



# BBSH® • In Touch

The Newsletter of The Barbara Brennan School of Healing®

Issue 28-Fall 2007

## The Barbara Brennan School of Healing Japan Opens!

I have been in love with Japan since watching *Shogun* on TV. Then, when I went to Japan for the first time, I fell head over heels in love with the country. I am still that way.

Perhaps it is a love affair that will last forever.

So, it was a great pleasure to finally open BBSHJ on



*"I am in Love with Japan.  
Sweet Japan.  
Beautiful, Sensitive, Strong-Hara Japan."  
— BARBARA*

September 13. We have been working toward it for many years, more years than I thought it would take. But then, great things take time to create, and well, just a few other things unexpectedly came first:

Like moving to Florida. BBSHE. And of course, the college degree program!

We now have a wonderful PS1 Class of 69 people. It's composed mostly of Japanese people (66), a few of whom are from Europe and America and living in Japan; one student from Hawaii; one from Australia; and one from South Korea. We also have a great new Teacher

Training class for the Japanese graduates, and of course, a great new PS1 team:

Kahea Morgan (School Dean of BBSHJ), Jonathan Bessone, Melanie Hahn, Misao Kamiya, Satsuki Nishimura, and Tom Elliott. This is the beginning of a deeper relationship with the Japanese people that, for me, started some time ago.

It all started on February 19, 1995 (my birthday), when Hitachi City invited me to be the keynote speaker at a big conference on Healing and the Earth.

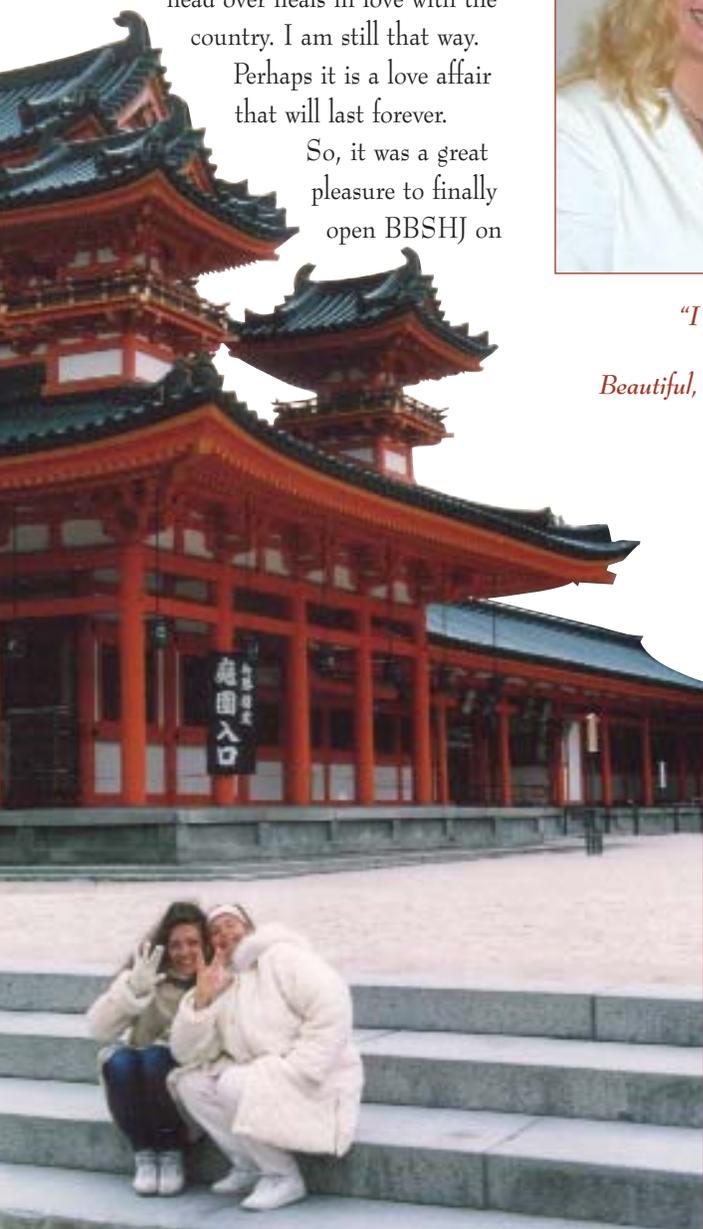
I was very excited, but totally unprepared for what was about to happen.

I had watched a lot of *Shogun* on TV, but that was it. I simply didn't know much at all about the Japanese culture, and due to my lack information, I'm afraid I made some big mistakes!

The biggest was keeping the Mayor of Hitachi City and his entourage waiting for me for a half hour while I was shopping!

*continued on page 14*

*Roseanne Farano and Barbara  
during their first trip to Japan in 1995.*



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# BBSH Japan Class 1 Highlights

—Kahea Morgan, BBSHJ School Dean/Class 1 Dean



At long last, with extensive preparation and planning, BBSH Japan opened its doors in September 2007 in Tokyo. The very first group was *not* Year 1 students though, but seven very excited and talented BBSH alumni who formed the initial Teacher Training Program. We jumped into the cultural soup together to begin adding a Japanese twist to the BBSH curriculum.



Since 66% of the student body is not fluent in English, all materials from enrollment agreements to skills forms to the student workbook had to be translated into Japanese. BBSHJ Manager, Chie Washington, spearheaded this effort with the expert support of graduates Misao Kamiya and Hiroko Tsukiji-Steinberg.



Chie, a powerhouse of focus and determination, has already begun the daunting task of preparing Year 2 materials, including translating the next student workbook! I have not gotten a handle on music in Japanese yet, so if you have any music suggestions, please email me. I need help! ([kaheamorgan@aol.com](mailto:kaheamorgan@aol.com))



Because most of the required DLM reading material is not translated into Japanese, creative solutions were necessary to fill in the curriculum. Teachers and Teacher Trainees recommended alternative books already translated into Japanese, and the TTs excitedly implemented a new teaching segment on *Seeds of the Spirit*. They translated a page of *Seeds 1008* and worked with Barbara on the deeper meaning of the piece. During one of the evening segments, the TTs lead their small classes in an experimental Seeds Study Group. By the look of the happy smiles at the end, I believe it was a success.



An open invitation was sent to BBSH and BBSHE graduates and students to join us for the student Welcome Reception and Alumni Days activities. Their continued support and vision for a BBSH school in Japan was an important aspect in its manifestation. It was exciting to see familiar faces joyously welcoming the birth of BBSHJ in their country.



One of the novelties of BBSHJ is that the hotel the teachers are staying in is a 15-minute train ride from the class meeting site. On one ride to work, crowded tightly with other commuters, Jonathan Bessone pointed out a Japanese bathhouse. "Ever been to one of those?" he asked me. "We could have our next teacher prep meetings there." Jonathan continued planting his creative seed by painting an exotic picture of the teaching team lounging in soothing hot pools with islands about them for laptops and the abundant BBSHJ paperwork. He concluded his sale by assuring me such an activity was a legitimate Japanese business practice.



Montana rancher, world-known cattle breeder and BBSHJ teacher Tom Elliot presented the lecture on the schizoid character defense system. His last and most memorable slide was of one of his famous bulls. He explained clearly, "This is not a schizoid." Tom pointed out that his bull is full of himself and knows his purpose in life!



We had a great first class, and the students are amazing! A shockwave did go through the room when I showed them the student workbooks. I think it was the size! I guess they got over it because no one has withdrawn and I've already begun receiving DLMs. By the time this newsletter is in circulation, we will have completed Class 2. So visualize this:

The oral skit being presented to Year 1 students in Japanese by the Japanese Teachers and Teacher Trainees. It should be fun.



