



The Magic of AcuDetox®

by Brian C. Bailey M.D.

Part Two Chapter 15: Gaining Lasting Clarity In an Changing Post-AcuDetox World

In this final chapter I talk about the farther reaches to which AcuDetox can lead its recipients - effects which reach far beyond the relief of chronic stress. It is the *flavor* of such far-reaching effects which recipients taste over the long run which often brings them back for tuneups. For some, *stress relief* is reduced to being a waystation on the larger journey to which AcuDetox to introduces its recipients.

Sylvana, an office manager in her 40s, had troubling dreams for several years before being introduced to **AcuDetox**. In her dreams she was being pursued by alligators, chased by wild animals, marooned on eerie islands where she had to keep moving to avoid sinking - with escape impossible - and she often woke up with a night terror. In her daytime life she bent herself out of shape looking after other people - who often gravitated towards taking advantage of her generosity.



Sylvana's bad dreams

Her anxiety level had risen to the point that she had thought more than once of quitting her job. In the early months after **AcuDetox**, **Sylvana** began to have periods of relief, islands in time when the necessity of pleasing other people had become suspended temporarily and she could see what she had to look after herself better. Gradually these islands took up longer and longer periods, giving **Sylvana** the opportunity to clear up many of the entanglements into which her life had fallen, and allowing her to regain her physical health which had deteriorated into the chronic ingestion of OTC pain relievers to get through the day. When the time was right, to her doctors' surprise, she quit her pain relievers cold turkey - no fuss no muss, no need for outside help. In the process, **Sylvana's** terror dreams had become much less threatening, gradually taking on more pleasing and even intriguing themes, impressions which **Sylvana** found to be more and more accurate predictions of positive life events which were on her horizon. As she welcomed these new impressions in a way that she could never welcome her night terrors, she began to find more and more ways to play into the impressions she was getting. For the first time in years she began to look forward to each day of her life.

Sylvana would have been quite happy just to get rid of her night terrors, and might even have been able to do so with medication or psychotherapy. But, **AcuDetox** had allowed her additionally to open up further to an extrasensory aspect of her life which was life-affirming. Four years after her initial exposure to **AcuDetox**, **Sylvana** was continuing to come for occasional tuneups. **Sylvana** described her tuneups as follows: *"It's like my ears have holes where the pins go (I know they don't but it feels that way) and when the pins go in a feeling of wellness comes over me, like this is where I'm supposed to be. Yes, I can bring up the same feeling without the pins, but this reminds me of what is possible. This is far beyond not being stressed any more. This is more about finding my real self now."*



As we see how some AcuDetox recipients keep progressing/expanding their experience several years later, it informs us at how AcuDetox really works - not just how it works eventually but even how it works early-on. The recipient's unfoldment over time can provide new *clarity* which further enhances its early results. This further *clarity* gives the recipient a confidence which allows one's AcuDetox results to continue to unfold.

Naturally, I would like each and every recipient to be able to utilize **AcuDetox** to the fullest extent possible, even years later, and I realize that this goes beyond just coming for an ear acupuncture tuneup. As **Sylvana** says, she can become *present* all by herself, by thinking about the pins going in - feeling the same way as when she has a tuneup. Sometimes visualizing being *present* then having it comes very easy to recipients. To others, some of the pieces of work described in the previous chapters are the interim requirements to move deeper. In particular, **the Odd Man Out Exercise** detailed in Chapter 13 often opens the door wide to the further reaches of the **AcuDetox** magic. Still, there is no singular way to plumb the depths of this powerful tool. Often it is one's newfound *spontaneity, flexibility or resilience* which seems to open the door. For others, it is a deeper understanding of life itself which occurs when one's previously silent **RESOURCE** is taken for what it can be. ***This final chapter expands on this theme.***

Chapter 13 was largely taken up with my 2003 essay attempt to create clarity around those rare approaches to stress management which I had seen work over the long haul ... and ended with the *Odd Man Out Exercise*, created to transform an **AcuDetox** recipient from being trapped in early-childhood-learned *reflex powerlessness* to adult *presence*.

I can't overhype the power of this exercise to free up **AcuDetox** recipients so they can go on to new, and *deeper levels of experience* like **Sylvana** did. One dips deeper into the self when the *learned powerlessness* of the early years no longer has one in its clutches. How many times should you do the exercise? Whatever the optimal number is for you, to have the experience of being *present* rather than *powerless*, your **AcuDetox** will lower it considerably. While anyone off the street could do this exercise, and while it will work for some of them, the *Odd Man Out Exercise* works best, by a wide margin, following **AcuDetox** training, plus, in the wake of the activation of one's **RESOURCE**. In this combination the *Odd Man Out Exercise* often acts as a door to *life-altering clarity*.



What Are “Deeper Levels of Experience” and “Life-Altering Clarity” Anyway?

The answer to these questions is the most important message of this book. Yet it would fall on deaf ears if the reader had not already had some *deeper levels of experience*. That's why I've waited till now to talk about it. Your having reached this far in the book, makes it almost certain that you have had some *deeper levels of experience* which challenge the very beliefs with which you started. You may have a *clarity* about these experiences already. If not, and if you want to take things beyond simply feeling better, you will need to find this *clarity*.

Going back to the story of **Sylvana** - at the outset she was having bad dreams, which she just wanted to go away. The dreams were experienced as “foreign” to her, and seeing them like an ugly tumor she just wanted them excised. But they are part of her. Her belief associated with this was that certain unwelcome parts of the self can be disposed of. As long as one holds onto this belief - which is easy because most people around ones subscribe to this same belief too, no relief is possible. Enter **AcuDetox**. Instead of *excising* the unwanted dreams, **AcuDetox** releases one's **RESOURCE** - which allows one to encounter the dreams as parts of the self wanting to be expressed but being able to do so in a limited way. With the limits now removed, the dreams become clearer, and no longer seem as “foreign.” As a result, the message of the dreams becomes more friendly. Still, this is just a way station. It has a ways to go yet.



Sylvana's smile

No one could have told **Sylvana**, with any chance of being believed, that this would be how it would turn out. She had to find out for herself, and ultimately she had to gain her own *clarity* about it. Having raw experiences (i.e. *deeper levels of experience*) which feel good is one thing. To integrate them into our lives with *clarity* is another. Once we are doing so, we are on our way to freedom. But what is *clarity* but the realization that we have been seeing life itself in a distorted, incomplete way? This becomes all right when we are already seeing things more clearly and because of it are operating with greater competency. To get there we may have had to struggle, but it's worth it. **Sylvana** is not the same person she was beginning. She is a deeper version of that person - a version she could not have anticipated from where she started. **Who could have anticipated, from within her set of tragic experiences, and based on the beliefs she held, that Sylvana's extrasensory capacity was struggling to be expressed?**

So, *deeper levels of experience* are experiences which have been freed up from their entanglement with our fundamental defensive anxiety-relieving strategy. We have already seen that *deeper levels of experience* can go unrecognized be dismissed or even rejected. Defensiveness can limit the value of psychotherapy - where we can be free for moments at a time, but soon our hard-wired defenses come into play, wiping out our gains and keeping the short-lived freedom from being useful to us.

