



REHABILITATING THE NON-MATERIAL REALMS - EXPLORING THE BOUNDARIES OF EXPERIENCE FOR DEEPER UNDERSTANDING AND HEALING-PART 2

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INTRODUCTION-AN INCLUSIVE EXPANDING PARADIGM

As a senior supervisor at a very fine, state of the art center for trauma therapy, Linda was involved in an important conversation. As we were talking about approaches to trauma and the vision of the center as a cutting edge exploratory center for the understanding and healing of trauma, a colleague of Linda's recently said, "That was 15 years ago, we know how to heal trauma now. It's time to set up comprehensive services to do that." This point of view, we feel, is valid and incomplete. This statement is built on an old paradigm-a perception of world as only material, completely knowable, dishonoring the wisdom of the ages in the name of scientific rationalism. It is reminiscent of what physicists said after Newton, when there was a belief that everything that there was to know about physics was known. It is reminiscent of the primacy given to a germ theory of illness without considering the different responses that different immune systems have to germs. It is reminiscent of the model that is called genetic dogma that states that if only we could understand the human genome, we would understand everything, without taking into account the reciprocal relationship between genetic code and environmental context.

We get deeply concerned when a senior clinician at a major research center holds such a narrow, closed and dogmatic point of view. One hundred years from now, it is very likely that this era of scientific worship will be viewed as another Dark Ages. When minds are only open to the currently held paradigm and require unquestioning belief in its underpinnings and assumptions, advancement of the field stops. John Mack once said, "It is no small feat to disenchant a planet." The last 300 hundred years of disenchantment and worship of science as truth rather than heuristic device have brought more destruction to our planet than all time before. Perhaps we have come to a time to reopen our minds and hearts to other truths in the service of healing and enlightenment. We are re-calling for a wedding of the seen and unseen worlds and an honoring of the Consciousness that holds them both.

Our hope and intention is to destigmatize even the willingness to consider the existence of these realms by more traditionally trained people, to help them keep their minds open to the truth of their own experience and to help them to hear what people are telling them with a truly open mind and heart while maintaining clinical rigor. Many gifted treaters in a variety of fields practice with an awareness of these realms, yet they are often reluctant to speak about that openly. Bodyworkers are often trained and capable of interfacing with clients simultaneously at physical, energetic and non-material realm levels. For example, when Linda approached her typically competent physician complaining of acid reflux, the doctor's suggestion was "Drink Mylanta, eat Pepsid, call me in a week." When this was not effective, Linda went to a gifted chiropractor who adjusted her for the

acid reflux problem. He noted the structural misalignment, the energetic blocks and “the little people that seemed to want to leave”. When all these were attended to, the reflux problem abated. It is time to integrate the work that is known in other disciplines, the “wisdom of the ages” and clinical psychological understandings to give therapists a “Post-Cartesian” view of the world.

DEFINITION OF THE NON-MATERIAL REALMS

For the sake of this exploration, the non-material realms are defined as encompassing those phenomena that are outside of what is typically considered the mutually agreed upon normative reality of rational Western culture. As we stated in Part One, this includes entities, ghosts, curses, superimpositions, extraterrestrial phenomena. Even in the 21st century, these concepts are incredibly culturally bound and changing as we speak. Consequently, our intention is to naturalize and normalize that which has been labeled as supernatural and paranormal in Western thought.

While non-material realm traumatic shocks *may* not be experienced by our 5 senses, the consequences of the shocks are. For example, if someone sticks a pin in a doll that has the likeness of you while cursing you, you will not literally feel the pin going into your physical back: nonetheless, you could experience back pain. In doing clinical work, what perhaps may be least important for both therapist and client is the literal falseness or truth of these phenomena. Far more important from a clinical perspective is the usefulness of opening to these phenomena to deepen our understanding and healing.

Let’s take Linda’s example again. While it may or may not be true that little men walked out the door during Linda’s chiropractic work, what is certainly true is that Linda subjectively experienced a resolving of her symptoms and the anxiety that accompanied them. Whether the symptom relief required all three parts of the intervention - physical, energetic and non-material - is also difficult to document. It is nonetheless true, however, that many of our clients have reported that other healing modalities, including allopathic ones, were significantly more effective following healing work that included work in these realms. Whether we understand these phenomena literally, metaphorically, metaphysically or as all three, in our experience it is still quite useful to include them.

