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An Integral Analysis of EFT

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ITH 5005 Term Paper

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Fall 2008

This paper will use the AQAL model of Ken Wilber's Integral theory to offer an analysis of subtle energy through the energetic modality developed by Gary Craig referred to as Emotion Freedom Technique or EFT. EFT will be briefly reviewed for practical purposes but as a technique is not the focus of this paper. Rather, EFT is a single example of a broad field of Energy Psychology techniques using the same premise and as such, for the purposes of this paper, will serve as a representational example of the broader field and the fundamental operational structures of Energy Psychology modalities in general. After establishing the premise and exchange between individuals active in EFT, using quadrants, levels, and lines, both EFT's utility and path will be traced using a hypothetical situation while postulating the structure of subtle energy and the interplay between facilitator and client.

Emotional Freedom Techniques (EFT) was introduced by Gary Craig, a Stanford Engineer, in 1995. He developed the technique after working with Roger Callahan, PhD. Callahan developed Thought Field Therapy (TFT) using algorithms of tapping sequences on acupuncture points to alleviate emotional or physical complaints. Craig reduced the multiple specific algorithms to a single algorithm incorporating the major meridian points and concluded it to be universally applicable for all patterns of dis-ease. The theory behind the success of EFT is that the tapping rebalances the energy of the meridians previously blocked or disrupted by unresolved emotional issues. These issues can range from the intensity of a hyperarousal state related to Post Traumatic Stress Disorder (PTSD) to something as seemingly inconsequential as a mild discomfort with spiders or snakes. During the process, a feature of Kinesiology, referred to as muscle testing, is used to verify aspects that are unresolved or that continue to need to be addressed. A further inquiry into some of the technical terms will illuminate the path of energy as their function implies the territory and in essence point the way toward the goal of charting a path of interaction and analysis of subtle energy in the AQAL model.

The tapping points used in EFT are derived from the ancient Traditional Chinese Medicine modality of acupuncture. This ancient practice affords practitioners with a deep understanding of the flow of subtle energy, referred to as *chi*, through the body. Dr. Maoshing Ni says, "Acupuncture, ... is a precise science dealing with the processing, storage, distribution, and functioning of vital energy within the human organism and the relationship of this energy with the cosmos." He goes on to say, "Acupuncture effects the circulation of energy within the

human being on an extremely subtle level. The ancient Chinese physicians discovered that there is a subtle energy manifestation circulating through the organs and flesh that ultimately permeates every tissue and cell of the body." After thousands of years of observation and study, "it was deduced that lines of energy transmission existed that not only connected all of the organs of the body but also connected the external to the internal." (2008, p.118-119) These "lines" contain beginning, end, and many points in between and are used to adjust the flow of energy within the body in acupuncture with needles; and in EFT by tapping.

EFT uses some very specific points on the head and hands as tapping points¹. As an "exposure-based" intervention EFT requires the client to bring to mind the issue or event that creates the dis-ease (Feinstein, 2008, p. 127). There are several techniques that allow for very disturbing events to be addressed without requiring the recreating of the highest levels of emotional distress. The client does not need to relive the event and measures are taken to refrain from re-traumatizing the client. With that in mind, in Level 1 EFT, an individual chooses an issue that holds a high discomfort level and gives it a number on a scale of 1 to 10 with 1 being very little discomfort and 10 being unbearable discomfort. While holding the issue (emotional or physical) in mind, a phrase is repeated to acknowledge and accept the issue and the self. Gary Craig's recommended set up phrase for beginners is "Even though I have this 'issue', I totally and completely love and accept myself." This particular phrase is designed to deal with the 'psychological reversal' that can accompany the desire to be free of an 'issue' while simultaneously holding a subconscious need to retain the 'issue,' thus blocking the process. An example of this would be the desire to be healthy instead of sick but subconsciously being sick is believed to be the only way to receive love. This belief could have been established at an early age when busy mom or dad lavished the sick one with attention and care, previously felt to be denied. After the set up phrase, the points on the face and body are sequentially tapped repeating the phrase "this issue," until the emotional charge is down to a zero. This introductory version of EFT is taught as an empowerment tool that anyone, including children can use. As such it is simple, but unwieldy and rigid. The professional use of EFT however, is very flexible and is more of an art.