Thus, *life altering clarity* is the fundamental re-thinking we do when **AcuDetox** keeps presenting us with more and more *deeper levels of experience*. The early *clarity* that we get can be minor, relief that things have changed. First there is a vague knowing that they have. But relief recognition is not be the deepest level of *clarity* we can reach. If we keep looking post-**AcuDetox** we begin to see that the very way we viewed life when we started has changed, and as a result we have become a new person. This is *life-altering clarity*. It may have taken doing the *Odd Man Out Exercise* to move from simple relief to seeing ourselves anew. Or it may even have occurred out if the blue, as we basked in the capacity of our new **RESOURCE**. Or maybe from having moved away from being stressed constantly, we have a sense that we could take this even further, and we show up to have a tuneup. And if we do, at this level it is a very good time to add the *Odd Man Out Exercise* to one's repertoire.

Since we have seen this exercise as one effective way to move from sensing relief to creating the conditions for **life-altering clarity**, it is important not to let this opportunity slip away ... especially since one can engage in the *Odd Man Out Exercise* any time one is in conversation with two other people, even if the other two people are not doing it. It may not occur on one's first time of doing the exercise that the door swings open on the remarkable *clarity*. After all, ever since we ventured out in the world we have many built-in failsafes which resist any and all movement from the pseudosafety of how we have come to see our world "as through a glass darkly", shielding us from *openly* seeing our world anew, when we most need it.



My Watching for a Deeper Level of Experience - and its Direct Link to Life-Altering Clarity



Dr. Brian C. Bailey

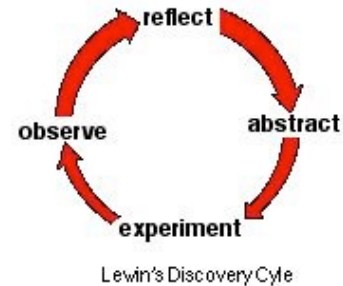
In 2006, with no big expectations one way or the other, I began my own first experience² of choosing *presence* every time I found myself feeling *the powerlessness of being the odd man out*. I was a little apprehensive. There was no doubt in my mind on hearing the instructions that knee-jerk *powerlessness* came to me rather easily, probably too easily. And it did. But I followed the instructions, and boom, sure enough every time I experienced being the *odd man out*, being *present* was only a deep breath away. Things began to accelerate - *presence* popping up faster and easier. It began to feel exhilarating, as a *deepening experience* of being remarkably free - all the more exciting due to my not knowing how unfree I had been before. A *clarity* came over me, manifesting as a buzz of pleasurable energy, as I recognized who I was really. I was a *free being*, who had been cloaked in fear - and the cloak was off - leaving me feeling exquisitely alive. I could best describe it as being orgasmic. Another aspect of it was my feeling swept into putting it into words - even at the risk of seeming silly. So I did. My experience teetered between *vulnerable and open - scared and thrilled* simultaneously.

Other Instances of Deeper Levels of Experience Linked to Life-Altering Clarity



Kurt Lewin

Kurt Lewin,³ the 1947 psychologist-originator of **National Training Laboratories** in Bethel, Maine was one of the early innovators who took an interest in understanding **deeper levels of experience** and their links to **life altering clarity** - which some people now call **hands-on or discovery learning**. The *Odd Man Out Exercise* is an example of innumerable constructs designed to optimize discovery learning by exposing the curious student to experimental conditions which can expose the experimenter to **deeper levels of experience** than would be otherwise encountered in one's daily life. Implicit in the designs of such experimental models are opportunities to **observe** the depth of one's experience, built-in opportunities to **reflect** on these observations, conditions which encourage the **abstraction** of one's experience into a new **clarity**, and even the use of the resulting **clarity** to create **further experimentation** in an ever deepening cycle.



The Odd Man Out Exercise As An Example Of Lewin's Discovery Cycle

Part of the reason this exercise can be profoundly effective is that each element of **Lewin's** discovery cycle is given space in the design, including the availability one gets to fold ones post-observational abstractions into spontaneously designing ever-more-sophisticated experience-deepening opportunities. Particularly when participating with partners who similarly aim to **deepen their experience**, one mixes self-observation with other-observation - which accelerates the cycle even more when one sees, with delight, an ever-increasing level of cooperation among the participants. This element is critical. Given our defenses, **life altering clarity** requires that we be *swept away by it*. **AcuDetox** spurs the felt sense of opening the sluice gates of the designed-in opportunity for being *swept away*.

¹ The Holy Bible: I Corinthians 13,12 The biblical reference should not be taken to suggest that our approach is either religious or Christian, but simply that the rich imagery of not seeing one's world as it is, is central to our theme.

² I was participating in a predecessor of the *Odd-Man-Out Exercise* developed by A.H. Almaas. His work on this was brilliant. The current form is an adaptation which I created specifically for AcuDetox recipients.

³ http://en.wikipedia.org/wiki/Kurt_Lewin

My own experience of the *Odd Man Out Exercise* occurred subsequent to my essay on *transformational change* - about 2006. In the remainder of this chapter I look back on and then attempt to explain comparable examples of precipitous *life-altering clarity*. Here I will be relating them to realizations which began to come to me in the essay I wrote in 2003, realizations sometimes about myself, sometimes about others - realizations that several inspired and creative explorers of *deeper levels of experience* like **A.H. Almaas, Ilya Prigogine, Martin Seligman, Mihali Czikszentmihalyi, Don and Martha Rosenthal**, to name a few, have managed to find *wormhole⁴-like short cuts*, which quickly spur an expanded way of viewing one's life to emerge - ***deeper levels of experience linked inherently to life-altering clarity***, making possible transformations like *transcendent love* (agape) arising from culturing "*open-hearted listening*," the arising of a "*peace which passeth understanding*" rather than just the absence of war, the *felt preciousness towards life*, which blows even the most longstanding *hatred* out of the water.

Discriminating Between Truly Transformational Activities and Those Which Only Seem That Way

Here's what I summed up on Page 84 about the common thread which runs through these diverse and transformational activities ...

“ In summary, successful interveners in the quest to allow peace to replace violence accept that there is (in the beginning at least) chaos, hold a vision of a workable transcendence, identify and institute certain escalating steps towards resolution, anticipate a certain “higher order” which underlies the chaos, are aware that retrenchment is their enemy, but that time is on their side, and (often) go against the conventional wisdom when valuing and encouraging free self-expression.

Here's what I've added from activities such as but not exclusive to the *Odd Man Out Exercise* ...

Successful transformational activities ...

- 1.) carry the participant regularly if not always to ***deeper levels of experience***
- 2.) deliver readily, on reflection, an ***inherent life-altering clarity***
- 3.) act by causing the participant to be ***swept up*** in the profundity of the activity.

While I will provide below a more in-depth look at activities I have chosen which meet all of these criteria - so that you will be able to discriminate between activities which do transform and activities which only claim to or seem to, in the end, and particularly for the **AcuDetox** recipient, elements of everyday life may eventually take on these qualities for you. After all it is your courage and your stepping in which make the difference in the end.



