoga, and Mahayana Buddhism¹⁴.

Zazen Meditation Assignment

You are finally ready for your first meditation assignment.

Posture

The first ingredient of the practice is the posture. The essence of the posture is to sit in a manner that facilitates the exertion of pressure on the lower abdomen just below the navel. It is best to sit in a standard height chair, preferably with a firm seat, and a cushion in the back to lend support to your back. You must keep the back erect, yet relaxed. The support from a cushion is recommended to reduce to a minimum your effort to keep the back erect.

¹⁴ They disassembled the “body” of the Goddess, and reassembled her mantras into the chakra system and the Tibetan Wheel of the Law.

Both feet must be flat on the floor. Rest your palms face down on your laps, and very slightly incline your head downward as if barely looking down.

The Breathing

1. Both in and out breathings are carried out through the nostrils.
2. On the in-breath the lower abdomen is initially allowed to expand by itself. This should take two seconds (count at the pace of a count per second)
3. Then the lower abdomen is **softly** pushed out as you complete the in-breath. Do not push the abdomen beyond the point where a mild tension is felt in the lower abdomen. Do not make a pot belly, and do not bloat the lower abdomen. It is slight downward push as opposed to a swelling of the abdomen. This part of the in-breath should take 2 seconds as well.
4. Maintain the tension while softly contracting the lower abdomen and breathing out slightly for one second, and stop and hold the breath for 2 seconds.
5. Breathe out some more with the same tension and contraction for a second and hold for another 2 seconds.
6. Breathe out some more as above.
7. Repeat the cycle by breathing in again, etc.

During the 1st half of the in-breath say 1-2 at the rate of a second each

During the 2nd half of the in-breath say 3-4

During the 1st out-breath stage say 1
When the breath is stopped say 2-3

During the 2nd out-breath stage say 1
When the breath is stopped say 2-3

During the 3rd out-breath stage say 1
When the breath is stopped say 2-3

From another perspective, breathe in and say "*in, two, three, four,*" breathe out and say "*out, stop, three, out stop, three, out stop three.*" The duration of each count is one second. Get a feel for the timing and learn to do it without looking at a timepiece.

In this manner the in-breath lasts 4 seconds, and the out-breath, 9 seconds for a total of 13 seconds per breath. This yields 4.6 breaths per minute. It is this deviation from the normal rate of breathing of 12 to 18 breaths per minute that maintains the normal waking state that brings about the states of meditation (dhyana, Samadhi, etc.).

After several weeks of daily practice, the out breath count can be lengthened to four counts for each stage.

The Focus of Attention

For the first meditation, the attention will be kept focused on the in and out movement of the lower abdomen. The eyes are kept closed during the meditation. You will find it easy to concentrate if you remember to maintain the tension on the lower abdomen during the exhalation and stopped breath. If you find that your attention tends to wander, check the tension in the abdomen. If it is too soft or you forget to

tense, your attention will wander. If you feel discomfort in your neck and chest, you are applying too much tension, or you are involving the stomach into the breathing. Only the lower abdomen is involved in the process.

During the initial stages of the meditation thoughts will drift in. This is normal and is not a sign that you are distracted or that you have lost your concentration. Just ignore the thoughts. What is meant by loss of concentration is the process of getting involved in thinking about things. Let's say that the thought that you did not pay a bill drifts in. If you ignore it all is okay. Your meditation is intact. You have lost your concentration if you start to think about the bill, and how and when you will pay it, and other bills, and money owed you, etc.

Paying attention to thoughts and getting involved in them is due to emotion. Ignoring them weakens the emotional engine that is generating thoughts into your mind, and eventually the engine and the thoughts come to a standstill. You will not notice when this first happens. You will at some point suddenly realize that you are conscious of being conscious because there is nothing to perceive. Even the awareness of your body will disappear, unless the seating was improper and bodily discomfort kept your attention on the body.

This meditation must be done daily until you attain the desired experience. After that it should be continued daily for its intrinsic health benefits.

Men Ab, One Minute Zazen

After reading the following instructions put the book down and perform the One Minute Zazen, or Men Ab exercise.

Recall to mind a situation or someone that is guaranteed to arouse a strong emotional response in you. As soon as you feel the emotion coming, take a deep breath while pushing the lower abdomen out. At the end of the inhalation, tense the abdomen by pushing down (don't bloat the abdomen) and hold your breath while you focus your attention on your lower abdomen. Do this sitting, standing, lying in bed. You will discover that the emotion will either vanish immediately or become greatly weakened. What have you just done? You sent energy to the cortex and the frontal lobe, and by holding your breath you interrupted the emotional and thinking engine. You must make the effort to apply this action to all of the emotional assaults from the animal within you. Be mindful to keep your attention on what you are doing at the moment of its occurrence. You might be driving and a motorist cuts you off. If you apply the technique you must keep your focus on the road and your driving (you don't want to be focused on your belly at that moment). If you don't apply the technique you might default to the upper chest superficial breathing that will throw you in a state where you might be yelling obscenities at the driver who can't hear you anyhow. This technique is the essence of men ab (keeping the will stable), or satipathana, the mindfulness technique of the Buddhists.

