



Cellular Clearing of Traumas and Unresolved Events

Speaks of Many Truths

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his is Speaks of Many Truths. Greetings.

Greetings. Before we talk about clearing cellular memory of stored trauma, would you explain what cellular memory is and how the body stores memories?

Cellular Memory

When anything happens to an individual, there is very little storage as long as there is complete resolution. Resolution does not mean resolving only a problem; it might equally refer to some observation or interaction, for example. Resolution means, in this sense, completion.

On the other hand, if there is any portion of it remaining unresolved—not only thought, which is actually a minor aspect, but any portion of the physical self of any individual that does not feel totally at peace with this, “at peace” meaning complete—there is an attraction in that portion of the physical self. You might actually feel a sense of a tingle or a touch sensation there, or something that would bring your attention to that physical place.

Often you might connect the two events, though they are not related in your experience. But the assumption that a situation—unresolved in any way—goes to specific parts of the self is past-oriented. Past-oriented refers to the way things have been. You and your world are building on the future timeline, so you are running roots to your Now time. As a result, many things have changed or are in the process of evolu-

tionary change. In this case, evolution is future-rooted.

For instance, here is an innocuous experience: You meet someone on the street who looks familiar. He says hello to you, and you say, “Hi, how are you? I hope you’re all right.” You chat briefly and go on, not remembering that person’s name. It is not critical. You go on with your life, yet your physical body feels a discomfort because it has not remembered that person’s name, even though that person has remembered yours. But it is not a big thing.

Wherever that discomfort originated . . . for example, in the solar plexus: If the solar plexus does not have much going on (if it is not taking in too much or creating or activating too much), then it will park itself there for a time. But because so much of material creation is generated or experienced—both going out and coming in—in the solar plexus, at some point the solar plexus will dump this off, and it will usually filter down from there (not up, unless it was a frightening experience or something like that).

If it was innocuous, such as the incident described, it will filter down, settle somewhere, usually in the hips, thighs, buttocks or legs, and remain there. Should you have other experiences like this, it will not create a problem at all. But should you have many, many such experiences, especially if you are someone in business or in a demanding service occupation (someone in the medical community or a pilot), then you would very quickly build up a reservoir of sensitive places in your body that would need to have physical resolution.

Physical Resolution and the Power of Physical Exercise

Physical resolution is different from and, to my way of feeling, far superior to mental resolution. Very often, as in the case of our innocuous example, you might not see that person again and you may never remember that person’s name, so mental resolution might not be possible. Yet vigorous exercise, a vigorous walk, a swim, a hike, something where you are using the lower parts of your body and swinging your arms vigorously, maybe a run—after fifteen to twenty minutes, this will tend to transform that physical discomfort.

In your time, with running it is different. You almost always run on man-made material, streets and so on. If you ran on the beach in the sand, for instance, that would work. But if you had nowhere else to run, you would have to run on concrete or what-have-you with rubber shoes. That will do some good, but generally speaking, hiking on the land or running on the soft material or swimming does better. It can be other things, but short, vigorous body motion from the base of the rib cage down—and maybe more with the rest of your body—is what works.

How it works, as much as I understand it, is that the discomfort is

like a speck, a physical, subsurface speck on your leg. If you were to see it under a magnifying glass, it wouldn't look like a clot, but it might look slightly denser either in the tissue or the gland, since it is in a capillary. It is a speck that will catch your eye. There may be a slight ripple where one might not normally be in a physical body. That's the best way I can describe it. After vigorous exercise, sweat glands open up and so on, forcing things to the surface, and through some chemical reaction in the body, the discomfort is transformed.

The Transformative Power of Ceremonial Dance

In my time [Speaks of Many Truths lived in the 1600s in what is now the western United States], sometimes people would run barefoot, or most often there would be dances in which you would dance the dance of yourself. This would not be something vague. It was the dance you did when you were a child, when you could stand up. First you would get up and fall down and get up and fall down, but eventually you would establish some dance. Adults would be dancing, then you would do *your* version of the dance.