The artful application of EFT evolves with the practitioner and is more of an intuitive dance with the client than a strict protocol. Tapping still happens in the artful practice, creating a bridge between the subtle energy restructuring through intention, and the clients sensory need of

action in addition to the actual UR quadrant balancing function of the tapping itself. In my personal experience, subtle energy patterns arise into awareness and are conveyed through metaphor into belief and feeling constructs that are related to the client so their conscious mind can find a point of reference in the UL interior quadrant correlative to the UR exterior quadrant subtle energy pattern. It is the intention of the practitioner, coupled with the desire and openness of the client that allows the symbiotic restructuring of energy patterns to occur. While it is not necessary for some level of success to *recognize* the emotional and thought patterns in the client, it is part of the 'artful' application and elevates the process exponentially in terms of practical resolution of dis-ease.

Using the term *recognize* is purposeful and implies the practitioner has seen, or in this case, felt the pattern before. Because the practitioner/client dialog deals with self limiting, negative beliefs and emotions, it stands to reason that patterns that are object to this discussion are subconscious in nature. Conscious thought is simple to review. While it requires a desire and a dedication to establishing the reframing necessary to drop a conscious thought, it takes only the effort, nothing is hidden. Changing subconscious thought requires that the awareness of the thought first be acknowledged. As humans build their interiors differently² and the patterns that anchor one person's dis-ease will differ from another's with the same dis-ease, an objective observer or witness, is necessary to 'view' the egregious patterns. The subconscious becomes the working space of the practitioner. This requires the developmental lines of the practitioner to be actively engaged toward the goal of clarity. Shadow work in all lines becomes the 'other' part of the job. Some of the most common lines holding limiting patterns are the cognitive line, the psychosexual line, the spiritual line, the interpersonal line, the self-sense line, and the affective line. For a practitioner to recognize a particular pattern, it must have been previously experience and released. If the pattern is still active in the practitioner as shadow it creates a blinding effect and will effectively block the ability to recognize it in the client, having not yet recognized it in the self.

That said, we have a concise description of the EFT process and some of the underlying features it depends on to function. As the journey through the quadrants of Integral Theory unfolds there will be additions and further explanation to some of the underlying features of EFT to more fully understand the interaction taking place. To begin, there are only two necessary components for an EFT session; a practitioner and a client. Each individual as a Holon, brings

all they will need to the session. While an outside observer looking in will only see two people sitting in a room, a four quadrant perspective would show that each participant brings every experience they've ever had to the session; every behavior (UR), every intention (UL), every cultural understanding (LL), every social system interaction (LR).

When a client walks into the practitioners office, they have inclusive in their person everything they need to change their world. Because the Upper Left interior subjective quadrant carries the content through which all other quadrants are viewed, experienced and interpreted, the power to responsibly alter that view is engage when they walk through the door. This is a fundamental premise of the energy modality model; sourcing the origin of the manifesting world and establishing the individuals active contribution to the reality of their world. Ultimately this process is a structural reframing of the lens through which they see the world. A concrete example will clarify this effect and bring into focus the UR, LL and LR quadrant's perspectival dependency on the perceived emotional reality of the UL quadrant.

Scenario A: Sarah is walking down the road after having had her car break down. Her cell phone has no reception and she doesn't know how far she'll have to walk to find help. She remembers her mother telling her all the bad things that can happen to a girl out by herself at night and feels herself that the world is not a safe place. She is afraid and worried and hides whenever she sees a car driving by on the road. Sarah spends most of the night walking terrified and crying, when she isn't hiding from cars. In the early hours of the morning she eventually gets to an all night gas station and calls a friend for help.

Scenario B: Julie is walking down the road after having had her car break down. Her cell phone has no reception and she doesn't know how far she'll have to walk to find help. Julie's family embraced everyone as kindred and was always available to help a neighbor in need. While circumstances have been difficult for Julie in the past, she's always found that people are kind and helpful. She wonders who'll she'll meet on this adventure she's now on and waves at each car that comes by, hoping they'll stop and give her a ride to the next gas station. After 10 minutes and 3 cars go by, a old farmer in a pickup pulls over and asks if she needs some help. Julie says, "Yup!" She climbs in the pickup and chats with the old farmer till they get to the gas station. She hops out feeling like she made a new friend and goes inside to use the phone.