The technique can also be done with the sound "Ha." The tensing of the lower abdomen is to be implemented by saying the sound "Ha" at the same time that the lower abdomen is pushed out and tensed. Ha is one of the healing sounds employed in Traditional Chinese Medicine and Qi Gong. It is interesting to note that it corresponds to the Heart meridian that is associated with the Shen which corresponds to the functions of consciousness and the cerebral cortex. The ancient Egyptians had the practiced of building common words around mantras and healing sounds. I gave many details on this in Metu Neter volume 1. One of their words for "heart" was "hati." Saying the word rapidly at the same time that the lower

abdomen is pushed out reinforces the tension. The action, as explained above sends energy from the vagus nerve to the cortex and frontal lobe. It is not a coincidence to find that the word "hati" also denotes the will, mind, disposition¹⁵, and so on. In Kundalini Yoga, the mantra p-Hat is used to instantaneously eliminate unwanted thoughts and emotions. It is called the "astra weapon" mantra¹⁶. The "P" is pronounced without a vowel. Its function is to reinforce the action of the Hat. It is said very rapidly as the lower abdomen is pushed out and tensed.

Spiritual Conditioning Meditation

As said, this meditation system has as its objective the establishment of the happiness response in place of the habitual stress response. Before embarking on the explanation on how it is to be conducted, I will give an extreme, yet realistic and common example of its application to justify the need for exploring a framework for understanding key features of the practice. Without this framework, some of the features will be incomprehensible, will seem outrageous, and some will evoke emotional reactions that could either jeopardize the work or make it very uncomfortable.

Since our thoughts determine our emotional reaction of stress or happiness, the leading thought that must dominate our thinking in challenging situations states that *we must be at peace in the situation and all others because peace is our nature, and that we must enjoy the peace*. How can I say that if the challenge involves the rape, or murder of a kin, close friend, or us?

¹⁵ An Egyptian Hieroglyphic Dictionary, E. A. Wallis Budge, Dover Books.

¹⁶ Maha Nirvana Tantra, Sir Author Avalon, Dover Books.

The answer to the question is in the fact that Kamitic spirituality views specific events in the life of people as steps in a journey to a greater end, and the engine that propels us along the way is happiness. You will ask the above question only if you are thinking that happiness is the result of good things happening, as opposed to it being a perpetual emotion that you put in place to go through life unassailed by events that are damaging to the material side of life. Yet, this is not enough. We need an even greater reason for happiness—and it is found, strangely enough in the material life. It is understood by connecting the dots between material life objectives with the spiritual objective. It will make sense once you understand that there can be no separation between the spiritual life and the material life. We must view the two as follows:

1. The main material goals in life are the prime motivators. They are the prizes that are to be attained; for example, good health, financial stability, good family, good social standing, etc.
2. The chief guarantor of success in attaining the material goals is our divinity; becoming an Ausar—a god man, god woman. And of course, divinity has a reward that transcends the good things of the earth, but this cannot serve as a loadstar for people at the beginning of their spiritual journey.

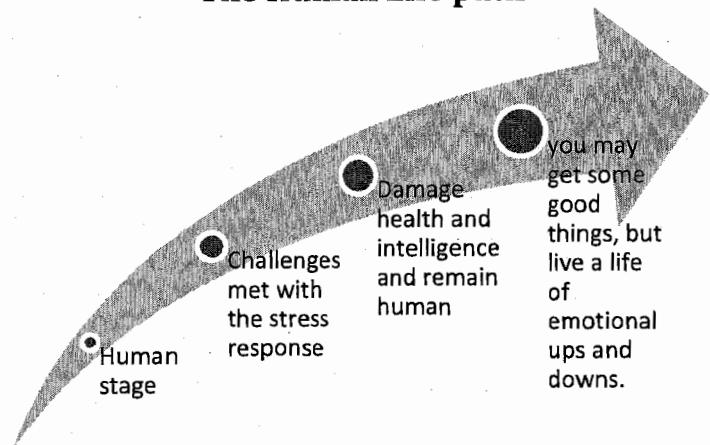
It is thus that the material goals and efforts in life are integrated with the spiritual. The interdependence of the spiritual life with the material was designated by the concept of "Maati,"—the Two Truths.

The two truths governing life comes together in the concept of destiny which looks at life as a journey along a path. The destination is the attainment of material benefits, and the means of enjoying the trek and getting there successfully is the

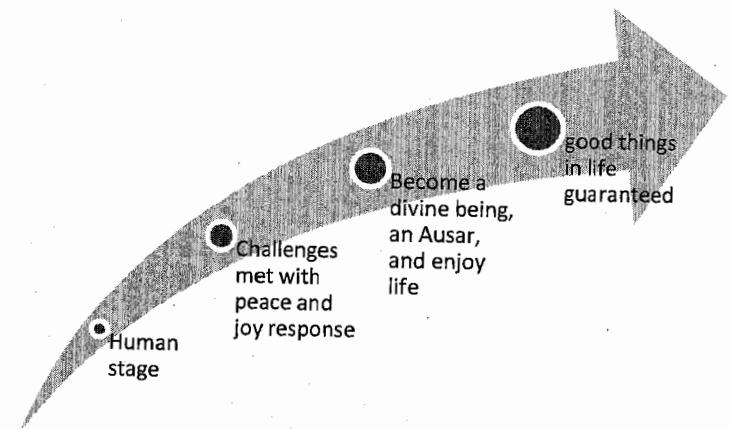
energy and well being supplied by happiness—the emotion of divinity.

You start out on this journey incorrectly identifying with the human aspect of being. So you travel along your life path encountering as you must challenges that have been divinely put in place to transform you into a divine being, therefore laying the foundation for success and your enjoyment not merely of the things in life but life itself. If you fail to make the transformation, then illness and strife will detract from your life's accomplishments.