That would be encouraged in a child. Then, as an adult, you would do your version of the dance, perhaps vigorously, if you did not feel right, if you felt a little uncomfortable and you couldn't say why—you just felt uncomfortable, but the rest of your life was okay. Then you would do the dance as a ritual. I have heard that some tribes in my time do a sweat, but my people did not do that. We did this dance. You have sometimes seen this illustrated pictorially and even in your moving pictures.

This works. To me, it works best to a drumbeat, but you might try it some other way. Don't do it to music, because your body will try to adjust its rhythmic motions to the music. Drumming is okay as long as the drum starts slowly and the person who is beating the drum has some idea that you are attempting to transform or get rid of something. The drummer might pick up the pace a little bit or tap the drum in a particular series of drumbeats, like this: bum, bum-bum, bum-bum-bum, bum-bum-bum. This gives you some idea.

A drumbeat might start out like this—bum, bum, bum and so on. It will start out rhythmically, slowly. As the person begins to move, the drummer does not set the rhythm for the dancer; the dancer's motion sets the rhythm for the drummer. Remember this, drummer, because the drummer is very important. If you see people beginning to move faster and faster, you can pick up the pace a bit—bum, bum, bum, bum and even quicker. But you might get a series of staccato movements, sudden jerks and sudden motions, turning around. The dancer turns this way, turns that way. That's where you might come up with bum-bum-bum or bum-bum.

That's how it began in my time. Your drums exist in your time, so you could do it. The mechanics of it is a ceremonial dance, which I recommend is the best way, because it can even be done indoors in your modern time if necessary—provided the neighbors are not overwhelmed by a loud drum. That is the best way to transform, I believe.

You are saying that the memory is stored in the blood, capillaries and tissues?

The “speck” does not refer to a speck of dust or dirt. Let's call it a density. It could happen like that. This is not to scare you. If you could look at the living capillary, you would notice that for no reason you could understand, the flow of blood moves back and forth around this thing, but you don't know why. You would look at it and say that there is nothing there, and ask why the blood is apparently going around something—like water going around a tree in a stream. But there it is.

At other times you might get a sensation of something on the wall of the capillary. Blood flows around it, but you don't see anything. I'm going to call this the basic capillary design [Fig. 1-1].

Future Support Systems Are Changing Present Patterns

This is now after . . . what do we call it, the shift? Is what happens in August 1999, a shift to the future timeline? Is there pressure on us to connect to the future timeline?

A moment. What begins in August (it is a beginning in many ways) is like . . . picture holding a ball. Normally, a baseball, for instance, has predictable stitches. That is the way a baseball looks, the way it's stitched. Everybody who likes baseball knows how a baseball looks. But say you hold the baseball at its top and bottom. Suddenly you turn your hands like this: you turn your top hand one way and your bottom hand the other way. The baseball in the center stays fixed, but the top and bottom of the baseball twist. The stitch pattern no longer looks the same, yet the overall baseball is the same.

It's like that. Things are happening now to force a change in the pattern without changing the overall flow of life. You get to do a life, but you must do it differently. In this way, this is a support system from the future. In the past there have been encouragements to do this. Generally,

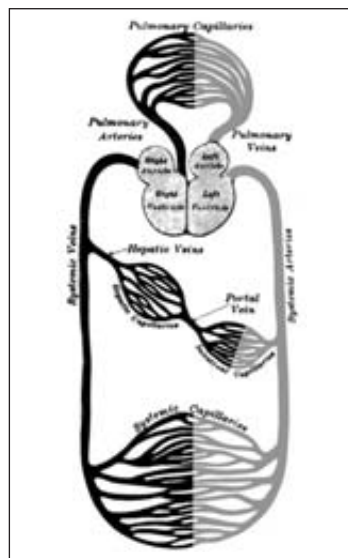


Fig. 1-1. Basic capillary design. (See Henry Gray, F.R.S., *Gray's Anatomy*, 15th ed. [1901; reprint New York: Bounty Books, 1977] 456.)

encouragements happen at different times in the lives of individuals, but here you have something happening at the same time for everyone. This is useful, because people will be able to say, “Why? What’s all that? Holy cow, that’s really something!” In short, you will be able to consult with each other. Mostly it will be little jokes you will make.