There are two important aspects to note about these phenomena that are identical to working in the material realms. We emphasize this here because often people think the realms are different. The first is that the experience will lead to symptomatic elements and be dystonic only when there is a charge on, and consequently an unmetabolized element to, the original experience, so that it is not integrated by the individual at the time. The second, as we shall see in the next section, is that each of these phenomena has certain themes that are associated with it and opening to these themes seems to be deeply important in doing healing work. We will also see that there are many different variations of these non-material phenomena within each subcategory. While we will describe these variations, it is beyond the scope of this paper to give case examples for each one.

A BRIEF DESCRIPTION OF NON-MATERIAL REALM PHENOMENA

ENTITIES

Introduction

Entities are beings with animal-like qualities that can attach to an energy field (individual or communal) and drain and/or negatively impact the field's energy. Some typical manifestations of this negative impact include but are not limited to physical difficulties such as allergies/asthma, fatigue, muscle pain, a sense of overall depletion and anxiety.

Case Illustration

To illustrate, one of Andy's ongoing clients called with a physical emergency. She had been clear of all asthma symptoms for approximately five years after ten years of maintenance medication, when she again developed acute symptoms with the likely precipitant of dust/mold exposure from cleaning her basement a few days before. She had called her allopathic physician who had prescribed her old asthma treatment regime of a Vanceril inhaler and Theodur for a month with refills. Standard expectation would be minimally two-four weeks of treatment for any lasting effect to sustain. She had taken these medications for a day before she thought to call for a session.

With her stated intention to rid herself of the asthma symptoms, she and Andy used the Guided Self Healing system. Muscle Testing indicated that in that system the asthma symptoms were the exact equivalent of an entity. The client used the Entity Pattern induction statement from that system, "Something has attached itself to me and is draining my energy," in order to align with the part of her that was experiencing the entity. As she made this statement, she became aware that the physical sensations of chest constriction and shortness of breath immediately became more pronounced.

By fully focusing on the constriction and shortness of breath, she dropped her consciousness into the part of her that was experiencing the entities and reported the following: She described a group of small creatures with oblong bodies and elongated arms. As the imagery continued, she described a dark dungeon-like scene that included a cauldron, a wizard-like being who collapsed as light was brought to him and finally a Pegasus creature that flew out of the cauldron. At one point she believed that the little creatures had left, but MT indicated that that was not so. Further into the session, the creatures returned to view and dissolved with the Wizard. MT indicated at the end of the session that the beings had attached to her field during the basement cleaning and that there was an opening in the energy field there that could be sealed with intention to safeguard further intrusions. This involved a Light intervention. Subsequent to the session, the client did not need further medication and has not to date. It was also possible for her to go into her basement without incident.

GHOSTS

Introduction

Ghosts are beings that were previously incarnate, have died in the material world, have attached themselves to the client's field and are draining their energy and/or having some

form of negative impact. Ghosts can manifest in a myriad of ways that often look exactly like psychological or physical symptoms. The particular complexity when dealing with ghosts is that it can sometimes be difficult to differentiate whether the symptoms are the person's in relationship to the ghost, the ghost's self or some relational dynamic between the ghost and the person. Ghosts can come from motivations that are benevolent and/or malevolent. They can come for particular relationship purposes or be more random. We will illustrate each of these permutations.

Case Illustrations

We begin with a simple psychological presentation. Linda had been working with a woman for several years and while they had made much progress on the client's depression and historical life issues, the client still felt stuck in her living circumstance and some career choices with a sense of not being able to move. They decided to approach this stuck place using GSH. MT indicated that the imbalance was a ghost pattern. Further exploration showed that this was a genealogical pattern carried down the mother's side. As the client explored further, she found that this particular ghost was that of her maternal great grandmother. Because her mother was young and irresponsible, the client had initially been raised by her maternal grandmother. Both mother and client had had tumultuous lives including having a series of alcoholic boyfriends and had struggled with alcohol themselves.

As the client dialoged with the great grandmother's ghost, it became clear that the ghost had originally come to the grandmother as a protector and had attached to the child of each successive generation to help, albeit sometimes unsuccessfully, with impulse control, delaying or stopping action. As the client began to speak with the ghost about the wisdom she had acquired, thanking the ghost for her help and explaining that her presence was no longer necessary or useful because of all the changes she had made, there was a thick, cool wind that blew between Linda and the client and left through the adjacent window. The client's eyes were very wide as she asked, "Did you feel that?" Linda could confirm for her that she had felt it also, and they finished the session. Subsequent to that session, the client began to take clearer and decisive action in her life - selling her condo, buying a home to remodel and considering a name change. She left therapy to concentrate on these things, adding that she would return to do specific relationship work as it seemed warranted. Check-ins for the last year have shown that her clarity has remained.