The Human Life path



The Integrated Life Path



Let's return to our scenario. You or your kin was raped. If you are not able to see that your emotional response to the situation will affect your overall life and future, you will have no motivation to meet it with thoughts that aim to maintain your peace and joy. The rapist damaged the body, but you allowed the damage to your mind and soul and your spiritual evolution, and the good things in life that you are pursuing. You have died the second death! If however you are living an integral life in which every event is tied into your spiritual goal and it to the most important things that you need in this life then you will respond with the thoughts that will enable you to maintain your divine emotions—peace and joy—in place. Your body was damage, or even lost in the case of your murder, but you did not lose your soul. Why do men all over the world bid the deceased to "*die in peace?*" It is not conditional; otherwise it is not a truth.

The Meditation Script

Conditioning Meditations aim as the name states, the programming or deprogramming of behavior, and thus require a script. The script consists of two essential components; a situation in which an emotion is habitually called up and the spiritual response that is to be programmed to replace it.

The Self Centering Meditation Script

The script consists of a situation that calls up an emotion and the men ab of one minute Zazen response. Every emotion has its own characteristic breathing pattern. If you make the effort to observe your breathing during different emotional reactions you will learn the peculiar breathing of each. By applying the breathing of the one minute Zazen technique you will not only deny the emotion its breathing, therefore denying its expression, you will arouse the cortex and frontal lobe to greater activity.

Preparation: Make a list of your habitual emotions and the situations in which they manifest. Identify the aspect of the situation that triggers the emotion; receiving a letter from the car dealership when you are behind three months on your car note; receiving a call from your X because you are behind in your child support; the thought that your doctor will tell you one day that you have cancer because it runs heavily in the family; the thought that you may one day lose your marriage because it is in trouble; the thought that you may never find a suitable mate because you are well up in age and have not come across a suitable prospect in years...decades? Restrict your scenario to the underlined portion of the statement. The reason is not important. You know that all it takes is the name or face of the person to trigger an emotional response. You

must work the way the brain works. The two parts of the script will be coordinated with the breathing.

While inhaling (through the nostril, pushing out the lower abdomen gently to the count of four):

Visualize the scenario. See your person receiving that call, or having a thought that triggers the emotion.

Then tense the lower abdomen pushing down towards the genital area—not bloating the abdomen and just look at the thought and or emotion. Hold your breath for a count of four, and then breathe out while maintaining the tension in the lower abdomen.

Repeat this cycle for about ten minutes.

Every time that you tense the lower abdomen you will experience the disappearance of the thought and the emotion. By taking into trance the one minute Zazen as the response to the situation you will set it up as an automatic reflex to the situation. After several days repetition you will find your person reacting automatically and involuntarily in the situation with the Zazen breathing instead of the stress breathing. As a result you would have reconditioned your behavior and avoided thus stress damage to your health.

The real prize will come when you find yourself in a situation having the experience of “standing apart from your mind and body” looking at it with the awareness of being ‘*an awareness*’ that is aware of being aware of the body and thoughts. This is the experience of detachment and “expansion of consciousness,” hence the redundant use of the term awareness.

The Cultivation of Happiness Meditation Script

We have learned from the animal brain to respond with stress to situations in which it is inappropriate and damaging to our health and social life. We can and must reprogram this brain to restrict its response to physical threats that require a physical response, and to respond otherwise with peace and joy to the challenges of life. We are not animals—rational or symbol making or whatever.

The script for the cultivation of happiness consists of four parts: the situation, the affirmation of the law, a visualization of an action that shows that we are in harmony with the law, and a visualization that shows that healing has taken place.

The situation:

The same information that was discussed for the situation in the Self Centering Meditation Script applies here with the additional information.

We must identify which of the 11 laws is violated by the emotion. This will be detailed in the next section.

The affirmation of the law:

Every emotion is a human response to one or several of the 11 desires of the spirit. Since the life force (the soul) is the manifester of the emotion and it is controlled by our thinking, by basing our thinking on the divine law that is associated with the desire in question will result in its satisfaction and elevation of consciousness to its sphere. For example if in a situation my emotion is driven by the thought that I am all alone, it is then primarily a violation of the desire for oneness that emanates from the Ausar faculty. By basing our thinking in the situation

on the law of Ausar, the foundation for achieving peace and joy will be established.

Let's recall the findings of the Russian School of Psychotherapy.

Suggestion is the most important stimulus provoking emotional reactions in man. It is capable of producing a much stronger effect and leads to much greater changes than any physical factor. Suggestion inevitably revives the traces of former cortical activity accompanied by some emotional reaction or other¹⁷. Highlights are mine.

We learn in *The Conditioning Therapies, the Challenge in Psychotherapy*, edited by Joseph Wolpe, Andrew Salter, L. J. Reyna¹⁸ that:

Speech, of course, is the basic stimulus used in psychotherapy . . . speech provides stimuli which exceed in richness and many-sidedness any of the others, allowing comparison neither qualitatively or quantitatively with any conditioned stimuli which are possible in animals . . . Speech on account of the whole preceding life of the adult, is connected up with all the internal and external stimuli which can reach the cortex, signaling all of them and replacing all of them, and therefore it can call forth all those reactions of the organism which are normally determined by the actual stimuli themselves.

The above quote reinforces, from psychotherapy what is being taught in this book. The internal speech that you

¹⁷ The Word as a Physiological and Therapeutic Factor, K. Platonov.