What is occurring is that you are gradually being *forced* to do things differently. In the past the force has been gentle. Now the force is more demanding, because methods of living life have been false for many people—adapting to things you don’t do well, doing the best you can at them.

Like an assembly line.

Yes, but now it is needed on an individual cell basis, to say nothing of what your world and the planet need from you. You are actually needed to begin creating solutions for problems you have been unable to resolve before this, such as what to do with atomic waste. “Hide it, bury it in the ground”—that’s the worst possible thing! If you put it in the ground, it won’t take long before it contaminates the water that you, the animals, the planet and everything drink. It won’t take long before everybody is poisoned. So burying it is the worst possible thing, yet that’s happening all over. There will need to be solutions, but you have not been able to come up with them knowing what you know, doing what you do. You must have solutions, but the solutions are not present now in your time, nor have they been present in your past. The solutions are available only in the future.

Anyone’s Discomfort Is Everyone’s

So you must force yourself to get on track with your natural abilities, to stimulate overall creativity, working yourself toward the future where all the solutions for all your unsolvable problems reside—diseases and, perhaps more importantly, communication techniques between peoples. Think about how many angry words and battles in families, to say nothing of between countries, could be avoided if people could simply speak and communicate, not just with words, but with gestures, touch, feeling, everything. The other person completely understands you and has compassion for your position, then he speaks back to you and you completely understand him and have compassion for his position. It’s not just that he sympathizes with you, it’s not just that he says, “I feel your discomfort.” It’s that your discomfort becomes his own. He must resolve it, not only for your sake but for his sake, because your discomfort literally becomes something he physically feels.

Many tribal peoples know that if one person in their tribe is suffering, they all suffer. This is not a mental concept; it is the physical, outer

world for us and other sacred peoples living in a sacred fashion. You have forgotten this. You have been able to harden your heart, you think, and think your thoughts. You make decisions that will hurt others because they are good for some, and you think with your mind that this does not harm you, your business, your family, your country, whatever your group.

But in fact, as a result of these decisions (or even in the absence of your decisions), if people are suffering on the other side of the world, people you have not met, *you* are suffering physically on a day-to-day, moment-to-moment level because those people are suffering. You might ask, “Where is the evidence of that?” I will say, look to the diseases that are unsolvable and sometimes strange—you use the word “bizarre.” Earth organisms—viruses, bacteria—have been here forever. They were here when you were all born, they were here hundreds of years ago. They are here now in my time, but they are not harming us. Why? Are we so much stronger? No. It is because we honor the discomfort of any member of our group. Even if we are mad at that person, we still honor that discomfort and seek to resolve it in every way we can.

The Amoral Mind and the Heart-Centered Future

You try to put a shield around your heart and not feel things, but not because you are cruel. You don’t feel safe to open your heart, and for good reason—I give you that. You try to make small decisions, as you call them, with your mind. But the mind is completely without morals. You model the computer after the way you think, and as you’ve all noticed, computers do not have morals. They make decisions modeled after the logic in your mind, which does not take heart or feeling or love into consideration. Even if you try to build that into a computer, it cannot have the depth of any human being’s heart, though it might try to imitate it in some slight way based on what you’ve put into it.