There are several learnings here. First, there was an initial positive motivation on the ghost's part. Second, in order to move forward, the client had to learn that there was a ghost and then be able to communicate clearly to the ghost that the reasons that the ghost had come were no longer salient, offer appreciation and then let go. Third, in this case, there was a mutually shared, quantifiable, third dimensional experience that was perceived by both Linda and the client at the same time and in the same way by their normal five sense; it was not only a metaphoric or symbolic experience.

Our next two examples focus on the same physical symptom and the same kind of theme, while one is deeply personal and the other archetypal. In both cases, women came to

Andy with depressive symptoms and a physical symptom that each described 'like having a noose around their neck' that made them so uncomfortable that they literally could not wear turtleneck sweaters, scarves or tight necklaces. In the first case, the client discovered that the noose-like quality was literally the ghost of her father who had hung himself. He had not been ready to leave her and she had not been ready to let him go. When this became clear, in the session the client went through a final deep mourning process for and letting go of her father who had died decades earlier and experienced him going to the Light of Source. Her deep depressive symptom, which had elements of: her unfinished mourning, her father's depressive structure of a manic depressive episode which was unresolved at the time of his death, and the ambivalence that had characterized their relationship, all released. The client's depression significantly lightened and her physical neck symptom never returned.

The second client also originally came because of depressive symptoms and a physical discomfort that she also described as "a noose around her neck". Her story was made more complicated because she had had neck surgery and was feeling the sensation directly where the surgery had been. Since all of her nerves in that area had been cut, her allopathic doctor had informed her that her symptom was physiologically impossible. She was also frustrated because her surgeon told her repeatedly that nothing about the surgery could account for such a symptom.

Andy and the client found that a Ghost structure incorporated both elements of her depression and her physiological symptom. Originally, Andy was somewhat concerned that the client would have trouble with the Ghost aspect of the work, but when he introduced it to her, she had a different reaction than he had anticipated. She said, "This makes total sense to me, because last week I had a very strange idea. It came to me that this uncomfortable sensation was caused by a ghost, which I picked up during surgery. This seemed so outrageous to me that I didn't bother to tell you, and, in fact, it had almost slipped my mind."

As she began to focus on the noose-like feeling in her neck, she became aware of a community of little ghost children who were saying that they wanted their mommies, that she was like their mommies and that they wanted to stay with her and not leave. In this moment, she realized that the feeling was focused in her neck because it was the place of her greatest vulnerability and that these ghost children were hanging on to her neck for dear life. She further realized that much of her depression stemmed from what she had considered the albatross of having to care for a very sick child at the expense of her own freedom. At this time it became apparent how the physical symptom, the ghost, and the seemingly no win situation with her current children were all really one difficulty. Her susceptibility to the ghosts and her inability to let go of them, and the bind she felt in relation to her children, mirrored each other.

This awareness was the necessary step to be able to release the ghosts. The client was then able to explain to the ghost children that she understood that they missed their mommies and, with her new-found awareness, was able to both hold empathy for them and the boundary of her own position. She then invited the ghosts' energies to return to

Source by telling them that while she was glad she was able to care for them by helping them feel safe, it was now time for them to go to a place where they could be even happier. She reported, “During the story I could feel the children’s longing, pain and agitation, and when they left I felt a peaceful, calm quietness.”

Later, outside the session, the client was then able to have a conversation with her own children. They were able to talk about how it would be appropriate at this age for them to have a different kind of relationship and that she would be able to more available to them if she were more attentive to her own calling. Several years have passed since this session. The sensation that was so agitating to her has never recurred. She has also reported that her ambivalence about living has subsided and that she has accepted the need to listen to the call of her soul with all of the difficulties that this entails.

SUPERIMPOSITIONS

Introduction

Superimpositions are energies that come into the client’s field and take over some or all of it. They “superimpose” themselves. Superimpositions can shapeshift, so they can take on any appearance. If the Superimposition has an anthropomorphic quality, it can take the form of a demonic possession. Superimpositions attach themselves to a client’s field when a client is vulnerable and/or the client has specifically asked for help without specifying who is to come. They typically feed off of fear or disease – physical, emotional, mental or spiritual.

Superimpositions may enter when the client is in the human or material realm (this dimension) or when the client is in another dimension. If they enter in this dimension, the client will tell a story which takes place on the earth plane. If they enter on another dimension, the client may tell an archetypal story with a mythical quality to it.