¹⁸ Published 1964 by Holt, Rinehart and Winston, Inc.

indulge in to interpret what is going on in your life and who you are has a greater effect on your health for good and for bad on a daily basis than other agents—food, drugs, etc.

The authors go on to say that in conditioned reflex therapy, speech is the stimulus, and that it is the sole tool of therapist, but that there is a problem; it is the subjective distortions of the patient and the therapist, that gets in the way of arriving of a quantification of the observations given that there is the absence of an objective standard.

This is why the Kamitic spiritual tradition has introduced the concept of law as the basis of man's thinking. An idea becomes law because it is true for everyone, under all conditions. It is objective. It is true because of its universal effect on all men.

Visualization of living truth/the law:

Herein resides one of the greatest spiritual secrets of power. The most powerful way to declare ones will is to *visualize your person enjoying the goal that you are seeking to accomplish*. The **action of enjoyment** in the imagery mobilizes the life force to manifest the vision on the physical plane. It will drive you to carry out the task and/or attract to you the necessary conditions for its successful accomplishment. This is the main secret behind the self image, and is the cornerstone of the art of the magi. It relates the word magic (not the art of stage tricks) to imagination. It is the reason why the symbol of the will in Kamitic spirituality, Heru, is contained in the name for the principle of the imagination, Het Heru (literally, the house or temple of the will). You must always keep in mind that there is no such thing as 'will power.' You, the will, are powerless to carry out your intentions seeing that there is no energy in you. The power resides in the spirit, that is why you

must declare your intentions (act through) the imagination faculty of the spirit.

In this part of the meditation script you will see your person doing something that shows that you are enjoying living according to the particular law that you affirmed in the preceding section of the script. If for example you have a tendency to react angrily in the situation and express it by walking away, or talking nasty, or making an angry gesture, see your person instead engaging the person in a friendly manner. In all of these visualizations you must visualize your person smiling. You will smile outwardly if appropriate to the situation otherwise, you will imagine your person to be smiling; and when you do so put tension in your lower abdomen. This last action arouses the cortex to assist in the elimination of the stress response. It will enable the smile to feel legitimate even though it will be if you understand the truth of the law that you are affirming, and are sincere in your efforts to realize your divinity—to complete your development as a divine being.

Finally, this is the joy that you are programming into your spirit. Remember that joy is the other half of the normal energy fluctuation of the spirit. The other half is peace. By inducing the joy, the peace will follow.

There are some life situations in which you will have to visualize being at peace. If every time that you recall an incident in which you were raped you react with a sickening emotion, you must eliminate this memory complex from your soul. It will erode your vitality and health even when it is not present in your awareness. Obviously it will not make sense to visualize your person enjoying being raped. You must however establish a peaceful response to the situation. The visualization that you will use in the situation is seeing your

person unmoved by the event as you perform the one minute Zazen, which you will follow with thanks giving to God for the ability to eliminate the stress response from your being. More on this later.

Visualization of ENJOYING good health:

Healing through mind over matter is an act of commanding (willing) your soul to heal itself. And herein resides a great fallacy of mind over matter healing. Health and illness are not in the body but in the soul; and *the essence of the soul—the life force—is the imagination*. If you keep in your imagination nothing but the vision of your person enjoying tending to your garden with youthful and vigorous movements, eventually your arthritis will improve. You may not be able to dispense with the homeopathic remedy, but the visualization will make the difference or play the chief role in the healing.

The Evidence from Scientific Experimentation with Imagery

Thousands of experiments have been conducted on the utilization of imagery for healing purposes. For example: patients with neuromuscular or joint problems affecting the use of their arms were made to visualize in the trance or very relaxed waking state activities that they could perform prior to their illness with the expectation that their condition would improve over time. The level of success for the procedure was significant enough to prove that it is a viable therapeutic aid. Similar successes have been recorded in almost all neuromuscular or joint disorders that have been subjected to the process. Patients who suffered a cerebral vascular accident (stroke) that resulted in mild speech impediments were able to reestablish a significant degree of improvement by engaging in

visualization of their ability to speak prior to the illness¹⁹. The principle that underlies this phenomenon is the fact that the mind-body connection is a hard wired reality in our being. Muscular activity detection devices have shown that there is an increase in electrical activity in muscles when one imagines an activity that employs the muscles in question²⁰. There is also evidence that the act of visualization under certain conditions also stimulates the growth and deployment of nerve connections²¹. Therefore, influencing the body through the mind is not something that requires man to make a special connection, or to learn something artificial. It is part of nature's intention. Thoughts, good and bad generate physiological reactions whether you know it or not. One might be inclined to ignore this reality given that many of the physiological reactions are not readily detectable or are easily overlooked (due to our cultural education). But this is a grave error as the effects, "small as some may be," are cumulative. The daily habitual indulgence of negative thoughts has a degenerative effect on the brain and nervous system like drops of water continuously falling on a rock.

The effectiveness of imagery has been so well documented that it has been used extensively in many medical and non medical procedures—with hypnosis or deep relaxation. It has been used with a significant degree of success in pain management, sports performance improvement, neuromuscular conditions, recovery from illness and surgery, in emergency situations (accidents, on the battle field, serious

¹⁹ *Clinical and Experimental Hypnosis in Medicine, Dentistry and Psychology*, 2d ed. W. S. Kroger, 1977, p.263

²⁰ E. Jacobson, "Electrophysiology of Mental Activities," *Am J of Psychol* 44 (1932), pp.677-94.