What I'll be conveying here, consistent with what I've been saying all along - is that a way of viewing one's world by which we see life as much richer and much more intimately intertwined with the universe in which we live, is available - even if rarely so. We've all seen life through the lens of an early childhood *defensive strategy against the anxiety of being on one's own*. Our defensive posturing, formed to ease us through the *curiosity-about-the-wider-world* step in our human development - has hung around as a knee-jerk mechanism which defends against all of life's vicissitudes. And it has blinded us from seeing anew! Until now at least!

*The plan for the remainder of **Chapter 14** is to review the very promising approaches to transformational change to which I had been exposed in the years prior to 2003, and which I reported on in **Chapter 13**. I hope to do this in such a way as to make explicit and clear the transformative thrust of each approach, from seeing life in a limited way, to seeing it in a much more expanded form. My aim is to show, over and over, that effective change always springs from a fundamental transformation of the way one views one's world. Nothing less will do the job. While I am not bringing these up to entice you to try them, each is a teacher-like example of transformation - each has features which can teach you a transformational principle. Still, even my pointing out remarkable things will not be enough to make a difference for you, as only your own hands-on experience of the transformation taking place, brought about by exposing yourself to the possibility, will suffice to bring about the changes which are possible. While this was always the case, with any approach you used, the good news is that we see changes of such magnitude far more often in people who have used **AcuDetox** on the way to get there.*

⁴ <http://en.wikipedia.org/wiki/Wormhole>



Col. Charles Engel M.D.

But before reviewing transformational programs which existed in 2003, may I refer the reader to a 2009 report on the use of auricular acupuncture in PTSD by **Col. (Dr.) Charles Engel** of the US military, from a study done at the **Walter Reed Memorial Hospital** in Washington DC. The study compared the long term results in post traumatic stress disorder (PTSD) with the use of auricular acupuncture, compared to the results of the gold standard of PTSD medication, and with cognitive behavioral therapy. *PTSD is a condition in which traumatic exposure to highly-disturbing events (e.g rape, explosions with massive casualties) is followed, even years and decades later, by the same barrage of disturbing feelings which accompanied the original event, triggered by even minor incidents of thinking about or talking about the event itself.*

Despite reports of good success in treating PTSD with medication and/or cognitive behavioural therapy, even after much treatment there are many sufferers who fall between the cracks, and many people whose lives remain severely disrupted by PTSD. Merely the fact that studies are being carried out with alternative methods, is suggestive enough that current treatment regimes leave much to be desired. In **Dr. Engel's** study, the patients who received regular acupuncture were seen to do **twice as well** as patients treated with either medication or therapy. For further information see the links provided on our website at: <http://www.acudestress.ca/Research.html>

Research studies, even those which show **twice** the therapeutic effect of existing approaches often do not result in the therapeutic community embracing these results, by switching patients' treatment to these new approaches. This often due to the fact that, while good results may be seen, research often stops short of explaining *why* the better results were obtained - and because the vested interests in the treatments already in use usually prevail. I have seen nothing to indicate that the US military has altered its protocols for the treatment of PTSD. It is simply not sufficient to have a "black box" study which shows the results are attainable, but fails to explain *how* they are achieved. It is for this very reason that getting the best **AcuDetox** results possible, may be helped by the clarifications below.

Redekop's "Mimetic Structures of Blessing"

Attempts to quell violence between countries at war and to arrive at peace fail much more often than they succeed. In the face of widespread facilitator failure to bring about real peace, a select few attempts succeed. Why is this? **Vern Neufeld Redekop**, Professor of Conflict Studies at Ottawa's *St. Paul University*, posits that groups in conflict are almost universally prevented from actualizing needed group identifiers for peace due to "*mimetic structures of violence*" - mind maps laid down by their culture which determine their behavior and their feelings about their behavior.



Dr. Vern N. Redekop, Professor of Conflict Studies at Ottawa's St. Paul's University

Memes are mental performance determinants which exist within the mind, based on the simple passing of beliefs from person to person - in a "*monkey see, monkey do*" way. Thus, within our own identifier group, we all come to believe the same thing, all feeling similarly towards our enemies, more because of the way our mind works rather than by each person working it out for himself and happening by chance to reach the same conclusion. *Meme theory* states that a culture's past violence leads by *memetic replication* to its present violence, due to learned tolerance for violence based on past experience, not merely one's own, but more often one's culture's - then a keying on our culture's behavioral norms, taken on as our own. Does the *memetic* nature of group behaviour leave us with no choices to make when we experience difficult feelings about ourselves or toward others, because the choices we will be making are already made? When **Richard Dawkins'** *Meme Theory* was expanded by **Mihaly Csikszentmihalyi** it was posited that *creativity* momentarily suspends *memetic replication*, and as such, may lead to fortuitous and even intentional advances in human evolution. But it is one thing to see that it's likely, and it's another thing to be able to practice it.

Redekop's "*mimetic structures of blessing*" is a promising attempt at such an advance, but his argument not as convincing as is probably needed to convince an audience to try it out, because it overly stretches the potential user's belief to believe that one can lay down an intentional mind matrix which *blesses* one's enemies, such that they cease to be enemies. Current approaches tend to use moral suasion to enlist the good feelings of alienated opponents. As much as this make sense, and as much as most intervenors still use it, the facts are that it is not very successful at all. In light of this, are we likely to turn around and believe **Redekop** that it's much simpler and more basic than that?



Fernando Flores

I am reminded here of a story that **Fernando Flores** told at a conference for doctors, who were gathered to hear what he had to tell them about how they might be more effective in the face of their patients' serious illness. **Flores**, a brilliant academic, had been enrolled as a youth by Chile's Marxist president. At 29 he was Minister of Finance when the government fell. **Flores** was thrown into prison and tortured by beatings, such that his pancreas burst and he began to have attacks of acute relapsing pancreatitis.

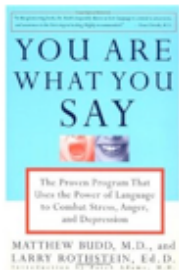
Flores was rescued from his imprisonment and went on to have an illustrious career in North America, coming into contact with senior politicians at the highest level, and finding access to treatment facilities at their finest. But no one could solve his relapsing pancreatitis dilemma. One day while visiting Mexico, **Fernando** had another attack, and he and his wife made for the closest hospital, to get some needed pain relief.

At the hospital he was placed on a gurney, following which he spent many hours in the hallway, without so much as anyone coming to speak to him. His pain was getting worse, and he knew that more pain usually make the attack worse. So he not only suffered but he worried as he suffered. Eventually a plan was hatched by which his wife would go off and make contact with the President of Mexico, who was a good friend, and who would hopefully arrange to move him to a hospital where he could get treatment. Once his wife had left, **Fernando** struck up a conversation with a passing orderly, plaintively telling him "*Such despicable treatment would never occur in my native Chile - not even to a dog!*" The orderly quickly disappeared. Within minutes a whole team of doctors had descended upon **Flores**, and the treatment he needed was quickly provided.