Superimpositions may come from the Light or the Dark. Superimpositions from the Light come in times of difficulty, with positive intentions of helping. However, they are not released, and the client remains in a co-dependant relationship with the energy, both needing each other.

Those from the Dark may attach under three circumstances: 1) when a client is in a particularly vulnerable state, i.e. either weakened or frightened –sick in a hospital, at a fire and brimstone religious service, walking through a cemetery at night...2) when a client, in a state of vulnerability, has asked for help but did not distinguish where the help would come from, naively assuming the help would come from the Light when in fact, a dark Superimposition, posing as a helper from the Light, was called, and 3) when the client makes a contract with the demonic realm.

These contracts with the demonic realm are based on the ego’s fear of death –either literally, of physical demise, or figuratively, of emotional annihilation. This situation is particularly virulent because the dark forces take control of the client’s life. In these cases, it is usually necessary to dialogue with the demonic energy, to elucidate both why

it is here and how it has served, which is typically some form of protection, despite its destructive tendencies. The client generally needs to find that part of themselves that was vulnerable and in need, and hence made the pact. The client can then renounce the pact. They can do this because the pact was never legitimate in the first place. The Superimposition, by definition, cannot live up to its side of the contract, and an ego cannot ultimately give away its Soul.

It is important to remember that although Superimpositions from the Dark, and demonic energies in particular, have a “negative” quality, they originate from Source and still serve life. While on an ego level they typically feed off our so-called “negative” emotions: fear, hate and disgust, on a Soul level they are often protectors, initiators etc... While it is important in all forms of work, it is imperative in this work to hold a loving and accepting regard while balancing these energies, recognizing how they have served and thanking them.

Case Illustration

While Superimpositions manifest in a myriad of ways, we particularly wish to include the following case because of the clinical implications that we ask the therapeutic community to consider.

Jean is a highly functioning, professional woman in her mid 40's who came for treatment with several presenting physical symptoms and a particularly disturbing anomalous experience. For a month she had had increasing sleep disturbance, a sense of tightness in her chest, nausea and constriction in her throat. She couldn't find a way to quiet herself internally and couldn't come to a clear, comfortable center – which was always relatively easy for her. She had no sleep for three nights, which had never happened before. Jean had noted all of these symptoms, and while many were quite unusual for her, she could find a way of explaining all of them separately and circumstantially...for example: visiting her childhood home, seasonal allergies and asthma, hormonal imbalance or possibly the beginning of a depressive episode. None of the symptoms in and of themselves were sufficient for Jean to have necessarily initiated psychological treatment.

The impetus for a phone call to Andy for a GSH session, however, could not be explained away. One day, Jean was on a lunch break from work and was walking down the street. As a pubescent 12-year old girl approached her, a voice in her head said, “Look at those titties!” The voice had a licentious tone and feel. This was so upsetting to Jean that she immediately called for a GSH session. When she came for the session, she had no sense that the voice and the symptoms of the previous month were related; and, the predatory experience was such an anathema to her, that she had no way of explaining it.

As the session progressed, Jean's deepest wisdom through the MT indicated that all of the physical symptoms and the voice itself were all manifestations of one organizing difficulty that we call a Superimposition. It further indicated that while the Superimposition originated about a month prior, it had nothing to do with her trip to her family of origin, the event that Jean had most associated with the onset of the physical

symptoms. Instead, she and Andy discovered that the root cause was just prior to her trip.

Since MT had indicated that the pattern involved was a Superimposition, Jean used the statement, “Something much bigger has taken me over.” She focused on the most disturbing body sensation, an agitation so large that it felt like she couldn’t live in her own skin. As she brought all of her consciousness to this sensation, Jean had an epiphany, an intuitive realization that the Superimposition that was connecting all of her symptoms had come when she had had sexual intercourse with her lover, a policeman who had been involved with a pedophile case but had not spoken to her about it at the time. We might speculate that sexual contact is one method of transferring these forms.

Muscle Testing called for channeling a color of Light that Jean immediately knew was gold. Opening to this light, Jean reported that the entirety of her energy field was cleared and rebalanced first with a field of gold light, then holding each of the charkas in their typical color within that field of gold light, and then clearing and re-strengthening the central power core. That night, she slept normally with all the symptoms clearing by the following morning. Jean has now been symptom free for 6 years.

The particular importance of this session is to open us to the question of what proportion of pedophile perpetrators are sitting with a Superimposition and don’t have the ego strength to recognize and contain it, let alone the resources to heal or balance it. While certainly there is no contention that this applies to ALL pedophiles, it is possible that a proportion of pedophiles are sitting with this configuration.