Technically, the two girls experienced the same event; they each had their car break down in the middle of nowhere and needed help. However, while Julie could move through the scenario

with relative ease and even some degree of pleasure, Sarah's belief system (UL) prohibited her from being able to accept help even though it was available. Sarah's interior UL experience, (thoughts: I'm having a terrible trip; feelings: fear; beliefs: The world is a dangerous place.) prejudiced her perception of the larger LL community around her. Her UL interior landscape of fear in turn made her UR heart race and stress hormone levels increase. Over all Sarah's UL quadrant belief system shaped her entire UR, LL, and LR quadrant view of reality. While this example is necessarily simple, the path of influence is indicative of the larger more complicated version of pattern influence experienced by individuals everywhere.

We can easily see from the example that humans are products of not only all their experiences but all their thoughts and beliefs about those experiences. In other words, the interpretation of our experience shapes the pattern of our future experience. Rupert Sheldrake says something very similar when discussing his theory on morphogenetic fields, more specifically the formative causation of morphogenetic fields³. He states, " The idea that morphogenetic fields[energetic patterns that precede matter] contain an inherent memory is the starting point for the hypothesis of formative causation." The UL process of memory is also inherent in the UR normally functioning human brain. It may be casually observed that Sarah's mother told her the world was unsafe and Sarah remembered what her mother said and because of that was fearful. However, that would overlook the deeper patterning that was likely in place before her mother said anything. It is the earliest of patterning that is respondent to Sheldrake's hypothesis of "field memory." In the simplest terms Sarah, and her morphogenetic field, is patterned after her mother, who is fearful. While the language of fear certainly reinforces these fearful patterns, they are superficial in relation to the hypothesized deeper structural patterns laid earlier at a more formative time. The forging of these deeper structural belief patterns begins in the most primary of any human environment and will instruct the self how to view all future environments.

These are the four environments Integral Theory gives us in which to work : the UL interior subjective, the UR objective exterior, the LL interior intersubjective and the LR exterior interobjective (Wilber, 2006, p. 39). Our first learning experience actually takes place in the LL intersubjective environment of the womb. It is the first LL quadrant experience in which humans can participate . Is the mother feeling afraid, anxious, worried, or angry? Or is she feeling safe, content, happy, or joyful? Which every it is, the developing fetus' environment is literally bathed

in it, both the emotional content through subtle resonance in the UL and physically through the blood change in the umbilical cord and the immersion in the amniotic fluid in the UR. For nine months, the fetus is an energetic sponge with a ring side seat to all of mother's dignities and disasters. The implanting of patterns at this stage of development is implicit and devoid of language (< Infrared Altitude). Any trauma patterns at this stage may have possibly overwhelming emotional aspects but no language to constitute a 'memory.' An example would be feeling afraid all the time and not knowing why. Mother may have had the belief, "The world is a dangerous place," but the pre-nate absorbs the constant fear and models it without any words to explain it. Indeed the mother's LL and LR environment may actually be a war zone. However there are lesser traumas of all kinds available to everyone and all of them can potentially impact the developing fetus, creating initial impressions/patterns in all four quadrants of experience as they tetra arise.

So, it boils down primarily to the environments in all four quadrants. Not too surprisingly there's strong empirical evidence for the influence of environment. Dr. Bruce Lipton, cellular biologist and iconoclast, refers to the Aha! moment of his own slow to arrive realization when he says, "It's the environment, stupid!" Initially, he's talking about individual cells in a petri dish, "When I provided a healthy environment for my cells they thrived; when the environment was less than optimal, the cells faltered. When I adjusted the environment, these "sick" cells revitalized." (2005, p. 49-50.) Dr. Lipton develops this idea of environment and after an illuminating journey through quantum mechanics and harmonic resonance⁴, becomes more expansive with his idea of environmental influence when he says "Our positive and negative beliefs not only impact our health, but also every aspect of our life." (p. 143) And, "Learning how to harness your mind to promote growth is the secret to life ..." This can be rephrased as the environment of our mind (UL) not only impacts our environment of our body (UR), but also every aspect of our intersubjective environment (LL) and interobjective environment (LR).