Fernando wanted afterwards to better understand what happened, with the unexpected turn of events, as the insight might offer some clues about his illness itself and what to do about it. It came to him that the personnel at the Mexican hospital may well have guessed that his relapsing pancreatitis had to do with abuse of alcohol - as is often the case. In addition, they had almost undoubtedly taken him to be a Mexican. Next it came to him that Mexicans had a very low opinion of themselves and their compadres, seeing their culture as a downtrodden group with no chance for redemption. Between seeing a likely alcoholic and a mere Mexican in their emergency department, it was a small further step to conjecture that he was dying like a dog, and that there was no use attending to him. Thus they left him to die. But when the orderly found out that he was Chilean, not Mexican, it was a whole different ballgame. Here was somebody who suddenly deserved the best treatment - a Chilean, not a despicable Mexican like themselves.

Here we see **Flores** coming into contact with and learning about the *memetic structures* which cultures develop at the time the culture is formed, or when sweeping culture-wide changes occur within it, and how the individual members of the culture tend to hold deeply felt feelings about themselves and others which are derived from absorbing attitudes of others around them during their entire lives. Thus Mexicans can feel badly about themselves without ever having a personal experience of being a bad person - more because they heard it in the voice inflections of the people who surrounded them as they grew up. He called the phenomenon "*bathing in the conversations of our culture*" - in the sense that absorption of the culture's values was much more subtle than being reliant on events. Clearly this was about absorbing the culture's *memes*.

Next he began to see how limiting the cultural *memes* were, how they could keep someone from getting ahead in life, how relationships could be inherently difficult, how *cultural memes* could even keep a person from getting better from an illness, because somehow it was ingrained in their bones to have an illness manifest in the fundamental way they expected it would. **Fernando** began to think in terms of "*a clearing*" which a person could create, modeled on a clearing in the forest, where there was some clear air and sunlight, and where one could be able to both see the limiting conversation in which they were bathed - and step outside it. As he began to think this way, his spirits rose, his pancreatitis disappeared and never came back. when I caught up with him he was teaching doctors, that beyond everything medical, they could offer patients with chronic illness the ability to create "*a clearing*" where they were free of their limiting *memetic* conversations.



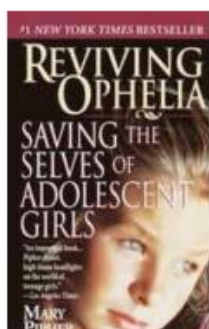
Redekop's "*mimetic structures of blessing*" and **Flores** inspired notion of "*creating a clearing*" were leading-edge constructs when they first appeared, challenging the conventional wisdom that change comes from the outside. **Flores** had already explored the best of conventional and complementary medicine; no change had occurred. As he examined "*the historical conversation*" it began to have less hold on him. So he healed!

Dr. Matthew Budd, a Harvard internist, took up **Flores** notion of *creating a clearing*, and created a six-week program which encourages reflection on one's culturally-derived and family-derived thoughts and feelings - much like **Flores** had. People who took up **Budd's** invitation to examine the underlying roots of their feelings and thought, swear by the exercises he created and have associated them with positive changes in physical conditions which were stress-related. His workbook *You Are What You Say* which includes **Flores** notions remains available.

Evidence For Redekop's *Learned Structures of Violence* (see also Ch. 13)

Redekop's avant-garde ideas suggesting that *violence and hatred* are learned *mimetically* have since shown up in the writings of others. Before examining the *learned* or *mimetic* nature of violence, let's examine existing evidence for its widespread, even universal, place in the human psyche. If the existence of **hatred** is universal, not something to be "treated" in those few people who come in contact with the law or a therapist, the acceptance of the existence of *hatred* as a core human trait, rather than an oddity or aberration, could well inform and shape our approach to it.

Is there an entire *culture* in which hatred and violence is universal? Strangely enough this is nowhere better described in detail than in **Kindlon and Thompson's *Raising Cain***⁵, in which male adolescence is categorized as a "*culture of cruelty*" in which a malevolent pecking order is set up, *mimetically* it would seem, in which young men at this age are "*destined*" to fight for their position in the pecking order. Recently, researchers, concerned with the epidemic of violent incidents in school-aged youth who, until violence broke out were normal everyday youth, not known to be violent, have discovered that 80-85% of school-aged youth play some role in the spread of this violence.



Less obvious until recently but every bit as damaging are the equivalent structures seen among adolescent girls. According to **Mary Pipher** in *Reviving Ophelia*,⁶ girls are inclined, up until early adolescence, to be bright, competitive and curious. This changes in early adolescence. Almost universally they give up previous interests in favour of attention to appearance, appeals to boys and consequent negation of themselves. In this less obvious *mimetic structure of violence*, which is also documented by **Redekop**, young girls become subject to **self-hatred** - which mostly remains subtle or subsurface. Adolescence presents an intriguing challenge in society's desire to move its citizens beyond *learned hatred and self-hatred*. It's not like adolescents are lined up to receive treatment, and even if they were, the favored approach - fear tactics which involve taking young people around to see people their age who have stepped over the line and who have ended up as quadriplegics, have been embarrassingly unsuccessful. Anti-drug and anti-alcohol programs based on fear (like the well-known police-run DARE program) end up spawning more alcohol and drug use.

Evidence That Redekop's *Learned Structures of Violence* Can Be Transcended

Several members of the men's organization I belonged to in 1999 along with several members of the corresponding women's organization were attending an adult leadership conference, when were treated to a mind-boggling shock. A 12-year-old youth had been put on a plane by one of the conference facilitator's friends in Vancouver. When he was introduced to the audience, rather than being the precocious youth we might have guessed he would be (and therefore easily dismissible), he was completely transparent, experiencing fear but not being bent out of shape by it. He was frankly magnificent, "*his own person*" exactly what we would have wanted of our own youth - and didn't yet have. We learned that this youth and a few like him had "*popped out*" in this way at a youth leadership program in Vancouver. He didn't tell us that he had been a victim of bullying prior to his transformation. That was for later!

Three friends and I, sensing that we couldn't afford to miss what was happening here, decided to investigate how his transformation happened, and quickly signed on volunteers for the next program. Our young friend was once again a participant. The event, which was a simple overnight camping program in the Rockies, and which often invited dysfunctional school-averse boys from the downtown Vancouver ghetto, was not primarily a youth program at all. Its creator, realtor **Brad Leslie**, had been doing the program for 12 years - to train men to be better fathers. The emphasis was really on how the men showed up - not the boys. **Brad** became concerned when his own son was an youth that 90-95% of men in prisons suffered from an absent or negligent father. He had set out to change this.



Ken Victor

After attending, we decided to create our own program with the emphasis on creating a universal availability for any youth who attended to "*pop out*" into being "*one's own person*" like the few boys who did so during each Vancouver program. We were fortunate to be introduced to **Ken Victor**, a program facilitator from our own area who had worked as the youth program director for *Outward Bound* and as an adult educator in a youth prison. In one way, **Ken** didn't deliver good news, at least as I remember it. Even though he was a major player in the training field across North America he

⁵ **Kindlon D. & Thompson M.**; *Raising Cain - Protecting the Emotional Life of Boys*; Ballantine; 2000.

