

A Study of
Equivalence in Hara Assessments
Using the Brennan Healing Science® Model

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HARA ASSESSMENTS STUDY

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The work reported in this dissertation is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

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Abstract

In the subtle energy model underlying Brennan Healing Science® (BHS®) the hara is perceived as the dimension of “intentionality” in that it holds the human body in material manifestation until the life purpose is fulfilled. The hara also embodies the knowledge and longing of the individual to fulfill his life purpose. When the hara is healthy, the individual acts naturally and effortlessly to fulfill his life purpose. When defined in this way, the hara becomes the foundation for the human energy field (HEF), or aura. Because of this relationship, healing the hara is considered especially powerful for healing the auric field and, thereby, the physical body.

This research project investigated the consistency between haric assessments made by one group of healers trained and experienced in working with the conceptual construct of the hara as described by Brennan Healing Science® (BHS®).

Fifteen subjects volunteered to be a part of this study. Sixteen professional healers, all graduates of the Barbara Brennan School of Healing®, assessed the hara of each of these fifteen individuals otherwise unknown to them. This amounted to a total of 240 assessments in all. The assessments were made using intuitive perception. Healers received a full-length photograph, subject’s first name and last name initial, city of residence, and the date and time the photograph was taken. The healers used a standardized assessment form. Their responses were statistically analyzed for consistency.

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For 'the people in the photos' I would like to share a comment sent to me by one of the healers, because I could never say it more beautifully than this:

I would like to extend my gratitude to the people in the photos. They are all so amazingly beautiful. I am in awe of their humanity, grace and light. I have never spent so much time with anyone in a photo and I was amazed at how much beauty and potential streamed to me through them. In this moment of writing what strikes me is that my evaluation was actually somewhat blinded by the perceived individual beauty of each and every person in those photos. I wanted to connect and bask in their sweet beingness.

Fran Ditzel-Friel

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List of Abbreviations

BBSH[®] - Barbara Brennan School of Healing[®]

BHS[®] - Brennan Healing Science[®]

EM – Electromagnetic

HEF – Human Energy Field

HSP – Higher Sense Perception

ME – Magneto-electric

NSP – Normal Sense Perception

Chapter 1

Introduction

1.1 Background

As a student at the Barbara Brennan School of Healing® (BBSH®) I became very interested in the aspect of the human energy system known as the hara. In particular it was the reputed power of the hara to immediately affect the rest of the human energy system that caught my attention. Some graduates work only with the hara because of its primary role in health and well being. Because the research project that forms the basis of this dissertation is based on hara assessments by trained BBSH® practitioners, it is necessary to first set forth a clear description of both ancient and contemporary views of the hara and its function in the human energy field.

Traditionally, hara is a Japanese term for the lower belly. It is not, however, a strictly anatomical designation. Rather, the term conveys a comprehensive worldview in which a person is centered between and is the manifestation of the life forces of both heaven and earth. A person is fulfilled only by integrating and surrendering to this union. From the traditional Eastern Japanese perspective, Western posture which idealizes a “chest out – belly in” stance indicates a wrong attitude about life. It denies one’s relationship to the earth and the necessity of receiving energy from, or being nurtured by, the earth. Most Westerners identify with the head or the heart as their

center of consciousness. For the Japanese this center is more appropriately located in the lower belly or hara. An ancient Japanese adage “To think with your belly” means to think from a much deeper place, namely, from the essence of your being.¹

The hara is well known in Eastern spiritual and martial arts traditions, however very little concerning the hara has filtered into the West. Although Western adaptations of martial arts and personal health practices such as Aikido and Qigong refer to the importance of developing the hara, the underlying philosophy of the hara isn't necessarily emphasized. Traditional Japanese training to develop oneself as a person ‘who stands in hara’ begins with the body: posture, breath, and movement. These are believed to simultaneously reflect and generate the state of the hara. Posture shows the stability of the person. Ideally, the center of gravity is in the middle of the body or lower belly. Breath reflects the unique nature of humankind: bipolar creatures, neither entirely spirit nor matter but situated between – as a marriage of heaven and earth. Movement is an unending dance of muscular tension and relaxation that displays a person's relationship to the physical world.²

From this description it is evident that the hara is never at rest. It's nature is unceasing change. Kate MacPherson, who taught hara at BBSH® for many years, perceives the hara as “a state of being.” She observes that, “You have about five nano-seconds [to read the hara]... It's like trying to hit a moving target.” While a highly developed soul might have a hara that is continually pure, solid, and fully functioning, Kate has never seen such an individual. Many people experience periods

of time when the hara is strong but for the most part we all suffer from areas of division in our intentions.

The phrase ‘a person who stands in hara’ comes from the Japanese “Hara no aru hito.” It is variously translated as a person who is centered, generous, wise, or serene. The translation as ‘a person who stands in hara’ reminds me of the Biblical quote that “a house divided against itself cannot stand.” The Biblical reference indicates the destructive nature of conflicting intentions or purposes at every level of nature, whether it is a fruit tree that bears no fruit, a person with divided loyalty, or a community in conflict. Although training in hara begins with the body, ‘standing in hara’ refers to characteristics of the personality as well as physical traits. These characteristics include the following.³

- ◆ Awareness that is centered in the present moment
- ◆ A healthy sense of self with neither too much ego nor too little
- ◆ A sense of purpose that transcends the personality
- ◆ A sense of connection to both heaven and earth
- ◆ The ability to give and receive in a balanced way in relationships
- ◆ The flexibility to respond to any life circumstance

Barbara Brennan, the founder of BBSH®, is a well-respected contemporary healer and teacher of energy healing. Her interest goes deeper than physical and spiritual well being – to the creation process itself. Channeled guidance has provided Brennan an understanding of this process that goes beyond what can be

phenomenologically verified or scientifically proven. Brennan perceives the hara as the dimension of life-related intentions. Accordingly, shifts or changes in an individual's life-related intention-associated behavior correspond directly to shifts in the alignment or health of the individual's hara. Changes in the hara have a profound effect on the direction of an individual's life as well as emotional and physical well being.

Brennan's description of the hara is more expansive than that of the traditional Japanese view. In the Brennan Healing Science® (BHS®) theory of subtle energy the hara is referred to as the dimension of life intentions or "intentionality".⁴ This dimension, or level, forms the foundation for the entire human aura. The aura may be described as the energetic template for an individual's identity: physically, emotionally, mentally, and spiritually. The aura's foundation, or hara, lies deeper than personality in the spaceless/timeless realm and embodies an individual's intentions related to the present life in space and time. This includes:

- The higher mind which holds the knowledge of one's purpose in living and of the connection to the Divine Source of life.
- The higher heart which embodies the desire to fulfill one's purpose in being born.
- The higher will which is the focused intention to remain in physical form as long as necessary to fulfill the purposes of this life.

Using her exceptional abilities to perceive subtle energy fields, Brennan describes a healthy hara as a laser line that runs through the center of the body from a point about three feet above the head down into the center of the earth. Two additional branches of the hara run from the lower belly down the legs also to the center of the earth. Three centers lie on the hara. The first, in the lower belly, is referred to as the tan tien, and is considered to be the center of the higher will. The second, referred to as the soul seat or higher heart, is a few inches below the hollow of the throat under the thymus. The higher mind, which Brennan calls the ID point, is at the top of the hara and is considered the connection center to universal or Divine Consciousness. Distortions or disharmony seem to occur in a variety of ways. For example, the hara can be perceived as split, splintered, or curved through the body. The centers can be weak, distorted, or disconnected from the hara. Each distortion indicates an imbalance in the physical, emotional, mental, or spiritual health of the person.⁵

Phoebe Allwell, a healer and graduate of BBSH[®], experiences the hara as a single aspect of an entire dimension of magnetics. She believes the electro-magnetic field (the aura) is held in place by the magnetics that lie within the human body. The magnetic dimension provides access to higher-frequency non-dual dimensions that hold the archetypes for the human race and all material substance. Her interpretation, as we will explore later, fits easily with the theories of scientists such as Carl Jung and William Tiller. Allwell has had remarkable success healing with magnetics, especially for clients suffering severe mental illness.

1.2 Research Interest

From the time I learned about the hara I've had a strong interest in this aspect of energy healing. The hara's relationship to intention fascinates me. The power of intention is a special interest of mine, particularly the aspects of split or divided intention.

Consideration of myself, family, and friends has only reinforced my interest in the power of intention. I have observed that the more clear and single-minded people are in their lives, the more they accomplish – and the more easily. But conscious intention does not always seem to prevail. I have seen people who are sick or dying who apparently want nothing more than to heal but their conscious desires are to no avail. If intention is so powerful, why don't these people heal? In some cases it is obvious that people have mixed intentions about their own health. They want to get well but can't hold onto their own intention in the face of temptation and stress. Others have subconscious emotional reasons to remain sick, even to die. Death appears to sometimes be preferable to what would be required to heal. Caroline Myss notes that many people fear change more intensely than they fear illness and even death.⁶ Sometimes mixed intentions aren't obvious. In these cases, is it possible that the soul has purposes of its own, much deeper and not always known to the personality/ego? If so, what is the nature of the soul's intention and how does it relate to the intentions of both our conscious awareness and our subconscious agenda? If

these two are contradictory, what are the consequences? Can conscious and subconscious intention be brought into harmony with the soul's purpose? If so, what might be the effects on the individual's life path?

According to Brennan⁷ the hara is beyond personality and is the germ of intentionality that eventually achieves expression as a human being. This intentionality precedes the personality and carries, not the specifics of personal expression, but the 'directional purpose' of the personality. The idea that human life has a directional purpose that transcends personality isn't unique to Brennan. Myss' description of the journey towards Homo Noeticus is consistent.⁸ So also are the stages of the human journey from Creative Separation through Reunion identified by Ann Nunley.⁹

If the hara is the dimension of lifetime intentionality then it would be extremely advantageous for every person to develop and bring this energetic aspect of the deeper self into conscious awareness – advantageous both physically and spiritually. As Victor Frankl observed from within the walls of a Nazi concentration camp, what gave people the physical and psychological stamina to survive was not the promise of any earthly happiness. Rather, those who knew "there was a task waiting for them to fulfill were most apt to survive".¹⁰ In other words, people needed a purpose that called them to the future. Frankl named this phenomenon "a will to meaning" and he spent the rest of his life examining the drive for meaning inherent in human beings. He concluded that the rising levels of depression, aggression, and

addiction in young adults in Western society (this was in the 1970s) was the result of a pervasive sense of meaninglessness. Frankl encouraged people to cultivate meaning in their lives. According to teachings about the hara, we are born with a purpose to fulfill. Cultivating a healthy hara would put us in touch with that purpose. We might live longer and healthier lives and, most important, die at peace with our accomplishments.

Michael Spatuzzi, who taught hara at BBSH® hara teacher, noted that in assessing the hara in a healing setting, he always begins with Normal Sense Perception (NSP).

I perceive the hara in the clarity and focus of the person as a whole and in the quality of the person's spirit. The degree to which someone is manifesting clear intention is indicated by joy. One of the purposes of life is pleasure. And the effortless pleasure of doing what you are doing is present when you're in alignment with your hara.

Advertising the benefits of a healthy hara would be a plum assignment based on Spatuzzi's and Frankl's remarks. Who among us would not be delighted to live a life of joy and effortless pleasure? Who would not love to fulfill a purpose that will leave us satisfied and at peace when we face the inevitable moment of death?

The first step to healing the hara would be to discover its state of health and weakness. This dissertation research project focuses on assessments of the hara made by experienced healers. Further, although many healers are aware of the hara, to my knowledge only BBSH® teaches a specific model to read and interpret the hara.

Therefore, this study uses assessments by BBSH[®] practitioners, a group of healers with a shared model and training in this dimension. Nonetheless, although this training teaches a specific model of understanding, as healers develop their specific gifts they perceive and work with the hara in individual ways.

For example, Michael Spatuzzi is a practitioner of Chinese herbal medicine as well as BHS[®]. According to Chinese medical tradition he might examine the hara and tan tien for a kidney yang deficiency or a condition of ‘heat’ or ‘cold’. He noted, “Our means of perceiving is through a filter but whatever we perceive is always a construct. One could argue that anything we call real is a simply a perceptual consensus among people.” In the field of energy healing this is a crucial point. Many people, including members of the allopathic medical profession, do not accept that energy medicine is based in reality. To some extent this is based on a lack of critical-mass perceptual agreement about the characteristics and nature of the human energy field and its relationship to health and healing. There are many reasons for this. For one, energy healing practitioners are more like artists than technicians. Their gifts unfold over time. Their perceptive abilities, sometimes called Higher Sense Perception or HSP, vary remarkably. Some healers are kinesthetic, others visual; some are gifted with direct knowing, others hear voices. Kate MacPherson echoed Spatuzzi’s sentiments, “We create a framework to reference what’s going on but it’s superimposed. We’re interpreting subjectively and everyone’s interpretation will be different. So, it could well be that in reading the hara there will be enormous variability.”

In addition to subjective variability, there are other factors that can interfere with the repeatability of paranormal activities. The clarity of healers may be affected by their individual abilities to focus their own intention. Studies have also shown that atmospheric conditions may impede extrasensory experiences. Additionally, electromagnetic waves may interfere with the healer's energy field. Nonetheless, it falls to researchers to examine existing models of energy healing, attempting to build a body of constructs that can be consistently and reliably measured and interpreted by trained healers.

The scientific need to develop theories and paradigms that consistently and reliably describe the human energy field (HEF) is sufficient justification for this research. Constructs are never the sole expression of truth. They do, however, provide a vocabulary and the means to communicate commonality of phenomena and experience. Just as the conceptual construct of archetypes provides a means to identify universal underpinnings of consciousness, so the concept of hara may provide a valuable insight into the creation process itself. In a field devoted to physical and spiritual well being constructs such as the hara, whether material or conceptual, may be invaluable aids to healing.

Still, the question may be raised whether the consistency of hara assessments made by different healers is really important. There are several aspects to this question. In particular, what is the nature of 'consistency'? Second, what are the

consequences of 'inconsistent' assessments? These questions will be dealt with in this document. The nature of consistency will be addressed in Chapter 4 Methodology.

The consequences of inconsistent assessments and the value of research on the hara will be addressed in Chapter 3 The Hara.

Very little scientific research has been conducted concerning the hara and not surprisingly I have been unable to find published studies of the haric dimension, haric assessment or hara healings. To construct a useful model for assessing the hara we would need to answer the following questions.

1. What do healers perceive who work with the hara?
2. Are their perceptions similar?
3. Do they interpret their perceptions similarly?

Formulating these questions according to the traditional Western scientific model led to this research study about consistency of assessments among healers trained in the BHS® construct of the hara.

1.3 Research Question

This research has been undertaken in the spirit of exploring and building scientific understanding of the hara. The study treats the hara as a conceptual subtle energy construct with specific theoretical parameters described in BHS®. The purpose of the study is to examine the consistency of the BHS® theoretical construct of the hara when it is assessed by intuitives (in this case, healers) who have been trained in BHS®. The central question being addressed is, "Do professional healers, taught a

common set of attributes of the hara, perceive the hara of specific individuals consistently among themselves?” To answer this question the study will examine the extent to which healers’ assessments of the hara of specific individuals cluster together. We want to learn whether the healers perceive something similar.

Healers trained at BBSH[®] (established by Brennan in 1982) are taught to perceive, evaluate, and heal the hara using the BHS[®] model. Thus, in addition to their personal gifts and expertise as healers they share a common paradigm for the hara. This study measures the consistency of hara assessments made by practitioners of BHS[®]. Sixteen healers do individual assessments on each of fifteen subjects. The healers are given a time-stamped photo of each subject and asked to make their assessment as of the time noted on the photo. The healers are directed to ‘roll back’ to the date-time of the photograph to make their assessments. This approach is designed to compensate for changes in the hara that would occur naturally if the healers were making their assessments at different points in time.