Here is something to understand: In your future timeline, all decisions are made by the heart. No decisions are made with the mind, even the most simple—“What hat should I wear today?” “Do I want to put maple syrup on my cereal or do I want to use sugar?”—simple things, you understand. *All* decisions are made with the heart. “Do I want to go visit my relatives?” Heart. The mind is not involved at all. So you see, it’s not about a different way of *thinking*. This is why Zoosh and others talk to you like this. It’s about a different way of *feeling*. It’s a way of noticing how you feel, learning how to know what feelings mean when they communicate to you, such as in the love-heat exercise (this exercise is also referred to as heart-warmth/physical-warmth in this book). Do you have heat for this? Then it’s good. Have you no

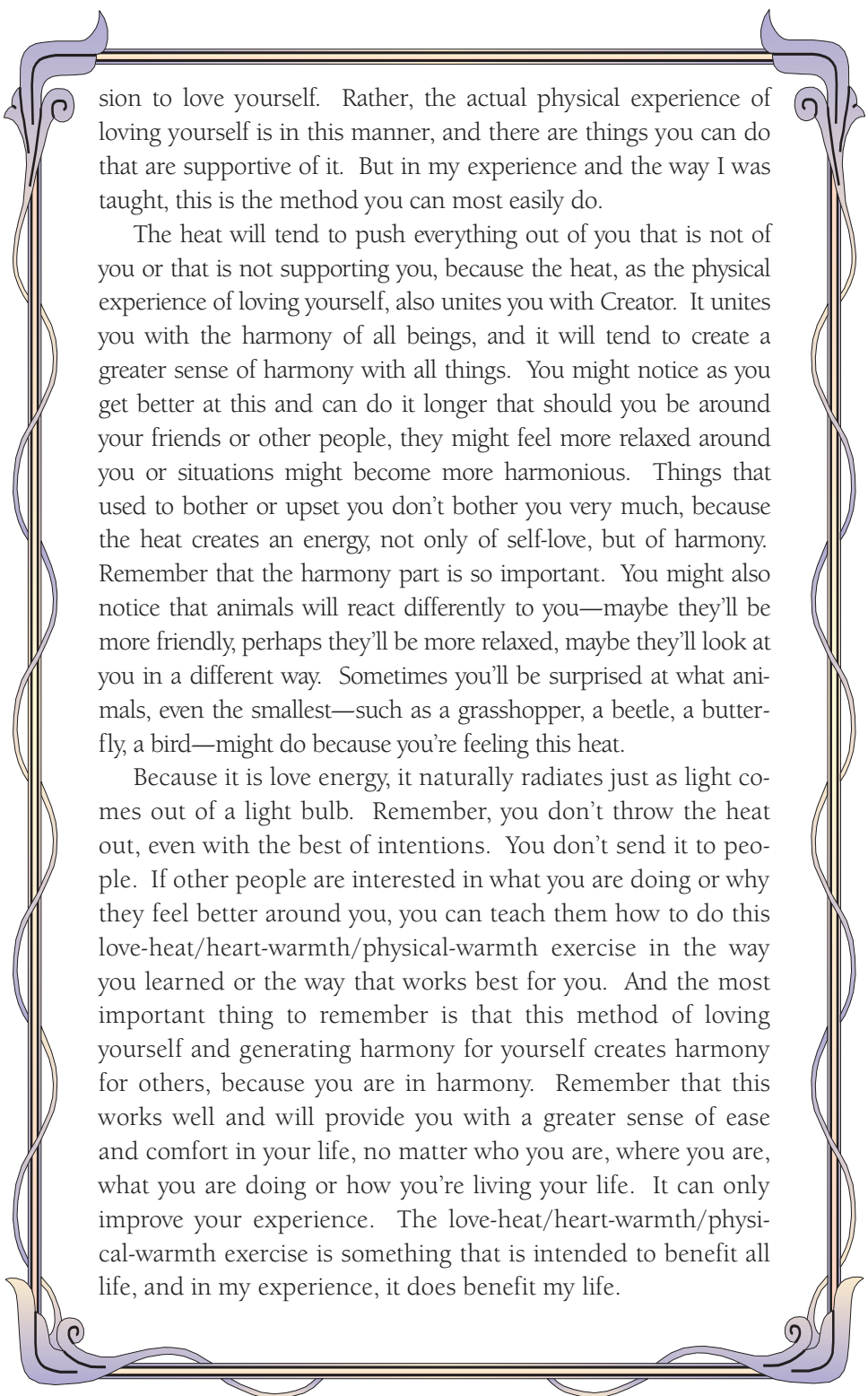
The Love-Heat/Heart-Warmth/ Physical-Warmth Exercise