Also, by the time you read this, the faculty may have visited the Japanese bathhouse we pass each day on the way to work, but don't count on it just yet!



# Year 4 Projects of the BBSH and BBSHE 2007 Graduating Classes

Continued from the Summer 2007 Issue of *In Touch*

## The Core Expansion through a Purification Ceremony of Shintoism, or Misogi:

### *A Rite to Purify and Activate Mind, Body and Spirit and to be United with God.*

Kasuyo Kawamura • BBSH '07 • Osaka, Japan

I am a healer. I am a Shinto priest.

The “Misogi” in Shintoism of Japan is a rite to purify body and mind, to have better grounding, to strengthen tan tien, and to align the Hara line. It enables soul revitalization, recovery of vital energy, core expansion, and uniting with deities by literally bathing in the supernatural powers of water. Group hara is also strengthened since the ceremony is performed with a group of participants.

*“In Shinto, all human beings are believed to be born pure, with a gentle and clear disposition. To be pure is to approach godliness; indeed it is to become one with the state of the divine. It is Shinto’s prayer, Shinto’s heart, to return to that original human state, and live a daily life which is at one with Kami [deities].”* (Jinja-Honcho homepage)

The fundamental idea of Shintoism is to feel reverence for the invisible power of nature, and to live in harmony with nature, the ancestors, and people.

Shintoism of Japan values purification, or Harae, above all else. Misogi, a bathing ceremony, is a way of purifying the divine spirit, and is an act of getting rid of one’s impurity externally and mentally from ancient times. (Yamakage, 1979, p. 68)

Visiting a shrine works on healing the weary mind and body and cleansing oneself of evil influences, which results in regaining one’s vitality. Misogi is generally said to remove impurity. However, 穢れ(kegare), impurity, doesn’t mean only 汚れ(kegare), defilement, but also

気涸れ(kegare), mind-exhaustion, in ancient times. 気(ki) as in 気涸れ is equivalent to an aura. Japanese people in ancient times used the term Kegare, meaning mind is exhausted, for the condition of being stagnant with the universal aura field. The life force weakens when Ki (aura) withers. Being unified with vital nature and being filled up with Ki are the underlying concepts of Misogi and Harae in Shintoism, which attaches the most importance to purity.

This concept is comparable with the theory of spiritual healing of BBSH—i.e., purifying and charging the auric field and aligning hara are necessary for the core to shine, and for us to be well and healthy.

I examined “the core expansion through Misogi” by referring to some technical books in Shintoism, and by conducting a survey of experts of martial arts and Misogi, as well as by introducing my experience of Misogi along with that of others.

Misogi is also good for health enhancement because by throwing water on your whole body after grounding and warming up, the bypass of capillary vessels is revitalized, and the blood circulation all over the body is improved. The field is purified at the auric level, tan tien is strengthened and adjusted at the haric level, and the path to the core star is open. The core is shining when Misogi has been completed.

I experienced Misogi in the Isuzu River at the Ise Shrine in the summer of 2005. I dipped into the water up to my head and recited loudly, “O-harae-kotoba.” The coldness of the water disappeared soon after. I felt that I was a part of river water, wind, nature, and sacred things. When I got out of the water, my eyes were filled with tears, which didn’t stop for a while—tears of joy and tears out of the void. That was the moment I realized that the vertical axis (haric line) of my life was truly life in Shintoism, a place of my soul.

I would like people such as students at BBSH, healers, those who need a sacred space, and those who wish to strengthen their hara and grounding to read my paper.

I believe that I can share the connection with the divinity and the unity with God through core expansion with readers even beyond a Japanese language barrier. I wish to organize Misogi workshops and experience the group hara and the core expansion with others one day.





## Budding Flowers

**Myra Pieters-Engelkes**  
**BBSHE '07**  
**Arnhem, The Netherlands**

In this project, I described how working with a group of girls at the beginning of

puberty (age 13-15 years) can create a safe space for them to:

- *Start realizing what it means for each of them, personally, to become a woman.*
- *Exchange with each other how they feel about relevant topics such as bodily changes, sexuality, changes in their relationship with their parents, etc.*
- *If necessary, reconsider the beliefs they have about themselves and/or their bodies.*

The purpose of this project was to help girls during this important transition in their lives to get to know themselves as beautiful, unique human beings. The templates most girls experience are their own mothers', with all their fears and perhaps unhealed wounds, as well as all the unhealthy images that are being offered by the media—catwalk models who are too thin, and an oversexualization of women in the advertising world.

Too many women are raped, sexually abused, used, and tossed aside. Growing up to be a woman is challenging, and puberty is an especially vulnerable phase in a girl's life. The nature of puberty—physically created by the Life Force, expanding toward maturity, and assisted by racing hormones—results in the amazing bodily changes we can all observe in young girls. These same forces open a girl to new concepts, and new ways of thinking and perceiving. Puberty is a time when many beliefs are formed or hardened. Therefore, this time in a girl's life provides a perfect opportunity to infuse positive thoughts and images into her awakening system. (Chubbuck, 2006)

I believe that girls who have experienced unconditional love, who were held and touched in a loving, respectful way, and encouraged to trust themselves and their bodies, will have a better chance of growing into independent women, aware of their preciousness and acting according to their sense of what is good for them.

It is my hope that offering an opportunity like this, at this crucial phase in their lives, might just contribute to either:

- *a conclusion that further help is needed, and the earlier this is being undertaken the better; or*
- *a slight bending of the curve into the "right" direction in order to prevent any further development of a script for unhappiness in their lives.*

It can be concluded that working with girls in a group setting is indeed very important in this vulnerable period of their lives. The trickiest part I encountered was the formation of the group. Girls of this age can be very selective about whom they want to open up to on these sensitive issues. I strongly advise allowing them to form the



group themselves. This was not my initial intention. I initially felt that it would be important to create a group with girls who didn't know each other. I thought this would create more space to unveil perhaps more sensitive details. It turned out that feeling secure with each other because of the bonds of friendship was far more important to them, so I gave that more weight.

Another potential obstruction can be created by cautious parents. It is therefore important to inform them about the general content of the sessions with the girls. Otherwise, inaccurate assumptions might arise about the nature of the group, and participation may not be permitted. Girls with a problematic relationship with their parents (or with one of them) run an increased risk of not being allowed to participate—and they are most in need of it!

The girls taught me a lot about working with them, such as letting things unfold and going with whatever comes naturally, without too many prefabricated ideas. And this work taught me to create this group *together* with the girls, instead of *for* them.

As far as my role in this group is concerned, it's interesting to notice that I am the same age as the mothers of these girls, but I am *not* their mother! And there we have exactly the point that gives this whole setting its possibilities:

I feel girls need to be with women other than their mothers from time to time. Between us, there is no blood relationship. I will not react to them in the same way as their mothers when they talk about themselves, their uncertainties, their sexuality, etc.

In my opinion, what has been of the greatest importance in this whole series of sessions was not the methods I used or the experience I could demonstrate to have with this topic, but the way I was able to be there with them.

One of my core qualities is to really see people in their essence, and I love reflecting that back to them. This is what I did with these girls as well, and hopefully it contributed to their process of budding. It reflects the power of being in *hara* and in essence and to invite them, through harmonic induction, to do the same.