The hypotheses for this study are:

Alternative Hypothesis

There is significant clustering
in the hara assessments made by professional healers trained in the BHS[®] method.

Null Hypothesis

There is no significant clustering
in the hara assessments made by professional healers trained in the BHS[®] method.

The next three chapters explore the following factors significant to this research project:

- What model of reality could account for the ‘existence’ of the construct of the hara? Does magnetics have a role in the model?
- What is the role of intention in the model? Does it correlate with the hara relative to health, healing, and manifestation?
- What is the role of the hara in energy medicine? What are some of the ways the hara is perceived by professional BHS[®] healers?
- What is “consistent” assessment? Is it important and, if so, why is it important?
- What are some of the factors that could affect consistent assessment? In particular, what are the possible effects of the variability of the hara and of the ‘distant diagnosis’ technique used in this study?

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Chapter 2

The Science of Healing Energy

2.1 Models of Reality

An exploration of models of reality that could support the construct of the hara, whether conceptual or physical, begins with the spiritual traditions that underlie energy healing. These traditions date back thousands of years and exist in almost every culture. For example, Indian spiritual traditions refer to Prana as the source, or breath, of all life. In the spiritual traditions of China, ch'i energy is believed to animate form and is the basis for healing practices by both lay and medical practitioners. The most popular lay practice is the discipline Qi Gong. The Japanese have a history of cultivating Ki, called Kiko. Kiko is training to promote health and is closely aligned with medicine, fine arts, and martial arts such as judo, aikido, karate, and kendo. Although the teachings vary, a crucial principle underlies all of them – namely, the principle of oneness in which the breath of life and the material form cannot be separated. This fundamental characteristic of thinking is not generally compatible with the dualistic mind-matter paradigms of Western science.¹ However, as we shall see, this principle of oneness is the foundation for all comprehensive theories of subtle energy.

Yuasa² quotes a passage attributed to Confucius, “That which is beyond form is called Dao and all that is formed is called a vessel. ... There is no vessel apart from Dao nor is there an activity of Dao apart from the vessel. Both are originally one. The

function of Dao permeates the vessel”.³ This invisible function of Dao is what the Chinese call ‘qi’ and the Japanese ‘ki.’ This principle challenges scientific models that have rejected the study of the life force, relegating it to the realms of religion and philosophy rather than scientific endeavors. This artificial separation of the life force from the form it animates makes it difficult to account for many phenomena described in energy medicine and energy healing which seem sometimes to follow and sometimes to contradict the laws of science.

Historians often trace the exclusion of the study of the force and meaning of life from modern science to Newtonian physics. Isaac Newton (1643-1727) postulated that the universe is made of discrete building blocks called atoms. Perhaps this was the basis for Westerners to begin seeing themselves as objects although this viewpoint did not necessarily separate the meaning of life from the form. Subsequently, Immanuel Kant (1724-1804) developed a model of ‘a priori’ forms that separated empirical facts from philosophy. From this perhaps it was inevitable that Western science would reject the study of the vital life force, restricting its attention to material form. Nonetheless, arguments about this separation continued into the 19th century.⁴

Repeatability and Causality

However, by separating spirit from matter, Kant’s model left scientists free to pursue “objective” science. Objective science rests on two fundamental

presuppositions. The first is that scientific knowledge can only be established by eliminating subjectivity, or by reducing it as near to zero as possible. In other words, any researcher who follows the protocol laid out by another researcher must be able to produce the same results. The causes must be sufficiently identified and documented so that the outcome is always repeatable. The second presupposition is causality which means that any phenomenon can be reduced to a set of observable physical causes.⁵ These principles of repeatability and causality came to be rigorously enforced as the only acceptable scientific model. Anomalous events such as paranormal phenomena were dismissed from the study and recognition of rigorous science. At best it was argued that these were not appropriate subject matter for scientific inquiry. At worst they were considered the unreal imaginings of undisciplined minds.

In the 20th century renowned scientists such as Carl Jung (1875-1961) and Wolfgang Pauli (1900-1958) continued to challenge the exclusion of the study of the life force from the study of medicine and healing. Jung believed that the teleological function, or purpose of life, “exists latently in the world of the unconscious.” This function is a natural healing power. Doctors and health care providers do not cure the patient by their own power. Their role is to assist the patient in marshalling the resources from within his own being to cure himself. Wolfgang Pauli, a physicist, shared Jung’s view, believing that “teleological intentionality” (a function directed toward a purpose) is an appropriate area of scientific research.⁶

Carl Jung's personal experiences led him to criticize prevalent scientific attitudes toward research into paranormal events. He proposed a theory with the potential to reunite visible effects and invisible causes in Western science. His reasoning was that paranormal research needed to take into consideration the psychological capacities and state of the subjects and the researcher at the time of the experiment because these could affect the result.⁷ Specifically, he argued that a basic characteristic of the working of the mind is that it cannot be reproduced. "That is, insofar as the human being itself is an historical being with only the "oneness" of life, the repeatability of a person's existence is incompatible with the fundamental principles of modern science".⁸ Thus Jung challenged the scientific demand that parapsychological phenomena must be repeatable. This challenge is crucial to research on subtle energy. If Jung's perspective has merit it points out a tremendous difficulty in studying the application and effects of subtle energy. Basically, it says that results obtained once with a specific practitioner and researcher, may not be obtained on subsequent occasions even by the same participants.

Jung also disagreed with the assumption of causal relationships in all material phenomena. He examined occurrences of meaningful coincidences and exceptions in nature as the basis for a concept he called synchronicity. Synchronicity is "a correspondence or synchronization in meaning discoverable between an event in the world of the mind and an event in the world of matter".⁹ These are not causal relationships in the scientific sense and science dismisses them as mere coincidence. Jung, however, looked for a worldview that would account for them. What he

proposed was that ‘beneath’ the individual or personal unconscious was a region of a collective, or cosmic, unconscious. This domain has no spatial or temporal limitations. It extends spatially beyond the human body and temporally beyond any individual lifetime – and is evidenced by the way that paranormal events do not necessarily diminish with time or distance. Jung hypothesized that the collective unconscious acts as a mediator between mind and matter beyond the limitations of individual consciousness. Therefore, paranormal events don’t originate with the individual. Rather, the power of the collective unconscious works through the individual when the individual surrenders to the cosmic power. For the purposes of this study, Jung’s theory supports an essential assumption of this research project: specifically, that hara assessments can be made from multiple locations at different times, focusing on a particular past moment (namely, the date-time stamp of a participant’s photo).

In the early 20th century, Albert Einstein published his Special Theory of Relativity. According to this theory, “space is not three-dimensional and time is not a separate entity. Both are intimately connected and form a four-dimensional continuum, ‘space-time’”.¹⁰ Consistent with Jung’s observations of paranormal events, Einstein’s theory went further, asserting that “in certain conditions two observers can even see two events in reverse time”.¹¹ Then, in 1964, a physicist, J. S. Bell, published a proof for what is now called Bell’s Theorem of Superluminal Connectedness. Bell’s theorem “states that when two subatomic particles interact and then disperse in opposite directions, interference with one particle will instantly affect

the other particle, regardless of the distance between them”.¹² Experiments devised and executed since the publication of Bell’s theorem have demonstrated the principle. Specifically, the polarization of one photon of a ‘related’ pair almost instantaneously affected the polarization of the other photon. This occurred while the two photons were traveling in opposite directions from one another at the speed of light.¹³

David Bohm’s distinction between thought and true intelligent perception also supports the existence of a powerful consciousness that is beyond the physical realm. He considers thought to be the response of memory and basically a mechanical operation. The “ground of [true] intelligence must be in the undetermined and unknown flux”. “In intelligent perception, the brain and nervous system respond directly to an order in the universal and unknown flux that cannot be reduced to anything that could be defined in terms of knowable structures”.¹⁴ Bohm’s view is much like that proposed by Jung in which the individual does not control the occurrence of synchronous or seemingly inexplicable events but gives himself over to a greater consciousness. It is the “notion of a higher dimensional reality which projects into lower-dimensional elements [in] a non-local and non-causal relationship”.¹⁵ Bohm emphasized that events which are projections of a higher dimension are not necessarily repeatable. “The laws of quantum mechanics are statistical and do not determine individual future events uniquely and precisely. This is, of course, different from classical laws which do in principle determine these events”.¹⁶

Jung, Einstein, Bohm, and Bell were extraordinary philosophers, researchers, and scientists. Their ideas clearly identify significant challenges to the use of the accepted scientific principles of repeatability and causality in the examination of the behavior of subtle energy and energy healing. Contemporary researchers into the paranormal have relied on the foundation these individuals provided to develop their own thinking to account for the seemingly anomalous behavior of subtle energy.

Jahn and Dunne reviewed and conducted numerous experiments in paranormal events including experiments that demonstrated the ability of individuals to affect the outcome of random event generators. These tests were performed with many different participants and various machines and consistently showed results that “far exceeded random chance expectation.” To explain these remarkable results Jahn and Dunne proposed that human consciousness is not necessarily confined within the human body. They perceived a greater or total consciousness consisting of “waves of possible experience”. These waves can be confined to a ‘container’ such as the human body for its’ lifetime. However, to the extent that the individual surrenders his identity to forge a “resonant bond with another consciousness or quasi-conscious physical entity [e.g., a random number generator] [this] may precipitate [an] anomalous experience compared to the expected individual behavior”.¹⁷ The classical image of human consciousness limited to the human body precludes any possibility of externally influencing physical processes, such as those about which Jahn and Dunne reported. “If, however, consciousness is also allowed a wave nature, ... a variety of

wave-mechanical processes become available by which marginal broadening of the options for reality can be achieved".¹⁸

Gough and Shaklett also developed a model for the interaction of mind and matter that indicates an underlying connectiveness of the universe. In particular, they assume that the four-dimensional space-time physical world is the lowest in a hierarchy of levels and that the level adjacent to the physical level is the mental level, or Mind. They borrow from Jung and Pauli, positing that the contents of the mental level are essentially archetypal patterns for ordering the physical universe. This archetypal realm is spaceless, timeless, and non-material. It interfaces with the material world at the edge of the quantum vacuum. The boundary is permeable and "more like a sponge than a solid wall."

What we call the self is an individualization of universal consciousness. The self extends beyond the physical where it appears quite solid into the universal Mind where it has 'unlimited access'. The archetypes bridge the 'spongy' boundary between Mind and the physical dimension through individual consciousness. Thus, individual consciousness plays a role in the continuous emergence of physical reality and also in the occurrence of synchronistic and anomalous events. Gough and Shaklett suggest that the actual nature of this connection may be closely related to human intention.¹⁹ This suggestion is of great interest in our examination of the hara. The hara is exactly "the dimension of intentionality" where Divine Intention takes on directional intention in order to express Itself in the tangible universe. Gough and

Shaklett are proposing an idea reminiscent of the hara. Namely, the connection between the spaceless/timeless world of archetypal patterns and physical manifestation can occur through the application of human intention. In our search for a model of reality that supports the conceptual construct of the hara, this proposal is worthy of closer examination.

2.2 The Role of Intention

To explore this suggestion that human intention is the bridge between the non-material and material worlds we must delve into the roots of causality. Aristotle provided the earliest known in-depth exploration of causality. In his examination, he identified four types of cause: material, formal, efficient, and final. Of these, traditional science studies only efficient causes. Efficient causes are the external forces to which physical objects and bodies respond. Examples of these might be gravity or surgery. Both are external forces that cause a response in the bodies subjected to them.

In the delineation of the Western scientific model, formal cause and final cause were rejected as outside the scope of appropriate experimentation. Formal cause is the idea, essence, or quality of things and final cause is the goal that all things serve. In their model, Gough and Shaklett conceive formal cause as corresponding to the archetypes that are the basis for the patterns of occurrence in the physical world. Final cause refers to “the effects of higher ordered principles originating beyond space-time that establish the interconnectiveness in the physical

reality.”²⁰ These higher principles are qualities such as love, compassion, and forgiveness. Both formal and final causes precipitate non-local or anomalous events in the following way. There is a ‘coupling coefficient’ associated with the non-local connections (between the non-material and the material worlds) that are essential to energy healing and other paranormal events. The coupling coefficient can be strengthened or weakened by human intervention, specifically by *human intention*. In this usage, “intention is focussed choice, i.e., intention uses the same mechanisms involved in choice except they are amplified quantitatively.” In particular, Gough and Shaklett identify several physiological symptoms that appear correlated to intention: intensity of feelings, heart-felt motivation, lowered heart rate variability, and brain hemisphere synchronization.²¹

Gough & Shaklett suggest that the scientific requirement for reproducibility is based on the assumption that space-time has no access to archetypes or principles of higher ordering, such as formal and final causes. While these higher principles may trigger non-local or anomalous effects their dependence on the intensity in human intention precludes consistent repeatability. Consistent reproducibility very likely requires an ability to focus on higher-level archetypes to an extent that few people are able to do.

Human intention can be strengthened by repetition or weakened by irrelevant or counter-behavior. Traditional metaphysical practices such as solitary living, daily meditation, heart-felt love, and compassion, would have a positive effect to intensify

human connections beyond space and time²². Studies by Collinge demonstrated this effect. Subjects with Chronic Fatigue Syndrome experienced improvements in their health with mindfulness meditation and Qi Gong based on the frequency of their practice. It did not matter what particular practices they used so much as the frequency of use (15 or more minutes per day in this test).²³ Whether these subjects strengthened or simply demonstrated their intention to heal hardly matters. Intention appears to have played a significant role in their healing process.

According to Deepak Chopra the Law of Intention and Desire (one of the Seven Spiritual Laws of Success) has “infinite organizing power”. When we introduce an intention into the ground of infinite possibility, an infinite organizing power goes to work for us. We set our conscious intentions with our attention and our intention. Attention is the focus and intention mobilizes events in the space-time continuum to create results. Chopra notes that the remarkable aspect of this process is that the human being is so powerful that s/he is able to precipitate events with conscious intent. Chopra distinguishes intent as a “desire without attachment to the outcome” that is, nonetheless, “unbending in its fixity of purpose”.²⁴ Robert Fritz distinguishes what he terms fundamental choice as “a choice in which you commit your self to a basic life orientation or a basic state of being”.²⁵ He perceives that fundamental choices have far-reaching effects, setting off natural underlying changes and shifts in the very way a person lives. Consonant with Chopra’s perspective he

notes that, "Once you have made the choice, time is on your side for the structural tendencies of your life are now designed to fulfill those choices".²⁶

Ann Nunley pointed to the same idea in her 1998 presidential address to the ISSSEEM Conference. She drew an analogy to the biological receptor sites that control access to cells within the body, suggesting that "...we have similar receptor sites in our subtle and emotional bodies. From a quantum energy perspective it may be that we only attract the realities for which we have a matching receptor site. ... Perhaps by activating the conscious intention to change, we can transform our old receptor sites".²⁷

Tiller provides an especially elegant model for the power of intention in the physical realm.²⁸ Tiller postulates that the properties of the physical body and the next more subtle level (the etheric level) mirror one another. An energy exchange can occur between these two through the focus of human intention. In fact, every time we set an intention, positively or otherwise, is a creative act. When we are clear and well focused the correlation between intention and subsequent events will be strong. When our intention is vague or conflicting, the correlation will be minimal. It is important to note that these effects are not necessarily instantaneous. Individuals who have reached a high state of inner synchrony may generate immediate results. Generally however, the physical ramifications of intention occur gradually. However, when an intense focused intention consistently replaces energetic disharmony with energetic alignment the desired purposes will eventually be realized.