Going back to Scenarios A and B; the beliefs about the world environment of these two girls differed enough to create markedly different experiences under the same conditions. Sarah believed the world was a dangerous place and that was her reality. Julie believed the world was a safe place and that was her reality. Such subjective interpretation dependent on belief systems of thought are the medium upon which the EFT practitioner directs intention, specifically negative or limiting belief systems.

There are a few problems in the energy realm regarding 'where' things happen and exactly 'what' is operational. Everything in the subtle realm is necessarily metaphor as talking about frequencies just is not going to get us to an understanding of anything. People experience these 'frequency patterns' as feelings and thoughts. As a frequency, Wilber places it in the UR yet acknowledges the UL correlate, "prehension, sensation, impulse, image, symbol, concept ... (UL) are correlated ... with specific exteriors (UR), so that emotions "go with" limbic systems and concepts "go with" the neocortex of complex triune brains, and so forth...." (2000, p. 128) More explicitly in "Except G: Toward a Comprehensive Theory of Subtle Energies," "-in short, every occasion in the Upper-Left quadrant has a correlate in the Upper-Right quadrant, and vice versa. It is not merely that higher levels (of life and mind and soul) imprint matter or leave footprints in matter (which itself remains on the lowest level), but that what we call matter is the exterior form of each of those interior levels...." (p. 11) So what is operated on with energy modalities is the frequency pattern (UR exterior) through its correlate the actual experience (UL interior) of the frequency pattern as thought, belief or feeling.

Because energy modalities, EFT particularly, operate on the thought structures underlying the meaning making system, there is very little that cannot be addressed and improved upon. Literally everything is a construct of our interpretation which, for example, in a disaster situation can instigate a response from our limbic system toward a state of hyperarousal. Of course, all physical ailments have an energetic component, not only the high tension patterns of shock and terror that involve obvious symptoms of a racing heart and difficulty breathing but more insidious conditions for which we may have unconsciously created a function and a space; the victim's rage that feels all consuming and is sequestered, or the profound hopelessness that is hidden for its unbearable-ness. These patterns of the UL subjective interior can create disastrous effects in the UR exterior biological form. Sometimes there may also be deeper spiritual motivation for these situations, fulfilling soul lessons or satisfying karmic obligations. Sometimes it is necessary to the preservation of health to suppress the expression of certain emotions and beliefs. We may find our self in a LL familial situation that does not allow for the safe expression of emotions. That same situation can be moved to the LR in the school system where control of individual behavior takes precedence over the healthy expression of emotion.

The empirical aspects of energy work are complicated and require intricate associations across quadrants as part of their explanatory vehicle. The highly evolved thoughts of the

spiritually realized sage in the Upper Left quadrant must be correlated to the most intricate of empirical mathematical and chemical/physical processes in the Upper Right. However, neither of these capacities is necessary to be able to facilitate or participate in the actual process of energy work. We all do it all the time. For most people it is a lot easier to think about the energy component of EFT as "miracle" or "magic." Certainly, many people at red altitude would experience EFT and consider it "magic." Those in at amber altitude often require the work to include a reference to their idea of God and would use the term "miracle" to describe their eased condition. Particularly the fundamentalist Christian clients need the healing effects to be labeled "in Jesus' name" or it is seen as the devil's work. Orange Altitude wants to stick to the scientific aspects and would prefer not to have to deal with any god issues. "Energy" is used instead of "Spirit" and Orange is happy. Green Altitude is more flexible with labels but privileging any perspective can lead to a circular defense, a long line of "yes, buts ..." that leads nowhere. Green has the most difficulty accepting they even subconsciously might have a hate, anger or rage pattern as they prefer to see only the peace and love. Once the shift happens to yellow, the emphasis on language will moderately ease but even second tier has hidden bits of infrared, beige, red, amber, orange, and green.

What brings each of these clients to the office in the first place is a problem they have not been able to resolve by LL and LR conventional means. Not all but certainly most people don't engage in energy modalities regularly. While gaining acceptance on the LL and LR fringe, EFT and other energy modalities continue to be rejected by the mainstream LL and LR quadrants. The LR quadrants Veterans Administration has yet to implement a program using EFT to alleviate its veterans PTSD symptoms. Certainly, it is necessary to develop an understanding of this work that leads to a wider acceptance in the mainstream. To that end this paper has delved into the pockets of several areas of expertise in an effort to flesh out an UR empirical assessment of this energy work while raising the UL interior subjective nuances inherent to energy work, at the same time.