And I do think that all of the work I have done from the age of 21 onward...when I started having therapy sessions and going to a healer...has helped me come to the place I am at now, and that unconsciously, this is being transmitted to these girls. I am living proof that you can overcome early trauma, and grow from a very insecure, damaged young girl into a mature woman who has learned to love herself, and who is creating a life that is in accordance with who she truly is.

And so I'm indeed offering my gift to the world that was the ultimate reward of going deeply into all of that pain. I honor myself for all of the patience, positive intention and dedication this path has requested of me. And I feel a lot of love and fulfillment about the work I did with these girls, and gratitude toward them for having let me into their world of vulnerability and preciousness.

It has actually been the birth of a dream, to raise a foundation to continue this work, to be able to bring this to all of the girls who need to be held in a space of unconditional love where they can feel mirrored in their essence.

Because I have witnessed the healing effect of being seen, the name of this foundation is going to be *2CU*:

*To See You!*



## An Integrative Approach to Healing Infertility: A Descriptive Research

Sintia Mazon  
BBSHE '07 • Istanbul, Turkey

### Abstract

This is an ongoing descriptive research about how to help women undergoing infertility treatments, and to understand

if Brennan Healing Science can be of any assistance before, during, and after the treatments.

Working within an OB/GYN hospital, the healer describes the healing process of 12 different clients, their progress psycho-dynamically as well as energetically.

The findings include the various reasons why these women want to conceive (or not), their energy configurations, and the healing techniques that can be used.

### What Is Infertility?

Infertility is diagnosed after a woman can't conceive naturally after a period of 12 months. Age is an important factor in these statistics. Assisted reproductive technologies can help 30% to 60% of couples to conceive.

### The Emotional Perspective

From the emotional perspective, a common denominator in women diagnosed with infertility is their loss of control over their life and body. The longer the period of infertility and numerous the treatments, the worse is their stress level. Research has shown a correlation between depression and infertility. (Dr. Alice Domar, *Conquering Infertility*.) It suggests that women who are depressed are more likely to suffer from impaired fertility, and it is possible that they do not know of their depression in the first place.

Healing work, combined with self-awareness about life perception, is an excellent method of stress reduction. As Dr. Alice Domar put it so wonderfully, "Pregnancy, if it occurs, is just a happy side effect."

### The Energetic Perspective

Clients observed energetically displayed a disconnection of their real need to conceive, living their life according to the outside forces/situations/people, especially dominated by their parents in their youth and their partner and their partner's family now—not using their creativity in any way, their Core hidden and even unknown.

Their emotional energy bodies were loaded with emotional disturbance. Denial of real problems and suppressed emotions seemed very present as a defense mechanism. Although 14 subjects is a small number to reach any solid conclusion, it is interesting that they all seemed to have mainly a masochistic character defense structure.

All clients who chose to have sessions had grounding problems. Their first chakras had major disturbances. Their second chakras were problematic; frozen energy was observed in most cases. Their lower body connection and bodily awareness were barely evident.



### How to Help Them

Our reproductive capacity is closely connected to our ability to create from Core. Improving our sense of self, body attunement and inner wisdom helps, as well as identifying needs, resolving unfinished issues, and peacemaking with feelings about motherhood. Realigning belief systems might also help change focus—adoption, surrogate parenthood, no pregnancy but creating elsewhere in their lives.

An awareness about depression needs to be raised.

Another observation was the low daily intake of water. An awareness was needed to be raised about the side effects of chronic dehydration.

All types of Brennan Healing Science healings can be used to help these clients. The pituitary and thymus glands and ovaries will be required to vibrate in synchronicity. (Barbara Brennan, *Light Emerging*.) And the heart needs to be open to self primarily, to the client's partner, and also to the new incoming soul(s).

The healings needed to be modeled to fit the client's unique needs. Self-awareness and taking charge of their own healing journey was favored.

### Healers and Physicians

Healers can work effectively in infertility treatments supporting patients energetically by regulating the patient's energy field through healings. Also valuable is using the healer's high sense perception to help physicians determine the best time/period for OPU (ovule pick up), and informing them about the effectiveness of the drugs on the patient's energetic system and physicality.

### The Feedback

The participants were very happy to join this project as they gained different perspectives about their treatments, their wish to conceive (or not), their lives, their relationships, and their healing journeys. Most of the women were amazed with the results of the sessions, as the work helped them relax and get in touch with their feelings and bodies.

### As a Last Word

The emotional and physical struggles to become pregnant create an obsession in these women's psyches, and letting go and surrendering becomes impossible. However, for the ultimate conception (becoming one), surrendering to love is needed. The healer believes the moment love replaces fear, the space for the new creation will be created.

## Establishing Trust in Childbirth

Manuela Korsatko • BBSHE '07 • Graz, Austria

Did you know that giving birth can be a pleasurable and even orgasmic experience? I really missed that “fun part” while working as a medical doctor at the department of obstetrics some years ago.

Seeing the fact that most babies are born in hospitals, birth has become a medical event. Women tend to trust more in medical interventions than in their own capability to give birth, which leads to their disempowerment. The constellation of an insecure woman meeting an obstetrician trained to find pathologies, rather than to trust in the physiology of birth, causes complications and medical interventions. Being myself pregnant at that time, I decided to find different approaches towards birth.

My project investigated the influence of trust on childbirth based on case studies and reviewing literature. Review of literature showed two important aspects of trust during birth. The first is the woman's trust in her body, which means knowing to be able to give birth just because of the fact of being a woman. This knowledge is anchored in each cell of the female body. The second aspect is that the woman feels safe in her birthing environment. If trust in this sense can be established, the woman is able to allow divine precision of natural childbirth to unfold. Then she is able to experience the real nature of birth, which is a spiritual rather than a medical event. As a precondition the woman needs to let go of mind control and give over to the body. Then she enters an altered state of consciousness through which she can connect to the transformational potential of birth.

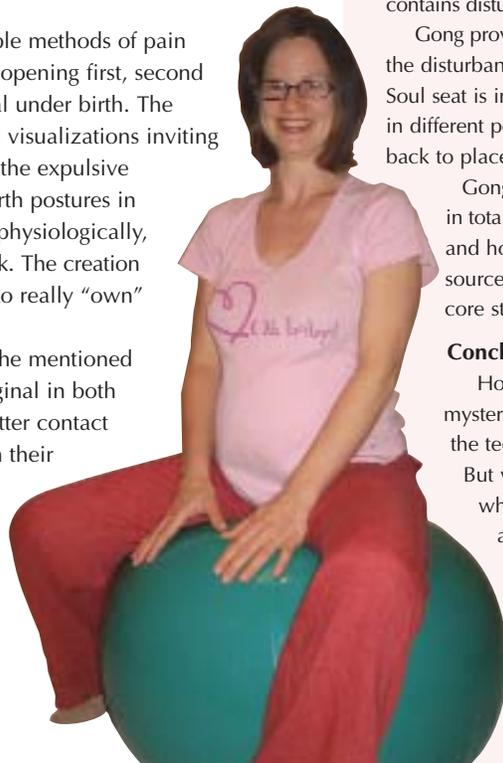
In order to approach birth that way, a shift in the consciousness of society and women is needed. Women need to step into their power by assuming self-responsibility for their birth and health. The mothers can then make choices based on their inner truth, rather than being motivated by fear.

During my case studies, I did Brennan Healing Science healings with two pregnant volunteers. Both the mothers and the babies enjoyed chelations. Hara healings also showed to be a powerful tool in pregnancy. Process work was mainly about clearing images around birth and motherhood, as well as relational issues with the partner and lost or aborted children.