Tiller provides a fascinating illustration of this phenomenon in his description of the process for making a strong magnet using an alloy called permalloy. Heating and cooling the permalloy at critical temperatures form tiny particles of a magnetic nature. You can picture these as needles that are field-directional. However, the needles are pointing this way and that in a random manner. Although the magnetic property of the permalloy is greatly enhanced in this process the magnet is, overall, very weak. A single additional step in this process, however, can radically alter the outcome. As the superheated permalloy is cooling, we can subject it to a strong coherent external magnetic force. As our developing magnet is formed, the tiny needles will naturally align themselves with the strong external field. After the new magnet cools the outside force can be removed. This time the new magnet will display a powerful net magnetic force. The process has brought about an increase in polarization in a specific direction. In the same way we humans can consciously choose and orient ourselves to a one-pointed way of being that effects changes in the physical realm. We do this with persistent application of consistent intention. Tiller sees this practice as muscle building to further our own evolution. As we shall see in Chapter 3 The Hara, the idea that intention furthers the fulfillment of ‘who I am’ is fully compatible with ancient traditions of the hara.

2.3 The Magnetic Connection to Intention

As we continue to seek for a possible relationship between reality, intention, and the construct of the hara, Tiller’s illustration is especially interesting. Many

researchers believe that the connection between the mind, body, physical universe and human intention may occur through magnetic fields. In fact, the suspicion of a human-magnetic connection goes back to the 16th century.

Experience and Research

Paracelsus (1493-1541) was a controversial physician who believed humans were connected to the heavens through a subtle substance with magnetic qualities. He believed this substance embodied healing properties. Late in the 16th century, the idea of a human-magnetic connection was furthered by Robert Fludd, also a physician. Fludd believed that human beings possessed the qualities of magnets. His belief was ultimately confirmed though not until the 20th century invention of SQUID (Superconducting Quantum Interference Device).²⁹

In the 18th century, Franz Anton Mesmer worked successfully with placing magnets on diseased parts of the body. Eventually he discovered that the laying-on-of-hands was even more effective as an instrument of healing. He called the phenomenon “magnetic healing” although there were still no devices to detect magnetic fields. The Academy of Sciences accepted Mesmer’s work but his understanding of the magnetic nature of the human body didn’t make its way into mainstream medical practice.³⁰

Then, in the 1960s, studies conducted at McGill University by Dr. Bernard Grad showed that water treated by magnets or by healers could accelerate the growth rate of plants. At that time researchers were still unable to detect magnetic fields around the healers' hands although the evidence indicated a similarity in their effects. The development of the SQUID shortly after Grad's studies made these measurements a reality. Dr. John Zimmerman then conducted experiments (University of Colorado School of Medicine) with the SQUID which "detected weak but significant increases in the magnetic field emanations of healers' hands during the healing process".³¹ Interestingly, the healers' energies were far weaker than the high-intensity magnetic fields that were used to affect rye-grass seedling growth yet the healers were able to positively affect growth. However, when the intensity of the magnets was decreased, these had no effect. This particular study suggests that there is some crucial difference between the healers' energy and the raw force of the magnets. One possibility is that the healers held positive intentions toward the results of their work - intentions that the magnets could not duplicate.

In fact, studies by Dr. Justa Smith indicated that intention was very likely a factor. Dr. Smith measured the effects of both high-intensity magnetic fields and healers' hands on the activity of enzymes. These experiments also demonstrated that "healers can accelerate the kinetic activity of enzymes in a fashion similar to the effects of high-intensity magnetic fields". However, another significant distinction between the effects of the magnets and those of the healers emerged. The enzymatic activity stimulated by the magnetic fields was nonspecific in nature whereas "the

activity of the enzymes affected by the healers always seemed to be in a direction that was toward greater overall health and balanced metabolic activity of the organism”³². The energy of the healers seemed to be guided by an intention toward coherence and well being.

As a contemporary engineer and researcher, William Tiller is well founded in scientific principles and research. Tiller’s theories support the magnetic connection. He defines the domain of physical matter as the world of positive space/time. The domain of energy beyond the speed of light he calls negative space/time. Between these two there is a correlation: negative space holds the frequency patterns for every physical form in positive space. Positive space/time follows the rules recognized in classical physics. That is, mass travels at speeds slower than light. The frequency patterns of negative space/time are not so constrained and move at velocities greater than the speed of light.

This relationship is consistent with the wave/particle duality identified in quantum mechanics. Patterns in space/time (particles) correlate with frequencies (waves) in negative space. Negative space is generally “inaccessible to the physical sensory system... by virtue of the requirement that passage through the light barrier is a prerequisite for observation”³³ Tiller notes that although classical physics tacitly admits consciousness as a factor involved in the collapse of a wave function into particle form, the specific application of human intention isn’t addressed.

Positive space/time is primarily electrical – the realm of electromagnetic radiation (EM). Negative space/time is primarily magnetic in nature and the energy is called magnetoelectric radiation (ME). In Tiller’s theory ME tends toward negative entropy. That is, it violates the physical law that all systems tend toward ever-increasing disorder over time. Rather, ME brings greater order and harmony. Tiller believes these negative entropy characteristics are the same attributes of the energy that healers are able to harness.³⁴ This may account for the ability of healers to effect greater harmony than the unbridled intensity of a magnet. Perhaps negative entropy is itself tied to intention.

According to Gough and Shaklett, the ability of a living system to make choices may be the characteristic most closely related to magnetics. Choice can be reduced to a binary (yes/no) type of process and the outcome can be used to modify an action path in an organism. Thus, physical or chemical processes can be altered when a choice is made. “Human choice (a conscious act in the mental realm) alters the constraints on chemical processes in the physical realm.” Further, the strength of the intention is correlated to the magnitude of the effect. This leads them to assert an “intimate connection of the magnetic part of the electromagnetic field to life processes”.³⁵

The Body and Magnetics

Researchers have not ignored the possibility of a relationship between the human body and high intensity magnetics. Considering Smith's findings that magnetic fields exert a primarily 'directionless' stimulation on biological systems, this is an important area for research. In the 1960s and 70s, Robert Becker conducted extensive research on the relationship of electricity to the body. Based on his own and others' results he grew concerned about harmful effects of electromagnetic interference on the human body.³⁶ This is not so surprising if intention does play a significant role in producing harmonious effects when magnetic energy is introduced into the human body.

Over time the evidence linking the body and magnetic fields has grown extensively. Becker reported some of the findings in Subtle Energies³⁷:

- Magnetite particles have been identified in the human brain.
- A significant relationship was documented between suicide rates in a rural area and the proximity of the victims' homes to electrical power lines.
- There are indications that depression may be the result of the direct effect of magnetic fields on the pineal gland.
- There are alterations in short-term memory recall based on exposure to varying magnetic fields.
- Magnetic fields are generated from motor areas in the cortex prior to movement.

In summary, Becker asserts,

These energies [electricity and magnetism] are now considered intimately involved in the basic sensing and

communicating systems [of living organisms]. The existence of specific biological magnetic-field receptors and a direct link between external magnetic fields and organismal behavior appears to have been established. ...Magnetic sense is the only likely candidate for the original sensing system in the earliest organisms and it appears valid to postulate that this mechanism has been retained, with evolutionarily-derived refinements, in present day organisms where it continues to function as a detector for the ambient field and as the basic integrating mechanism for brain function.³⁸

Distant Phenomena

In this study of the hara, healers are being asked to make assessments at great distances from the subjects. If the hara as intention is related to magnetics what possible bearing does this have on the research? In fact, distance reputedly does not diminish the effects of subtle energy and numerous research projects have explored this phenomenon.³⁹ As an example, Dr. Robert Miller conducted an experiment with Olga Worrall⁴⁰ to examine her ability to move energy both locally and non-locally. In the initial (local) test Mrs. Worrall put her hands around a cloud chamber (without touching the surface of the chamber) and the mist shifted into a wave pattern. Later, from a distance of 600 miles Worrall visualized placing her hands around the same cloud chamber. The resultant effect was the appearance of a similar wave mist in the cloud chamber at the time Worrall was engaged in visualization.

Electromagnetic energy decreases in intensity in proportion to the square of the distance from the source of energy. Classical laws of physics do not explain the effect that Mrs. Worrall seemed to precipitate in the 600-mile distant cloud chamber.

However, the Tiller model of negative time/space energies (i.e., magnetoelectric energy, or ME) postulates that ME operates beyond the speed of light. Tiller speculates that etheric energies can move at velocities up to 10^{10} times the speed of light. Other dimensional energies (such as the astral) may move at speeds up to 10^{20} times the speed of light. These speeds could easily create nearly simultaneous distant effects.⁴¹

Gerber believes that local and distant healing may be of different types. The local healing process may require direct contact (or close proximity) between the healer and the patient. However, distant healing can occur without regard for spatial or even temporal distance between the patient and the healer. “Healer’s energies are qualitatively similar to powerful magnetic fields and also possess negative entropic properties. Both of these characteristics fit well with the postulated properties of etheric energies”. Gerber proposes that local healing “takes place mostly at the levels of the etheric and physical bodies” whereas “spiritual healing is able to interact with not only the physical/etheric levels but with higher levels as well”.⁴²

2.4 Magnetics of the Body and the Cosmos

Robert Becker researched and reported extensively on the effects of electromagnetic frequencies on the human body. Dr. Valerie Hunt takes this a step further, asserting that, “The natural magnetism inside the living tissue is directly influenced by the prevalent electromagnetism of gravity.”⁴³ Hunt’s theory is that

compatible frequencies, patterns, and phases in the human EM range allow for possible interactions between humans and the cosmos. On a trip to Antarctica she observed changes in the energy fields of herself and her fellow travelers. They experienced remarkable improvement in their co-ordination, balance, and overall health. Hunt attributed this to the strong magnetic field of the South Pole.

During the 1930s, a German researcher, Schumann, had recorded an upward magnetic thrust from the earth. His measurements indicated the frequency of this thrust was between 7 and 8 cycles per second. In the 1970's a physicist and engineer, Bob Beck, recorded the brain waves of people with extrasensory perception while they were 'tuned in' to this capacity. What he discovered was that during mystical states their brain waves were 7.8 cycles per second. Beck refined Schumann's earlier measurements and found they matched the brain waves of the mystics that he measured.⁴⁴ The human being and the cosmos appear to be 'plugged in' to one another at the frequency of 7.8 cycles per second.

Supporting Hunt's observations is Persinger's analysis of paranormal events (specifically, bereavement hallucinations) which indicated these experiences were more likely to occur when the Earth's geomagnetic field was quiet. In fact, geomagnetic field alterations have also been found to correlate with patient behavior on psychiatric wards and with convulsive seizures.⁴⁵ George Anderson, a well-known medium who communicates with the dead, acknowledges that his ability to receive messages is severely diminished or interrupted altogether during thunderstorms.⁴⁶

Studies have validated the existence of the brain earth relationship through magnetics and the human body is able to detect magnetic fluctuations. Gregg Braden believes that consciousness is a form of electromagnetic energy that is “bound to the earth sphere through a stabilizing ‘glue’ of planetary magnetics”.⁴⁷

Earth’s fields of magnetics have historically been your safety zone between thought and manifestation... Planetary magnetics were relatively high, insuring that to manifest something in this world, you had to be very clear and really want, or “desire” that which was being envisioned. Only then could the seed of that thought be sustained long enough to be pulled down through the matrix of creation.⁴⁸

2.5 Summary and Implications for Research

At this interim point it is valuable to take stock of the discussion. Although we have yet to delve into the literature on the hara itself, we have covered several models of reality that support the conceptual construct of the hara as earlier introduced. The models of Tiller, Gough and Shaklett, and Jahn and Dunne, all account for the phenomena of energy healing generally. They emphasize the importance of human intention relative to physical health as well as spiritual growth and well being. They suggest that the nature of the connection between the non-material and material worlds is likely to be magnetic in nature and, at the least, facilitated by human intention.

These models of reality support the possibility that a construct such as the hara could prove to be a valuable distinction in the field of energy healing. They also

point out challenges to researching the hara. In particular, the ability of a healer to access the non-material realm is based on the healer's ability to focus clearly and intently on the archetypes they wish to access as well as to surrender to the purposes of universal consciousness. Depak Chopra described this as an unyielding "fixity of purpose" that is, nonetheless, "unattached to the outcome". Human frailty is such that even a gifted healer might find this state of being difficult to attain at times. Intent is, therefore, a significant factor in any study of paranormal phenomena.

Additionally the theories of reality presented here rely on the principles of relativity and quantum mechanics. While interpretations differ regarding the effects of quantum mechanical principles on reality, all of these interpretations indicate that an observer can be the means for potentialities to become actualities. In both the Tiller and Gough models human beings mediate between the realm of archetypal forms and physical forms. Potentialities become actualities when the wave function collapses into particle form. In other words, the very presence of the observer can modify the observation. Further, neither model rules out the possibility that this collapse of the wave function cannot occur through some intervention other than human. In fact, experiments by Dr. L. Mandel at the University of Rochester have shown that results can even be influenced by the possibility that a researcher could take action even if he doesn't take the action.⁴⁹

Finally, extensive research has indicated that the human body is affected by electromagnetic interference. Further, geomagnetic disturbances have been shown to

interfere with paranormal perception. Geomagnetic disturbances such as weather patterns are entirely beyond the control of this research, which is, nonetheless, at their effect.

Every experiment has constraints. The initial conditions as well as the constraints of an experiment are determined by the researcher's choices. Nonetheless, sensitive experiments in areas such as subtle energy research will necessarily be affected by even slight changes in the constraints.

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Chapter 3

The Hara

3.1 Historic and Cultural Context of the Hara

Having explored some of the contemporary models of reality that support the construct of the hara, the next topic is to examine the role of the hara in life, health, and well being. Historically the hara was integral to Eastern philosophy that taught that the physical body is an essential part of what it means to be human. As such, traditional Japanese culture believed that correct posture is focussed in the lower belly or hara, which is the center of gravity in the body. This is quite different from contemporary American and European cultures where the head and heart are the central aspects of being human. For example, if you ask an American where “I” am located in the physical body, most of us will indicate the head or heart. This belief is reflected in our bodies and our posture generally displays an upward displacement. This way of carrying ourselves also reflects our values. The predominant Western perspective values rational thought above all else. Figure 3-1 dates to 1543 and is an excellent example that the Western ideal of an upward thrusting posture has been around for many centuries. In the past thirty years or so, a heart-centered perspective has also emerged and been accepted in the culture. This viewpoint emphasizes that how a person feels is what counts.

For the Japanese, however, the hara is tantamount. It is “the physical embodiment of the original Life centre in man.”¹ According to this definition the hara

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is the place where the Life Force begins its manifestation in physical form. All of us are born ‘with hara’ which means that the body and the spirit are naturally and unconsciously in a unitive state. However, this early state of pre-reflective bliss is lost as the rational mind develops. The human journey is to regain ‘paradise’ as a reflective state of being. The full potential of what it means to be human is the conscious integration of the divine (spaceless/timeless) and the material (space/time) worlds. The traditional Japanese considers hara as a way of living to attain such a unitive state of body and soul.

The recovery of unity between body and soul begins in hara, the physical center of the body. According to the Japanese teachings the stability of both the body and the psyche emanate from this location. The basic belly-centered posture is this:

- The belly is free (not pulled in).
- The shoulders are relaxed.
- The trunk of the body is upright and firm.

The overall effect is a firm axis that anchors movement and from which movement flows. This posture is consistently shown in Asian statues and pictures of the Buddha, Quan Yin, and other religious or artistic works. Whether the figures are standing or sitting, whether they are heavy or slim, makes no difference to the center of gravity. (See Figures 3-2 through 3-6.)

