

## **PROLOGUE**

Could a person really have several bodies?

Could this be the reason for a series of unexplainable illnesses?

The room I'm sitting in is full of water -

because I was taught in school that air contains water -  
even though I cannot see this water.

The ice cube is full of water

still I cannot see this water.

solid - liquid - gas - subtle - spiritual

Experiments to research the causes of illnesses, which medical science has not been able to clarify.

The concepts which have led to these experiments are derived from philosophies old in wisdom and experience, which have not yet been sufficiently considered by the sciences.

A CD, created on the basis of these concepts, is designed to help anyone. With regular use and active participation anyone can be enabled:

- to find his own midpoint
- to develop tranquility and peace of mind
- to transform unwelcome feelings into power and energy
- to get a new bodyfeeling with warm hands and feet
- to overcome anxiety, acute crises and other hitherto unexplainable illnesses.

## **Research Report**

During my work as a physician in psychiatry, I always asked myself what might be the cause of psychosis - schizophrenia. Till this day, medical science has been unable to answer this question.

In the Yoga school which I visited and in the Waldorf school which my children attended, I heard it being said that a person would have more than one body. In addition to the solid body that we can touch, there would also be a series of subtle and spiritual bodies. Similar to an ice cube, which is full of water that no one really sees, our subtle and spiritual bodies would be inside our solid body. There would be several of them, with each of our subtle and spiritual bodies expanding

somewhat beyond our solid body. There would be some - albeit very few - persons who could see these bodies. One of those bodies would contain our energy, our senses and feelings - the Energybody, another one our emotions, the one after that our intellect - the Mental body and the last one our spirituality. At first, this sounded rather weird to me. The more I asked myself what the cause of psychosis might be, the more I started to ponder this strange story about the different types of fine bodies.

Once, while meditating, this question came to my mind again, and suddenly I saw an image in front of me of a person's fine bodies rising up and moving away to the side. In my mind, I saw a picture of one of my patients with his fine body hanging far above him. While meditating this inner image, I saw a huge rage in my patient's stomach, so huge that he was afraid of it and had escaped, together with his fine body, from his solid body.

Later, I received as a present a book called "recovery begins in the invisible", which was by then out of print. A french physician describes her feelings after her mother's death, whom she had been treating herself: "There must be some more". In her search for the truth, she came to Toni Agpaoa, a well-known Philippino healer. There, she learned to feel the fine body and how to use this in therapy. In her book, she reports of a woman who had a traffic accident in which her car overturned many times.

Nevertheless, she escaped unhurt. Afterwards she always felt the urge to have her head in contact with the floor, so that she was unable to move. Neurological tests brought no results. The physician, though, felt by palpation, that during the accident the woman's fine body had been hurled out of her solid body and had landed upsidedown in her solid body. The physician reports that she removed the fine body and placed it back in its right place - the fine body's head toward the solid body's head - and that the woman's problems were thus resolved. The french physician spoke of only one fine body, however, and she referred predominantly to external traumatic events, which might cause the fine body to move out of place. She also described that the fine body, as if torn apart into several pieces, could be displaced to either side of the body - one piece to the left, the other one to the right.

I have since received several books, in which I found more indications of

this kind. I have also observed patients and watched out for their "incidental" statements. More than ever, I now consider these thoughts as a possible explanation for many illnesses.

Taking into consideration some sentences out of books, remarks from patients, as well as movements of patients which had been given neuroleptic medication - all apparently incidental but concurring - I now assume that in psychosis the fine body leaves the solid body through the back of the neck. This notion is supported, for example, by expressions such as: "Are you amputating my soul at the back of my neck with your medical drops?" - or: "When you give me those drops, it feels as if you were setting an iron clip to the back of my neck."

My first "experiment" took place one evening in the hospital. Just at the end of my shift, the admitting physician brought into the ward a young man who was suffering from an extreme case of katatonia; he was motionless - just like a stone. Katatonia is a specific form of schizophrenia. The treatment of katatonia can sometimes last weeks, even months. It is a dangerous condition, since it can cause a rise in body temperature which, in the worst case, can lead to death. Before coming to us, the patient had received a feeding tube and a foley catheter from a "normal" hospital. I knew I had to inject this young man with a high dosage of neuroleptics, straight away. I was reluctant, however, since this treatment often causes irreversible side effects. That evening, I stayed by the young man's bed side until midnight, with my hand resting on the blanket, just over his stomach. I repeatedly encouraged him to come back to himself. I explained to him that, with one part of his body, he could have risen over his solid body and I prepared him mentally to expect a feeling of extreme rage or hate in his stomach, when he would come back to his own body. This rage or the hate might be so intense that he might simply wish to kill someone. I also told him that he should not be scared and assured him, that we can work this out together, when he returns to himself. I did not even know whether the young man was able to hear me or not. He still lay there, motionless like a stone. After about two hours, I asked him whether he would like me to leave.