EXTRATERRESTRIALS

Introduction

Extraterrestrials are beings whose origin is, by definition, not indigenous to the planet Earth. The presentation of these beings in client material typically takes one of four forms. In the first three of these forms, the client usually identifies as being human. In the fourth, the client usually identifies and/or their deepest wisdom indicates through the muscle testing, that they themselves are extraterrestrial in the story. More specifically the first three forms include: 1)implants – energetic structures implanted into the client for the purposes of experimentation/control, 2)abduction – a sense of being taken against one’s will with all the accompanying sense of violation and impotency, 3)walk-ins – a sense that some other life force has entered the client’s body and is using it. In the fourth instance, the client identifies with the extraterrestrial life form rather than the human form and various themes can arise. These include and are not limited to, a loss of sense of home/in order to do my mission I have to lose home; journeys going awry; an over emphasis on the mind at the expense of the heart; a sense of being a stranger in a strange land.....

A Case Illustration

Andy’s client, a 45 year old man who worked in a business setting came for help because his evaluations at work were becoming progressively negative. Superiors concerns

included his taking offense at normal occurrences, seeing slights where there had been none and not being a good team player. His job was at stake. MT indicated that these difficulties all had the structure of an Extraterrestrial Implant Pattern. While Andy's client, a conservative Republican, was highly dubious about the literalness of this formulation, he was willing to MT the inducting statement of feeling like he was being experimented on and controlled by outside forces. When the MT indicated that this was so, even though it made no rational sense to him, it somehow had affective resonance. When he scanned his body, focusing on the part of him that felt experimented on and controlled, he began to feel the sensation of rod-like structures in his head.

They had in the introductory phase of the session discovered that a particular color of light that the client knew was blue would balance the traumatic shock associated with the implants. Therefore, as the client was focusing his attention on the rods, he brought blue light into them and experienced them dissolving. At this point, his deepest wisdom through the muscle testing indicated that both the implants and the work difficulties were balanced. While the client could notice a subtle yet distinct difference in his head, he was highly dubious that the session would make any difference at his workplace.

It is important to note that both then and subsequently, this client had a good observing ego, no genuine paranoid ideation and was able to consistently simultaneously engage in the process and maintain his skepticism. It is also important to note that three weeks later, in a subsequent session, the client reported that his superiors had noticed an improvement in his work performance that he corroborated, and this improvement continued over time.

CURSES

Introduction

Curses arise when beings desire, feel, think and intend maliciousness toward another being or themselves. Traumatic structures can result from these malevolent intentions and actions whether one is the initiator of the action, the receiver of the action or the perceiver of the action and even if the action is only *believed* to have happened. See the book, Messages From Water, Masuro Emoto for a graphic illustration of the power of both positive and negative intentions.

There are two types of Curses, this dimensional, and other dimensional (these often have an "archetypal" quality). On this dimension there is usually a literal story of being cursed. Other dimensional "archetypal" Curses typically involve a story of being cursed by a larger collective. The archetypal story is that the client felt responsible for the physical or spiritual survival of a group of beings, but something bad happened. The client, not realizing that darkness and light flow in natural cycles, and therefore, not being able to stay in the unconditionally loving witness position vis a vis the "bad situation", took responsibility for what happened, and took on the Curse projected from the group they failed to protect.

Archetypal Curses can also be directed at human beings as a group or individually in their representative roles as opposed to the personal. This often happens with politicians

or sports stars as groups for instance. It can also happen with a particular person who becomes the archetypal embodiment of some larger story. For example, Jackie Robinson or Rosa Parks as the first African-American to break color lines.

There are two levels of Curses. The first one focuses on content. For example, “You will never be able to heal.” “You will never be able to have a close relationship.” The second and more virulent form, focuses on the process of meaning making and double-binding structures. For example, “The more you try to heal, the worse you will get.” “The more intimate you try to become, the worse your relationship will be.”

A Case Illustration – Curse

In their eighth session, Andy and a client began addressing the client’s ongoing sinus difficulties, self-defeating attitudes and a sense of being blocked from really moving forward in his life. MT indicated that a Curse was at the core of these problems. The client had some skepticism about the idea of a curse in general, and moreover that a curse could have such a profound effect. Andy demonstrated through muscle testing that simply by his feeling “yes”, the client’s field would stay strong and by his feeling “no” that the client’s field would go weak. If such a relatively neutral practice could have such a large effect, what might happen if someone was sending very powerful negative feelings toward another person? This opened the client to exploring the possibility.

