



Messages from the Body Introduction

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Bodily functioning is a continuous adaptation process to our external and internal environments that is operated by the brain, which in turn reflects the contents of the mind, the emotions, and the soul.

The key factor in the maintenance of bodily health is the immune system, which is controlled by the brain via neural connections, chemical reactions, neurotransmitters, lymphocytes, neurohormones, endorphins, and the like.

Through these linkages, what is going on in our consciousness is continuously affecting our body - and vice versa. In many ways, the body and the mind imitate and imprint each other.

Ultimately, of course, consciousness underlies and is the final determinant of everything, and the body reflects this vividly. It should be noted in this regard that “consciousness” will be used here to refer to both aware and unaware processes and phenomena, as well as what is happening in our brains and in our souls.

What is in our consciousness is determined by our life experiences and by the nature and history of our soul. We design our destiny, and then we encounter the interaction between ourselves and the world around us. And we react to what happens.

For instance, one way in which illnesses and such can happen is when the individual’s life goals are not being met. The individual then feels so frustrated, that bodily functioning goes awry. Their consciousness then becomes permeated with this process.

The result in such a situation, is that the particular interpretations and interventions that the individual exhibits about this issue are reflective of the agitated state of their consciousness.

That in turn, shows up in the form of the disorder that develops. The illness, ailment or damaged condition then reflects the goal-thwarting impacts from our environment, and/or it reflects the effects of our efforts to try to get by without dealing with our goal(s).

The key factor in all this is the “thought form” or pattern of consciousness in the mind and soul, which affects the body via the processes described above. And when something is awry in our consciousness, the body is the place where our consciousness problem, that is precipitating the disorder, is played out.

Illnesses, ailments, disorders and damages in our bodies therefore represent the *final warning system* regarding the things that are causing us significant, serious, and perhaps even lethal outcomes. These “messages from the body” point to what needs to be tracked and modified in our emotional/cognitive/behavioral/evaluational/spiritual system.

Symptoms and syndromes (clusters of symptoms) express what we are unconscious of, as well as what we are “shoving into our shadow.” The “shadow” is that part of us where things that were (or are) not acceptable to us and/or to those around us are relegated.

This is especially true during the intensely impressionable childhood period, where at the beginning in particular, we tend to put God’s face on the parents and other significant caretakers and relationships.

What the symptoms and syndromes of illness and disorders often represent, then, is a deevolution of a “shadow-shoving” process, in which we are refusing to integrate our qualities or needs into our consciousness and lives, due to severely repressive, suppressive, exploitative and/or abusive reactions to these aspects of our nature when we were children.

There is an old saying to the effect that “As a person thinketh, so they shall be.” In other words, what is in our consciousness determines the way our life goes. And that gets started in childhood. This means that how one handles one’s core themes determines who and how one will become.

Some example core themes here are things like self-support, belonging, being safe, getting love, needing validation, being responsible, knowing and understanding, mutual support, honesty, perfection, being able to love, being able to have, cultural and community commitment, being without doing, attention input, abandonment, cosmic connection, etc.

A major source of bodily malaise is the impact of one’s negative experiences on the neurotransmitter conditions that result from formative processes. Chronic and/or repeated traumatic experience patterns have specific impacts on the individual’s neurotransmitters that tend to last the lifetime.

Specifically, what has been found is that:

- 1) Dopamine is lowered by joy-deprivation.
- 2) Norepinephrine is elevated by fear- and/or rage-induction.
- 3) Endorphine is lowered by love-deprivation.
- 4) Serotonin is lowered by status-deprivation and powerlessness-induction.

Illnesses and disorders are linked to beliefs and changes of beliefs about oneself, about the nature of one’s relationships with others, about one’s position in the social world, and about where one stands in relation to the Universe. And these, in turn, are determined by one’s life experiences, by one’s interventions in the world, and by one’s soul history.

Things like the love or lack of love, joy and meaningful sexual contact that one has experienced, via such things as having undergone oppression, emotional conflict and trauma, the role of expectations and their play-outs, social acceptance or rejection experiences, having the feeling that one is able or unable to impact on the environment and the nature of one’s quality of life, etc., are key factors here.

Such processes as not feeling a part of a social unit, not feeling valuable and valued, being caught up in loneliness, undergoing deep longing and frustration, traumatic patterns and being under the spell of unresolved detrimental residuals from infancy and childhood have the effect of causing disturbances in one’s consciousness.

Living through uncontrollable stress, social instability, lack of resources, or failed ambitions, encountering conflicting signals from important others around crucial matters, having to deal with

unexpected threats, finding oneself ensnared in compulsive and addictive behavior, and experiencing social rejection, isolation, devaluation and alienation also cause consciousness problems.

All of these, along with issues like learned helplessness, feelings of weakness, victimization, incompetence and lack of control and/or power, and the experience of rejection by or alienation from the Cosmos are the things that generate negative thoughts and emotions such as grief, fear, despair, guilt, resentment, nihilism, cynicism, hostility, greed, hate, unforgivingness, pride, cruelty, narcissism and ignorance.