In our sessions, I also taught simple methods of pain release consisting of body exercises opening first, second and fifth chakras, which are essential under birth. The women were trained in mantras and visualizations inviting the cervix to open during labor. For the expulsive period, we worked on supportive birth postures in which the pelvic bones are aligned physiologically, so that gravity can support labor work. The creation of sacred space helped the women to really “own” the birthing room.

My clients were happy to apply the mentioned methods under birth, which was vaginal in both cases. They gave feedback about better contact with self, and therefore more trust in their own capabilities.

In conclusion, trust has a positive effect on childbirth. Brennan Healing Science is a powerful tool helping women come to a state of trust. Have fun with your pregnant clients, and happy birthing!



## Music of Wholeness:

### Healing with the Holistic Sound of Gongs

Spelca Shanti Morojna • BBSHE '07 • Altea, Spain

#### History and Today

The existence of the gong dates back to the beginning of the Bronze Age, around 3500 BC, in the Middle East. It was a sacred instrument, used for ceremonies. Even today, master gong makers hammer a gong with the idea that the metallic disk, when brought to its full resonance, should embody the higher creative intelligence. They pound the gong so that a *great soul might incarnate within its body*.

#### Music and Mathematical Background

The basic underlying principle of the holistic gong's sound is that tones *add together to create a fullness of sound with all sums of the basic gong's tone*. Since sound dissemination through metal is much faster than through air, it happens that slower-absorbing air around the gong thickens in so-called *holistic sound space* that is completely filled with resonance.

The adding up of tones follows the famous Fibonacci Series, based on the golden proportion's pull on matter and consciousness. Geometrical presentation of golden ratio forms a famous and perfect golden ratio spiral. It reveals the deep wisdom of beautiful natural evolvment: when the preceding steps are accomplished, the subsequent step can be done easily and naturally.

#### Golden Cut Spiral Following the Fibonacci Numbers

Following the same principle, gongs build the holistic sound space. The space evolves upwards and downwards, inwards and outwards, always following the beauty of the golden ratio spiral, the spiral of most effect and least resistance, the perfection of Creation itself.

#### Healing with the Gongs

Basically, the health state of the human system can be understood as a *toning melody of the moment*. The pitch of the tones can be *cordant* (healthy) or *discordant* (in dis-ease). These tones are nothing else but energy that seeks release.

When used for healing purposes, gongs played in the beginning of the session do the chelation. They are a great tool for opening the chakras and repairing the lines of light. When the energy block is exposed to pure vibrations of the holistic sound, the discordant tones tend to vibrate with the gong's innate frequency and release the disturbing frequencies. The client experiences a release of unpleasant feelings, reexperiencing the old pain, and so-called “process” begins.

When our hara is strong and healthy, we are a *clear source of our individual note* that holds us in physical manifestation. When our intents are mixed, our source contains disturbances, and energy that flows from hara to aura is already disturbed.

Gong provides a pure sound envelope that influences haric vibrations and clears the disturbances. Tan tien and grounding are usually affected best by Earth gong. Soul seat is influenced by many types of gongs, since longings can be so different in different persons. The soul seat opens, becomes clearer, more shining, and gets back to place. The ID point reacts best to gongs with higher innate frequency.

Gong bath is very powerful core star expansion support, since by bathing in total sound of gong, the client gets in touch with his/her source of creation and honors him/herself for that. She/he perceives her/himself as unlimited source rather than limited personality, and by that, she/he is rooted to the core star.

#### Conclusion

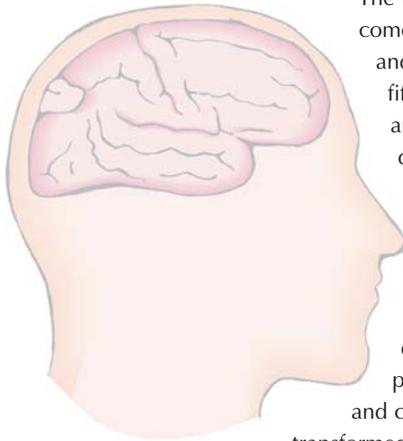
Holistic sound knowledge is both ancient and well-recognized, but also mysterious and lively evolving. One can do a lot of research to understand the technical principles and the influence on the human energy field. But what really counts is probably the personal experience one has while playing gongs or being exposed to their sacred sound. We are all researchers of our own path, we all are intuitively seeking our great symphony of life. We all feel the tremendous power of releasing disturbing chords from our inner songs.

Let gongs help us. Let them make our path smoother, pleasurable, loving and passionate. I'm sure this is the only thing their consciousness deeply wants to accomplish.

## Drumming and Healing:

### *Exploring the Connections Between Multiple Simultaneous Rhythms, Brainwave States, and Expanded Consciousness*

Chuck Cogliandro • BBSH '07 • Atlanta, Georgia



The inspiration for my senior project comes from my passion for music and drumming, specifically my fifteen years of study, teaching and performance of the ensemble drumming of West African djembe music, and more recently, the conscious integration of my studies in healing and spirituality.

I have found that when playing drums in an ensemble, and more powerfully with cultural, sacred and ceremonial intention, one is transformed. The necessary elements are many and various: the knowledge and technique of the drum to draw out its sounds in specific phrases; the ability to connect with sensitivity through listening, non-verbal communication and creative expression with other players; and the ability to read the flow of energy in listeners, singers and dancers in the community, and to follow the collective wave accordingly.

My hypothesis was that to hold all of these elements requires a non-ordinary state of consciousness; that by using EEG brainwave recording technology, a typical configuration of consciousness related to drumming and holding multiple simultaneous awarenesses may be revealed; and that this configuration or state of being has a correlation with the states of being I have learned through my studies at BBSH, and with the existing research involving EEG, meditation and healing.

I had the great fortune to do my research in the neurofeedback lab at Inner Harbour Hospital in Douglasville, Georgia, where one of my best friends, Tom Harris, is the Director of the Therapeutic Drumming Program. We worked with four subjects, ourselves, and two other adult male drum instructors from Tom's drumming program. We recorded EEG data while following a sequence involving a resting baseline; a baseline after listening to ensemble drumming music; a baseline after playing a single djembe rhythm; and a baseline after playing two simultaneous rhythms on the sangban (bass drum with metal bell).

In addition, I recorded data while playing a rhythm on each hand, one foot, and internally singing; a baseline after this rhythm; while holding the four dimensions; and a baseline after the 4Ds. This pilot study had a small, hand-picked group of subjects, no control group, and no statistical analysis of the data. Therefore, I am cautious about drawing conclusions.

Nevertheless...  
In three of the four subjects there was a significant increase in alpha wave presence (monopolar Z-scores)

in the frontal lobes. This trend was clearly seen as an increase over time and with more complex drumming activities. The fourth subject began with a markedly high alpha presence in his frontal baseline and did not show the same increase. This elevated alpha is exactly the trend confirmed in more than 30 studies of many types of meditation. In addition, there was an increase in theta wave presence (monopolar Z-scores) at the frontal sites of Fp1 and Fp2, which are called the executive function sites.

Also, there was a less dramatic but clear increase in beta presence in the frontal and parietal regions for all subjects. Finally, in the additional advanced rhythm and healing segments which I recorded, there was significant increase in theta presence in the parietal region, which is related to the crown chakra.

What does this mean?