To refocus, an EFT private practice involves working with individual clients seeking assistance in alleviating what they perceive to be a problem. They enter the office with a set of preconceived ideas about how the world works according to their worldview (altitude), a level of education (cognitive line), a level of emotional development (affective line), a level of social adaptability (interpersonal line) and a sense of self in relation to the world (the self identity line).

The EFT practitioner also brings these same preconceived ideas about the world with the inclusion of one very important one: the practitioner understands the co-creative process of the dynamic constantly evolving universe. The practitioner brings the intentional pattern of transformation to the meeting and allows it to be operational. The EFT practitioner is the template for transformation. The strength of this transformational pattern comes from experiencing the actual transformations of her/his own world through the removal of limiting patterns; emotional and cognitive. Besides being generally transformation to the experience/performance of an individual in specific circumstances, the removing of limiting belief patterns also assists an individual through developmental sequences that were stuck or blocked by suppressed aspects of the self, which technically are just UL interior subjective beliefs about the self.

An example, Mary comes into the office, nervous and troubled. She has an MBA degree (cognitive level), she feels she is emotionally stable (affective line) and enjoys people generally but considers herself a little shy and a loner (interpersonal line). She believes the world is as it appears to be; what you see is what you get, and that being a good person means working hard to get what you want (Orange Altitude; Goal Oriented SCG). She has been working hard for 5 years and desperately wants to climb the corporate ladder at work to the next level. In order to do this she must be able to confidently address upper management in monthly meeting. She explains how difficult it is for her to do this. As soon she gets in front of a group of people, she starts feeling like she's going to cry to the point her voice cracks and she has to fight back tears. "It's so silly. I know all these people, I've been working with them since college but I still end up at the same place when I stand in front of them. What's wrong with me?" Actually, there's nothing wrong with her. Wrong is an interpretation. Her body/mind has reached its limit and can no longer gloss over the troubling pattern she has suppressed. It takes too much energy. The stress of getting in front of a crowd is enough to trigger the past in the form of a looping frequency of belief; instead of resolving, it repeats. A hypothetical session elucidates the process.

Mary is asked to think about this issue, an subjective interior UL activity. The practitioner effects the objective exterior reality of the UR quadrant of the client by tapping on the designated points and cues Mary to take a deep breath occasionally. The first emotional pattern that arises in the clients subjective interior UL quadrant is frustration at herself for having this stupid

problem. At this point Mary is very much feeling her frustration, it is conscious. The practitioner holds the intention of transformation in her subjective interior UL quadrant, as the client's breath releases the pattern of frustration and the tapping continues. The process continues to unfold as patterns of Mary's affect and thought from her subjective interior UL, arise in the subjective interior UL quadrant of the practitioner via a symbiotic bridge. Mary no longer has a felt sense of these patterns as the process has moved into the subconscious. (There is often a time lapse to processing of released patterns that can unfold over hours or days.) Mary's next pattern is rage at herself for not being able to do what she needs to do. More tapping. More breathing. Sadness at being a failure comes up next and then, as tears slowly roll down Mary's face, the pattern emerges of the profound hopelessness of being alone. Mary doesn't remember ever actually thinking this and is a little surprised when it is related to her. With surrogate muscle testing we find she developed the pattern during her fifth year. Through dialog we discover Mary's family moved when she was five and she had to start school in a new place with all new faces. She vaguely remembers hating her new school, "because nobody liked me." With directed inquiry Mary remembers her first day at school, a frightful incursion into the intersubjective LL, and interobjective LR quadrant. The teacher made her stand up at the front of the class and tell everyone who she was and where she came from. Mary was confused and made some mistakes. Everyone laughed at her. The look on Mary's face indicates the Aha! moment she's having. "That's the same feeling!" Mary settles back into holding the feeling of embarrassment and shame as the points are tapped. Rage at everyone for laughing at her. Rage at herself for being so stupid and making mistakes. The sadness that nobody likes me is tapped. Another deep breath. Mary feels lighter and very pleased with herself. She feels like she's solved the mystery of her disastrous public speaking.