These kinds of difficulties suppress the immune system by generating and maintaining negative self-reactions and beliefs about one's position/situation in the world. The mental thoughts and emotional patterns that most often precipitate disease and disorder in the body are criticism, anger, resentment, guilt, shame, grief and fear.

Criticism arises from a feeling of wanting to hands-on control everything, due to a childhood in which such control was critical for cosmic acceptance, physical and/or emotional survival, family protection, sense of worth, quality of life, etc. When this "control-mania" occurs, it results in disorders in which the environmental impact systems are affected, such as arthritis.

Anger comes from experiencing obstacles that can't be overcome, and the resulting impasse ends up in our turning from seeking to remove the obstacle to attacking other people, the environment, and the Universe. This tends to lead to conditions that emphasize infections, boils, burning, fevers and inflammations.

Resentment is based on a feeling of victimization and powerlessness, and it turns into smoldering fires that eat and fester away at the body, until diseases like cancer and tumors develop.

Guilt is anger turned against the self, with a resulting self-attacking. It leads to self-punishment and pain. Self-hobbling illnesses like emphysema and herpes are the result.

Shame is generalized guilt, and the attack that results from shame is on the general self-sustenance systems. As a result, it ends up in disorders of the life support system, such as the blood, the liver, and the immune system.

Grief is the reaction to loss and deprivation, and its expression involves the entire respiratory system, along with the fluid treatment systems such as the kidneys and the bladder. Suppressed grief therefore produces such things as lung problems, ear infections, and sinus difficulties, as well as heart problems.

Fear activates the adrenal system for all-out emergency action. It suppresses the vegetative systems such as digestion, regarding them as being of less importance during the emergency. Chronic fear thus tends to result in things like stomach and intestinal disorders, along with diseases of the kidneys and the bladder.

Physical symptoms arise from the condition of the individual's body, as generated by the negative thoughts the individual characteristically has, that shape their life and experiences through constant repetition.

They also represent the body trying to do things that the individual won't/can't/isn't manifesting and/or patterns that the family of origin forced upon them. Environmental influences like diet, bacteria/viruses, pollens, pollutants, etc. operate as the precipitant or "trigger" for the already loaded and aimed "gun." So are the events that produce traumas and assaults, such as falls, accidents, violence, losses, etc.

Current intensely emotionally loaded situations tend to precipitate disorders that heal quickly in response to interventions, though they will go on to generate physical ailments/complications if the condition-of-consciousness warnings are not heeded.

Meanwhile, chronic stress-producing and on-going emotional meaning pattern problems grind away at the body till it breaks down. These illness and disorders tend to take longer to heal, and to require more intensive interventions.

It should also be noted that this whole disorder-precipitating process pretty much centers around what we think of as “unconscious” phenomena that are out of awareness, that are beyond our conscious control, and/or that are continuously indirectly influencing what happens in our lives.

They reflect aspects of ourselves and of our lives that are so threatening to us or that were so threatening to those around us in our formative period that we had to repress them from our awareness.

Another situation that arises is where we have the operation of forces emanating from the soul or essence of the individual that influence the manifestation of unconscious motivations, interpretations and interventions in interaction with environmental phenomena.

Such things as accidental death, violence perpetrated on us, abortions, etc. reflect the intentions of the soul, showing up as either unconscious motivations and/or as externals that precipitate these outcomes.

All experiences are stored in the soul, and the soul also receives the karma for any cosmic contributions or cosmic transgressions. Consequently, some disorders and intense events are karmic resolutions. Congenital disorders are often of this nature.

One example of this type of thing is where marks or sores on the body often indicate soul memories that are “scarring” the soul. They require replacement with more positive programming via experiences in this life, and the marks or sores serve as a “catalyst message” to this effect. One’s life goals as selected by the soul frequently reflect the need for “cosmic resolutions” of this sort.

Situations where external events and forces are operative in a manner that is not under our control or that are not directly in our consciousness, but which precipitate physical problems (such as work environment disorders) come from our unconscious in this way. They are the results of our soul needs and our inner motivations and interpretations interacting with the environmental phenomena around us.

Still another aspect of the processes involved in the production of illnesses and disorders by seemingly impersonal and independent causations are things like intense cold and other passing external stimuli that seem to us to be the full and total explanation of responses like sneezes.

However, it is true that these, too, are reflective of the underlying state of being of the individual, in the sense that we often experience such stimuli without reacting to them with sneezes, colds or whatever when there is not such an underlying disturbance operative.

It should be noted that there are three general correspondences with broad causative processes in life that are located in the body tissues. These tissues are composed of the bones, the soft tissues, and the fluids.

The bones are our fundamental support system and the foundation of our existence. It should not be too surprising, therefore, to learn that the bones reflect our deepest issues, and they are the representatives of our cosmic self, our spiritual foundation, and our relationship with the Universe.