Beta waves are associated with normal, alert attention; alpha waves with relaxed, open attention; and theta waves with deeply relaxed trance and hypnagogic imagery. The increased alpha in the frontal lobes points to a shift in state of being to a more deeply relaxed, expanded, focused awareness over time and with more complex drumming. The corresponding increase in beta is a surprise, as it seems to indicate a heightened alertness and connection to outer stimuli while simultaneously moving into more relaxed awareness. And the increase in the slower theta in the parietal may indicate the opening of the crown chakra for the connection to the divine at the onset of trance and more deeply altered and open awareness.

I was thrilled to see the data seeming to support what I have felt and experienced: that the expanded state required to play multiple simultaneous rhythms has correlations with the shifts in consciousness created when holding meditative and healing states.





**Energetic Interaction.**  
**Balkans Meets Switzerland:**  
*How to Use Brennan Healing Work to Integrate Adolescent Immigrants from the Balkans and Turkey into the Swiss School System*

**Ruedi Rüegg**  
 BBSHE '07 • Berlin, Germany

**Introduction**

Five years ago, I began a newly created job at a secondary school in the outskirts of Winterthur, Switzerland. I consult with the teachers and support them in Team Teaching, as well as give special lessons to immigrants and other pupils with school problems. The reason for this project was the following situation:

I came upon a serious dispute between a Balkan boy and a Swiss boy. There were many spectators, and I asked, "What's going on here?" I was astonished that nobody noticed me.

I was used to pupils reacting immediately when I appeared, but here I first had to give a push through my first and second chakras and shout. Then they reacted. I was impressed by this raw first chakra power from this Balkan boy, and the Swiss boy was relieved that I was there. So I began to observe the differences of the energetic interactions between Balkan/Turkish and Swiss pupils more closely.

**History**

Switzerland has had many different waves of immigration. After the Second World War, the economy required cheap workers from Italy, Spain and Portugal. Later, we found new, very undemanding workers from the former Yugoslavia. They only came here to earn money, which they sent home to their families in Yugoslavia. With the Balkan War, 60,000 family members of these workers and many thousands of other refugees came at once to our country.

With all of the other Moslem immigrants, it was too much for our small country. Aggravating circumstances was that most of them settled down together in big clans.

**Evaluation**

In the district where our school is located, only a few Swiss laborers and middle class families remain. More than 60% are Moslem immigrant families. The Swiss families who have enough money, and the better-positioned immigrants, move to better districts. In school, we have three types of Swiss pupils. The majority is in the emotional shadow of the immigrants from other cultures; another part is always in competition and struggles with them; and a minority has learned to handle life with the immigrants.

**Switzerland School Population**

**Entry August 2006 in our Secondary School:**

**Level A: 32**

Swiss: 13 (41%) • Western Europeans: 6 (18%) • Balkan/Turkish: 13 (41%)

**Level B: 37**

Swiss: 10 (27%) • Western Europeans: 7 (19%) • Balkan/Turkish: 20 (54%)

**Level C: 17**

Swiss: 1 (6%) • Western Europeans: 3 (18%) • Balkan/Turkish: 13 (76%)



**Work with Classes**

I asked myself, how could Swiss pupils and others benefit from this extraordinary first and second chakra power?

Coincidentally, my wife and I joined a celebration of circumcision for a young Kurdish Moslem boy. He was the center of attention

and much supported by all of the men. I felt a very strong male energy. That's something I miss in our culture. But I see also the other side of this prideful male power, when the fathers and boys don't accept female teachers.

In Team Teaching, I started some experiments. With a new class, we focused on listening to the other, not heckling someone, and being present within the group. Later, we tried different games to come into real contact with each other. Behind were the PD skills Listening and Contact.

Later we began with grounding exercises with music and movement. That was successful—but how to help the pupil who has a weak grounding benefit directly from the others? We created some games. One of them was called the "Sumo Wrestler Game."

Two students stay in a square. First they have to take a good stand, breathing and letting their roots grow deep into the earth. Then each puts their arms on the shoulders of the other and slowly lets power flow. The winner is the one who can bring the other out of balance.

In the second year class, the students are able to do exercises based on the PD skill Transference. One student is the receiver and all of the others express how they experienced this person. This is a good training to reflect how I experience the other and how they experience me.

**Work with Small Groups and Single Pupils**

Over the last years, my work with small groups and individual pupils has really changed. During these trainings I tried to go deeper to resolve issues which are beyond school. In doing healing responses, holding the states of being, or simply asking for the presenting complaint, I could affect much, and after, the students had less problems with schoolwork.

One girl of Level A came to me because she couldn't learn her English and French vocabulary. First I sat beside her, and during the conversation, I calmed her field and grounded her. Then I gave her some advice on how to learn. Over several weeks I did the same, and her marks improved. Later, I had only to be in the room, and now she is able to work in a small study group.

**Celebration**

A good opportunity for cultural exchange is dancing. At the end of each year, before the Christmas holidays, we have a great celebration at school. We start at 18.30 with games in one of two gymnastic halls, and in the other there is a big disco with a lightshow. This year we initiated Balkan Circle Dances with Balkan Pop Music.





## The Energetic Answer to Training, Consulting, Counselling and Coaching: *Holistic Leadership in Business*

Dagmar Braun • BBSHE '07 • Munich/Regensburg, Germany

I love the quote from Kurt Bleicher about our creations in business life, because in my opinion, it carries all of the wisdom and solutions, as well as the dilemma and the challenge we have as a human species:

“We work in structures from yesterday, with methods from today and hopefully with strategies of tomorrow, predominantly with people who have created yesterday’s cultures based on a culture consciousness from the day before yesterday and who will not live anymore to see the day after tomorrow.”<sup>1</sup>

Working as a consultant and trainer in change processes with teams and individuals during the last 12 years, my work experiences confirmed the content of this statement. Human beings represent and form systems in our society, governments, business organizations, hierarchy systems and individual relationships. And our success—e.g., in business life and in surviving as a species—is affected by the kind of consciousness and how we create and form systems.

There were many questions which accompanied me for a long time during working with teams and in organization structures. I was always surprised how personal development measures and change processes didn’t touch the depth of real transformation. The experiences and the lectures BBSH/BBSHE offered to me answered my questions. I created for my final project the Energetic Answer Program. The Energetic Answer Program combines energetic training, psychology, ordinary soft-skill training tools, coaching knowledge, consulting experiences and scientific knowledge. It offers a path, a process for holistic leadership in business and other life situations.

Acknowledging the realities of today’s hierarchical systems in organizations as well as in our society in general, I ask, among other things, questions within the Energetic Answer Program. These questions are by no means to be interpreted in a rhetorical way. To mention only a few:

- *What do you understand as authority?*
- *What were your lessons learned about authority?*
- *If you are an employee, have you ever asked yourself if you want to carry the responsibility of your leader, and if not, why?*
- *If you were a leader, have you ever asked yourself if you can imagine that your employees are leaders too?*
- *Have you ever thought about if we need leaders, and for which task we need leaders?*
- *What is the meaning of leadership for you?*
- *What is your explanation why the human species has created the model of hierarchical systems?*
- *What does the “diffusion of responsibilities” mean for you?*
- *Does a “diffusion of responsibility” exist from a spiritual and global point of view for you?*
- *What does your answer to the question above have to do with your own holistic leadership consciousness?*

In case you would ask me what my understanding of holistic leadership is, I would answer with a quote from Mother Teresa. She said about changing circumstances, “Do not wait for leaders. Do it alone, person to person.”<sup>2</sup>

If you are curious and would like to read more about the project, the program, holistic communication, and how the energetic awareness we learned at school can be integrated into personal development measures, you can get more information on [www.energetic-answer.com](http://www.energetic-answer.com).