²¹ A. Ahsen, "Eidetics: Neural Experiential Growth Potentials for the Treatment of Accidental Traumas, Debilitating Stress Conditions, and Chronic Emotional Blocking," *J Mental Imagery* 2 (1976), pp.1-22

injuries, etc.), and in just about every imaginable type of situation.

The Meditation Script: The laws

It is well known, as pointed out, in all spiritual traditions and to psychotherapists that negative emotions have their origin in man's thinking—'thoughts are the strongest stimuli of physiological events.' But what are we reacting to in the first place? Are we reacting to external events or to internal events? A psychotherapist might be tempted to say that a person's illness originates in feelings of unhappiness because of the person's belief that happiness is the result of success, which by now we know is not the case. The analysis is good but incomplete. Why are we seeking happiness in the first place? Why is success important in the first place? In chapter seven we learned that man is driven to seek happiness by an *irresistible* desire that emanates from the highest part of his spirit. We must therefore look to the primordial forces that are driving us to act, and not our life situations. This is why people remain unhappy after attaining the goals they believed would bring them happiness. The only stimulus that can induce man's cortex and frontal lobe to manifest peace and joy is the right word—one that embodies the law that governs the desire for happiness. It is the Law of Amen.

We must therefore learn to recognize which desires of the spirit and their associated laws are being violated in a given situation. It is important to know which law to focus on in a given situation because it connects with the underlying desire of the spirit that is operating through the situation.

YOU ARE VIOLATING THE LAW OF:

1. Amen: when your emotion is caused by the belief that negative emotions are natural, unavoidable, and in some cases are protective of your interests and are signs of caring. Therefore you will give in to anger because you think that its display protects you by intimidating others, and you will give into worry because you are convinced that it shows that you care for the object of your worry.
2. Ausar: when your emotion is caused by the belief that an action by someone that threatening or damaging to your material interests and well being is against you. You therefore conclude that the person is an enemy. It is also caused by your failure to acknowledge God's omnipresence; that God is always with you (in the Self aspect of your being). This becomes a source of negative emotions and illness in situations where help and support are needed and are not forthcoming from the outside. You conclude that you are all alone, or you succumb to feelings of loneliness.
3. Tehuti: when your emotion is caused by the belief that things possess the ability in themselves to generate emotions. "The job is stressful, etc." "People are evil (they are just damaged goods)". "Happiness depends on externals—health, financial stability, etc."
4. Sekher: when your emotion is caused by your negative dissatisfaction with your life. Not knowing that since you did not create yourself you have no right to determine what your life-path—destiny—will be. You do not know that you, like all men, came to earth to become a divine being and that challenges to spur your growth is the main impetus to overcome your

- erroneous notions about what your life is about and how to satisfy the spiritual desires that are the chief drivers of your progress through life. Instead of reacting with peace and joy, you nourish anger, worry, grief, etc. as your response to life not being as you like or want.
5. Maat: when your emotion is caused by mental confusion from basing your thoughts on opinions and assumptions instead of Maat—the Laws of God. It is also caused by the poverty of thinking and emptiness in life that results from the lack of God's input into your life. Perhaps you led a life that focused on what God can do for you, and not what you must do for God.
 6. Herukhuti: when your emotion is caused by the belief that wrongdoers must be punished, and that you cannot be at peace until and unless wrong doers are made to suffer. You want vengeance.
 7. Heru: when your emotion is caused by the belief that you have no choice but to do the right thing or live truth in a situation. It is also caused by your belief and feeling of impotence in the face of life' challenges and your emotional reactions. You failed to realize that you have been given lordship over your destiny—after you have replaced the human self image with the divine.
 8. Het Heru: when your emotion is caused by dwelling on images of negative things happening to you in ignorance of the functions and powers of the imagination.
 9. Sebek: when your emotion is caused by thinking or accepting thoughts that portray you as a human being, and that act as negative stimuli to your cortex and thus the rest of your body.
 10. Auset: when your emotion is caused by your failure to transcend the human self image that is at the root of all negative emotional responses.
 11. Geb: when your emotion is caused by the belief that earthy phenomena have dominion over your well being. You are ignorant of the fact that the throne of Geb awaits you at the completion of your evolution.
- To fully understand the above review chapter 7
- We are told by Holmes and Rahe that 100% of people who lost a spouse became ill, but not why. From the above we can learn that some people became ill because they thought that grief and suffering were *natural and unavoidable reactions* to the event (violation of Amen). What's more *grieving was a sign of caring*. Why, if it makes you sick, and does nothing for the deceased, the memory of the loved one, and diminishes what must be done for other family members? Perhaps the person sat around in the dark or on a lonely park bench telling herself that she is now *all alone* (violation of Ausar); or that they now have nothing to live for—what about serving God? (Maat violation). Or maybe that he could not be at peace until the drunkard that ran her down gets his due (violation of Herukhuti).
- We can see then that for the same scenario, different or several laws must be programmed in the mind to modify the stress response into one of peace and joy. If I believe that grieving is natural and unavoidable then it must stay and eat my brain and other vital organs out. The drunkard killed my wife in an instant and I treat myself to a slow and painful

death—not to talk about a very expensive poor life due to mounting medical bills to deal with the self inflicted illnesses.