⁶ **Pipher, M.**; *Reviving Ophelia*; Ballantine; 1994

didn't know, in 1999-2000 of any program which worked with violent adolescents. But because those of us who went to Vancouver had seen it happen, we knew we could do it. We used, in the design, what we both knew worked with adults - *ropes course training*, and another method - *simulation gaming* - stripping them to the bone of any elements which attempted to coerce our young participants to do things the way we wanted them to do them. It was radical. We were helped by the fact that there were a handful of researchers, like **Martin Seligman** and **Mihali Czikszenmihalyi** who had tested the waters on how youth learn. Their methods were adaptable to our design.

After our program worked "*in spades*" on its very first (Oct. 2000) iteration (36 of 45 boys "popped out") we worried that the effect of our program would be quickly extinguished, as is the case with almost all adult learning programs. It didn't buoy us up that *ropes course training* and *simulation gaming* were known to be less associated with ablation of the results after a few months. Still, we were quite surprised when we saw them six months later and 12 months later, that the boys who had "popped out" - not only stayed that way, but were moving forward on their own.

We had created a game, by which teams of young men went from challenge event to challenge event which had been originally created to teach British military officers during World War II to "think outside the box." By adding the simulation element, young participants became aspiring 14th century *Knights Templar*, shifting the self-consciousness of being a current day youth. Completely to our surprise, bullies enjoyed the game so much that they quickly stopped bullying and took leadership, leaving the kids who had been bullied free to express themselves without fear of being attacked.



In our young persons' programs the participants discover self-respect and appreciation for others by working with others towards a common goal

Conclusions: We tested whether our program really worked, prototype testing it nine times in all, adapted it so that it also, in a slightly altered format, appealed to girls, brought it back to basics when we strayed too far from its origins, and fine-tuned it so that almost everyone who came had the opportunity to "pop out." We had many successes, but we had to recover from horrendous failures too. Had we twigged to what "*popping out*" meant, and even I wasn't aware of this at the time, we might well have concluded, as I have since, that like **Fernando Flores'** accidental but informative brush with cultural violence, an opportunity arises here for the young participants to examine the *learned structures of violence* which they almost universally brought to the table, either as hatred (the bullies) or as self-hatred (the victims.) As young people, their examination wasn't going to be *introspective* as it often is with adults. It is hands-on, experimental, sometimes easy, sometimes hard, often surprising, even to them, but when all is said and done, their *learned structures of violence* have evaporated, replaced by self-respect and a high regard for others. Here we see progressively **deeper levels of experience linked to life altering clarity.**

If you were to ask me whether I thought that **selfless self-respect** and **agapelike high regard for others** were sitting, already exquisitely formed, just beneath the surface of every person, universally ready to be tapped into, I would now have to say "Yes!" on account of it popping up here through thin air. I am additionally aware that in the program design, we created, with the right timing, a ceremonial time when youth can put what was going on for them into words. Being very struck by their *articulateness* where none had existed before, we see the supreme importance of speaking one's emergent truth in a safe space where any expression goes, not just the flavour of the day. To let you get the flavor of what I mean, I add here the an excerpt from my book on the subject *Love Liberty and Leadership*:



Brent (not his real name)

Fourteen year-old Brent (not his real name) was a musclebound young man, who towered over his fellow 14 year-olds. (*He was not smiling when I first encountered him.*) The first I saw of him was when I was overseeing the first challenge event which his team of eight boys undertook - an event called the *Blind Square*. The participants are given a 80 foot length of heavy rope. After each puts on a blindfold, the rope is taken from them, tangled and knotted, and handed back to them, with the instruction that the challenge is to untangle the rope and fashion it into a perfect square. The first thing that happened was that Brent cheated, peering out under his blindfold and then approaching other boys who were blindfolded and pinching them viciously. This torture is known as "*nipple pinching.*" It was the first time I'd ever encountered it.

The father of one of the boys on the team anxiously pointed out to me what was happening, fearing for his own son - one of the other boys. This is a mistake to involve a father in the same exercises as his son, as he will be understandably prone to take an action, rather than letting his son discover it on his own.

I would be the same way! I tried to explain this to him rather quickly, as I didn't want him to intervene at this early stage. After all, we have learned to let things play themselves out and let the young people find their own solutions. As it turned out, this is exactly what happened.

After the exercise, which was successfully completed despite Brent's distraction, the team's next action by was to "debrief" (in a conversation among themselves) to see if they learned anything that could be applied to future challenges. We adults were there at the debrief, but not to involve ourselves. Not much was said, if anything, about Brent's unseemly bullying (it is rare that young people speak up), but the team didn't have much to say either when it was called up before "High Council" – a group of volunteer adult men dressed in medieval costumes who would ask the boys difficult questions, grilling them about how they had participated together. *High Council* is trained not to be a pushover - and is not looking for stock answers meant to please adults - but little else. The team stood to "win" an icon for having learned something, but Brent's team had little to say about anything it had learned and so left the meeting with *High Council* without gaining the available icon which signifies success.

This was their first run. Now the team knew that each time they encountered a challenge, the next thing would be for them to debrief and following that was their meeting with *High Council*. A strange phenomena quickly ensued as they readied themselves for the next challenge event. Brent seemed to cast around for what to do next. There was a boy on Brent's team who was a special needs camper - mentally challenged and generally kind of lost on the team. The team was discussing undertaking the next challenge. Brent sidled up to the mentally challenged boy, and encouraged him to put in his "two cents worth." Quite evidently a bully, Brent wasn't bullying now!

This seemed unusual to me at the time. I wasn't sure what would happen next. But in the next challenge it was clear that Brent was taking this disadvantaged team member under his wing. What was going through his head? He was helping, not hindering. The team did better with the next challenge, there was no nipple pinching, and when the team came to *High Council*, Brent was eager to be one of the presenters of the team's argument to gain an icon. Clearly the challenge had captivated his interest. And he seemed to be astute at sizing up the situation, realizing that the team would only be as good as its weakest link. And he was determined that the weakest link would not be weak at all. The team gained an icon. Brent, in the background –was clearly up to something.

By the third event, Brent was making up cheerleading lines and teaching them to his team. He was really enjoying participating and clearly a leader-in-waiting. He had a smile on his face! The team prospered, and yet Brent seemed happy to see other people rising to the foreground. It didn't have to be him. At an exercise at the end of the afternoon called *Best Day Worst Day*, each member of the team was given the opportunity to talk about what they consider to be the worst day of their life and their best day. Brent was remarkably candid. He told of the time when he was 11 years old when his father, who had left when he was three, phoned the family and wanted to see his children. Brent and his siblings were excited, and when the day came, his father didn't show up. Brent noted that he had had, from that day on, a chip on shoulder. When it came to describing the best day of his life, he said "Today is pretty much it. I guess I can let go of the chip on my shoulder."