—Robert Shapiro

I am giving what we're calling the love-heat/heart-warmth/physical-warmth exercise in a way that Speaks of Many Truths taught me how to do it. Take your thumb and rub it very gently across your fingertips for about half a minute or a minute. And while you do that, don't do anything else. Just put your attention on your fingertips. Close your eyes and feel your thumb rubbing slowly across your fingertips. Notice that when you do that, it brings your physical attention into that part of your body. Now you can relax and bring that same physical attention anywhere inside your chest—not just where your heart is, but anywhere across your chest, your solar plexus area or abdomen—and either generate or look for a physical warmth that you can actually feel.

Take a minute or two or as long as you need to find that warmth. When you find it, go into that feeling of warmth and feel it more; just stay with it. Stay with that feeling of warmth. Feel it for a few minutes so you can memorize the method and, most importantly, so your body can create a recollection, a physical recollection of how it feels and how it needs to feel for you. The heat might come up in different parts of your body—maybe one time in the left of your chest, maybe another time in the right of your abdomen or other places around there. Wherever you feel it, just let it be there. Don't try and move it around—that's where it's showing up in that moment. Always when it comes up and you feel the warmth, go into it and feel it more.

Make sure you do this when you are alone and quiet, not when you are driving a car or doing anything that requires your full attention. After you do the warmth for five minutes or so if you can, or as long as you can do it, then relax. And afterward, think about this: The warmth is the physical evidence of loving yourself. Many of you have read for years about how we need to love ourselves, but in fact, the method is not just saying, "I love myself," or doing other mental exercises that are helpful to give you permis-



sion to love yourself. Rather, the actual physical experience of loving yourself is in this manner, and there are things you can do that are supportive of it. But in my experience and the way I was taught, this is the method you can most easily do.

The heat will tend to push everything out of you that is not of you or that is not supporting you, because the heat, as the physical experience of loving yourself, also unites you with Creator. It unites you with the harmony of all beings, and it will tend to create a greater sense of harmony with all things. You might notice as you get better at this and can do it longer that should you be around your friends or other people, they might feel more relaxed around you or situations might become more harmonious. Things that used to bother or upset you don't bother you very much, because the heat creates an energy, not only of self-love, but of harmony. Remember that the harmony part is so important. You might also notice that animals will react differently to you—maybe they'll be more friendly, perhaps they'll be more relaxed, maybe they'll look at you in a different way. Sometimes you'll be surprised at what animals, even the smallest—such as a grasshopper, a beetle, a butterfly, a bird—might do because you're feeling this heat.

Because it is love energy, it naturally radiates just as light comes out of a light bulb. Remember, you don't throw the heat out, even with the best of intentions. You don't send it to people. If other people are interested in what you are doing or why they feel better around you, you can teach them how to do this love-heat/heart-warmth/physical-warmth exercise in the way you learned or the way that works best for you. And the most important thing to remember is that this method of loving yourself and generating harmony for yourself creates harmony for others, because you are in harmony. Remember that this works well and will provide you with a greater sense of ease and comfort in your life, no matter who you are, where you are, what you are doing or how you're living your life. It can only improve your experience. The love-heat/heart-warmth/physical-warmth exercise is something that is intended to benefit all life, and in my experience, it does benefit my life.

heat for this? Then it's not for you right now. Do you have discomfort? Then it is bad for you right now. It's very simple. Practice is required to get it right, but the technique itself is simple.

This is how all decisions are made in the future, and it is that future timeline that you must attempt to create, because it is there that every single solution to every single problem you now have exists—not just toxic waste, but whether you should buy red shoes or green shoes. Think about all the little things that you'd like to have help with. The heart decision is quick, easy [snaps fingers]. Quick, simple. But a head decision? "I don't know. These green shoes are pretty. These red shoes are pretty. I can afford only one pair of shoes. What to do?" This is something everyone can identify with. It's a simple thing, but you have all come across this. Sometimes you are embarrassed; other times you are just upset.