Preparation

1. Make a list of all the situations in which strong emotions or anxiety is generated.
2. Capture the essence of the situation in a short vivid visualization. If just the face or name, or voice of a person triggers an emotional response (from a mere twinge in the pit of your stomach to full blown hysteria) it is good enough. It has to be a visualization that you can conduct in four seconds or less. In fact, in real life the situation that triggers an emotional reaction acts instantaneously.
3. From the list of violations of the eleven laws of the spirit, determine which law(s) was violated. This will determine which law you will affirm.
4. Take note of the ***action*** that you take in obedience to the emotion. **This is what keeps the emotion in place.** You must counter it. Visualize your person ***smiling*** as you take an action that shows that you are in harmony with the law of the spirit. Actions that stimulate smiling and work with it to stimulate the cortex to induce the feeling of happiness in the animal brain are acts of kindness, benevolence, showing attention and consideration, empathizing, assisting, friendly exchange, and so on. Remember that your smile will not be fake if you understand what was said earlier of it. Your visualization must be short enough

to be conducted in three seconds. You must have a written record of the visualization. During the meditation you cannot be figuring out what you are going to visualize. This will take you out of the meditation state.

5. Make a list of the illnesses that you are going to work on. Note the things that the illness keeps you from doing. Note that you will not make the attempt of connecting an illness to a particular emotion. This is not necessary and is in reality a fallacy. For each one write a visualization of your person enjoying doing something that shows that your illness has been healed. See your person *enjoying* jogging again, or walking at brisk pace to show that your knees are healed. See your person *enjoying* a birthday ten years or more from now to show that the cancer that was supposed to take you out in a few months is in remission.

We are now ready for the meditation procedure. It involves coordinating the Zazen breathing with the meditation script.

On the in-breath, visualize a vivid scenario of the situation in which the emotion occurs. The in-breath lasts about four seconds. On the fourth count you will tense the lower abdomen as taught. The other three parts of the script are distributed through the three sections of the out-breath.

The Meditation Scripts and Zazen

Zazen Process

Part I

Breath Count

1
2, 3
4

1

in
tension

Meditation Content

- 1) Visualize scenario of situation
- 2) Affirmation of law
- 3) Affirmation of law
- 4) Affirmation of law

Part II

Breath Count

1
2, 3
4

1

in
tension

Meditation Content

- 1) Visualize scenario of situation
- 2) visualize living the law
- 3) visualize well being
- 4) give thanks to God

Meditation Script

Amen Meditation Scripts

These scripts apply to all situations in which the law of Amen is violated. Review Chapter 7 on Amen.

Meditation Script to replace an emotion with peace and joy, where the emotion is not a response to the memory of a brutal act such as rape, mugging, etc.

The objective is to relive the memory and replace the dysfunctional human reaction at the time of the occurrence with the divine laws and the visualizations of living the laws with joy and the enjoyment of the consequent well being.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to replace <state the emotion, e.g. anger> with peace and joy*"

During the 3rd segment say, "*the essence of my divinity.*"

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of **smiling** as you see your person acting in accordance with divine law. See your person engaging the other person in a friendly manner, or being benevolent; or if appropriate **laughing** with the person.

2nd segment of exhalation: visualization of **enjoying** doing something that shows that you are healed. Make sure that you see your person **joyfully engaged in laughter**.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

The script with the breathing is to be repeated about 50 to 55 times. This should take about 15 minutes. In a short time, after about three to five repetitions you will go into an altered state of consciousness that will facilitate the reprogramming of the mind, brain and life force. You will also benefit from the intrinsic healing attributes of the Zazen meditation. Furthermore, the healing that is induced by the Zazen meditation and the truths that are being programmed into the mind will synergize each other. After performing these meditations for a long time, you will discover that by just engaging in reasoning with the law, the healing effects of Zazen meditation will be triggered. This will happen in accordance of the law of conditioning. The other way around will also come into play. Zazen meditations will trigger the healing effects of the laws.

Meditation Script to replace an emotion with peace and joy, where the emotion is a response to the belief that it is protecting your interest.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to learn that peace and joy*"

During the 3rd segment say, "*are my divine protection.*"

Part II: the visualizations.

Same as in the preceding meditation script.

Meditation Script to make the happiness response independent of externals.

Part I: the affirmation.

During the inhalation visualize the scenario; something that you think you must attain in order to be happy, or something that you think that if lost or not attained will make you unhappy.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to learn that happiness*"

During the 3rd segment say, "*is my natural state of being .*"

Part II: the visualizations.

Same as in the preceding meditation script.

Meditation Script to replace an emotion with peace and joy, where the emotion is a response to the memory of a brutal act such as rape, mugging, etc.

In this type of meditation you have to fully awaken the frontal lobe in order to inhibit the strength of the emotional reaction. Many people become overwhelmed by such memories and are unable to successfully go through psychotherapy and hypnotherapy because the clinician failed to arouse the cortex.

Preparation for the first visualization: think of the things that the memory of the event has kept you from doing; perhaps you cannot fully enjoy sex, or trust men, or respect men, or you

have low self esteem that manifest as social inadequacy, or in the case of a mugging you are afraid to go places where there should be no special concern, and so on.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, rapidly utter the word "hati" as you tense the lower abdomen to perform one minute Zazen of Men Ab or Men Hati meditation.

During the 2nd segment say "tua Neter for the opportunity"

During the 3rd segment say, "to eliminate suffering from my life."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of **smiling and laughing** as you see your person acting in accordance with divine law. See your person enjoying doing something that shows that you have overcome the crippling effect of the abusive experience.

2nd segment of exhalation: visualization of **enjoying** doing something that shows that you are healed. Make sure that you see your person **joyfully engaged in laughter**.