Mary will not turn into a professional speaker overnight because of the EFT work. She will still have to work hard to develop those skills through her cognitive line, but she will have a level opportunity now that she is not inhibited by the emotional patterns of the past. Additionally, the energy freed from no longer having to hold the suppression of the patterns contributing to the problem has the potential to enable Mary to more freely evolve vertically (Altitude). Her awareness has just been expanded along with her cognitive line and now includes an experience of the subtle. She has a choice, to find a way to make her world inclusive of this quality and evolve (to Green Altitude), or to file it away as a tool that creates some uncomfortable

inconsistencies in her worldview (maintain Orange) till these filed away experiences create another sort of crisis. Either way the seed is planted. She will most likely find her relationship to people will change without her even realizing it. Her previous belief that "nobody likes me" and the "rage at everyone for laughing at me" likely contributed to what she called being "shy and a loner" (interpersonal line). Along a similar line of thought but with important differences, Mary's sense of self will likely adjust to incorporate a higher level of mutuality, care and compassion, towards herself and others now that she no longer bears the emotional wound that cast her as ostracized, distinctly separate and alone (shifting to Green Altitude). She can begin to feel into her sameness and the wholeness of her community and identify her self structure as more inclusive of the concerns of others (Conscientious-SCG).

The hypothetical example of Mary and her difficulty public speaking was short and simple for practical purposes. That certainly is not always the case as there are intertwining patterns that influence each other as they accumulate. Part of the art of EFT or any energy modality is finding the deepest source of the pattern, or origin, and operating on that. Such a practice can radically transform the UL interior experience of the client and subsequently their interpretation of the every aspect of every quadrant.

There are numerous applications for EFT and other energy based modalities. From treating long standing PTSD in war veterans, to the on-site administration of EFT in natural and human made disaster zones. David Feinstein brings an encouraging report from the LR quadrant with an application of EFT in response to PTSD as it is related to war and ethnic cleansing. "Reports from the field, however, show a pattern of strong outcomes following the use of EP [Energy Psychology] both immediately following disaster and in the subsequent treatments of PTSD. Hundreds of reports track the use of EP in the aftermath of wars and ethnic cleansing. Many of these accounts corroborate one another in terms of rapid relief and long-term benefits ..." (2008, p. 130)⁵. This is a LR intervention that by addressing individual UL interiors/UR exteriors can improve the function of the LL community. The road to a real Peace is long, no doubt, but surely this could be the first step.

In his argument against pharmaceutical industries' strangle hold on mainstream medicine, Bruce Lipton reveals, "We know that living organisms must receive and interpret environmental signals in order to stay alive. In fact, survival is directly related to the speed and efficiency of signal transfer. The speed of electromagnetic energy signals is 186,000 miles per second, while

the speed of a diffusible chemical is considerably less than 1 centimeter per second. Energy signals are 100 times more efficient and infinitely faster than physical chemical signaling. What kind of signaling would your trillion-celled community [your body] prefer?" (p. 112) It certainly appears to be a simple equation with only one real answer. Of course, there are myriad LL and LR collective and institutional views, respectively, that create a certain amount of inertia to the progress of fully integrating EFT and other modalities into our LL collective consciousness and our LR systems of government agencies and health organizations. But the good news is the growing edge is on the move and we are all in for an amazing ride!

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¹ See Gary Craig's website: www.emofree.com for complete instructions for EFT, including diagrams of tapping points.

² Robert Kegan, in "In Over Our Heads: The Mental Demands of Modern Life," says "By now it should be clear that when I refer to 'mind' or 'mental' or 'knowing' I am not referring to thinking processes alone. I am referring to the person's meaning-constructive or meaning-organizational capacities. I am referring to the selective, interpretive, executive, constructing capacities that psychologists have historically associated with the 'ego' or the 'self.' I look at people as the active organizers of their experience." (1994, p. 29)