I thought that I saw in his eyes an inkling of a negating motion. Because I was unsure, I asked him a counterquestion: Whether I should stay. Now I observed a small affirmative motion. So I stayed for another two hours. Around midnight, I explained to him that I would be going home now, but would come back tomorrow morning, and we would continue

our work together.

The next morning, I reconsidered all that had happened the night before. How could I possibly explain to my chief why I had not injected this patient with a high dosage of a neurolepticum? Suddenly, my concern for this patient started to disturb me. How could I possibly have left a patient in such a critical state without medication? In a worried mood, I unlocked the ward door, intending to head straight into the emergency room to check on the young man, prepared for the worse. However, this proved unnecessary. The young man was already standing right behind the door and was waiting for me. He did not have any feeding tube or catheter anymore. He had already taken a shower, dressed and had breakfast. He stretched his hand out towards me and said: "Thank you very much for your help". Not being sure whether he had heard what I had said the previous evening, I asked: "What help?".

He replied: "I needed a ladder to bring myself back down." He later told me that he could hear me six times as loud as normal, but was unable to move at all. This is understandable when we consider that the fine body, in which our energy and our senses (that is, also our hearing) are found, was outside the solid body, such that it was not shielded by a solid body surrounding it.

Later, we worked out together his severe hate towards his father. His conflict existed because on the one hand, he loved his father, on the other hand, he would rather kill him because of his rage, hate and disappointment.

During my work at the hospital, I had similar experiences with other patients. A woman, even though very ill, was able to recover quickly. From time to time, she was suffering from katatonia. The stiffness would sometimes subside for short periods; then she would suddenly jump around the room screaming out loud, imagining she was being followed by the devil. She soon recognised that, on the one hand, she loved her husband, but on the other hand, she would rather kill him, because he was the reason why she had to give up her career as a singer. She quickly grasped what I meant when I told her to return to herself. With another young woman, I needed over four hours until I suddenly felt something under my hand which lay on her stomach. Under my hand I felt as if "something" was sliding inside her body. Moments later, she sat upright, looked at me and asked: "I have just been insane, right?"

With her, I had to work through her father's sexual abuse. Another young woman was "beside herself". She had several abortions, felt as if she was a child murderess, and was now waiting for her death sentence. "I don't deserve anything else". Sexually abused young people learn very early on to be "beside themselves", so that they do not feel what happens to them.

One day, a young man was brought into the neurological ward whose right leg was paralyzed. He was on a wheel chair. For three days, his leg had been completely immobilized. During a neurological routine check-up, I tried to feel the air over his paralyzed leg. Throughout this check-up, I made him lie on his stomach, so that he would not be able to see what I was doing.

It appeared to me that I felt something very subtle in the air above his right leg. With both hands, I "shoved" this thing, that I felt in the air, back into his paralyzed leg. After that, nothing could be felt anymore above his paralyzed leg. I made him turn back around and carried on with the normal check-up. Afterwards, I went back to my office with my results. Less than two minutes later, the young man was standing in the room, wishing to be released. He said his leg was all at once completely healed. There was sudden excitement in the ward. I was, of course, most surprised myself.

Once, something amazing happened to me. A young man was sent by his parents, because he suddenly became so "weird". He told me that, lately, he had been smoking large amounts of hashish. While I was helping him settle down into himself, he suddenly became restless. He complained of not being able to go on, that his right leg suddenly became painful and thick, whereas his left leg felt very empty and hollow. He became more and more uneasy while the pressure over his leg became unbearable. I needed some time to realize that both legs might have slipped into one by mistake. I encouraged him to rise above himself again and try to go back into himself, taking care, this time, that the right leg slips back into the right leg, and the left leg vice versa. Shortly after that, his face shined as he said: "The pressure is gone. I am back down in my own two feet again." I was amazed: This idea of the fine body seems to be very real. Hashish and other drugs seem to loosen a person's structure. People who have smoked large amounts of hashish always have several bodies over and around their firm body. In psychiatry, a treatment such as those described above is not bound to become part of the routine