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No matter how technically skilled a person may be in any discipline, if he is moody, easily distracted, or thrown off center then his so-called mastery is superficial. True mastery is to be the master of oneself. Based on this idea every skill and art are an opportunity to develop the true self. No skill is strictly external, not even martial arts. By training the inner self, the individual prepares to meet any eventuality, even death, as simply another circumstance. An immature person who fears failure and death will be defeated by his inner fear. A person of hara, however, will not be thrown off center by fear, which always comes from an immature ego. Therefore, it's possible for "the act itself to become a gateway to enlightenment".²

The Hara, the Body, and the Human Psyche

While the hara comes from an Asian tradition, it is not an exclusively Asian concept that the body displays the maturity and health of the ego. A German immigrant to the U.S., Wilhelm Reich (1897-1957), brought together the disciplines of physiology and psychology. Reich believed that the body is central to the personality. His work focussed on the relationship between the personality and the patterns of muscular tension and collapse in the body. The body adopts these patterns of tension during infancy and childhood. Their purpose is to protect the child from painful and frightening experiences and feelings. As the body matures it continues to hold within itself the emotional defenses, suppressed feelings, and all of the neuroses of the personality that it has developed. Reich made significant contributions to the field of psychotherapy with his work on Character Analysis which examined the body

in order to identify immature aspects of the personality. From the energy blocks in the patient's body, Reich could determine an effective therapeutic approach for the individual. Eventually Reich concluded that the emotional well being and the ability of the person to surrender to the movement of energy through the body were the same. In particular he came to see that energy movement was tied to the respiratory wave as it traveled up and down the body. His theory was that a person who was free enough to experience this reflex was also emotionally healthy. "For Reich, the goal of therapy was the development by the patient of the capacity to give in fully to the spontaneous and involuntary movements of the body that were part of the respiratory process."³

Lowen and John Pierrakos, followers of Reich's, explored and expanded his work. There is a remarkable similarity between their underlying tenets and those of the Japanese 'way of hara'. Lowen states, "My position is that the energetic processes of the body determine what goes on in the mind just as they determine what goes on in the body."⁴ Compare this to Von Durckheim's⁵ remarks about the development of a healthy hara.

Posture, tension and relaxation, and breathing can never be exclusively physical factors. They are integral functions of the person manifesting himself analogously on the psychological and spiritual levels. For this reason it is possible to begin the work on the whole man with them.⁶

As noted earlier, in 'right' hara posture there is an axis around which bodily movement revolves. When one or the other pole on this axis dominates there is either an upward shift in the center of gravity or there is no center of gravity in the body. In

the first case the upper body becomes rigid reflecting rigidity in the ego itself. In the second case the body seems almost shapeless or lumpy indicating weak personal boundaries and an ego that is unable to maintain its integrity and identity against the world. Other than situations where there is some physical deformity, a wrong physical posture indicates a neurosis of the ego.

A mature ego displays a 'right' stand, form, and limits. The right stand is simultaneously stable and dynamic. Physically this refers to balance: the ability to maintain balance or to regain it quickly. Psychologically this means being firm but flexible and able to respond no matter what circumstances may arise. If the person is thrown off balance emotionally it won't be for long. Right form is an awareness of the immutable self that is housed in the body. Over time the body changes but the presence in the body remains constant. Psychologically, right form refers to the ability to be true to oneself while continuing to grow and change, always letting go of the past. Right limits indicate a physical understanding of how to interact with others. Emotionally, this is the ability to open up in relationships without merging or losing one's boundaries.⁷

Posture, Tension/Relaxation, Breath

Von Durckheim⁸ asserts that all aspects of the ego can be recognized in a person's posture, way of breathing, and the interplay between tension and relaxation in the body. Right posture means dropping the shoulders, releasing the lower belly

and putting some energy into the belly. While the posture isn't difficult it generally takes a long time before it becomes habitual. According to Asian teachings, learning to constantly focus on, feel, and sense oneself in the lower belly is exactly the same as overcoming the unconscious domination of the ego.

The practice of balance between tension and relaxation is somewhat more subtle. It is based on the principle that humans are transcendental beings. To the extent they cannot perfectly express or reflect this in their humanity they live in a continual state of tension. The goal is to achieve harmony between the tension (individuation) and relaxation (Oneness). Experience demonstrates how these two complement one another. When we are in an extended state of tension we long for relaxation. The opportunity to relax recharges our desire to be in action. Lowen's observation summarizes the nature of human balance quite well.

A well-balanced person is well balanced on his feet, his weight evenly distributed between the heels and the balls of the feet. ... Since balance is not a static phenomenon, to be balanced requires a constant adjustment of one's position...⁹

The practice of breathing has three stages. The first stage is becoming conscious of physical breathing, correcting it, and exercising correct breathing. Correct breathing comes from a movement of the diaphragm. When the movement of the diaphragm is blocked the result is a distorted breathing pattern. In the first stage the individual observes his own breathing and discovers how it is blocked. He then practices consciously allowing the breathing to occur fully by itself. The goal is learning to breathe without using the will to inhale more deeply, exhale more fully, or

hold one's breath. For Westerners, who are often proactive about self-improvement, breathing with awareness but without willful intervention can be extremely difficult.

The second stage of breathing practice is about finding oneself within. It begins when the person realizes the connection between his emotional and mental patterns and his breath. His focus becomes learning to receive and release without preconceptions or resistance. The idea is to trust the fundamental rhythm of life. The purpose of this stage is for the individual to learn to re-center himself quickly whenever he is thrown off base emotionally.

The third stage of practice is realizing breath as "a sign of supernatural life". Man doesn't breathe, life itself breathes. When the individual surrenders, he achieves the purpose of this stage: coming to terms with his mortality.

All things are brought forth in stillness and when they are fulfilled, taken back again. ... Limited to human consciousness, man will cling with his human will to life. In this final stage of learning to breathe, however, man surrenders human will and becomes one with Greater Life.¹⁰

Breathing Technique

Sato Tsuji was a 20th century Japanese philosopher who described the proper technique for breathing in the practice of hara. To begin it is necessary to fill the lower belly with strength, meaning to slightly tense the abdominal muscles. Then,

inhaling, the lower belly expands and the trunk of the body lifts slightly as the air fills the upper cavity of the lungs.

At the end of the inhalation the lower hara becomes strong [tense] by itself and one can then quite naturally and smoothly change over to exhaling. The change [...] must be completely smooth and one must not interrupt the breathing during the change over.

When all the muscles of the body attain their right balance the region of the stomach becomes concave during exhalation but the lower belly curves slightly outward. ...

In this exercise inhalation is short, whereas exhalation is long since the hara is being reinforced. [...] One should pull the chin in slightly, open wide the floor of the hara and expel the air fully and strongly. This exhalation must, when nearing its end, become thicker, like a club.¹¹

The importance of posture and breath is also reflected in the Qigong teachings outlined by Cohen,

In the qigong stance, every part of the body seeks its lowest level in the field of gravity, moving and flowing downward like water. The shoulders sink, the abdomen sinks and is allowed to hang out and down. ... The breath also sinks, dropping deep within the body. With every inhalation the dan tian expands ...; with every exhalation, it contracts. This method of breathing massages and stimulates the dan tian.¹²

For the purposes of this research, what's obvious in these writings is the foundational and integral role of the hara to the physical presence and psychological maturity of the human being. The hara is on ready display for those trained to see it in the way a person stands, moves, and breathes. And, by working with these characteristics of himself, the individual can strengthen his presence and develop greater maturity.

To summarize, according to traditional Asian teachings the hara is the place of initial manifestation of the life force, and it is the appropriate focal point for developing the full potential of what it means to be human. To further this investigation of the hara we must next examine the relationship between this role and intentionality. Specifically, does the role of the hara relate to intentionality? If so, how does it relate? What is an appropriate definition of intentionality according to those who use it, especially considering it is a word not recognized in most dictionaries of American English.

3.2 Intentionality

Brennan's guide, Heyoan, had this to say about the hara:

The hara exists on a dimension deeper than the auric field. It exists on the level of intentionality. It is an area of power within the physical body that contains the tan tien. It is the one note with which you have drawn up your physical body from your mother the earth. It is this one note that holds your body in physical manifestation. Without the one note, you would not have a body. When you change this one note, your entire body will change. Your body is a gelatinous form held together by this one note. This note is the sound the center of the earth makes.¹³

In this statement Heyoan describes the nature of the hara as intentionality. He says the hara is so powerful it enabled us to form our physical bodies. The relationship between the hara and the body is so intimate that without the hara the body could not exist. The hara continues to hold our bodies together throughout our lives and if the

hara changes the body will change. In fact, Heyoan uses the term ‘gelatinous’ to describe the body, implying that the body ‘of itself’ is shapeless, formed more from the hara than from any other influence.

Intentionality and the Life Cycle

Brennan perceives this dimension of “intentionality” where the hara resides as both a stage in the life cycle and a continuing state of being throughout our lives. To understand this it is necessary to examine her view of the creative process. (See Figure 3-7.) Brennan refers to the universal Life Pulse or Creative Energy as the ‘Core’. According to her teachings, everything that exists has come from the conscious, unceasing, and overwhelming desire of the Core to express itself. This urge of the Core for self-expression gives birth to a divine intention, or intentionality. The intentionality harnesses and focuses energy and the energy manifests in material form. The material form develops to its maturity or fulfillment and seeks a state of equilibrium in fruitfulness. When the purpose of the creation has been attained the energy which animates the form begins to withdraw. A period of contraction ensues during which the energy is withdrawn fully into an energetic review of the intention, and finally an integration of the experience into the Core. Ultimately the Core rests again in equilibrium and another creative impulse gives birth to a new intention. This life cycle occurs continuously at every level for every sort of creation. For example, whether the ‘creation’ is a human being, or a novel being written by a human being, the cycle is the same.

Creative Life Pulse

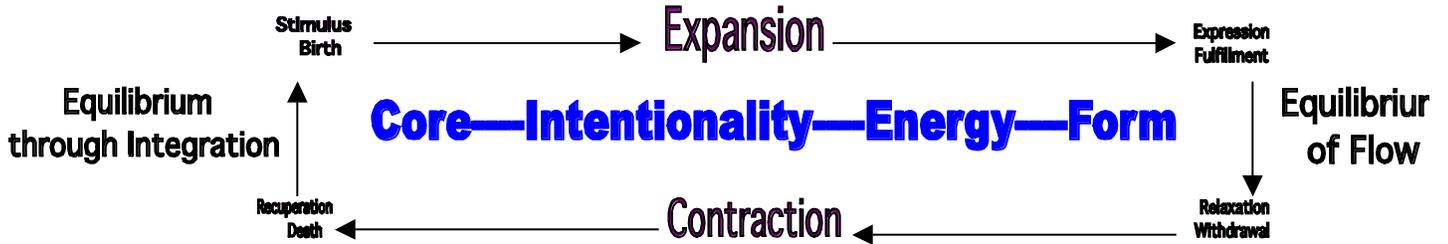


Figure 3-7

Human Life Cycle

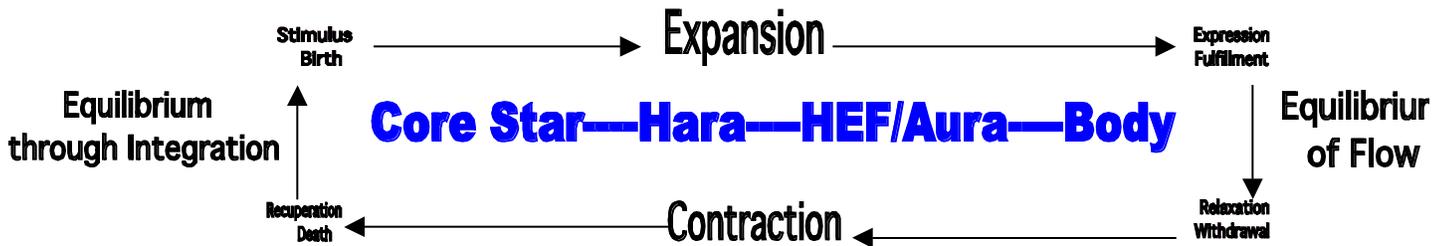


Figure 3-8

The cycle of life relative to a human being encompasses the same four primary states of being. These are the core star, intentionality or hara, energy or the human energy field, and form or body. (See Figure 3-8.) The core star is the “localized divine individuality” that is the essence of who we are. Brennan says, “Our core [star] is the most essential nature of our being and is completely unique to each individual... It is the individual aspect of the divine [that is] within each of us.”¹⁴ The core star generates a specific purpose to manifest itself in human form. This intentionality is the state of being called hara. In hara is the divine knowledge of the purpose, the divine passion to fulfill the purpose, and the divine power to marshal the energy for the purpose of the lifetime. Hara amasses and harnesses the energy necessary for physical creation. This energy is what Brennan calls the Human Energy Field (HEF) that surrounds and penetrates the body. It is the HEF that gives rise to the body.

Throughout the life of an individual the core star generates itself continuously as intentionality, energy, and form, each stage steadfastly supporting the others. If, for example, the intentionality for the life was in some way destroyed, the energy for the creation would dissipate and the form would disintegrate. How quickly this would occur would depend on the strength of the energy and the health of the form. However, without the intention the energy will not remain coherent and coherent energy is necessary to manifest the form. When the purpose of the lifetime is fulfilled, intention naturally recedes, the energy loses its coherence, and the form breaks apart.

This process is extraordinarily complex. The birth of any one person is within a dynamic of an infinite set of possible simultaneous and interdependent creative cycles. A child is born from divine purpose, which is a state of being. This state of being is like a kaleidoscopic pattern of divine qualities such as clarity, leadership, and wisdom. It isn't a life assignment such as "become a famous author". Rather, the intentional state of being sets a direction for "who this child is" in the world. Interactions with the countless other surrounding and interacting cycles set up an uncountable number of creative cycles in the life of the child. Drilling down to microscopic levels, these cycles are more and more specific eventually forming the day to day patterns of an individual life to the smallest detail.

An essential aspect of this process is a feedback loop. As Brennan noted, the core star is immutable. It remains true to its divine nature no matter what may occur. The individual's hara also originates as a state of divine intentionality. This state of being is dynamic and changeable. It receives feedback from the forces and circumstances of already existing lifecycles. Suppose, for example, that a child is born to parents that suffer from severe depression. Perhaps one or both take recreational drugs. Intentionality marshals the forces of energy to form the child and these forces must work through the energy system of the mother and her environment to form the fetus. Even after a child is born it will be energetically affected as well as physically dependent on its environment. So the physical surroundings feed back into the energy system which holds the mental and emotional characteristics of the child.

The personality or HEF is affected. The energy field then feeds back to the dimension of intentionality in addition to its continuing interaction with the body.

Suppose a child is born with the divine qualities of leadership, love, and beauty. Divine intention seeks to express these qualities humanly. Born into a family with a long political tradition this child might have a lot of reinforcement, even training, to become a politician. Born into a generations long blue collar family the child might be more likely to end up a union leader. In both situations the family genes, nurturance, and physical environment all play a role in how the creative cycle is fulfilled. Divine intention is not concerned with specifics, only with fulfillment. What is especially important here is that intentionality or hara exists in a two-way dynamic with the personality, body, and physical environment.

Philosophical Implications of Intentionality

This concept of intentionality is a fundamental aspect of the 20th century philosophical movement called phenomenology. Exploring the concept of intentionality from the perspective of phenomenology may clarify the subtle and intimate interplay between Brennan's states of human being. To begin with, phenomenology is a method for studying our experience of the world around us. Humanly, we always have an interpretation of what anything and everything 'means'. The nature of these interpretations is what phenomenology calls intentionality. In the philosophy of phenomenology "Intentionality is an orientation toward and opening

onto the world.”¹⁵ It is unique for every person moment to moment. It is much more than an underlying mental or attitudinal orientation; it is an essential structure of consciousness that determines how our body-mind will experience the world. Every expression, every movement, indicates an orientation of consciousness. For example, consider these statements:

“Ouch!”

“I was careless and burned my finger.”

“I am amazed by my body’s ability to heal.”