I invite and encourage you to get in contact with me if you are interested to work in a network for this higher goal of holistic leadership consciousness. My soul longs for changes and transformations in organizations as well as in our society consciousness for the planet. Many blessings to the school and to all of you!

<sup>1</sup> Professor Kurt Bleicher, University St. Gallen Füsler, Karsten. *Modernes Management, Lean Management, Business Reengineering, Benchmarking und viele andere Methoden*. München: Deutscher Taschenbuchverlag GmbH & Co. KG, 2001.V.

<sup>2</sup> [http://en.wikiquote.org/wiki/Mother\\_Teresa](http://en.wikiquote.org/wiki/Mother_Teresa)



## Journey of the Undefended Lawyer

Cindy Tzerman, JD  
BBSH '07 • Sag Harbor, New York

Depleted and bereft of soul, in 2001 I left a highly lucrative practice as a partner in a major international law firm. For me, it felt like a life-or-death matter.

The fact is, there is pervasive unhappiness in the legal profession, and the statistics on depression and substance abuse are alarming. So from a deeply personal place, I was curious about exploring the use of Brennan Healing Science to understand what ails lawyers and to facilitate healing in that community.

## Birth of the Warrior Archetype

I began with the elemental proposition that dis-ease is the result of imbalance, and imbalance is the result of forgetting who we are.<sup>1</sup> From this perspective, the lawyer’s journey may be seen as a journey away from the self.

In the traditional legal model, we actually build a new identity. It begins in law school with the rigorous imprinting of how to “think like a lawyer” and how to “act like a lawyer.” “Thinking like a lawyer” means dispassionately sifting through the facts and coming up with the “right” answer—there is no room for feelings. “Acting like a lawyer” means projecting outer confidence and strength, shunning vulnerability, and leaving internal values behind.

This journey of separation only deepens as the lawyer enters the practice. In fact, the lawyer’s ethical code makes clear that she/he

has a duty to represent her/his client “zealously” without regard to her/his own personal judgment, and if the client’s case is not aligned with that judgment, she/he is expected to slog through it nonetheless.

In short, the lawyer is expected to be the consummate warrior—at the expense of the true self.

### Lawyer Defense Patterns

The creation of this new identity and corresponding lack of grounding in self frequently results in the reinforcement of psychopathic and rigid defense patterns. Unfortunately, many lawyers live in these shut-down, defended places—day in and day out.

#### Lawyer Psychopathy

Because it is linked to the lawyer identity, “being right” can feel like a matter of survival. This can lead to very aggressive and manipulative behavior, particularly in the courtroom where the fear of betrayal can feel palpably real. Moreover, the upward displacement of energy and the auric “hook” may be used to intimidate adversaries into submission.

#### Lawyer Rigidity

Rigid defense patterns are reinforced by the habitual use of will and reason over feelings and the focus on image and external values. The feeling centers frequently shut down, and even the most successful lawyers may complain that there is something essential missing from their lives—the classic presenting complaint of the rigid character type.

### Informal Case Study: Healing Begins with the Healer

To continue my exploration, I circulated a questionnaire to a group of lawyers in which they were asked to choose a case or client that evoked a powerful emotional reaction (positive or negative), and to answer multiple questions, including many on feelings and intentionality. Most of the responses revealed no surprises.

For example, a high percentage of the participants indicated a strong general aversion to feelings, and consistent with the warrior archetype, 100% of the lawyers reporting strong negative feelings toward the case or client rated their performance as high nonetheless. Also, 79% indicated that their intention was mostly or fully aligned with their clients’.

But there was a hidden gem in the final question:

“Have you learned anything new?”

When I first read the responses to this question, I thought the study had been a complete failure. While I had hoped to evoke a shift in consciousness, to me the responses revealed only negativity, superficiality, rigidity, and the superior mask.

So I returned to my original intention for the project—to facilitate healing—and what I soon realized was that “the problem” was not the responses, but that my view of them had been tainted by a belief that lawyers are essentially bad and unhealable. With this realization, the answers to the final question looked very different. I was now able to see the multiple core qualities of the lawyer-participants, including integrity, loyalty, leadership, commitment, endurance, and clarity.

The hostility toward lawyers is deeply embedded in the mass consciousness, and I myself am guilty of colluding in it. We expect lawyers to fight our battles and do our dirty work, and we reject them for doing it. Because they frequently mirror the parts of us we want to split off and disown, we split off and disown *them*.

So when you’re working with lawyers, please remember that there’s a lot projected onto them, and it hurts. As a lawyer, I understand this firsthand.

And, as a healer, I now understand even more deeply the importance of transforming my own distorted beliefs and projections in order to truly receive the client.

<sup>1</sup>Barbara A. Brennan, *HANDS OF LIGHT*, p. 131 (Bantam Books, 1988)

## Energy Field Patterns in HIV/AIDS:

### A Model for Healing the Split

Elisabeth Zehavi, ND • BBSH '07 • Haifa, Israel

The goals of my project were to provide healthcare practitioners with information that might be helpful to them in the care of their patients, to have a deeper understanding of underlying aspects of HIV and AIDS, and to examine quality-of-life issues, and how these affect health in general, and specifically, in HIV and AIDS.

Healings were done on seven clients using Brennan Healing Science and results were compiled based on observations of the energy field and the clients’ reports of how they felt following healings. I also examined several aspects of the underlying split of the HIV/AIDS constellation. The different aspects of this project point to various approaches that may be possible in helping people with HIV/AIDS.

In looking at quality-of-life issues, one piece of research indicated projected outcomes using holistic health models. Some of the terminology fit seamlessly with BHS concepts:<sup>1</sup>

- *Inner coherence=aligned hara*
- *Improved cell-to cell communication=cellular awareness/holographic model (part for the whole)*
- *Shifts in beliefs—positive outlook=challenging images and beliefs*

Quality of life is determined in the following ways:

- *Assessed according to client perception/experience*
- *Clients are given tools to change their consciousness and focus on positive thinking/creation of internal happiness*

Most clients reported a sense of internal calm following healings. The four dimensions were looked at:

- *Physical: All clients reported improvement of physical symptoms after receiving healings*
- *Auric: Similar findings in many of the seven clients*
- *Haric: None were aligned at start of healings*
- *Core star: Increased contact with core essence/“internal coherence” following healings*

The clearest discernable pattern in the auric field was that most clients had the first chakra closed, all had the second chakra closed, and all had a wide-open, overused and torn third chakra.

All of my clients had improvement of physical symptoms, which ranged from chronic diarrhea, to back pain, headache, unwanted effects from medication, and more. One client who had had chronic diarrhea for over a decade reported having a normal bowel movement after the first healing!

None of my clients had aligned hara, and only two of the seven received hara healings. Both reported a feeling of internal calm and sense of well-being following hara healings. Core essence was not addressed directly in my project, although more core qualities were apparent following healings.

The other aspect of the project explored underlying splits within the HIV constellation which relate to socioeconomic status, medical diagnosis and tracking of the disease, the cause of AIDS, and the discovery of HIV as the virus that causes AIDS. This is discussed in detail in the full length of the paper, and also points to underlying aspects of HIV/AIDS that may be helpful in providing successful treatment for people living with this disease.

<sup>1</sup>“The precondition for the healing to take place is trust, together with the intention of the healing to take place. Existential healing is not a local healing of any tissue, but a healing of the wholeness of the person making him or her much more resourceful, loving, knowledgeable of him/herself and his/her overt needs and wishes. In letting go of negative attitudes and beliefs, the person returns to a more responsible existential position and improved QOL [quality of life].”