Brent is typical of the bullies who show up at our program. If one were to start out by correcting them, they would just resist. But if we can persist with them until they see that there is something of value for them here, they will almost always find it. And quickly, at that! What they find is something they would never expect – that the very kids that they hold in disdain regularly are seen through different eyes. Instead of bullying them, they find ways to lead them. All this occurs in the space of one morning, but it must be orchestrated perfectly for it to happen. This is the rising of love - the first unexpected element in our young people's transformation. Both the love of themselves and the love of others now becomes a motivating factor. As they lose themselves and their self-consciousness in the event, they also lose their characteristic way of handling everything – becoming spontaneous and magnanimous⁷.

Leafing back five pages to recall the criteria I chose for an intervention to be *transformational*, here we see all of the criteria being met. We see *chaos* in the beginning, and the intervenor's determination to let it resolve itself. We do not try to chase it away. We see the intervenor's *expectation/ intention* of the interveners that a *transformation* take place, and way stations in the design where numerous stepwise opportunities for *experimentation, observation, reflection, abstraction, redesign and articulation of one's experience* are all designed in. And you see the patience of the intervenors - the waiting for the participants to be *swept up* in the process - which happens in short order.

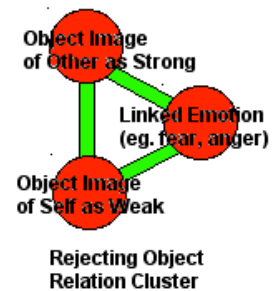
Czikszenmihalyi calls events which *sweep* their participants *up* in them **autotelic** - held as worthwhile for their own sake, not for some perceived gain. This creates inexorable forward movement, the opposite of the dreaded *retrenchment to previous levels of participation* which is often the case in therapy. The momentum is sustained by the participants **increasingly deeper levels of experience** - and the momentum is integrated at those times when the design both permits and encourages articulation of one's experience and **life altering clarity** enters

⁷ **Love Liberty and Leadership** p. v-vi The entire book is available online at <http://www.yclc.ca/LoveLiberty&Leadership/TheBook.html>

Marriage As A Perpetuator of *Learned Structures of Violence*

If the widespread appearance of *learned structures of violence* among teenagers (whether as bullies or victims) is not enough evidence for systemic **hatred**, we need look no further than the failure of marriages (37% in Canada, 42.6% in the U.K. and 54.6% in the U.S.) to face up to the prevalence of unabated **hatred** in the adult population.

Seen through a microscope on marriage, **hatred** manifests as the inability to access the same *spontaneity*, and inborn *human capacity for loving our lives* which goes missing in adolescents. The origins - "*rejecting object relations*" which have been explored more fully in [Chapter 13](#) - lie in early life, gelling before the personality becomes fully formed. Suffice it to say here that for a marriage to work, as opposed to drifting towards systemic *hatred*, it must become a workshop where *rejecting object relations* become dissolved.



Margaret Frings Keyes

Margaret Frings Keyes walks us through her four steps of a person-to-person relationship which starts with refreshing newness - and which proceeds inexorably through each if the four steps, all of which must be tackled with everything we can bring, to avoid the relationship becoming mired in *learned structures of violence*.

Her four stages of a successful marriage are 1.) falling in love 2.) adaptation to power roles 3.) *darkening conflict* and 4.) remembering self and completion in union.

"In Stage 2, "falling in love" has given way to the creation of rules, roles and expectations. With the first suppression of oneself for fear of losing one's partner, a power adaptation begins, mirroring adaptations made to authority figures. Then, in ways similar to children, we rebel / conform to what the other expects."

Note this description fits with the failure to dissolve "*rejecting object relations*."

In Stage 3 (Darkening Conflict) *"We suffer under the weight of a heavily regulated relationship. we are depressed, angry and hurt with fantasies of separation. We long to escape - throw out, be rid of the monster or bore we used to love. We are disappointed - and in a hurry."* Since "*darkening conflict*" is not usually recognized as a stage towards success, it, and the step leading to it are worth examining.

In Stage 4 *"Our capacity to reflect can develop an inner vision not distorted by prejudices (personal or collective.) We recognize the image of our self as victim and the other as persecutor is a distortion. ... We confront our own Shadow (hidden) power drive and competitiveness. We forgive our partner, our parents and ourselves."*



Don & Martha Rosenthal of *Awakening Together*

It is amazing, especially when we have been down the relationship path before, that when we are *in love* (Stage 1) we become completely blind to the recognition that Steps 2 to 4 will inevitably happen to all of us. Because this is inevitable, it behooves one to learn the skills of **full self expression and openhearted listening** which will grease the axle for Steps 2 to 4 to occur. I know of no one who can teach the needed skills like **Don and Martha Rosenthal**⁸ In one weekend they provide a series of perhaps eight *baby steps*, so that instead of retrenching after a step forward (*as usually happens in marital therapy*), each member of the couple continually and inexorably builds on their baby step, becoming quite expert at venturing far enough to validate each other's experience to the point where they can use the skills of to do it on their own.

Don and Martha let you know in no uncertain terms that they are not there to do therapy with you. They are there to train you to have the two skills you need to be in relationship, and which they are willing to bet that you don't already have. They learned this by discovering the skills that they lacked themselves, then saw this as universal.

In short order, you find they are right, not initially because you've thought it through, but because they've put you to the test. Early-on they have each couple choose which of them will be the person who will tackle expanding one's output to **full self expression** and who will be *play-acting* **open-hearted listening**. I use the phrase *play-acting* (*though I never heard them use this term*) because, in the beginning, one us caught up in self interest, and can only

⁸**Rosenthal, Don:** *The Noble Adventure; Learning To Love;* The Rosentals (Don and Martha) are more noted for their hands-on work than for their writing. They have established a notable reputation in northern New England for success in a field - couples work - where the success rate is actually quite low across the board.

play-act a role one is not. But indeed “*trying on*” open-hearted listening, induces first a sincerity and then a compassion for the other - such that, in fairly short order, one’s singular focus on one’s self is suspended. The roles will be reversed for each of 8-10 20 minute practice sessions.

The person who has chosen to do **full self expression** initiates a conversation by choosing something they would like their partner to get, often a complaint - which either has not been spoken of between them yet, or which has come up and has not been satisfactorily resolved, such that the complainant feels satisfied. The person proceeds to express what it is that they want their partner to hear. After a few sentences, or when their partner asks them to, they stop, and their partner attempts to paraphrase what they have said.

The partner is not permitted to answer their expression, only to feed it back to them. This is critical and essential. It is the beginning of authentically learning to listen openheartedly. Once the initiator has said everything to be said, and the responder has fed everything back to the initiator’s satisfaction, the responder finishes up by validating the complainant - which is not tantamount to agreeing that the complaint is settled in favour of the complainant. Rather, the validation is stating that he/she now understands in a deeper way, and can imagine taking a similar position in a theoretical situation where perhaps the roles were reversed. It is a goodwill suspension of judgement.

At this point both party agree not to bring the same matter up again for 24 hours, with the presumed sequence being that the listener during this session will be the person who gets a chance to be **fully self-expressed** the next time.