3rd segment of exhalation: say "Tua Neter (or thank you God) for making me in your image and likeness, a divine being".

Ausar Meditation Scripts

These scripts apply to all situations in which the law of Ausar is violated. Review chapter 7 on Ausar.

Meditation Script to replace an emotion with peace and joy, where the emotion is a response to the belief that you are alone, that you have no help or support. By acknowledging that God is always with you and ready to help you, your joy will empower your psychic force to attract the help you need to succeed.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to learn to nourish*"

During the 3rd segment say, "*my inseparable oneness with you*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of **smiling** as you see your person acting in accordance with divine law. See your person successfully carrying out your endeavor.

2nd segment of exhalation: visualization of **enjoying** doing something that shows that you are healed. Make sure that you see your person **joyfully engaged in laughter**.

3rd segment of exhalation: say "Tua Neter (or thank you God) for making me in your image and likeness, a divine being".

These scripts apply to all situations in which the law of Ausar is violated.

Meditation Script to replace the feeling of loneliness emotion with peace and joy, and to attract friends. By acknowledging that God is always with you and being joyful about it your psychic power will attract friends to you.

Part I: the affirmation.

During the inhalation visualize the scenario. Eg. See your person sitting alone in gloom.

During the first segment of the exhalation and while holding the breath, say “*Tua Neter (or thank you God) for the opportunity*”

During the 2nd segment say “*to learn to nourish*”

During the 3rd segment say, “*my inseparable oneness with you.*”

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of **smiling** as you see your person acting in accordance with divine law. See your person joyfully interacting with others.

2nd segment of exhalation: visualization of **enjoying** doing something that shows that you are healed. Make sure that you see your person **joyfully engaged in laughter**.

3rd segment of exhalation: say “*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*”.

Tehuti Meditation Script

These scripts apply to all situations in which the law of Tehuti is violated. Review chapter 7 on Tehuti.

Meditation Script to replace an emotion with peace and joy, where the emotion is a response to the belief that things and events can cause emotional and stressful responses. Make a list of the fallacies that you adhere to: the marriage is stressful, losing a loved one is an unhappy event, losing your home can be traumatic, etc.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say “*Tua Neter (or thank you God) for the opportunity*”

During the 2nd segment say “*to learn that things have no power over me*”

During the 3rd segment say, “*and that peace and joy are my nature.*”

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of **smiling** as you see your person acting in accordance with divine law. See your person engaged joyfully in the situation or with the person.

2nd segment of exhalation: visualization of **enjoying** doing something that shows that you are healed. Make sure that you see your person **joyfully engaged in laughter**.

3rd segment of exhalation: say “*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*”.

Sekhert Meditation Script

These scripts apply to all situations in which the law of Sekhert is violated. Review chapter 7 on Sekhert.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of you not knowing that until you realize your divinity, your life path is set by God for the purpose of lifting you up to your divinity. Your dissatisfaction with it is the result of you not knowing or accepting that the challenges in your life are caused by the human traits that you must transcend and not by the people or situations you encounter throughout life.

Part I: the affirmation.

During the inhalation visualize the scenario. Things in your life you rather not go through, or the life you rather not have, etc.

During the first segment of the exhalation and while holding the breath, say “*Tua Neter (or thank you God) for the opportunity*”

During the 2nd segment say “*to learn that the challenges in my life*”

During the 3rd segment say, “*are necessary and unavoidable for the realization of my divinity.*”

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you see your person acting in accordance with divine law. See your person doing something that shows that you have joyfully accepted your life path.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say “Tua Neter (or thank you God) for making me in your image and likeness, a divine being.”

Maat Meditation Script

These scripts apply to all situations in which the law of Maat is violated. Review chapter 7 on Maat.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of the feeling of emptiness that is caused by the absence of God’s input to your life. You live your life in ignorance that your life must be a partnership with God.

Part I: the affirmation.

During the inhalation visualize the scenario. See your person going about living in oblivion of God’s need for you to become its living temple on earth.

During the first segment of the exhalation and while holding the breath, say “*Tua Neter (or thank you God) for the opportunity*”

During the 2nd segment say “*to learn that you need me as I need you.*”

During the 3rd segment say, “*I will become your living temple on earth.*”

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you see your person acting

in accordance with divine law. See your person doing something that shows that you have joyfully living the eleven laws of God. Focus on just one law at a time for each time that you do the meditation.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of your belief that you do not have anything worth living for. This can result from the death of a loved one, your job, failure in an enterprise, etc.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to learn that the purpose of man's life is to serve you*."

During the 3rd segment say, "*My mind, body and soul is your living temple on earth*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you see your person acting in accordance with divine law. See your person doing something that shows enjoying old or new activities as the result of God reciprocating with you.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Herukhuti Meditation Script

These scripts apply to all situations in which the law of Herukhuti is violated. Review chapter 7 on Herukhuti.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of seeing vengeance or your belief that you cannot be at peace until justice is done, or that you can never be at peace given your loss.

Part I: the affirmation.

During the inhalation visualize the scenario. The particular wrong that was committed against you or your loved one.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to nourish peace in the midst of greatest loss*"

During the 3rd segment say, "*the essence of my divinity*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* from your realization that you have avoided the suffering and damage that harboring feelings of vengeance or dependence on justice to experience peace.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Heru Meditation Script

These scripts apply to all situations in which the law of Heru is violated. Review chapter 7 on Heru.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of your belief that you have no control over your emotions.

Part I: the affirmation.