Ventegodt S, Flensburg-Madsen T, Anderson NJ, Morad M, Merrick J. Clinical holistic medicine: a pilot study on HIV and quality of life and a suggested cure for HIV and AIDS. *The Scientific World Journal*. 2004; 4: 264-272.

## The Application of Brennan Healing Science to Psychiatric

Rodolfo Felix, MD • BBSH '07 • Mexico City, Mexico



During my process in this school, I heard a lot of times how it is very different to work on a psychiatric patient than a “regular” one. I heard that we have to be very careful with what we do, lest we unleash a powerful psychotic episode.

Nonetheless, a year ago, I started working as a physician in a mental

institution that houses psychiatric patients who have been abandoned by their families. A question kept popping up inside my head:

“Is there anything I can do, as a BHS practitioner, to help them have a more comfortable life?”

These patients are so stagnated by the medication they have to take, and by their surroundings and the energy leaks that come from their peers, that sometimes it gets very overwhelming for them.

What I discovered is that they constantly are leaking astral energy into their surroundings (bioplasmic streamers, mostly). So imagine 80 people living very close to one another, constantly leaking excess astral energy into an already oversaturated environment, and because the medication stagnates their field even more, this becomes a very vicious and ill cycle, with no way to clear all of the stagnant energy.



Furthermore, the nursing staff, operative staff, and visitors who relate with them, are usually very frightened or in denial about the feelings this astral energy evokes in them, so the patients are usually very lonely and very overwhelmed, with no one there for them energetically or spiritually.

Being able to stay present with the patients seemed to make as much or even more difference to these patients than the actual healing techniques. I have discovered that psychiatric patients are very much severed from the kind of contact we are all used to. They trigger so much unconscious fear and pain in others that people immediately tend to leave their bodies when in the presence of a psychiatric patient.

Being able to stay in my body when interacting with them was one of the most powerful and transformative healing tools I found for this project.

It was shocking to realize how much doing these healings has transformed my life. I kept thinking there would be a miraculous happening with the patients, and there were some startling findings, but more than physical discoveries, what has come up is how much I am coming into deep, loving contact with them. Most of these patients

had scared and repulsed me, and now, a powerful shift has come.

I love them. I truly, deeply, honestly love them.

I feel shocked, because I thought I would be healing them. I would have never imagined that they would be healing *me*. And the added bonus was that Brennan Healing Science did help them be more comfortable, with a drastic reduction of drug side effects and improved wellness for them.

Working on this project has really changed the way I look at the world and my patients, be they psychiatric or general medicine or BHS clients. It has taught me how delicate and sensitive is the balance within our brains, and how powerful the implications of an imbalance can be.

How powerful it is to be received with an open heart (compassion), and how much my relationship to the patients evolved and softened because of that.

But most of all, to be able to finally see what is behind the disorder, to be able to really see them, in their full essence. To know their life is good and purposeful, that what they have gone through is a very powerful transformational journey that they chose, not only for themselves, but also for the rest of the world.

Including me.

## Energy Healing as an Approach to Working with Solvent Abuse Clients at a First Nation Long-Term Youth Treatment Centre

Carol Rowland • BBSH '07 • Murillo, Ontario, Canada

### Project Abstract

In this research project, I provided a series of energy healing sessions over three months to six First Nation male youths who are residents at a Native residential treatment program for chronic solvent abuse.

My hypothesis was that Brennan Healing Science skills would have a positive effect on behavioral challenges and the physical symptoms the residents experience.

I worked with the staff on project design, and conducted pre- and post-healing interviews with clients and staff to evaluate outcomes. However, various factors made it impossible to separate out or quantify behavioral change as a specific result of the energy sessions.

The clients generally liked the sessions, but most were not able to articulate what had changed for them. Staff, however, indicated that for three clients, the sessions “seemed to have really helped.” They provided concrete examples, and recommended sessions continue to be offered for residents at the advanced stage of their program.

The energetic characteristics of solvent abuse/addictions were explored throughout these sessions, and the approaches I found helpful for both auric and hara healings are outlined. Secondary learning for me related to the challenge to surrender the structure of the project to fit client realities, and broaden my understanding both of how healing happens and what it might look like.



*Inuit Sculpture*

# Alumni...

## Holding a BHS Informational Talk in Your Area Is Easier Than You May Think.



We have an effective marketing tool available to help BBSH and BBSHE grads build their personal practice and increase awareness of Brennan Healing Science. It's called an Informational Talk.

Info Talks are free, public, introductory programs in which the graduate talks about Brennan Healing Science and the Schools, in addition to his or her personal practice. As a graduate, you are in a position to share your personal experience of BBSH, the work, and the healing process as you know it. It's an opportunity for you to demonstrate (not teach) a healing technique for the purpose of promoting the School, the work, and building your healing practice.

Setting up an Informational Talk is simple:

- Find an appropriate venue, and schedule your date and time.
- Contact the BBSH office with details of your Info Talk.  
*We'll list it on our Global Events Calendar, as well as provide you with supporting materials to distribute at your talk: The school DVD and brochures, product brochures, bookmarks, newsletters, and presentation folders...adding credibility and a professional edge to your presentation.*
- Spread the word of the upcoming Talk to everyone you know.
- Present your Talk and have a wonderful time connecting with those in your area who are interested in Brennan Healing Science.

One of the best perks to holding an Info Talk is that it's a great community-building tool. Some of our grads have found that by holding Info Talks, they've been able to connect with people who share the same interests.

What a great way to connect to your community while spreading the word of Brennan Healing Science, advertising your practice

and generating interest in the Schools!

We've received exciting feedback from some of our graduates who have been holding Talks, both from the standpoint of building their practice, and the joy and fulfillment they receive in bringing awareness of this work to others.

Lisa Jill Marcus, 2004 BBSH graduate and Practitioner in New York City, writes after holding three Talks:

*"These have been wonderful for me! I have had more clients the first five months of 2007 than all of 2006. One woman who came in November 2006, and who has been working with me since as a client, is enrolling at BBSH in the fall. Another woman who came to my March 2007 talk and has been a client since helped out last night and was my healing demo. It was great to witness her talk to the group about how this work has helped her."*

And one final point I would like to mention:

When presenting your talk, please remember that you are not an official representative of the School, but rather, speaking about your *experience* at the School, and speaking about...not *teaching*... the healing work you have learned.

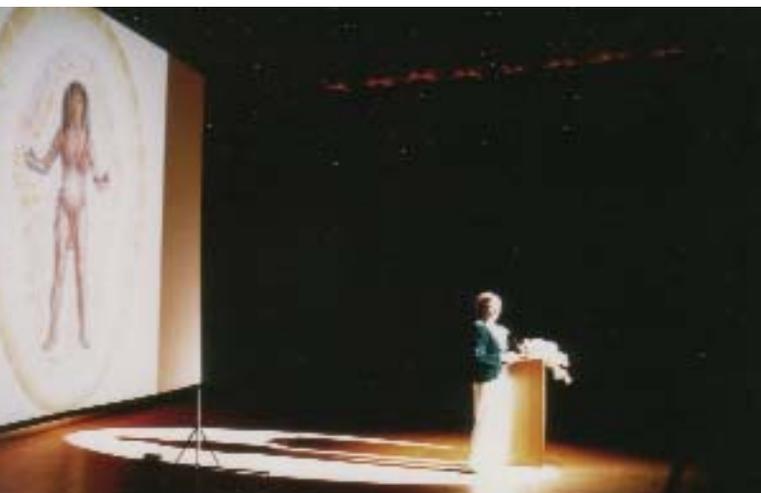
For further information and clarification surrounding presenting an Informational Talk, please refer to the school policy *Sharing the BBSH Body of Work*.