Dr. Brian C. Bailey

*As an **INSTINCTUAL RESOURCE PERSON**, before my **RESOURCE** began to grow itself, I was prone to saying far too little as the erstwhile **full self expressor**.*

*I had the tendency of anticipating my partner’s response (even though I wouldn’t be getting one according to the rules this exercise) so I was initially cautious and censoring of what I said all the same. It was my learned defensive posture - reflex withdrawal - not my spontaneous response. My partner was permitted to say that she had not gotten enough from me to feed it back, and I would have to go over it more in some detail - which I eventually was able to do less cautiously. I saw from the outset that there was room for improvement here, and **Don** and **Martha**’s encouragement pushed me beyond my fears. I always felt that they had understood my hesitance and were very skillful in pushing beyond it.*

*Next came playing the role of the **openhearted listener** - and because of what I do professionally, I figured I would have no problem here. Wrong! In the midst of providing accurate feedback, lickety-split, suddenly I would draw a blank as to what my partner said. I couldn’t remember for the life of me. There would even be occasions on the second go-round when I would draw a blank again. Instead of feeling badly, I began to laugh at what was happening. I could hardly believe it, and yet it happened over and over again. Clearly there was something I didn’t like about emotionally-loaded material - that was about me. If it was about somebody else - no blank. If it was about me, somehow my short-term memory chopped it up. This made me dysfunctional when confronted - my withdrawal totally into a protective cocoon. The good news is that when you repeat this over and over in a non-punitive nonjudgmental setting, the learning is a delight, as you see results right away.*

Conclusions: Once openhearted listening is performed well (the result of playing each role 4-5 times under highly emotion-laden conditions) participants prosper by noticing that they are gaining skill themselves, notice that their partner is gaining skill, and experience both a lessening of tension and a greater appreciation for the other. By the end of the weekend most couples will be able to do *openhearted listening sessions* at home on their own. I’m hardly suggesting that there has been no resistance (*there might be fierce resistance if one were doing this from a book*), or that there isn’t a necessity for breaking through the resistance. Gentle, nonjudgmental, solid coaching is all the help in the world. Few intervenors will be as gentle and competent as **Don** and **Martha**. Particularly since the exercises proceed inexorably, one after the other, so that when one makes progress, there is a large tendency not to retrench back to old ways. To succeed one has to continually **deepen one’s level of experience**. Beyond one’s own experience, watching others do the exercises allows one to see profound change. Almost inexplicable and unanticipatable change occurs right before our eyes. Inspiring and magical, it acts in part by catching one off guard! Non-retrenchment makes or breaks what is being learned. Were one to try to learn to do this in traditional one-hour sessions a week apart, the session’s progress would be reversed between sessions, rendering the whole exercise unsuccessful. The ease, here, of being **swept up** in one’s early successes allows one to be proceeding forward with **life altering clarity**. The clarity which emerges, I dare say, does not occur at the time of the session, but according to the ingenious design, by which the matter cannot be spoken of again in the 24 hours after the session, realizations begin to fall into place during this fertile 24 hour period - of changes one can make, which would have remained highly defended against, had the session not occurred. Usually both members of the couple, for this very reason, approach subsequent iterations of the exercise with large increases of goodwill towards the other. Notice the **deepening of one’s level of experience** parallel with the work on embracing ones **RESOURCE** after **AcuDetox**, and notice, how someone who has done **AcuDetox** might choose the **Rosenthals**’ work as an adjunct to their own work, or as a way to bring a relationship partner into a deepening dynamic similar to an **AcuDetox**-induced one.

What Does This Say About Deeper Levels of Experience?

When we stop to see adolescents discovering that *self-respect* and an *increasing ability to appreciate others* shows up - such that, immediately, it can be articulated verbally with ease and sophistication - in the course of a weekend of play, and when we see how adults who were once “in love” - and who have become mired in defensive posturing, can learn, in a single weekend to experience a *compassion* which is deeper than the “in love” they once experienced, we might wonder what this **deeper level of experience** is telling us.



If we were **Sylvana**, who came upon a **deeper extrasensory level of experience** on her own, without following any structured pathway to get there, we might conclude that at a level deeper than our usual understanding, that perhaps all of humanity is connected, and even further that there is a built-in guidance system available to us at this deeper level which can direct us towards the deeper experiences we need - to find **clarity**.

Many of the other in-depth, transformational-change-oriented experiences I reported on in 2006 would tend to support **Sylvana's** view - that life experienced at the surface level when we first encounter it - is hardly what life is at all, and that when we are enabled to learn to look deeper, however that is mediated, we will find life is richer than we ever could imagine.

Michael Meade's Work with Adolescent Boys



The 2001 PBS documentary “**Boys Will Be Men**”⁹ dealt with violence in school-aged boys, after the *Lillian Lincoln Foundation* found only two programs in the entire United States with promising results. In one of these two, **Michael Meade**, long established in the field, runs a weekend-long program for adolescent boys with a most unusual format. On a Friday night, he opens with playing bongo drums and reading poetry to a group of 20 high school students about the struggle a boy encounters in the process of becoming a man. One can readily see in the video documentary the proclivity for violence among the male adolescents present. But **Meade's** one-man-show engages the interest of boys, who are initially skeptical and cool to his suggestion that they will produce a theatrical presentation of the poetry, for their parents, by Sunday evening.

Meade's patience and good will and laid-back manner, coupled with his deep spiritual understanding of boys' plight at this age, creates a space the boys can create into themselves. He never asks them to be other than who they are. They weave and bob, are seen to be blowing off steam, or even wasting the opportunity, but he is relentlessly nonjudgmental in offering his help for their creativity. By Sunday night they fill the stage with expressions of a **deeper level of experience** than they would otherwise never have had themselves - much less revealed to their parents. Their amazed parents respond with wonder - and validation. The change in the boys is palpable. In the end both youth and adults are lit up! A **life-altering clarity** has shown up. The boys together afterwards for a recap are both self-respecting and seen appreciating each other at a level which is rarely seen in this age group. Not a lick of therapy has been done, not a single behavioral change has been demanded - and yet in the course of the weekend everything has changed.



Michael Meade in *Boys Will Be Men*

Conclusion: Amidst a society which was telling adolescent boys that there would be “**zero tolerance**” for behavior which did not fit with adult expectations, **Michael Meade** knows that there is a deeper place which adolescents yearned to visit, even though they didn't know that their stage that it was there. **Meade** wasn't about to suppress their wild-oats creativity and imagination, but to harness it so they could find it within themselves. The combination of the design of his intervention, his understanding of how the youth mind works, his own experience of the deeper space within himself and his resultant goodwill - delivers the goods, while zero-tolerance programs flounder and flop.

Revisiting Redekop's “Mimetic Structures of Blessing”

Redekop ventures to explore the further reaches of *Meme Theory* in his book *From Violence to Blessing* in an attempt to create a new paradigm-shift way for groups in conflict, even groups who have been at war with each other.

⁹ see www.boyswillbemen.com for details

In an attempt to have his audience discover peace at a **deeper level of experience**, and not to be content with the mere suspension of war, **Redekop**¹⁰ calls upon the kind of contribution of others which gives rise to or facilitates the dissolution of “*rejecting object relations*” or **learned hatred** with what he calls “*mimetic structures of blessing*.”