Each of these statements indicates some type of orientation of the consciousness of the speaker. The orientation may be pre-reflective or reflective. It may be analytical or participatory. Whichever is the case, the orientation displays a pre-set frame of consciousness or intentionality. For example, “Ouch!” is most likely a pre-reflective cry. The second statement is a reflective analysis of what happened. The third statement could indicate a participatory state of consciousness, in this case, wonder.

Jeffrey Maitland, a contemporary philosopher and Buddhist monk, calls this essential orientation “psychospacial and psychotemporal”.¹⁶ To understand these terms it is necessary to also understand his use of the terms ‘core’ and ‘surface’ of the self. His definitions are compatible with Brennan’s ideas. Maitland perceives the core and surface of the self from the phenomenological viewpoint as pre-reflective being and doing, respectively. “The core is the place from which we orient toward the world and the surface is the orientation. . . . The core ‘faces’ in two directions at once: toward the human world and toward the ultimate groundless-ground of existence. The

core is both self and no-self.”¹⁷ Comparing this to Brennan, I suggest that Maitland’s definition of core encompasses the core star and intentionality whereas the surface self is akin to the human energy field and the body.

Based on Maitland’s definition, psychospacial then refers to our way of being present – how we occupy space – that is an integrated expression of our core and surface selves. Maitland calls this “lived-space”. Objective or measurable space is space that can be quantified with rulers and scales. Subjective space is the space that springs from our opinions about space (e.g., I’m too tall; His feet are big; etc.). Lived-space is neither objective nor subjective. Lived-space can be seen in the way that a person is present, how they hold their space or don’t. Some people have ‘a lot of presence’ while others are like wallflowers and hardly noticed. Whether their body measurements are similar or not, these people occupy very different lived-space. Reflection is the basis for both objective and subjective space. Lived-space is pre-reflective.

Likewise, we are also psychotemporal creatures. As with space, there is quantifiable time which is measured by clocks and calendars. There is also subjective time which is how we think and feel about the past, present, and future. Lived-time is a pre-reflective phenomenon – the way we live in the present and relate to the future based on the past.

In the philosophy of phenomenology, intentionality is dynamic. It arises from the core of our being and simultaneously from the surface, moment to moment.

We do not create the place from which to orient and then orient, but in the very moment we orient we also create the place from which to orient. We cannot have one without the other and neither one happens before the other. The shaping and spatialization of core and surface arise together in our every interaction.¹⁸

Maitland is pointing out the inseparability of the core star, intentionality, the personality, and the body. The hara as a state of being underlies every experience. Our orientation, or intentionality, defines the surface self, or experience, while simultaneously the surface self affects and thus defines our intentionality. Thus, the intention, the personality, and the body arise together, moment to moment. Or, as Kate MacPherson said, nano-second to nano-second.

Brennan's teachings imply the dynamism of the hara although she doesn't address it specifically in her written material. She notes that the human energy field precedes and determines, yet also reflects, the physical body. In the same way the hara precedes and determines yet also reflects the auric level. When the hara is healthy, as described below, persons will think, feel, and behave in alignment with their life purpose whether or not they are consciously aware of that purpose. When a person deliberately chooses behavior to support a specific intention, the behavior will precipitate shifts in the position and alignment of the hara.¹⁹

Brennan is well known and respected as a pioneer and teacher of energy healing. Maitland is a contemporary philosopher. The bases of their thinking are diverse. However, they mutually support the foundational importance of intentionality as both a stage of creation, essential for any experience to occur, and as a life long state of being that defines and is defined by the experience of living and is intimately related to the physical body.

From this ground we will now look into the role of the hara in health and healing. There are many questions to be explored: What is the physical location of the hara? What does it look like? What is a healthy hara and how is an unhealthy hara different? How can the hara be healed? What are the effects and complications of healing the hara?

3.3 The Role of the Hara in Health

The Map of the Hara

Hara literally refers to the entire region from the stomach to the lower abdomen. However, it is the tan tien²⁰, located in the center of the body about 2 inches below the navel that is the center of gravity cultivated in the traditional Japanese practice of hara. Literally translated, tan tien means “the field of the elixir of long life and wisdom.” It stores energy and acts as a pump to move the energy through the body.²¹

According to Brennan's HSP the tan tien resembles a ball approximately one and a half inches in diameter. As quoted earlier, her guide, Heyoan, indicated that the tan tien vibrates harmonically with the center of the earth and each person's vibration is unique. It is this connection that allows us to receive and use energy from the earth.²² The location of the tan tien and its status as the body's center of gravity and energy is generally agreed upon in traditional and contemporary teachings.²³ In the remainder of the haric map, however, there are variations.

Brennan does not confine the hara to the lower belly. She sees it as a laser-like line that (in a healthy state) runs through the middle of the body into the center of the earth. The hara splits at the tan tien so there are actually three tines that ground into the earth: two of the tines exit through the legs and the third drops straight down from the trunk of the body. The line makes another 3-way split at the neck and 2 of these lines exit through the arms and hands. The center section (the axis) continues upward and extends about three feet above the head. (See Figure 3-9)

Along the centerline of the body, (where a healthy hara is located) there are three major centers. The originating point above the head is what Brennan calls the individuation, or ID, point. This point "looks like a very small funnel whose larger end, one-third inch in diameter, points down over the head. It represents our first individuation out of the void."²⁴ The second center is about three inches below the hollow of the throat and is called the soul seat or higher heart. Within the soul seat lies our passion for who we wish to be and what we have come to accomplish in this

life. Brennan sees the soul seat as “a beautiful diffuse light”. The third center is the tan tien which, to Brennan’s higher senses has “a strong membrane around it, so it looks a bit like a rubber ball.”²⁵ It is sometimes fiery or gold in color.

The traditional practice of Qigong also recognizes two energy centers in addition to the tan tien. The ‘middle tan tien’ is at the heart, stores qi, and is related to breath and to the health of the internal organs. The ‘upper tan tien’ is at the level of the third eye. This center holds shen which is the energy of consciousness or spirit and is related to the brain. The (lower) tan tien is the most important, as it is considered to be the center of gravity, breath, and energy.²⁶

Japanese martial arts recognize these same three haric centers with somewhat different designations regarding the energy located in each. In both the Japanese and Chinese practices it is interesting to note that the lower tan tien corresponds to the feminine element water. Masculine fire resides in the middle tan tien, the heart. In meditation training or abdominal breathing the (lower) tan tien will begin to cook, sometimes accompanied by the sensation of a fire bursting forth from the lower abdomen and energizing the entire body.²⁷

According to both contemporary and traditional writings, the health of the hara, the body, and the psyche can be viewed and treated as one and the same. Access to healing any of these is available through the others. Cohen²⁸ relates a paradox from ancient qigong philosophy “Yi ling qi” meaning that intent guides the qi to heal the

body. Some texts even indicate that intent alone brings about the healing. The implication is that intent is the healing power, synonymous with qi.

Brennan says that when the hara is healthy, it “is located in the center line of the body, is straight, well-formed, energized, and well rooted into the earth’s core”.²⁹ Also, the individuation point, the soul seat and the tan tien are well formed and connected to one another through the hara. What this means is that the individual will be grounded, aware of the present moment, aware of a divine connection, and acting in fulfillment of their life purpose.

According to Brennan, “In any serious or long-term illness, a dysfunction in the hara line will be apparent.”³⁰ To the degree that a person can hold their intention for health and/or healing, to that degree they will experience health. To Brennan’s HSP however, few people are fully aligned along all points of their hara and even fewer are able to hold their hara straight for any length of time. Those who manage to do so will evidence an extraordinary ability to accomplish their goals with very little effort.

Common Distortions in the Hara

Distortions can occur anywhere on the hara. (Figure 3-10 illustrates how a hara with distortions might appear to a healer using HSP.) The tan tien can be misshapen or torn. The soul seat may be covered over by a mass of compacted

energy. The individuation point can be distorted or clogged. The hara line may be off center, broken, or weak. It may not intersect one or more of the three key centers.

Any distortion will be evidenced with visible symptoms, some physical and others as personality traits. The nature of the symptoms is tied to the location and specific nature of the distortion.

From her experience, Brennan identifies several common distortions in the hara:³¹

- The tan tien is pulled over to the right side of the body which indicates a predominance of masculine energy. The result can be highly aggressive behavior.
- The tan tien is distorted or torn. Lesser distortions may appear physically as lower back problems. More serious problems, such as tears in the tan tien can interfere with the harmonic vibration of the body and the person may be prone to symptoms such as hysteria.
- The line is not connected to the earth so the person isn't grounded. In these cases the person may appear preoccupied or 'out of it', making it difficult to have healthy social relationships.
- The line is split between the tan tien and the soul seat or the soul seat is covered by a mass of dark energy. In this case the person will not be in touch with what they want to do in life. They may have little interest in anything and appear resigned. The person's chest may be sunken or caved in.

- The line is not connected to the individuation point or the individuation point is distorted. This indicates the person has no connection to their divinity. Such a person may be cynical about life even if they belong to a church. Privately they won't believe in the existence of "God".

Palmer³² specifically addresses splits in the hara as separations or divisions of intention within us. (Figure 3-10 illustrates how a split in the hara might appear to an experienced healer using HSP.) An obvious indicator of a split is putting forth a lot of energy and not getting much in the way of results. In her experience splits usually occur in one of two places – at the neck, separating the head from the heart and belly, or at the solar plexus, separating the belly from the head and heart. To heal these splits within ourselves, Palmer says we must examine the ways in which we are at war with ourselves. Unless we gain insight into the underlying issues it will not be clear why we cannot make something happen even when we know what we want.

As part of this research I interviewed three healers each of whom taught for several years at BBSH[®]. These are Kate MacPherson, Michael Spatuzzi, and Ruey Ryburn. They agree that in our culture the most frequent area of distortion and breaks is between the soul seat and the tan tien. There are many causes for these conditions, including fear, judgements, and feelings of inadequacy. Breaks that occur in the abdominal area may be an indication the individual is not sure of himself and his place in the world. The frequency of this type of distortion shows up in our culture.

We aren't practiced in retiring within ourselves and as a whole we frequently look outside ourselves to determine who we are and whether we are successful.

Additionally, our culture is weak on grounding. MacPherson observed that she has seen people "throw their energy out" so far that the ID point is as much as 5 feet above the body. She also noted that although the Japanese cultures were traditionally strong from the tan tien down even they have lost much of their cultural "Buddha pelvis". She pointed out that people who have suffered early infant trauma are often not present in their bodies below the chest and likened them to walking 'busts of Beethoven'. This lack of presence can also result from physical abuse. These individuals may be functioning from the chest up with little or no awareness of their pelvis or lower body. Ryburn pointed out that just because a person spends a lot of time 'in the ethers' does not mean they are well connected to the Godhead. The rays of the hara may be bent and completely bypass the ID point, or only a few splintered strands will be connected.

If the person had no reflection of their divine essence as a child the power center may be largely undeveloped. To Ryburn it appears as if the "the soul seat is folded inward on itself. It hasn't opened up and made those beautiful rays that reflect out. When a person really comes into alignment with their life purpose and knows their inner divinity I see that in some way the soul seat merges with the heart chakra. It looks like a Star of David and the Merkabah or Christed heart. It's an energetic

form that occurs in individuals on a spiritual path no matter what their religious affiliation might be.”

3.4 The Healer’s Perspective: Perceiving and Healing the Hara

In addition to the teachers noted above, several other graduates and teachers also shared their perceptions on the hara with me. This section focuses on some of the ways these healers perceive the hara and some of their experiences healing the hara.

Construct of the Hara

All of these healers are able to access the Brennan Healing Science® template for the hara. However, their perceptions are not necessarily limited to this approach nor are they alike in their ways of perceiving. Ruey Ryburn observed that, “Each healer as they practice opens into their own strengths and ways of doing things and the Brennan work is an incredible basis for that to happen.” In her healing practice Ryburn has received guidance leading her to new methods for healing the hara. As noted earlier, Michael Spatuzzi is trained in Chinese medicine. He uses this filter as well as the filter of Brennan Healing Science® to perceive the tan tien. In his practice he begins perceiving the hara using his normal sense perception, looking for evidence of pleasure and joy in the person’s being. Only then does he rely of his HSP to discover what’s happening in the hara line itself. Several of the healers who participated in this study also commented that some aspects of the hara are readily visible to normal sense perception.

Phoebe Allwell (Class'00) perceives the hara as an aspect of the magnetic grid that holds the aura in place. She notes, "You can drop into the hara and feel its strength and if you move into the entirety of the magnetic field really deep healing can occur in the human body. A healer can access the subatomic level of the human being and alter the primal wounding of the human body."

MacPherson sees the hara as a repository of ancestral energy, energy that is carried forward through generations. For example, a great-great grandmother could have faced a situation that triggered a particular response at the cellular level of her body. Thereafter, that problem will appear repeatedly in her descendants. A person in the lineage willing to work with the problem could heal the family. She observed, "Even when a miasma is present in the cells from many generations back, there is a way to turn it around. It's possible to unwrap and unwind the DNA. You can change the vibration, the color, and the sound to break the pattern." MacPherson believes this healing travels through time, past and future, to heal the great-great grandmother as well as unborn progeny. Phoebe Allwell put it this way, "Its like there's a genetic spiritual lineage. Within a family each generation carries the wounding to some degree until it is healed. A person on a path of healing is also healing the spiritual lineage of the family." Ryburn noted that she doesn't examine client issues with an origination point (past life or present) in mind. However, she believes past life issues can create distortion in the hara from the time of birth. Further, "Healing the hara often starts to run enough power through the system that the stuff comes up at the

auric level and it has to be dealt with, past life or present. So healing the hara raises issues perhaps....”

Perceiving the Hara

MacPherson described her experience perceiving the family history of her clients. She said it is as though her clients show up with a photo album in tow. She sees pictures of past and present family members. She gets smells and tastes and a sense of geography. Everything flows into her senses at once. Then her eyes take over.

Usually they'll rest anywhere from the soul seat to the tan tien. I'm looking for certain things: compaction or diminution of the hara, where I lose it [the client's hara] with my own vibrating hara (I use that as a guideline). Does it disappear? Does it pick up again? Is it floating or fractured? Is there a juke in the system? Often I see the hara in a brilliant color: it will be yellow, or pea green or puce. It will be grounded down so far and then it disappears. Like ingredients for soup - the more you mix the thicker it gets. It happens over maybe 15 to 30 minutes. There's no set way of doing this that I have found.

Ruey Ryburn's experience focuses less on the visual aspects, as she notes:

I am largely kinesthetic so I go into my own hara and scan. My hands are virtually like eyes and I scan with my hands. I can tell if it's thick strong line, a thin fragile line, which way it goes, whether it is straight or distorted.

I start by locating the power center (tan tien), see what's there, then trace the tripod down the legs. Is one side better than the other is? Are there breaks or a pull to the left or the right? What's the power center doing? How full is it, how tiny? It can be undeveloped or blown out. Then I go up through the 3rd chakra to the heart area and the soul seat. I go slowly to 'see' fully what's going on.

While Michael Spatuzzi generally begins the normal sense perception, when necessary he relies on other abilities:

[At times] I use HSP to see what's going on with the hara as we conceive it. Is it broken, connected at the top and bottom, is something going on with the hara itself? I associate certain senses and perceptions with the hara - and I do this primarily kinesthetically and visually.

My clients often come with physical problems. And pain can be a sign they're not in alignment with their hara, with the tan tien. Or, they're out of sync with their physical environment. So, when someone comes in with lower back pain it raises the question of investigating the issues of the hara. I start by asking them questions like, "Do you feel inspired? Do you like what you're doing?" I may already have an idea of the answer but I don't necessarily find it helpful to them to tell them the answer. ...I'm more interested in them feeling better about themselves.