The soft tissues such as the muscles and/organs, on the other hand, represent our thinking processes, parameters and phenomena, as well as *what* we are thinking. “As a person thinketh,” so their soft tissues go.

Finally, the fluids of the body, especially the blood, are manifestations of our emotional processes and operations, along with our feelings about things. That includes the interpretation and meaning-achieving and -attributing system.

Breakdowns in these three tissue types will be very clearly manifesting the situation in these three arenas and areas of our being. The linkages involved are the result of one or more of four different processes. Some are the outcome of the direct physiological effects of the mental/emotional/soul determinants and precipitants of the disorder, such as the “fight or flight” reaction.

Others come from the indirect physical results of the mental/emotional/soul outcomes of the individual's interpretations and interventions in their lives, as in the "Oh my God!" or "So that means . . ." reactions that precipitate physical effects in the body.

Still others consist of mediated impacts via the mental/emotional/soul processes that flow along the meridian system of the body that oriental medicine is so familiar with. Here the effect is to alter our auric field in a manner that affects our physical body.

Finally, others are the outcome of direct "thought form"-generated symbolic representations of the person's pictures of their situation and the meanings they give the circumstances that show up as bodily metaphors of their interpretation for the person.

The more systems that are involved in a disorder that, when they are decoded, are saying the same thing, the more important it is that the message be heeded and that actions are taken to change the situation and the consciousness associated with it.

Every condition in our lives exists because there is a need for it in one way or another, either on the time-space level or on the soul level or both. The symptoms, reactions or conditions are the outward effect of the inner condition of the individual.

A specific sickness is the natural physical outcome of particular thought patterns and/or emotional disharmonies. They are coded messages from the body to the effect of what is happening and what needs to happen. In effect, then, illnesses and ailments teach us, expand us, and move us on - if we can understand them and heed them.

There is a kind of "escalation chain" effect involved in this matter of consciousness distortions showing up in the body's malfunctioning. It starts out as psychological phenomena such as disturbing thoughts, wishes, fantasies, intentions, interpretations or repressions.

If these are ignored, avoided or resisted, it then moves to mild disruptions of our functioning such as fatigue, irritation reactions, or sleep pattern disruptions. If the situation continues to not be heeded, it then moves to acute physical disturbances like inflammations, wounds and minor accidents.

If we still don't get the message and we persist in the pattern of consciousness/functioning that is causing the problem, we move on to chronic conditions, where we receive a lasting reminder of our situation.

If we still stubbornly refuse to acknowledge our problem and to adjust our consciousness, the soul and/or the Cosmos will precipitate traumatic events such as accidents, assaults, lightning strikes, and the like.

If all this fails, the situation deteriorates into irreversible physical changes or incurable processes. The individual then proceeds to descend into such outcomes as cancer or degenerative disorders like "Lou Gehrig's disease" or AIDS.

If the individual continues in their patterns even then, this development leads to death, the ultimate acknowledgment that we are not a separate "I" in a strictly physical world. We are conscious beings in a sea of consciousness, where the requirement is to be "at one with the One."

It should be noted that all illnesses and disorders are based on the same source: a deep sense of separation from God. The situation of being in a physical body in time-space lays the ground work for this experience, and it then is exaggerated/exacerbated by non-optimal life experiences.

In effect, we feel at the deep unconscious level that "it's all our fault" and that we are "getting our just desserts," with the result that we respond with mental/emotional reactions that result ultimately in bodily breakdowns. The disorder then brings our attention to the particular ways in which we feel separated and isolated from the Cosmos, and to the interpretations and interventions that arise from this.

Incidentally, an excellent resource for understanding how this all works and how to work with the information that comes from the meanings of the diseases and disruptions is “*Feelings Buried Alive Never Die . . .*” by Karol K. Truman.

In effect, when we are afflicted with a physical disorder, what we are being told in no uncertain terms is that this dysfunctional way of being must go. The meaning of bodily breakdowns, then, can in effect be succinctly summarized in three words:

CHANGE THAT PATTERN!

The “prudent person’s” reaction to all this is to accept and understand what the disturbance is telling us, as well as heeding its implications for changes in our consciousness. If we resist, avoid, deny or continue to pursue the “settle-for- substitutes” for resolutions and solutions to the consciousness problem, our symptoms will persist or worsen.

The basic reality here is that *awareness heals*. Tuning into and taking seriously the implications for changes in our consciousness manifestation are the “way to fly” when dealing with illnesses and disorders.

This doesn’t mean, of course, that one doesn’t do corrective interventions directly on the bodily effects of the conflict. It just means that in addition to the corrective efforts, you also go after the underlying source of the problem in your consciousness.

The process is like working from one side of a mountain on symptom treatment, while simultaneously working from the other side on the underlying emotional/mental/Cosmic issues. The two then meet in the middle, resulting in a permanent termination of the disorder after a greatly accelerated healing.