These deeper currents of humanity are present, he says, when a subject accepts unfettered love from a trusted source. As a further strengthening argument, **Redekop** suggests from experience that this same *ground of being* which supports such a human evolution can be understood better by evoking one of **C.G. Jung’s** favourite pieces of evidence for a deeper unseen matrix of life - *synchronicity*.



Dr. Carl Gustav Jung

Jung, in *The Undiscovered Self*¹¹ introduces the word *numinosity*¹² to describe the quality lent to such human experiences as *synchronicity*¹³ which transcend everyday human experiences. In a similar vein we have begun to talk about people who after **AcuDetox**, don’t stop at conquering stress - they come to transcend everyday human experiences as a result of using a **RESOURCE** which allows them to see anew.

Jung saw that without a sensitivity towards their *numinosity*, things and other persons remain mere images to the individual because there is no psychic energy exchanged: that is, the individual feels no deep emotional attachment. The lack of *numinosity* in many lives in contemporary society stems from an outdated clockwork-like understanding of things which dates back as far as **Sir Isaac Newton**. Currently most things, including people, are described in such scientific terms, which have, in turn, dehumanized the individual - making him seem like a mere machine.

One of the products of this dehumanization process has been the elimination of connections, particularly instinctual connections, between persons and things. A majority of the civilized world has started regarding things, even animals and plants, as possessions or objects. Little, if any, thought or feeling is given to the existence of these things or objects. This feeling of carelessness has become so persuasive that it has spilt over into man’s relationships with his fellow human beings, and thus becomes a further root cause of violence.

Conclusion: There is little if any evidence that **Redekop’s** ideas have caught fire. But there’s lots of evidence that he’s on the right track when one applies his thinking to the successful interventions seen above. He’s just telling it the way it is. Why transformational interventions as described above (including **AcuDetox**) take on a magical hue is that, beyond our wildest dreams, the characters in the play at a critical point instantly transform into deeper representations of their previous selves. It remains for **Redekop** or others to design vehicles which reliably deliver the magical result he extols - every time out. Similarly, when an individual like **Sylvana** discovers that she is part of a deeper matrix, the next step will be to forge the way back to this matrix at times when she becomes lost again in surface manifestations.

Finding one’s way back will be the topic of the final page of this book.

¹⁰ Redekop, Vern Neufeld; *From Violence to Blessing*; Novalis; 2002 p. 80

¹¹ Jung C.G.; *The Undiscovered Self*; 1958

¹² Numinosity is: “the relationship between other people, places and things and the individual. This concept is the combination of the words numen and numinous. Numen is defined as a spiritual force or influence that is identified with a natural place, phenomenon or object, whereas numinous is described as supernatural and mysterious; filled with a sense of the presence of divinity (holy); appearing to the higher emotions or the aesthetic sense (spiritual.)”

¹³ The idea of **synchronicity** is that the conceptual relationship of minds, defined as the [relationship](#) between ideas, is intricately structured in its own [logical](#) way and gives rise to relationships that are not causal in nature. These relationships can manifest themselves as simultaneous occurrences that are meaningfully related. Synchronistic events reveal an underlying pattern, a conceptual framework that encompasses, but is larger than, any of the systems that display the synchronicity. The suggestion of a larger framework is essential to satisfy the definition of synchronicity as originally developed by [Carl Gustav Jung](#). Jung coined the word to describe what he called “temporally coincident occurrences of acausal events.” Jung variously described synchronicity as an “acausal connecting principle”, “meaningful coincidence” and “acausal parallelism”. <http://en.wikipedia.org/wiki/Synchronicity>

Summary and Epilogue

In the months and years after **AcuDetox**, **lasting clarity** is the product of taking one's own steps of **ever-deepening experience** once one has learned to appreciate the *spontaneity flexibility and/or resilience* which rises in the early days or weeks following **AcuDetox**.

The chapters leading up to this final one largely deal with steps which can be taken to make sure that one's **RESOURCE** is activated. If we haven't done that, we haven't really done anything. Without one's **RESOURCE** our **INSTINCTUAL RESOURCE people** will fail to see, and therefore fail to act on opportunities for entering into life more **deeply**, **CONCEPTUAL RESOURCE people** will continue to act on everything as if it is an emergency, missing the important opportunities to **deepen** their experience of the unchanging beauty around them, and **SENSORY RESOURCE people** will create images in their mind of people as inanimate objects, without the slightest inkling that they are doing so, thus missing out on **deepening** their relations with others.

But after one's **RESOURCE** begins to operate, even a little, and once one's appreciation for the relief which follows is in play, any **deepening** which naturally ensues, combined with the freedom from responding to things in a knee-jerk fashion, will begin to reveal something else - that we are not really the person we took ourselves to be at the outset. The *Odd-Man-Out Exercise* can sometimes act as the doorway to such revelation. So can those rare interventions which result in a **deepening experience of life**. So can any life vicissitude if one becomes open to it.

As we begin to see more clearly, to act more spontaneously, and to find that we have an identity beyond of functional definition of ourselves, we begin to see ourselves differently, and maybe even life itself differently. I have suggested that the way we are now seeing is a more accurate way - the **ever deepening experience** to which I refer and the **life-altering clarity** which naturally flows from it. Ultimately this can lead us on a journey which has no end, as there is no end to the depths at which we can experience ourselves. Most of us will just scratch the surface. I have not even touched on those depths which remain to intrigue one after one's problems are solved. Suffice it to say that they are there, and that your exploration of them is something that you are left to explore on your own.

There are two pieces of advice which may come in handy. The first is to be discriminating about the activities you engage in. Some activities, like some of the ones I've described are transformational in their very nature and design. The great majority of events are not. An intervention by police with adolescents called the D.A.R.E. program, created with the fine intention of preventing alcohol and drug abuse, unwittingly plays into the youth proclivity to experimentation and risk-taking, and actually leads to more experimentation with drugs and alcohol - not less. Other programs have been so stripped of any stimulus to deepening experience, that they simply leave people cold. Some depend on the integrity, maturity and skill of the people that present them - like Michael Meade's work with adolescent boys.

Be selective! If you haven't yet reached the point where your own guidance tells you what to expect, ask someone whose opinion you respect. There are many good things to do out there to further your journey, but there are a lot more things which are a waste of time - or worse.

Finally, there are times when the hubris of letting one's ego get in the way will cause you to be overly proud of your achievements. In the famous Simon and Garfunkel song Slip Slidin' Away¹⁴

Whoah God only knows, God makes his plan
The information's unavailable to the mortal man
We're workin' our jobs, collect our pay
Believe we're gliding down the highway, when in fact we're slip slidin' away.

Slip slidin' away, slip slidin' away
You know the nearer your destination, the more you slip slidin' away.



The magic of AcuDetox is there to get you back on track. Sylvana is there to tell you this. Your ears have been treated, such that the way back to *presence* is as simple as closing your eyes, focusing your attention on them, on the places where the pins were once in place - and perhaps on a time when they were particularly effective. Some people rub their ears. Others just sit quietly. In short order you will return to *presence*. This is the startover point. And it is a great place to start from. Once you are *present*, anything else is possible. That's the magic!

¹⁴ http://www.youtube.com/watch?v=5_H-LY4Jb2M