Andes Bell, also a past BBSH[®] teacher, shared her current experience seeing and working with the hara, "The hara is not a line, per se. It is more like a double helix of pulsating energy in a sine curve of coherence. It is found in the vertical axis of the body as well as in every cell.... In the very center of the pelvic floor is the place where the hara comes precisely into the body. The tan tien is a mutable pulsating fiery core."

Healing the Hara

Consonant with its nature and dynamism, healing the hara isn't a superficial process. The basic technique requires bringing the client's hara into resonance with

the healer's hara. Brennan considers hara to be an advanced healing practice as her observations indicate:

The healer must be able to straighten and hold his or her hara line, with all three points in the correct position, and be firmly grounded into the earth in order to correct client's hara lines. Healers who are off can easily make clients ill, disoriented, and confused.³³

For this reason, the BBSH[®] curriculum does not teach hara healing until the fourth year. In order to pass this skill, students must be able to 'hold hara' (as noted above) for an hour without dropping it. If they do drop out of hara, they must be able to recover within 60 seconds.

Additionally, conscious self-exploration and work with one's own intentions and purposes are essential in hara healing. As Ruey Ryburn noted,

I can see why some [healers] say they only work on the hara. It's a deep underpinning and if you alter that, you will affect the auric field. [However,] some people are ready to do that work and some people aren't. The hara won't hold if they aren't. They'll move or do something to destroy the work.

Dr. Ryburn also shared some of her experiences healing the hara. One case demonstrates the importance of the client's participation in the healing process. Without that, a healer's best efforts will have limited results. A woman with cancer came to Ryburn for healing, saying she wanted very much to live. The only instruction she was given during a hara healing was to not move her feet. In Ryburn's words, "I got the whole lower part of the hara in and she looked at me and grinned

and moved her feet. I couldn't get her to recognize her negative intentionality. She kept saying she wanted to live but a part of her didn't want to at all – and she's no longer on the earth plane.”

Both Ryburn and MacPherson noted the heat associated with working in the haric dimension. In Ryburn's words, “When I'm working and holding this intense deep-grounding hot dimension, there's no thought in it. It's just deep and searing when you're putting it into alignment for someone who's never had a strong hara. And sometimes they'll feel it. The heat is intense.”

Kate MacPherson also described working to heal the hara especially in the section between the tan tien and the soul seat, the area of most frequent distortions in our culture.

From the soul seat to the tan tien I'll make it four strings, brilliant strings of red like a violin and when you pluck them there are different tones. So you can make music from the soul seat to the tan tien. It's not a rigid structure. It can move but it gives the person a sense of fullness there where they might not have had that before. It creates substance - material out of non-material because you can pluck those strings and get a tone. And often just making that harmonic resonance will help to heal that part of the hara. So it's more or less a vibration.

Consistent with the foundational level of the hara, healing the hara has profound effects on the individual. Brennan puts it this way,

It will put clients squarely back on their life path and their life will change, usually quite a lot in a very short time. As people return to their true life's path, all the material world around them that is not in harmony with that life path either changes or drops away. This includes material possessions, jobs, and living location, as well as friends and intimate relationships.³⁴

A great deal of my motivation to undertake research on the hara was instigated when I personally witnessed amazing effects of a single hara healing. In particular I took my niece, B, age 27, with bipolar disorder, to see a BHS[®] practitioner. B has a master's degree but had never held a job other than working as a retail clerk in a department store. Additionally, at the time of the treatment she was in a manic phase, having skipped her medication for several days. After the hara healing (which I was fortunate to witness), it was as though B had undergone a total personality shift. The manic behavior had disappeared; she was calm and centered. During the next three months she completely altered her life. She applied for a professional job with a large corporation, was hired, moved 300 miles, and started an entirely new phase of her life. The bipolar disorder wasn't cured but the short-term effects were nothing less than remarkable.

Several weeks after the healing I spoke with the healer about the results that were already in evidence from the healing. He told me it was not the first time he had seen this sort of turnaround following a hara healing. In a strikingly similar situation, a young man, an attorney in his late twenties, came to see him. This individual, although extraordinarily intelligent, seemed unable to get his life together, even to hold down a job for any length of time. Following the healing he found a good position, moved, and married. These changes were completely inconsistent with the direction of his life prior to the healing.

Dr. Ryburn related that there have been times when she felt her Guides working through her during hara healings, repairing a torn or blown open tan tien with amazing healings as a result. “Sexual abuse, severe trauma, severe illness - when the person was ready spiritually there were some amazing healings.”

Not all healings are so dramatic or instantaneous. Even for people who are ready emotionally and spiritually, healings are usually a gradual process. A young woman came to see Ryburn with scoliosis that had developed in her teenage years after her mother’s death. She was the oldest child and had shouldered a lot of responsibility for her siblings. Her aunts told her, “You can’t cry. You must be strong.” Her hara responded and her spine curved to the right, bypassing her heart. “When I worked in that area she would sob and release the holding from all those years. There was no way that any physical improvement could occur until all that emotional holding was cleared.”

In another case, also, Ryburn was gratified to witness a remarkable haric healing:

I had a young woman that came with severe fibromyalgia just out of a divorce, out of work, not knowing how she would be able to take care of her son. But deeply spiritual and on a path of consciousness. I began to work with her and teach her. It has been wonderful to watch. She is a strong positive force today: in her life, in her work, with her child. She forgave, released, began meditating, and doing hara work on herself. She was ready to heal.

The Hara and Magnetics

Phoebe Allwell believes that all dimensions of our universe can be accessed through either electro-magnetics or magnetics, though not in the same way. However, there is an advantage for the healer and the client when healing work takes place within the magnetic dimension. That is, even in the higher dimensions a healer working with electro-magnetics is working with the frequencies of duality. The result is that the healer faces the limitations of duality, such as karma, that are associated with our planet. With magnetics, the higher dimensions provide access to the frequencies of non-duality as well as duality. The energy of creation is held in non-duality and these frequencies can precipitate huge shifts for clients. There are other differences as well, as Allwell noted,

When I work with the electro-magnetic field I see through my 3rd eye. With magnetics it's different: I don't 'see' and my body resonates differently. Recently, as I finished with a client my guides said they were ready to bring back my field - they had removed it while I was working on the client. High frequencies are kind of like 'disappearing frequencies'. You can have the feeling of disappearing out of the universe. This isn't all the time of course. It depends on the work to be done.

Non-duality is the repository for the archetypes for the human race as well as the planet. Through magnetics, Allwell believes she accesses these archetypes for individual and planetary healing. She perceives the magnetic field as a grid that anchors human beings to the earth. Gravity is one of these archetypes. In her words, "Gravity holds the dual aspects of the client and the healer in place. Take out gravity

and you can imagine how that could affect the body. A healer can effect profound changes.”

Magnetics and Mental Illness

Allwell has worked with numerous people suffering from severe mental illness. She has found that working with magnetics is powerful for healing mental illness. In her opinion, mental illness occurs when the psyche ‘flips’ into another dimension. Some of these she calls “hell realms”, lower frequency dimensions where souls get stuck. “These people are straddling different worlds. We say they’re delusional but they are hearing voices from these other dimensions. Electro-magnetics isn’t really going to benefit those patients.”

Also, when I work with mental illness there’s an archetype of tone [a subset of sound which may be audible or inaudible] that is essential to make changes in the hell realms. When they chant, the Tibetan monks vibrate at some of these extremely high levels.

From Allwell’s perspective, people with bipolar are flipping between the high and the low frequency dimensions. They may have the ability to receive high frequencies and get a surge of celestial energy. In her work with schizophrenia she observed patients with crown chakras that were 18 inches wide. “Can you imagine all that spiritual energy coming into the brain? It was frying the nervous system because they weren’t able to ground it in to spiritualize their matter.” Dr Ryburn observed this phenomenon as well. “With bipolar disorder, the individual may be able to tap into highly creative energy but the crown chakra blows out, the rays hang limp, and the

hara frazzles. They lose their grounding and ultimately the auric and physical dimensions can become life-threatening.”

The personal experience of these healers illustrates the serious nature of hara healing in the effects on the client’s life and health. These effects support Brennan’s perspective that hara healing is an advanced skill and indicate the importance of research on the hara. While this study does not evaluate the effectiveness of hara healing, it does include healers using their intuitive abilities to assess the hara. As documented in the earlier section summarizing implications for research (Section 2.5) the very presence of an observer can modify that which is under observation. This is especially true of hara healings which rely on the principle of harmonic resonance. For this reason, even the matter of assessing the hara is not to be lightly undertaken. The consequences of unqualified healers experimenting in the dimension of the hara could be at least unpleasant for the subjects. While consistent assessment of the hara does not assure that the healers who give consistent assessments are the best qualified to heal the hara, it is a step in the direction of understanding this capability and the skills required for competency in hara healing. At this juncture, it is important to remember the studies by Dr. Justa Smith (referenced earlier) which demonstrated that the energy of the healers seemed guided by an intention toward coherence and well being.³⁵ Therefore, the positive intention of the healers is itself an aspect of hara healings that works to the benefit of the client.

3.5 Summary and Implications for Research

In this chapter we have examined the significance of the hara in the human life cycle and how the hara relates to human health and well being. We have also considered this role relative to intentionality. We have examined perceptions of the hara formed by the training and experience of professional healers and the serious nature of hara healing. What are the implications of the information on this research project?

All of the healers interviewed for this research graduated from BBSH[®] where they were taught the same principles and techniques. Nonetheless, from their remarks it is easy to see the wide variability of their perceptions and personal experiences of the hara. These variations create a challenge in quantitative research. One healer chose not to participate, feeling that her perceptions have changed so radically in the past few years that she doubted her ability to answer questions based on the BHS[®] model. Healers accept the variability and subjectivity of their experience, ultimately looking to healing results for validation of their perceptions. This research focuses on the subtle initial hara assessment which could highlight healer subjectivity as well as hara changeability, and healer-subject interchange.

Intentionality is a dynamic phenomenon. According to phenomenology, intentionality cannot be identified separate from the experience. These are engaged in a mutual and spontaneous dance. The intent of each subject may actually vary not just according to a moment in time but according to the personality and intentionality of

the healer. The healer and subject connect energetically and intentionally for the purpose of a hara assessment. It could be argued that their connection itself is a complete cycle of creation exhibiting intentionality, energy, and manifestation. Although the assessment takes place for a past moment in time, yet the healer and the subject 'come together' for the purpose of the hara assessment. They 'meet' through the 'movement' of subtle energy, and when the purpose of their meeting is fulfilled, they withdraw from the interaction and release the intention.

For example, when I consult a healer, that healer approaches me according to their modality and preferences. Consider the matter of lower back pain. A chiropractor will give me a spinal adjustment, a rolfier will give deep tissue massage, a therapist might ask about stress and suggest relaxation techniques, and an allopathic medical doctor might offer some prescription muscle relaxers. Just as important, my response, or we might say my intentionality toward each exchange, would be quite different. I might let go and trust the practitioner, or be drawn into active participation, or feel wary of their suggestions. In fact, the exchange itself might vary moment to moment as the practitioner and I interact, the experience coming not from either of us separately but from the dynamics of the moment. Is this, then, so different for the healers and subjects recruited for this study? I suggest it may not be and that in an experiment involving subtle energy, the dynamic of the healer-subject interchange is greatly magnified.

With these issues in mind, the next chapter will present the specific design and methods utilized for this research project.

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- 1 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962, p. 19.
 - 2 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962, p. 44.
 - 3 Alexander Lowen, *Bioenergetics*, Penguin Books, 1975, p. 22, John Pierrakos, *Core Energetics*, Life Rhythm Publications, 1987.
 - 4 Alexander Lowen, *Bioenergetics*, Penguin Books, 1975, p. 44.
 - 5 Karlfried Von Durckheim (1896-1988) was a philosopher and psychotherapist. He studied with Heidegger and D. T. Suzuki and then in Japan with Zen Buddhists masters. He returned to Europe as an author and teacher of spiritual and meditation practices.
 - 6 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962, p. 169.
 - 7 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962.
 - 8 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962.
 - 9 Alexander Lowen, *Bioenergetics*, Penguin Books, 1975, p. 97.
 - 10 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962, p. 162.
 - 11 *The Teaching of the Human Body* by Sato Tsuji, reprinted in Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962, pp. 193-4.
 - 12 Cohen, *The Way of Qigong*, Ballantine Books, 1997, p. 94.
 - 13 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 288.
 - 14 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 30.
 - 15 Jeffrey Maitland, *Spacious Body*, North Atlantic Books, 1995, p. 76.
 - 16 Jeffrey Maitland, *Spacious Body*, North Atlantic Books, 1995, p. 78.
 - 17 Jeffrey Maitland, *Spacious Body*, North Atlantic Books, 1995, p. 220.
 - 18 Jeffrey Maitland, *Spacious Body*, North Atlantic Books, 1995, p. 85.
 - 19 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993.
 - 20 The term tan-tien is variously translated as tanden, dan tian, dan-tien, etc. In this document I will consistently refer to all of these as tan tien.
 - 21 Cohen, *The Way of Qigong*, Ballantine Books, 1997.
 - 22 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993.
 - 23 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, Cohen, *The Way of Qigong*, Ballantine Books, Wendy Palmer, *The Intuitive Body*, North Atlantic Books, 1999, Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, Yasuo Yuasa, *The Body, Self-Cultivation, and Ki-Energy*, State University of New York Press, 1993.
 - 24 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 289.
 - 25 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p.29.
 - 26 Cohen, *The Way of Qigong*, Ballantine Books, 1997.
 - 27 Yasuo Yuasa, *The Body, Self-Cultivation, and Ki-Energy*, State University of New York Press, 1993.
 - 28 Cohen, *The Way of Qigong*, Ballantine Books, 1997.
 - 29 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 290.**
 - 30 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 291.
 - 31 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, pp. 291-294.
 - 32 Wendy Palmer, *The Intuitive Body*, North Atlantic Books, 1999.
 - 33 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 295.
 - 34 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 294.
 - 35 Richard Gerber, M. D., *Vibrational Medicine*, Bear and Co., 1996, p. 148-149.

Chapter 4

Methodology

4.1 Related Research and Anecdotal Evidence

No statistically significant studies of the hara, its validity or usefulness in human well being, have been completed that I have been able to uncover. Within the Brennan School, Fourth Year Professional Studies students are expected to complete a research project. While some students have completed studies involving the hara, these are not required to be statistically significant. Generally the studies are qualitative and involve only a few subjects and one healer (specifically, the student researcher).

I located one graduate, Luisa Jaffe, class of '01, who generously shared her study of the effects of hara healing with me. The focus of her project was the power of intention to bring personal longings into manifestation. She gave six healing sessions to each of six clients over five months. At least four of these sessions concentrated on strengthening the hara. At the beginning of her study Jaffe asked each client what he or she wanted most to accomplish in their lives. At the end of the sessions she interviewed each about the state of their desires and what had or had not come to fruition for them. All of the clients felt they had taken significant steps in their lives, either accomplishing what they initially desired, or changing the direction of their interests. What each learned varied but all of the clients felt they had attained at least one of the following:

- Awareness and focus on achieving self-referral goals rather than object-referral goals. (Self-referral goals are goals that arise from the longings of the spirit whereas object-referral goals arise from the ego and are pursued through personal will.)¹
- Improved ability to express authentic feelings and needs
- Improved ability to set personal boundaries

Notably, all of these achievements are closely related to aspects of the hara. ‘Life longings of the spirit’ are held in the soul seat. Half of Jaffe’s clients experienced significant realization and movement toward their life dreams. Additionally, the abilities to maintain one’s identity and to set boundaries are aspects of the hara emphasized by Von Durckheim². He considered awareness and clarity of self to be key characteristics of standing in hara.