During the inhalation visualize the scenario. A situation in which a particular emotion tends to get the best of you.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to establish dominion of all that occurs in my being*."

During the 3rd segment say, "*the freedom of my will is the essence of my divinity*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you see your person acting in accordance with divine law. See your person enjoying doing something that shows that you are in control of a particular emotion.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Het Heru Meditation Script

These scripts apply to all situations in which the law of Het Heru is violated. Review chapter 7 on Het Heru.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of you accepting or dwelling on images of things going wrong in your life. Review the extensive information that was given on the power of the imagination.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for endowing me*"

During the 2nd segment say "*with the power of imagination*"

During the 3rd segment say, "*It will be used only for the good*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you visualize the reverse of the negative imagery of your scenario. Visualize your person enjoying the positive outcome of the situation.

2nd segment of exhalation: visualization of ***enjoying*** doing something that shows that you are healed. Make sure that you see your person ***joyfully engaged in laughter***.

3rd segment of exhalation: say "Tua Neter (or thank you God) for making me in your image and likeness, a divine being".

Sebek Meditation Script

These scripts apply to all situations in which the law of Sebek is violated. Review chapter 7 on Sebek.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of the habit of thinking or accepting thoughts that call up negative emotions. Review the extensive information that has been given on the power of thought and suggestion.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "Tua Neter (or thank you God) for endowing me"

During the 2nd segment say "with the power of the word"

During the 3rd segment say, "I will use it only for good."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of ***smiling*** as you see your person acting in accordance with divine law. See your person doing something that shows that you have improved your life through the positive thoughts generated by your divine self image.

2nd segment of exhalation: visualization of ***enjoying*** doing something that shows that you are healed. Make sure that you see your person ***joyfully engaged in laughter***.

3rd segment of exhalation: say "Tua Neter (or thank you God) for making me in your image and likeness, a divine being".

Auset Meditation Script

These scripts apply to all situations in which the law of Auset is violated. Review chapter 7 on Auset.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of your failure to devote time to transcend your emotionalism.

Part I: the affirmation.

During the inhalation visualize the scenario. Emotions you give in to without resistance.

During the first segment of the exhalation and while holding the breath, say "Tua Neter (or thank you God) for the opportunity"

During the 2nd segment say "to learn that pain and suffering"

During the 3rd segment say, "are the wages of being human."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of ***smiling*** as you see your person acting in accordance with divine law. See your person joyfully doing something that shows that you have transcended the emotion in question.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Geb Meditation Script

These scripts apply to all situations in which the law of Geb is violated. Review chapter 7 on Geb.

Meditation Script to replace an emotion with peace and joy, where the emotion is the result of your belief that earthly phenomena control your life.

Part I: the affirmation.

During the inhalation visualize the scenario.

During the first segment of the exhalation and while holding the breath, say "*Tua Neter (or thank you God) for the opportunity*"

During the 2nd segment say "*to learn that the challenges in my life*"

During the 3rd segment say, "*are necessary and unavoidable for the realization of my divinity*."

Part II: the visualizations.

During the inhalation: visualize the scenario

During the 1st segment of exhalation and while holding the breath: visualization of *smiling* as you see your person acting in accordance with divine law. See your person enjoying doing something that shows that you have succeeded where you thought that external opposition was insurmountable.

2nd segment of exhalation: visualization of *enjoying* doing something that shows that you are healed. Make sure that you see your person *joyfully engaged in laughter*.

3rd segment of exhalation: say "*Tua Neter (or thank you God) for making me in your image and likeness, a divine being*".

Healing Others through Meditation

It is of great importance that you voluntarily set time aside to apply the skills and powers that you will acquire from the meditations. Placing the power to heal with the mind and the spirit in service to others is a major part of spirituality.

The method is a simple one. Simply focus on the ill person in your meditation in place of your person. The critical rule that must be observed is that you must have achieved a certain mastery over the emotion that the ill person must overcome. If the ill person's health is compromised by fear, for example, you can only help that person if you have eliminated fear from your life, at least to a significant degree. It is obvious that you will have to find out the particulars of the person's emotional habits and life situations. In addition, it is highly advisable for the patient to also do the meditation if able to. Distance is not a factor. You and the patient could be galaxies away.

Summary

Each meditation must be done until the desired healing is achieved or the emotion is eliminated. If the emotion is eliminated but the illness is still in place, you can expect that the healing process is going on subconsciously. In all stages of the work you must maintain an attitude of expectation that the emotions of peace and joy and healing will occur. This is not belief or faith, but the expectation that accompanies working with laws.

The meditations in this book are supplemented by the accompanying guided meditation CD. It is advised that you do not work with them until you have completed the meditation preparation work; the write up for your scenarios, visualizations of living truth, visualizations of your healed state and the list of your illnesses and description of how the illnesses impede you.

The material presented in this book is far from being exhaustive. At the least it provides you with a comprehensive and clear framework for practice and for furthering your research without succumbing to the plethora of errors that are out there.

Keep in touch with me at nvm@nilevalley.com and www.blogtalkradio.com/taui so that we can create a dialogue and work together to heal the planet. It is in great peril, but it is yours. Remember, that it is to the god man and the god woman that God gave the dominion over the world. The world is controlled by spirit. So heal and empower it and reclaim the earth.

Hetep!

Appendix

Visit our website at www.taui.biz for a full listing of our books, an teaching materials (CDs, distant learning classes) in the subject of Kamitic Spirituality, Qi Gong and Bazi (Chinese Astrology).