³ From Rupert Sheldrake's *The Presence of the Past: Morphic Resonance & the Habits of Nature*, "The idea that morphogenetic fields contain an inherent memory is the starting point for the hypothesis of formative causation." Further, "The hypothesis of formative causation,... starts from the assumption that morphogenetic fields are physically real, in the sense that gravitational electro-magnetic, and quantum matter fields are real. Each kind of cell, tissue, organ, and organism has its own field. These fields shape and organize developing micro-organisms, plants, and animals, and stabilize the forms of adult organisms. They do this on the basis of their own spatio-temporal organization." And, "What is new in the hypothesis of formative causation is the idea that the structure of these fields is not determined by either transcendent Ideas or timeless mathematical formulae, but rather results from the actual forms of previous similar organisms. In other words, the structure of the fields depends on what has happened before." (1988, pp. 107-108) Whether there is room in Sheldrake's theory for structures in the Upper Left quadrant is yet to be determined but the idea of 'thought patterns' or 'intention patterns' influencing the structure of matter in many ways, seems the missing link between the ground of being and what arises from that ground of being. In my mind there must be a formative interface between consciousness and the precipitation of matter from energy. Sheldrake clearly indicates the physicality of morphogenetic fields in his theory and without detailed review of said theory it's not possible to determine the likelihood of his theory's operability in the UL. And, while this is a very tasty thread of inquiry and difficult to leave dangling, it is beyond the purview of this paper so must be abandoned for the moment.

⁴ Dr. Lipton's *Biology of Belief: Unleashing the Power of Consciousness, Matter & Miracles*, builds an interdisciplinary theory weaving together several academic models inclusive of quantum particle theory and consciousness studies. As expected he spends a significant amount of time meticulously walking through the intricate details of his own area of expertise, cellular biology. He does this to establish the function of humans at their most basic holonic sentient level, the single cell, to afford an analogy to the human as holon. This process works and appears to be consistent with Integral Theory. He avoids metaphysical musings and instead uses the empiricism of the UR quadrant to prove the value of the UL subjective environment. He includes the work of others often. Pertinent to this paper's emphasis on environment, he quotes H. F. Nijhout's paper, "[Nijhout 1990] Metaphors and the Role of Genes in Development," "When a gene product is needed, a signal from its environment, not an emergent property of the gene itself, activates the expression of that gene." (2005, p. 52) Lipton uses his own deep experience in cellular biology to further reinforce the causal power from DNA as misappropriated and establish it in the cellular membrane as the regulator, or 'brain' of a cell. He describes the cell membrane, "*The membrane is a liquid crystal semiconductor with gates and channels.*" (2005, p. 90) Italics are his. He continues to build the 'Biology of Belief' theory in the Upper Right quadrant as he introduces Epigenetic or 'above genes' research. "In the last decade, epigenetic research has established that DNA blueprints passed down through genes are not set in concrete at birth. Genes are not destiny! Environmental influences, including nutrition, stress and emotions can modify those genes, without changing their basic blueprint. And those modifications, epigeneticists have discovered, can be passed on to future generations as surely as DNA blueprints are passed on via the Double Helix. [Reik and Walter 2001; Surani 2001]" (p.67) The question must naturally arise, what is the mechanism that allows for this modification of genes. Obviously, having followed Dr. Lipton's train of empiricism it is environmental in nature but what could possible impact so small a particle as an amino acid sequence in a gene? I postulate a subtle energy pattern, or frequency that influences the expression or suppression of a particular potential. Again this is beyond the scope of this paper but this line of inquiry engages the UL/UR corollary constant indicated by Wilber in his "Excerpt G: Toward A Comprehensive Theory of Subtle Energies," "-in short, every occasion in the Upper-Left quadrant has a correlate in the Upper-Right quadrant, and vice versa. It is not merely that higher levels (of life and mind and soul) imprint matter or leave footprints in matter (which itself remains on the lowest level), but that what we call matter is the exterior form of each of those interior levels (as suggested in figs. 4 and 5)." (p. 11)

⁵ See David Feinstein's article "Energy Psychology in Disaster Relief," published in *Traumatology*, 14(1), pp. 127-139. In the abstract Feinstein identifies "Four tiers of energy psychology interventions [that] include (1) providing immediate relief/stabilization, (2)extinguishing conditioned responses, (3) overcoming complex psychological problems, and (4) promoting optimal functioning." (p. 127) Feinstein provides significant anecdotal in his journal article and relates the current state of research in the area of Energy Psychology.