Brennan also recounts two hara healings. In the first case a man called Thomas had been severely depressed for many years. Reminiscent of Victor Frankl³, Brennan believed the key to resolving Thomas’ depression was putting him in touch with his life purpose. She therefore aligned his hara and its centers in a series of four or five hara healings. Immediately Thomas found every aspect of his life thrown into simultaneous upheaval: his relationships, career, and finances. He stuck with the healing process trusting that ultimately the situation would improve, which it did. Four years later he summarized the changes this way, “The main thing I took from the healings was feeling more centered in my own energy. So I’m now able to sustain my own energy and do what I feel I need to do for myself.”⁴

In the second example Brennan tells of a woman whose hara dissolved and re-established itself with a new life task. Brennan considered it to be the equivalent of dying and being reincarnated. The entire process took about two years during which time the woman experienced major shifts in every aspect of her life down to and including her physical appearance.⁵

4.2 Operational Definitions

The hara is an important concept in several disciplines and is a cornerstone in the theoretical description of the human energy field in Brennan Healing Science®. It remains, however, a concept without evidence of material or independent existence. Whether the hara exists independently of the concept doesn't ultimately affect its usefulness. Many concepts crystallized as constructs are extremely valuable in health and well being. Certainly the anecdotal examples in the prior section are a good example of the potential benefit of the hara as a conceptual construct.

Even conceptual constructs require research to establish the nature and validity of their usefulness. Such studies can establish the parameters within which a theoretical concept can be used. As previously stated, there is a lack of significant research on any aspect of the hara or the parameters within which it is useful. It is in this context that the following study was undertaken.

For this study the following sentence offers an operational definition for the hara. The hara is a conceptual subtle energy construct with specific theoretical parameters as described by BHS[®]. The study treats the hara as an idea or distinction that is described and utilized in BHS[®]. The purpose of the study is to examine the consistency of the BHS[®] theoretical construct of the hara when it is assessed by intuitives who have been trained in BHS[®]. The central question being addressed is, “Do professional healers, taught a common set of attributes of the hara, perceive the hara of specific individuals consistently among themselves?” The detail statistical question to be answered is: “Do the healers’ assessments of a subject’s hara indicate non-random clustering?” If the assessments done by the study’s healers for a specific individual are shown to have aspects that significantly cluster in a non-random manner it suggests that the subtle energy concept of the hara may be a viable construct for energy assessment and healing.

4.3 Designing the Test

To my knowledge the hara has never been the focal point in a statistically significant study nor is there any existing scientific measurement device with which we can measure the hara or any of its aspects. Therefore, in this study the BHS[®] healers are themselves the instruments to assess the hara by means of their specialized training and their intuitive abilities.

When even a single instrument is used to make repeated or multiple measurements the results are likely to vary. For example, variance in the data may

occur due to the person using the instrument, the date and time a measurement is taken, or actual changes in what is being measured. If multiple instruments are being used to take measurements the likelihood of variance in the readings is even greater.

Nonetheless, what we want to examine is whether different healers, with different subjects, in different locations and conditions will assess the hara consistently with one another. One standard way to do this is to first identify a group of healers each of whom demonstrates the ability to assess the hara of specific clients the same on repeated days. This establishes the individual consistency of the healers. Then, after healers are identified with high individual consistency, a second test is designed to determine the degree to which the set of healers' assessments for the same subject are consistent. Together these studies will indicate the likelihood that healers who assess the hara of a specific individual will have a significant level of agreement concerning the hara of that individual.

The volatile nature of the hara may create difficulty in obtaining consistent results in the assessments. As the review of literature indicates, there is no basis to assume the stability of the hara. A healer might accurately give widely varied assessments of an individual's hara line from one day to the next. One way to overcome this instability could be to take a photo of the subject and ask the healer to give the assessment as of the date and time of the photo. However, repeated measurement of the same subject poses an additional difficulty. Specifically, the healer is likely to remember the earlier assessment unless the study is designed to

confound the healer's memory. This would require either a large number of subjects (too many to be remembered) or a lengthy period of time between assessments. The difficulty with these options is the cumulative and elapsed time that would be required of the healers, all volunteers, and the researcher.

Generally, in cases where the construct being tested isn't stable over time, an accepted approach is to run simultaneous tests with multiple subjects and 'raters'. For this and the other reasons noted I made the choice to forego first hand testing of the consistency of individual healers. Instead I restricted the healers involved to graduates of BBSH®. In order to graduate these healers had to demonstrate their ability to hold hara for a minimum of an hour and to successfully perform hara healings. Rigorously speaking this is not the same as demonstrating the ability to assess the hara at the level of cognitive understanding. However, it does indicate the healer's competence to intuitively work with the hara whether or not she or he is cognitively aware of the condition of the client's hara.

Preliminary Test Design and Process

With this choice made I moved to design a preliminary test of the consistency in healers' assessments of the hara. The immediate question then was what aspects of the hara to examine. To make this determination I conducted interviews with four healers to discover first hand their means of perceiving the hara, what they perceive, and how they interpret their perceptions to be relevant to the client. Much of this

information has been reported in the literature review. It was quite varied. However, relying on the assurances of the healers that they are comfortable with the BHS® model for the hara, I developed a preliminary hara assessment form. The questions fell naturally into three sections. The first section consisted of a sketch of the subject's hara as perceived by the healer. The second section was a set of twelve multiple-choice single-response questions about the condition of the hara and its centers. The third section consisted of ten questions about hara-related personality traits.⁶

I was also faced with the need to create stable test conditions. This seemed next to impossible considering that the healers live in many different locations and time zones. It wasn't possible to gather the healers together in time or place for the test process. For reasons of practicality I chose to conduct the test relying on the remote perception of the healers. They would be provided with full-length photos for each subject in addition to the subject's name, age, and city/state location. The photos would be marked with the date and time taken. The healers would be directed to assess the hara for each subject as of the date-time when the photograph was made. While this design introduced the two additional facets of time and space, there was no other way to conduct the study without extensive funding. Nonetheless, this design aspect raised the question as to what might be the effects of the diverse measuring conditions. As the literature review noted, the phenomenon of subtle energy does not seem subject to the usual constraints of place and time. However, these phenomena

may be subject to geomagnetic and electromagnetic influences in ways that we cannot control or predict.

The next question: who was the appropriate population of test subjects? The idea was to assess the construct of the hara of subjects typical of those for whom it is intended. This could be anyone in the population at large. As I had no way of obtaining a random sample of subjects, I simply selected the four subjects for the pilot test from among my own clients: two men and two women. Lastly, I located four healers to volunteer for the pilot test. Two of the healers who had participated in the interviews also participated in the pilot test.

Following the pilot process I spoke to the healers who had participated and made modifications to the hara assessment form based on their feedback. In particular, I added a free form description of the healer's perceptions of the subject's hara. I also eliminated the ten questions that about hara-related personality traits in favor of four direct questions about the subject's grounding, awareness of divine connection, higher purpose, and longings of the soul (see Appendix A). Finally, I added a Healer Self-Assessment Form. This form contained four multiple-choice questions for the healer about the present moment condition of her hara. The healers were directed to fill out one of these forms at the beginning of each session of hara assessments. The purpose was not to gather data but to give the healers an opportunity to establish self-contact with the haric dimension prior to making intuitive contact and hara assessments of the subjects.

4.4 Final Test Design

Having completed the modifications suggested by the healers, the final aspect of the design was to determine the number of subjects and healers needed for a statistically significant study. Relative to required sample sizes, Dunn cites a significant study conducted by Donner and Eliasziw that examined sample size requirements⁷. Based on Dunn's discussion of their results and from discussions with several statisticians⁸, the final design aspects of this study were established as follows:

- The study would include 15 subjects, eight women and seven men.
Although the subjects were primarily drawn from among my clients, four of the 15 (two men and two women) were not clients and three of these I had never met.
- Twenty healers, all graduates of the Barbara Brennan School of Healing would make the assessments.
- Healers would make assessments of each of the 15 subjects giving a combined total of 300 readings.
- The healers would receive a full-length photograph, the first name, age, and city-state of residence for each subject assigned to them. The healers would otherwise have no knowledge or prior acquaintance with any of the subjects.
- The healers would be instructed to 'roll back in time' to the time and date of the subject's photo to make their assessment of the subject's hara using the form provided.

- The healers would be asked to fill out a Self-Assessment Form each time they ‘sat’ to work on the hara assessments. Otherwise, they could do the assessments at any time and place that was convenient for them.

Twenty healers, all graduates of BBSH, volunteered to participate in this study.

4.5 Clustering Measurement

The primary statistical analysis used in this study is a non-parametric method based on the data on hand. The objective is to determine whether the responses for a specific subject and question cluster closely around the mean for that subject and question. However, we must also satisfy ourselves that if the healers are giving similar answers for a specific subject and question they are not giving the same answer for all the subjects for that question. The null hypothesis addresses this concern. The null hypothesis says that for each subject and question the responses given by each healer are random and could be replaced by that healer’s response (to the same question) for any other subject.

Clustering Statistic Formula

The formula used for each question and subject is:

The sum of squared deviations (of each healer’s response for the question) from the subject’s mean value for that question divided by

the sum of squared deviations for each healer's response for the question from the overall mean for that question.

That is,

$$\frac{\sum (\text{deviations of the healers' responses from the subject's mean value})^2}{\sum (\text{deviations of the healers' responses from the overall mean for that question})^2}$$

where

- Subject's mean value for a question =
The mean of all 16 healers' responses for that subject for that question.
- Overall mean value for a question =
The mean of the 240 responses for that question (16 healers * 15 subjects).

The statistic will have values between 0 and 1. The more tightly clustered the observations, the smaller the statistic will be.

Determining the Significance of the Clustering Statistic

Because of the importance of the clustering technique to this study and because this statistic is not widely used, what follows is a description of the steps taken to determine the significance of the clustering statistics calculated from the above formula.

Step 1

The clustering statistic was generated using the actual reported responses from each healer for each subject and question. This generated a table of 180 clustering statistics (15 subjects * 12 questions). It was then necessary to determine the probability that any one of these statistics was the result of random chance rather than accurate

intuition on the part of the healers. To determine this probability the calculations delineated in Step 2 were made.

Step 2

For each question Q_x (as x goes from 1 to 12) the following process was used to generate a random clustering statistic:

- For Healer₁ (H_1) a random number, r_1 , was generated between 1 and 15. The random number, r_1 , was used to retrieve H_1 's response to question Q_x for subject S_{r1} .
- For H_2 a different random number, r_2 , was generated between 1 and 15. Random number, r_2 , was used to retrieve H_2 's response to question Q_x for subject S_{r2} .
- And so on 16 times, once for each healer. These 16 randomly chosen subject responses for a specific Q_x were then used to generate a clustering statistic using the same formula for the statistic as the one calculated from the actual responses for each subject.

Step 3

Step 2 was repeated 100,000 times for each question Q_x .

From the distribution of the 100,000 generated statistics the Null distribution was generated, (i.e., the distribution resulting from the hypothesis that any of the results could be applied to any of the subjects. From this distribution for a given

question the significance of any of the actual statistics computed for a given question can be found.⁹

Step 4

The actual statistics calculated in Step 1 for each subject and question were then referenced in the statistical table generated in Step 3 to find the probability under the Null hypothesis of the clustering of the healers' observed responses to each question for each subject. The Null hypothesis is generally rejected for a probability of .05 or less.

Ideally, the distribution for a subject and question would be found by taking all possible combinations of the answers given by all the healers and computing the statistic. However, since there are 15 subjects and 16 healers there would be an astronomical number of possible combinations, i.e., 15 raised to the power of 16 (6.6×10^{18}). It wasn't possible to compute the clustering statistic for this many combinations even with the power of today's personal computers. Therefore the distribution was randomly sampled (100,000 random observations) to approximate the actual distribution. Iterations of the sampling process indicated that nearly all the cumulative probabilities were accurate to .001.

Discussion of the Clustering Technique

The elegance of this technique is that it relies strictly on the data on hand to determine the possible ranges for any healer's responses. No assumptions are made

about the data. There is, however, an underlying assumption about the sample subjects. Specifically, it is assumed that the actual characteristics of the subjects vary sufficiently so that the healers' observations for one subject are not rightly the same (at least not very often) as for another subject. If, for example, the subjects' haras were too much the same in a specific aspect and the healers' responses accurately reflected the sameness, then the clustering statistic would indicate the healers' responses had a high probability of being the result of random chance. This potential error is critical in light of the researcher's inability to assure an even or wide distribution of subject measurements across all aspects of the hara for this study.

For this reason the statistician carefully reviewed the raw data gathered from the healers in the study and was confident that this factor was not an issue – that the data collected did, in fact, display sufficient variation for the accuracy of the technique.

4.6 Reliability Index

As a secondary statistic the commonly used index of reliability, coefficient alpha, was also calculated. Coefficient alpha is most generally used to determine the internal consistency of test instruments where the responses are attitudinal with scales ranging from 'strongly agree' to 'strongly disagree'. However, it also serves the purpose of reporting on the extent to which different observers give consistent estimates of the same phenomenon. The responses on the Hara Assessment Form are placed on an attitudinal or judgement continuum. Coefficient alpha was therefore applicable and was used as an alternate measure of the consistency of the healers'

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observations of the hara. The question being answered is: Are the healers perceiving the hara of individual subjects in the same way based on the instrument rating scale?

The limitation of coefficient alpha for this study is the relatively small amount of data available with (only) 16 healers. This statistic was therefore calculated across all healers and subjects for each question. It generated 12 statistics.

1 Depak Chopra, *Unconditional Life: Discovering the Power to Fulfill Your Dreams*, Bantam Books, 1992, p. 47-50.

2 Karlfried Von Durckheim, *Hara: The Vital Centre of Man*, Unwin Paperbacks, 1962.

3 Victor Frankl, *Man's Search For Meaning*, Simon and Schuster, 1984.

4 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p. 295.

5 Barbara A Brennan, *Light Emerging*, Bantam Books, 1993, p 302.

6 The final Hara Assessment Form is printed in Appendix A.

7 Graham Dunn, *Design and Analysis of Reliability Studies*, Oxford University Press, 1989, p.71.

8 Anthony Sainz, Ph.D, New York University; Nancy Sharpnack, statistician (retired), Rose Bruce, Ph.D, Sonoma State University.

9 These 16 randomly selected responses will generate a new value for the numerator of the formula. The denominator will not change.

Chapter 5

Test Results and Discussion

5.1 Identification and Interpretation of Findings

Data Gathered

Sixteen of the twenty healers who agreed to participate in the study completed the research materials. This provided a total of 240 complete assessments (16 healers, 15 subjects). The data consisted of 18 questions. Twelve of these were multiple choice, single response scales. The remaining six allowed free form responses, both drawings and text. The research instruments (the Hara Assessment Form and the Healer's Self-Assessment Form) are reprinted in Appendix A. The raw data collected from the hara assessment forms (minus the drawings) is listed by subject in Appendix B.

Clustering Outcomes by Question and Subject

The clustering method previously defined generated a total of 180 significance statistics. These are listed in Table 5-1. Of these, 38, or 21%, indicate a significant (.05 or better) level of clustering. This means the clustering of the healers' responses is so close that there is a 5% or less probability that the healers' responses could have been obtained by chance. Further, 25 of the 38 questions are highly significantly clustered (.01 or better) meaning that the likelihood of chance occurrence is 1% or less. Table 5-2 shows the distribution of these 180 significance statistics in

increments of .05. The bar graph displays clearly that the majority of the clustering in the healers' responses occurs in the range of .05 significance or better.

Nonetheless, 142, or 79%, of the responses fall outside of the .05 significance level, ranging fairly evenly from .06 to .91. This indicates not that the healers' responses diverged but that the extent or closeness of the clustering was insignificant based on the range of the healers' responses to those questions. This lack of significance coupled with the notable number of significant responses warrants closer examination.