therapy. I have often spent many hours until patients were able to come back into "themselves". If the suppression of severe emotions are not accepted and worked out, the patient, at once, "drops" back "out", when faced with a similar situation. One day, as if to prove this notion, a man turned up in my office, a respected business man, who was popular all around. He told me that during a seminar that he had felt a severe rage, which frightened him. Because of this rage, he severely condemned himself. After the seminar, he went home and took a walk in his garden. He described how - as soon as he remembered the seminar - he suddenly observed himself from far above - how he was walking in the garden below. He saw himself as he suddenly stopped, turned around, went back into his mother's apartment and strangled her. Only after she died, did he suddenly come back to the ground and, appalled, realized what he had done. After that, he informed the police.

I am convinced that these emotions, from which psychosis, spiritual crisis and severe illnesses arise, have the dimension of an inner, unconscious little murderer. The main conflict develops when they relate to a person that is loved on the one hand and hated on the other - out of disappointed love. These emotions can be resolved and transformed into energy and accepting love when they are recognized, accepted and left uncensored. Not accepting them, on the other hand, will strengthen them such that they turn against ourselves and can make us ill or, else, they will be projected and turned against others.

Neuroleptica seem to clog up the fine body's escape opening and to hinder it from coming back into the solid body, and would thus make that separation permanent. Anyone who has seen how many young people remain, irreparably for the rest of their lives, like "hollow shells" after having received this kind of treatment, would probably feel, as I do, that no alternative should be left untried which carries even the slightest ray of hope. It appears to me that many illnesses, like Alzheimers disease and multiple sclerosis (MS), arise or deteriorate when the solid body loses one or more of its fine bodies.

People with symptoms of fear have lost these symptoms within a short time if they regularly "return into themselves" and there face up to and accept the emotions present.

Several times, Multiple Sclerosis patients, who could hardly walk to my office, left almost like completely healthy persons after having been helped to "sort themselves out". Sadly, MS patients in advanced stages

have not enough thrust to concentrate on and work out their "shadow side". The improvement of their symptoms thus generally does not last long. So far, I have treated only two patients with newly diagnosed MS in this way. Both were able to actively engage in this kind of treatment and have been free of symptoms for several years.

Bacteria and fungi can probably also reproduce better in an individual where the energy body is not inside the solid body. Several women suffering from chronic vaginal fungus, some of them for over ten years, were freed from their problems after they had consciously climbed back into their bodies and had met and accepted there the emotions, which they had not wanted to feel before. It is not easy for every person to do this kind of mental work. It is often very hard for people coming from an extremely religious background, who believe that hell and Satan are everywhere to be seen and feared. People with absolutely no religious bonds also find this work often quite hard. They seem to have not enough stability.

To begin this work, it is a great advantage to accept the emotions when they are flowing freely and to write them down without any reservations. It is even more helpful if one lights a candle with the attitude: I will now write down what I will find in myself, very honestly, to the great light. If one then burns the paper and the writing on it in that same candle's flame (only in a safe place, please), thinking: I will now give everything I found in my depths to the great light, so that it will be transformed into light and warmth, then one can feel the enormous cleansing power of this ritual.

I wish I knew whether different illnesses are caused by different fine bodies going "astray" and whether a different exit from the solid body plays a role for the different kinds of illnesses. Probably the extent of "displacement" is likewise of importance.

Since I started to see one of those fine bodies, and to feel some others, I believe increasingly that this is a possibility.

By now, I am convinced that hardly any person living in industrial countries is able to have his fine body completely within his solid body. Our hectic lifestyle, the flood of information and constant performance pressure leave us "beside ourselves". We are looking for distractions and use drugs so as to avoid feeling the emotions which scare us and

which we suppress.

Only when we are in our own center and accept the feelings residing there, will we have power, peace, love and composure. We all carry suppressed emotions within ourselves. These emotions can be stored on three levels. The lowest level is our body, in the middle is our emotional level and the highest level is our consciousness. You can compare this with a house. The body corresponds to the basement, the emotional level to the living room and the consciousness to the attic. I have observed many, many people who have "stored" their unbeloved emotions alternately either in their body or in their emotional level, nearly for their whole life. As long as we "store" our suppressed emotion "downstairs" in the body, we have pain in the body. When the suppressed emotions "move upstairs" from the body into the emotional level we do have emotional problems. I have seen many people who have had, for most of their lives, either a backache or a depression. Only if we have the courage to let our suppressed emotions come up into our consciousness can we release them and can then get healthy. I am sure, however, that only a therapist who can see his own shadow is capable of helping a patient to find his way through his shadow.

