

Phenomena

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There are various “expressions” which take place as a result of the Metamorphosis treatment. We can class them in two categories, (1) physical reactions or responses, and (2) psychological and psychic phenomena. Of these two categories we can, again, divide them into a further two classes: (3) methods which produce phenomena and are valued by the degree of this phenomena; and (4) methods which produce a minimum of phenomena or no phenomena at all.

The second class, (3) and (4), are best discussed first.

I am tempted to say that number (3) is symptom treatment, a treatment with the aim of relieving the symptom. This, as we know, is bad Metamorphosis because, although the symptom will be modified or disappear, the cause is still there and there is no permanency in the treatment; but it is very frequently used because it is so spectacular.

But the frequent source of this level of treatment, (3), is to regard the cause of the symptom from the point of view of philosophical origin, a plan of reasoning based on the philosophy of possible causes or attitudes of mind: this source of reasoning being from the same level of origin as the symptom, although it may be the philosophy of the wisdom of the past.

It is because of this pattern of events that I say that Metamorphosis should stand on its own - in its own field of reasoning. The wisdom of the past, and there is a great deal of it, opens up ways of regarding our patterns of stress of both mind and body, and has shown great success in its own field; but it is not Metamorphosis.

This does not say that these revelations are inferior or wrong, they are not, but each stands on its own feet and has its own point of view: each forms its own attitude of mind in the patient or student, and one attitude of mind is not the same as another and they should not be mixed.

The method of treatment used for Metamorphosis can be used for other purposes, for Reflexology for instance, but it ceases to be Metamorphosis. Metamorphosis is based on the reasoning of the history of its structure.

For this I have used two words “Afference” and “Efference” to describe the original structure of the principle of Metamorphosis, and to which we are returning.

The history of these events is the “philosophy” of Metamorphosis, and it is this history in the mind of the practitioner or student which guides the direction of what takes place, creating rather than changing, producing a state of a new conception, rather than effecting a change of that which exists.

Metamorphosis used with other philosophies will produce phenomena, because the primary guiding structure of the practitioner is based on another way of thinking and not that of Metamorphosis. The structure of the history of Metamorphosis is the way of thinking of the practitioner of this system.

Avoid thinking in terms of “higher” and “lower” levels of consciousness. This is not what is taking place in what I having been saying: it is the mixing of ways of thinking that causes the trouble. It is mixing that produces the phenomena, (3), because it is using the wrong way of thinking. Using the history of Metamorphosis, (4), produces little or no phenomena.

Even whilst using the history of Metamorphosis we can “step into” the realm of phenomena by treating the symptom level, by short circuiting the process for the sake of a quick result. Sometimes when there is considerable stress, it may seem reasonable to do this, but in the long run it only causes trouble.

In a nutshell - (3) and (4) define the right way of handling Metamorphosis and the wrong way. I would venture to say that we very seldom succeed completely in number (4). It requires perfect balance of Afference and Efference. Perhaps this is where the creation hand symbol scores.

Now for numbers (1) and (2). This is a very mundane aspect of Metamorphosis, but it does reveal the students aptitude and ability of the teacher of Metamorphosis to wean them into the right approach.

When I first started teaching this work - many years ago - and I knew nothing at all about the history of Metamorphosis, I observed, and experience, these most disturbing phenomena; they are burping, yawning, stomach noises, flatulence and stretching. The average student yawned most of the time and in, various degrees, manifested all the others.

These phenomena are evidence of using Metamorphosis with a wrong idea of its nature. The practice of symptom treatment is characteristic, (3). They do not occur when Metamorphosis is used correctly, (4).

There is a very noticeable relationship in Afference and Efference in this connection. The afferently orientated person catches on to the right way of using Metamorphosis more easily than the Efferent. This is because the Afferent person is orientated to the more abstract approach to life and the Efferent to a relative lack of inner guidance.

There is another phenomenon which mainly occurs in the right way of using Metamorphosis, (4); this is peeing (urinating). When a deeply karmic or genetic theme is being worked through (morphed) there is a very considerable increase in the frequency of peeing. It is quite possible to produce a bladder full every ten minutes. Needless to say this is somewhat embarrassing but it becomes quite understandable.

The reason for this phenomena is that every cell of the body becomes a storehouse for all the stresses and negative memories of the past; not only of ones own life, but of karmic and genetic aspects.

The nature of Metamorphosis treatment is that, in the process of creation, all aspects that are not compatible are cleaned out. These elements become “poisons” in the system; and poisons are picked up by the lymph and blood and conveyed to the kidneys.

**For information on classes and private sessions
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