In Table 5-1 the questions represented have been sorted into four categories. The first set of questions are those relating to the ID point and personality traits associated with the ID point. The second set relates in the same way to the Soul Seat and the third to the Tan Tien. The fourth category consists of a single question regarding splits in the subject's hara. The specific questions have been provided in the table footnotes. The same organization and structure have been used for Table 5-3. However, in Table 5-3 only significance statistics of .1 or better have been included. An examination of this table raises some interesting observations.

First, it fairly pops off the page that the responses to every one of the 12 questions clustered remarkably closely for subject S1. No other set of subject responses even came close to this level of significant clustering. In fact, for four subjects (S3, S9, S13, and S15) not even one response clustered at the .1 level. What

is going on here? Is subject S1 noticeably different from the other subjects?

Conversely, in what ways are subjects S3, S9, S13, and S15 different from S1 such that the healers' responses for those four do not cluster as closely on any question?

Of course, it must also be asked whether being the first subject affected the outcome? Is it possible that the healers tired or lost focus during the assessments? However, this isn't a likely scenario for several reasons. The healers were directed to make the assessments in as many separate sessions as they chose. From the healer self-assessment forms it was clear that several of the healers did every assessment in a separate session. Still others did not do the assessments in order. Finally, the second last subject, S14, had the next highest number of significantly clustered responses – six. It is therefore unlikely that position in the test pack affected the outcome.

That being said, the mean scores for all subjects add an interesting insight to the clustering for Subject S1. Table 5-6 shows the mean scores by subject and question. S1 has the lowest mean score on 8 of 11 questions. The overall mean for S1 is also the lowest. Apparently the healers as a group perceived the condition of S1's hara to be the weakest of any of the subjects. As I considered this I wondered whether the other 14 subjects were too closely similar in most aspects of their haras for the accuracy of the clustering formula.

Therefore I reviewed the mean data for the four subjects with the next highest number of significantly clustered responses: S4, S10, S11, and S14. Here I found that

while S4 and S14 had some of the lower mean scores as well, S10 and S11 had many of the highest scores. Continuing in this analysis it turns out that of the 43 clusters with significance of .1 or better, 22 of them had either the lowest or highest mean and another 14 had either the second lowest or second highest mean value. Only eight of the significant clusters had mean values closer to the overall mean. Reflecting on this, it made intuitive sense that the subjects with the ‘most different’ looking haras would be those who’s scoring was least likely to have occurred by chance.

Considering the clustering significance statistics by topic (shown in Table 5-3) reveals another interesting facet of the findings. Between topics there is a large variance in the number of significantly clustered responses. Fully 1/3 of the responses (20 of the 60) relating to the Tan Tien cluster at a significance level of .1 or better. Notably fewer, 24% (11 of 45) of the Soul Seat responses, cluster as closely. In the responses relating to the ID point and its characteristics only 17% (10 of 60) cluster at .1 or better significance. Considered by itself, the least level of significant clustering occurred for the responses regarding splits in the hara.

Instinctively I suspected that reading the tan tien must have been easier for the healers overall. But, why would that be the case? When I shared this result with Kate MacPherson, a long time BBSH teacher, she had an immediately plausible theory. Beginning with the first day of class in the first year, BBSH students learn about the tan tien and practice grounding. It is Healing Science Skill 1 and no one passes the first year of Professional Studies without the distinction and ability to ground

themselves. This foundational skill is the basis for all subsequent healing science skills. Beyond the tan tien however, work with the soul seat doesn't begin until the last part of the third year and not until the fourth year do students work with the soul seat and ID point to stabilize the entire hara line. There are only three healing science skills that fourth year students must pass and two of these are holding hara and hara healing. As Kate pointed out, graduates are bound to have a greater comfort zone around assessing the tan tien than the soul seat and ID point.

Coefficient Alpha Outcomes

Coefficient alpha statistics were calculated for each of the 12 quantitative questions across all healers and subjects. This generated the 12 reliability indices recorded and graphed in Table 5-4. All four of the tan tien questions demonstrate a large correlation (.6 to 1.0) in the healers' responses. Responses to the soul seat and ID questions drop into medium correlation ranges (.3 to .6). Only two responses, SS\$ and SPL drop into the low correlation range.

These results suggest that the healers may have a better shared-understanding and interpretation of the tan tien than of the soul seat and ID point. Most satisfying is the support these reliability indices provide for the more detailed clustering statistics.

Clustering Outcomes by Healer

Clustering statistics were also generated for each healer. The question to be answered was this: To what extent do the responses given by any individual healer (to a specific question) cluster together across all subjects? When a healer's responses cluster very closely for all subjects, this could indicate a couple of different situations. For one, it's possible that the healer's interpretation of the response scale is so broad that all of the subjects fall within a very small range of the available responses. This problem is not uncommon when subjectively scored tests are given to different observers. Generally, the solution to this situation is observer education to improve their shared-understanding of the response scale. Another possibility is that the healer has a strong personal filter through which she or he sees the subjects and the filter is such that the subjects appear similar. For example, a healer may approach the subjects from the perspective that 'something's wrong with this person'. The result could be a clustered set of extremely low scores. My interest in these clustering statistics was related to their effect on the clustering-by-question statistics. If any one healer gave responses that clustered very closely together on a large number of the questions would that affect the overall clustering statistics by question?

Table 5-5 shows the total number of questions for which each healer's responses clustered within a .01 significance level. The table is ordered by the number of years since the healer's graduation from BBSH. Three of the healers stand out with a .01 level of clustering for a total of 11, 8, and 7 questions, respectively¹. With this information I reran the clustering statistics deleting these three healers. The results indicated almost no change in the clustering statistics. There remained exactly

38 items with significance of .05 or better. However, within those 38 items only 18 (down from 24) now fell into the highly significant (.01) range. Thus, even healers whose answers clustered closely internally were still in ‘significantly clustered’ agreement with their fellow healers.

Years of experience	2	3	3	4	4	4	4	4	4	4	5	6	6	6	6	8
# of responses clustered at .01	2	0	7	11	8	5	1	0	0	0	0	0	1	4	4	1

Table 5-5

5.2 Discussion

Summary of Results

The aim of this research was to examine the consistency of the BHS® theoretical construct of the hara when it is assessed by healers educated in the construct. The specific statistical question was: “Do the healers’ assessments of a subject’s hara cluster together in a non-random manner?” The evidence gathered indicates that the healers’ assessments cluster significantly for some subjects and aspects of the hara. In this study the healers generally agreed more closely with one another for subjects at the low and high ends of the rating scale, especially in those aspects of the hara related to the tan tien. These results are not an indication that the

healers didn't agree as closely on the subjects who fell in the mid-range. It is possible that the formula was unable to detect sufficient distinctions in the healers' responses for mid-range subjects in this subject sample. The large correlation statistics obtained for the questions associated with the tan tien support this possibility. The coefficient alpha scores are generated across all subjects and indicate reliability in the healers' responses no matter where the subjects fall in the rating spectrum. Additionally, both the clustering and correlation statistics support some strength in the reliability of the assessments relating to the tan tien. What emerges from the test overall is that something the healers perceive is consistent.

The null hypothesis for this research as stated earlier is:

There is no significant clustering in the hara assessments made
by professional healers trained in the BHS® method.

The study obtained results sufficient to reject the null hypothesis and accept the alternative:

There is significant clustering in the hara assessments
made by professional healers trained in the BHS® method.

Limitations of the Research

There were several limitations inherent in the study. The first is related to the limitations of the clustering formula and the desirability of assembling a selection of subjects who exhibit a wide range of hara conditions and are relatively evenly interspersed along the rating spectrum. Although this sample had sufficient variations

in the raw data, the subject sample included no (known) serious pathology and was characterized by one of the participating healers as a healthy group of individuals overall. Careful attention to the range of conditions in the haras of the subjects would eliminate any concern about ‘too much sameness’ among the subjects.

Additionally, the study could have benefited from additional healers.

According to Dunn, a study conducted by Donner and Eliasziw determined that “there is barely any increase in power [of correlation] in a test-retest study as the sample size [the number of subjects] is increased above 15. Conversely, if [the number of subjects] is lowered, the required value for the number of ratings increases quite rapidly.” Their conclusion is that an increase in the number of ratings generally provides more information than an increase in the number of subjects.² Ideally, it would have been great to run the test with many more healers possibly including a re-test with the same subjects after a six month delay. An increased number of healers would also have added greater robustness to the coefficient statistics.

Although I was somewhat concerned in the beginning that the study included several healers with as little as 2 and 3 years of experience, the results do not indicate that healers with less experience demonstrated less capability. This isn’t to say that a group of healers with 8 to 10 years of experience wouldn’t enhance the results. Since this study did not initially test the consistency of individual healers, however, that limitation underlies the results. Certainly the study relied on advanced skill in remote perception. This skill isn’t addressed at BBSH® until the fourth year and is not a

graded skill. Some healers enjoy and are confident with their remote viewing abilities while others are not. A few healers didn't volunteer for the study because they prefer working in person. Other healers said that they felt handicapped not being able to speak to the subjects because they use their normal sense perception to focus their higher senses. One healer said she found it challenging to work with the client as of the time of the photo. Her desire to tune into the present caused the assessment to fluctuate mid-stream as she struggled to remain focused on the past moment of the photo.

The study presented many challenges for the healers. It was apparent from conversations with several of the participating healers that they found the study confronting. One of the healers told me that every assessment brought some personal issue to the surface for her. In particular, because she wasn't using her HSP to heal, she felt as though she was treating the subjects a bit like laboratory rats. It took her two months to complete the 15 assessments. Conversely, I've included in the Acknowledgements the comments of another healer whose experience was quite different.

Several of the healers shared that they felt like they were back in school again and they'd better 'get it right'. Enough of the healers made this observation of themselves that I suspect it was an issue for many of them. Four of the 20 healers did not complete the assessment packages despite their repeated promises to do so. One

of these four iterated the desire to do healings rather than assessments and two others cited overwhelming avoidance.

Future Research

What this study has done is open the door on an arena that has not been rigorously researched before. A great deal of research remains to verify the reliability and the validity of the hara and its aspects. Widespread acceptance of the usefulness of the hara in energy healing will be enhanced from such testing. The hara is a subtle aspect of the already subtle human energy field. Additional research can only improve our awareness and understanding of this little known dimension.

There are many possible directions for subsequent research. Several projects are of particular interest to me. The first is to conduct a test similar to this one with many more healers and with a wider range of subjects. It would be interesting to explore possible healing effects on the subjects simply from the observations of many advanced and well intentioned healers. The second is to conduct a similar test using subject photos taken before they have received any hara healings. The subjects would then receive a series of hara healings. A follow up test would use photos taken after the series of healings is complete. This kind of a test could demonstrate the usefulness of the hara for healing and be satisfying for the healers who participate. The third project of some interest is to open up the research to include non-BBSH trained healers (including other healing modalities such as Rolfing and acupuncture) and advanced practitioners from other disciplines such as aikido. My literature search

leads me to believe that a number of fields include a similar conceptual construct to the hara. The terminology would have to be identified and integrated in some way but research of this kind could develop the robustness of the concept and its usefulness in several fields. I also find the relationship of intent to magnetics fascinating. While the access to explore this connection isn't obvious to me at this time I believe that this area of research could strengthen the arguments for models of reality such as those proposed by Gough and Tiller.

¹ This count was taken from 11 questions only. Question 12, SPL, was not included.

² Graham Dunn, *Design and Analysis of Reliability Studies*, Oxford University Press, 1989, p.71.

Appendix A: Research Instruments

Healer Self Assessment Form

Healer # _____ Date and Time of this session:

Please begin by setting your intention that your readings and the results of this study will optimally further the body of understanding of HSP, especially as it relates to the haric dimension.

Then, fill in this form once at the start of each session

Please circle the number of the response that approximates your assessment of your own hara at this time:

1. To what extent are you in the present moment: grounded and fully feeling your bodily sensations and emotions?

Strongly Unaware	Generally Unaware	Somewhat Unaware	Somewhat Aware	Generally Aware	Strongly Aware
1	2	3	4	5	6

2. To what extent are you presently experiencing your Divine connection?

No Experience	Slight/Rare Experience	Some Experience	Regularly Experiences	Frequently Experiences	Almost Always Experiences
1	2	3	4	5	6

3. To what extent are you aware in this moment of a higher purpose to your life?

Strongly Unaware	Generally Unaware	Somewhat Unaware	Somewhat Aware	Generally Aware	Strongly Aware
1	2	3	4	5	6

4. To what extent are you in touch in this moment with the yearnings of your soul?

Strongly Unaware	Generally Unaware	Somewhat Unaware	Somewhat Aware	Generally Aware	Strongly Aware
1	2	3	4	5	6

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Hara Assessment Form Date/Time of this Assessment: _____

Subject # & Name:

Age:

Date/Time of Photo:

Please make the following assessment of the subject's hara as of the date and time the photograph was made.

Section I

1. Using the figures below sketch the hara as you perceive it.

2. Please write a short description of the hara according to your way of perceiving it.

Subject # and Name: _____

Section II

For each of the following statements circle or \checkmark the choice that best indicates your perception of the subject's hara.

1. To what extent is the hara connected at the ID point?
Not at all Connected Partially Connected Strongly/Fully Connected
1 2 3 4 5 6 7

2. What is the strength of the individuation point?
Very Weak Adequate Very Strong
1 2 3 4 5 6 7

3. What is the condition of the individuation point?
Clogged ____ Distorted ____ Other (fill in)_____

4. To what extent is the Soul Seat connected to the hara?
Not at all Connected Partially Connected Strongly/Fully Connected
1 2 3 4 5 6 7

5. What is the strength of the Soul Seat?
Very Weak Adequate Very Strong
1 2 3 4 5 6 7

6. What is the condition of the Soul Seat?
Shrouded ____ Distorted ____ Other (fill in)_____

7. To what extent is the Tan Tien connected to the hara?
Not at all Connected Partially Connected Strongly/Fully Connected
1 2 3 4 5 6 7

8. What is the position of the Tan Tien in the body?
Centered _____ If not centered \checkmark up to two of the following:
Forward from center _____ Back from center _____
Left of center _____ Right of center _____

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Subject # & Name: _____

9. What is the strength of the Tan Tien?

Very Weak			Adequate			Very Strong
1	2	3	4	5	6	7

10. What is the condition of the Tan Tien?

Torn ___ Distorted ___ Other (fill in) _____

11. Are there splits in the hara?

No _____ Yes _____
If Yes: One: _____ Two: _____ More than two:

12. To what extent is the hara connected to the earth?

Not at all Connected			Partially Connected			Strongly/Fully Connected
1	2	3	4	5	6	7

Section III

For each of the following statements circle the number of the choice that best indicates your perception of the subject's hara.

1. To what extent would you expect that this person lives in the present: grounded, aware of his/her experiences, and fully feeling his/her bodily sensations and emotions?

Strongly Unaware 1	Generally Unaware 2	Somewhat Unaware 3	Somewhat Aware 4	Generally Aware 5	Strongly Aware 6
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2. To what extent would you expect this person to experience his/her Divine connection?

No Experience 1	Slight/Rare Experience 2	Some Experience 3	Regularly Experiences 4	Frequently Experiences 5	Almost Always Experiences 6
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3. To what extent would you expect this person to be aware of a higher purpose to his/her life?

Strongly Unaware 1	Generally Unaware 2	Somewhat Unaware 3	Somewhat Aware 4	Generally Aware 5	Strongly Aware 6
--------------------------	---------------------------	--------------------------	------------------------	-------------------------	------------------------

4. To what extent is this person aware of the yearnings of his/her soul? That is, to what extent does this person have feelings for what he/she longs to do in this life?

Strongly Unaware 1	Generally Unaware 2	Somewhat Unaware 3	Somewhat Aware 4	Generally Aware 5	Strongly Aware 6
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