MT indicated that the matched induction statement was “I am cursed.” As the client repeated the statement and focused in his body, he said it was like he felt struck by a powerful energy. He could feel a great anger coming at him. As his story unfolded, he discovered an incident from another incarnation/the imaginal where he had been someone of authority who had misused that power and destroyed a tree that marked the resting place of the loved one of a man who had become very angry with him. The man had tried to tell him of the sacredness of the tree, but the client wouldn’t listen. The client could feel the man’s anger stick in him like a sword and he couldn’t breathe.

As the story resolved, the client could feel himself leave that point of time and come to a place of compassion for both himself and the angry man. He said, “I’m leaving that space now. It’s getting far away. I’m going through a tube/tunnel. It feels so good. I feel so much joy. I don’t know where I am. I want to cry. I’m safe. I can see how people’s feelings can be invisible to us, that they don’t show them, yet they are so real...as real as physical objects.” In the next session he reported that he really could begin to experience a deepening humility and a sense of moving forward on some very important projects in his life, a deepening compassion for members of his family and some resolution of his sinus difficulties.

A Case Illustration- Archetypal Curse

A client of Andy’s returned for her fourth session asking to work on her pervasive sense of guilt. She said, “I do a lot and it never feels like enough.” MT indicated that the

underlying cause of this problem for her was an archetypal curse. Tracing the feelings of guilt into the accompanying body sensations, the story she discovered was this: She was a goddess-like figure in another realm, holding simultaneously a sense of absolute power and absolute helplessness. In the story, a cataclysmic event had occurred to the part of the planet that was some how part of her jurisdiction. The natural laws of the planet disallowed her intervention, yet she felt a sense of responsibility for it. In the story, the woman's this life daughter appeared as a priestess in the temple that worshipped that particular deity. Her unflagging trust that the deity would not allow such an event to occur had led her ultimately to be killed by other initiates involved in that temple.

As the story unfolded, the client discovered a place of deep, seemingly unending grief and horror. As she moved into that feeling and released a deeply held sound or scream, the feeling began to clear and with it the body sensations associated with the guilt. Holding the open energetic space that was then formed, a gold light came in to fill that space. It was held there until a sense of clearing and completion occurred.

In the ensuing year, the client reported several major changes. As her children had reached late adolescence and early adulthood, she found it easier to release them to follow their own way. She continued to be supportive, yet held less and less responsibility for their choices. She also noticed a sense of entitlement to use the family resources for her own needs and wants as well as the children's and reported that she had begun to do many new things with no guilt. She could validate that she had done, and continued to do, a great deal for her children without any sense of inadequacy.

In doing healing work in these realms it is important to follow the advice of a very wise man who once said, "Render unto Caesar what is Caesar's and render unto God what is God's." As we have seen, practices that are typically called for to balance non-material realm patterns are vibrational and often include light and sound which opens the client to Source. Typically these are not externally orchestrated interventions so that the perception of a particular light or sound arises from the client experience even though they may not be trained in these areas. Even if MT has indicated an external source of intervention, a book of prayers for instance, the experience is still revelatory as opposed to structured and imposed. The idea is not that we know the answer, it is that Life knows the answer.

CLINICAL CONSIDERATIONS

While we have not illustrated all of the permutations of Non-Material Realm Patterns, these are a good representative sample. We have also tried to illustrate that often clients present with relatively mundane problems and symptoms that have etiologies that traditionally trained treaters rarely consider. In our experience, opening to these patterns in conjunction with more conventional ones provides a more efficient, elegant and ultimately successful way of doing healing and transformational work.

There are many more esoteric subjects that are pertinent to working in these realms, for example, what happens when beings of one dimension fall into a different one. There are

other ways of mapping these phenomena. Nonetheless, we believe that we have given a good introduction to one way of entering into this work that could be useful to those with traditional training and a curiosity about what may lie beyond it.

We ask you to consider what would happen if we collectively as treaters open to the possibility that one way of understanding the etiology of Predatory Pedophilia or Dissociative Identity Disorder was Dark Superimpositions. We ask you to consider what would happen if we open to the possibility that a reason a client has never felt that he belonged was that Earth was not his soul's originating planet. We ask you to consider what would happen if we took literally and seriously a client's entreaty, "I feel like I've been cursed my whole life." In these papers we ask you to consider, and invite you to at least open to these and many other possibilities in the service of bringing deeper service to our clients.