If you have any questions, contact Mary Morrissey at:

**mary.morrissey@barbarabrennan.com**

We look forward to helping you bring awareness of your practice and Brennan Healing Science to *your* city!

—Lisa Boris  
Manager of Academic and Adjunctive Programs



**Barbara speaking at the 1995 Hitachi Healing and the Earth Conference.**

He had arranged a special luncheon in my honor. (I didn't *know* it was being held in my honor at the time!) Everyone was still very polite about it, as of course the Japanese *would* be.

Then I learned that everything in Japan runs on time. If you are one minute late for a train, you've missed it. (Actually, you've probably missed it even if you're a *half*-minute late.)

And I mean *all* trains, such as the bullet train between Tokyo and Kyoto! When we were late for the train, we Americans starting running to catch it, but no matter how hard we tried to get the Japanese to rush to the train, they didn't. They simply said we would catch the next one! And we did.

Of course, the first one *did* leave on time.

But even before the conference started, I had a few learning experiences.

For example, when walking down the main street in Ginza, I noticed someone rushing to catch up to me. At first I was nervous and kept going. But then she caught up to me. She reached out for me and said, "Here, you dropped your *penny*!"

Another example happened when I was first met upon my arrival in Tokyo. I was walking with the Japanese people who had met me at the airport. They kept walking very slowly; the slower I went, the slower *they* went. I had to keep turning around to speak to them. Finally, I asked Yui Wang, who was a student then, why this was happening. She explained to me that they were trying to walk behind me, Japanese style, since I was a famous and respected person.

Well, I never had thought of myself as a famous person. (And I still don't.) But actually, just a month ago, my husband Eli insisted on the same idea of my being famous. In his frustration, he finally blurted out:

"Just Google you!"

I asked, "Just Google what—'me'?"

He said, "Just Google your *name*."

I did, and was shocked. But back to then.

Hitachi invited me to bring some of my teachers with me, so I took Rosanne Farano, Michael Spatuzzi, Celia, and Yui Wang. We had a *ball*! After the conference, Hitachi gave us a two-week tour of Japan. We went to Kyoto and saw the Palace with the nightingale floors. They were built to make sounds when anyone walked on them, to warn of Ninja intruders. So being Japanese and it being the Emperor's Palace, of course, the sounds had to be nice sounds.

A method was developed to create the sound of a nightingale singing. It was wonderful. Many people from all over the world came to give their ideas on healing the world, the people in it, and of course, Mother Earth. Even the sounds at intersections that tell you it is okay to walk now chirp like birds!

And you wouldn't believe how they open up shopping centers every morning! The shopping center *Aqua City* near the Nikko Hotel (where we've stayed for years while doing IBHSs in TFT Hall) has something beautiful to watch:

Two women approached the doors a short time before opening. They simply and quietly stood there in uniform. As the time to open got nearer, they came forward to the doors, and in unison got down on their knees to unlock the doors near the floor. Then, in unison, they stood up and reached for and opened the upper locks. They stood back and waited for the exact time, doors unlocked.

Everyone outside simply waited, even though it was raining. Then, at the exact time, the two women, perfectly dressed of



**Presenting a gift to the Mayor of Hitachi City.**

course, came forward, opened the doors, bowed, stood to the side, and motioned with one hand, fingers held straight and together, that we could come in. They then bowed to each person as we walked through the doors.

One of the highlights of the trip was a special Shinto ceremony that Hitachi had arranged for me to bless my marriage with Eli. I was amazed at the forms of spiritual energies and nature spirits that appeared in special places in the ceremony. I was given a small white plate with a folded paper with special markings and coins inside that were blessed in this ceremony. I have them on my altar at home.

One highlight of this first journey to Japan was the experience in Nara where the large copper green Buddha is. As we were taking pictures of the Buddha, some Japanese tourists were taking pictures of me. Yui heard the father tell his little boy that I was an *Eskimo*, because I had my large white jacket with a fuzzy hood on! (See the picture on the cover.)

So, from that time on, I have been high on Japan. The year after the Conference, I started to go to Japan to give workshops, first in Nagoya and later in Tokyo. I took Roseanne, Yui and Michael with me, and then later Laurie Keene, Chris Sarubbi and Yui. Each time we had a *great* time, and had lots of people in the workshops. I have been there at least twelve times, and now I get to go five times a year to train these wonderful people!

As I'm sure you know, we have had many people from Japan fly all the way to the U.S. to train at BBSH. For years, when the school was in New York, about 60 students a year would come. In Florida, it became a little less. So, since we already have a lot of graduates who live in Japan, we have also started a Teacher Training program there, in addition to the PS1 class!

The PS1 class is comprised of amazing and highly talented students. One of the first things I noticed is when we told them to take a 15-minute break between teaching segments, they were back in their seats and ready to go in ten minutes. Oh, I guess that doesn't surprise anyone after reading the first part of this piece.

---

*I always remind myself  
that I come from  
a 200-year-old culture,  
while Japanese culture is 5,000 years old!*

---

I was also surprised when the students learned so quickly. When I gave my first workshop in Japan in 1996, people had a difficult time expressing feelings, as well as feeling their Human Energy



### **Amy Rigg**

*Our dear friend and classmate of the Graduating Class of 2007, Amy Rigg, died of cancer on June 30, 2007. Amy was a wife and mother of two, Elli (14) and Leo (10), who had the incredible ability to bring healing through the creativity and essence of her own clothing designs.*

*In her mid 20s, Amy started her own clothing business, Amy Rigg Clothing Co., and sold her clothing designs in Chicago at local street fairs, and later her own clothing store. During her last few months, Amy expressed the same exquisite attention to detail and beauty that she brought to her clothes through drawings that she would share with her friends and family.*

*She would give her beautiful pictures to friends, loved ones and caregivers and say, "Save this! I'm going to be famous one day!"*

*Amy spent her first two years at BBSH as a member of the 2006 graduating class.*

*I can still remember our third year together when she brought in her art project—a dress she had sewn with an exquisitely beautifully detailed heart on it.*

*I was privileged to be able to spend time with Amy during her last few months. She met this life challenge with an enormous amount of grace, gratitude, and courage, and would always say she felt that she was "right where I was supposed to be."*

**With love...Kelly Pilachowski '07**

Field. The first man to try hitting the bataca and expressing anger toward his father would hit the bataca once, then stop, back up, bow and apologize. Then he would do it again. And no one cried. Now the students jumped right into the process and healing work, and they could sense the HEF. It was beautiful to be present for.

Oh, and also, about the Hara:

In Japan, you walk into a room, and your hara gets aligned. Surprised, you say, "Oh, thank you!" Japan is a hara country. Everyone holds hara all the time! Boundaries are clear. Everyone walks on the correct side of the street, or anywhere else for that matter. No one ever bumps into anyone else.

I look forward to Class 2 to get my hara shaped up!

After Class 1 at BBSHJ, I flew directly to BBSHE Class 1. Debarking in Frankfurt was a real challenge. Everyone was walking in all sorts of directions. There was no right side to walk on. The HEFs were huge, expanded, flying all over the place and changing directions in nanoseconds. People were cutting in front of others in line rushing into the hectic future.

Back to chaos again.

---

*Super individualized creative chaos,  
powerful efficient hara harmony,  
come together now within me,  
sweet love.*

---



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