Depending on our consciousness, our chakras (our energy system's energy centers, see e.g. in the bibliography) are more or less closed. This is because parts of our shadows, which we want to hide from others and especially from ourselves, are "under lock and key". In an experience of "chakra opening", only one chakra or a few chakras will generally open up a little bit. After such an experience, one feels very open and happy at first. After a few days, a violent, unpleasant, "nasty" feeling rises from our depths. For unexperienced people this can be especially scary because it immediately succeeds and contrasts with the feeling of openness, which to most people was a "holy" experience. Two days to two weeks after a "chakra opening", most people are particularly far "over" and/or "beside" themselves.

In psychiatry, many new patients report of having experienced such a feeling shortly before the onset of their illness. Such experiences, typical of a "chakra opening" were even used in a promotional film for neuroleptics by a large company. In this film, these experiences were described as the prodromi of psychosis - of schizophrenia. Most of the therapists who offer "chakra opening" do not inform their clients that parts of the old, repressed emotions would rise back up several days after the session. I assume that some of those therapists do not even

know this themselves and that many patients do not recognize this connection. In such a state of misery, one is "out of one's self" and the frightening feelings are often projected onto others like one's own children, husband, neighbours, secretary, boss, or even the proverbial fly on the wall, or one might even become ill.

I cannot prove these facts. There are still many open questions. As long as we cannot see and measure the fine bodies, all we can do is collect and compare empirical results..Previously, I worked with my hands only.

Lately, I have developed a guided imagination, which proved to be just as effective. That is how the CD "Light Body Work" was developed, which can be ordered under the ISBN number 3-00-004248-2. The successive parts of the CD build upon each other. First, the fine bodies are sorted into the solid body. Then, the blocked, suppressed, old emotions are integrated and transformed into energy and accepting love. The CD also helps to sort out and accept the shadow parts which will rise up after a "chakra opening" session. The last, short part of the CD, which can be heard and practiced separately, conveys thoughts from the "Tibetan Book of the Dead". Those thoughts can be helpful and comforting when dealing with the theme of death. "Only those who confront the thought of death and dying are free for a life without fears" (Elizabeth Kübler-Ross).

### **Report from a young woman**

My name is Elke. I am 33 years old. In 1997, I was diagnosed with Multiple Sclerosis. Shortly after this diagnosis I learned to "sort myself in me". For the next three years I felt very well - without any symptoms. For some time I fell in love with a very loving man. I move to him - about 500 kilometers away. I felt very well to the extent that I forgot to make sure that I was always "inside" of me. Three weeks ago, my boyfriend suddenly broke up with me, without my being prepared. He went back to his wife and two children. I only found a note written from him in the apartment. In my misery, I first went back to my mother. Two weeks ago, I had sudden speech disorders, I could not feel my left arm any more; it was weak and nearly paralyzed, and my left leg limped when I walked. My doctor diagnosed me with an acute MS attack. While listening to and exercising with the CD, I could clearly recognise the "red lines" in my live:

When I was seven years old, my twenty-three years old brother, who was very kind and loving to me, suddenly "left me" unexpectedly. My

mother sent me to the pub to look for him and bring him back. I did not find my brother in the pub. I did not find him anywhere and I went back home. An hour later, the Police came to inform us of his death. I spent the rest of the day curled up in a closet with the feeling: I am guilty.

When I was sixteen years old, my father, who was very loving to me, "left me" suddenly and unexpectedly. Back then, I was dating for the first time, and often came back home very much later than allowed. Daddy was always very angry about this. He suddenly became ill, and had to be moved into hospital. A few days later, as I went to visit him, I found out that he had died. The shock was incredible: I was guilty.

I started to have the first symptoms of Multiple Sclerosis, shortly after I suddenly left my husband without preparing him. I did not feel loved enough. He said that I was guilty.

Now that my boyfriend broke up with me so suddenly, it brought back - without my realising it - all the old wounds again. The pain was so unbearable that I - quickly "over" and "beside" myself - moved out of the way, so that I would not feel it. When I came back "into myself", I first felt an extreme unbearable pain, mixed up with grief and fury. Because I felt so guilty, I was not supposed to feel furious.

After acknowledging what it was all about, I am now ready to face up to this pain. The more I face up to this pain and the feeling, the more tolerable they become. It is like a relief. It is very important for me to share my experiences. Maybe I can help others with it.

Elke.