So you must do things the simple way now. You must recognize that greater incidences of cancer . . . is cancer caused by a virus, by bacteria, by a mutated strain? No. All these things have been on Earth for thousands and millions of years and didn't bother humans in the past. They bother you now because there are people all over who are suffering, and everyone is affected by everyone else's suffering.

Let Your Heart Become the Decision-Maker

You cannot make a mental decision to resolve their suffering, though it is good that you want to. "Let's send this government some money. Hopefully, they will give their people the food, the medicine, the shelter they need, and people will feel better." It's very nice that you have been doing that, but it is not enough. You must also clear your body with dance or vigorous exercise as we discussed. Then when you notice discomfort around you and you do not have anything unresolved—let's say that you are just sitting there and suddenly you feel discomfort—it's safe to say it is probably discomfort belonging to somebody else. Then what do you do? I will tell you. You do heart-warmth, which is why heart-warmth is critical. Know that you are halfway there with everything.

Go into your heart and feel the warmth. It may not be in the heart; it might be in the solar plexus or somewhere across the chest, on the side of the chest, wherever you find it. When you notice the warmth, go into it. Feel it more. Stay with it for five, maybe ten minutes. Maybe you can't stay with it for that long; maybe all you can do is stay with it for a minute. Do that. Don't be distracted. When you are done, the warmth will probably go away and you won't feel that discomfort anymore. You may have resolved somebody else's pain or helped to resolve it where someone is feeling it. You will probably never meet that person.

How have people had pain resolved in the past without humans knowing how to do this? In my time we know how to do it because we are closer to plants, animals, Mother Earth and so on, but in your time you are distracted by your pursuit of mental perfection.

How have people had many things resolved in the past? All trees, all plants, all animals, including many who are exposed to humans—cows, horses, sometimes dogs, cats (not always dogs and cats, but sometimes)—if they are exposed suddenly, they feel this pain (not their own) and immediately go into focus in that moment of heat. If you are around such a being, plant, blade of grass, animal or stone, if you are used to the love-heat exercise, you might suddenly notice, “Oops, suddenly there’s love-heat.” You didn’t do anything to bring it on, but it is there. It is probably someone around you whom you might or might not be able to see—a rock, a rabbit, a spider, an ant—doing love-heat for someone else.

Because you are used to it, you notice it. If you can stop and help, do so. Go into love-heat yourself. You will probably instantly or very quickly feel much greater heat than you normally feel because somebody else near you is doing love-heat. You help them do what they are doing, and between the two of you the heat is much stronger. So it is of benefit to both you and the other being. You might see the other being or you might not—most likely not.

But it will help somebody else whose suffering will affect you, because you are in fact all one. In the future timeline everyone is crystal clear that you are all one because then you are all doing love-heat regularly, all the time. You are, at that point, able to do it and do other things. By then you will no longer have to drive; you’ll have vehicles that take you around that follow built-in electronic pathways. This is not so far in the future; such things are being experimented with now. So you might be in a vehicle and still do love-heat.

Using Love-Heat to Release Trauma

That’s excellent for a little innocuous discomfort. What about children who are severely abused and traumatized, who literally create a wall around those memories so they won’t remember them, just to be able to function? When it is a storage of trauma that massive, how do you deal with it?

The same way—love-heat. A traumatized person cannot bring up love-heat easily. Let’s say you know of such a person, now an adult. How do you know that this person may have been traumatized compared to the person who is just very mental and has difficulty focusing on bringing up heat, feeling heat?

Many times you try to help this person bring up heat. You give him instructions, you take him through step by step. You create for him, perhaps, a peaceful, safe environment, a comfortable environment. He

can't do it. Could a psychologist, therapist or counselor probe his past in a professional manner to see if trauma might be possible? That's acceptable when done by a professional or well-trained counseling person, one who has been instructed, who has experience. They don't *have* to have a paper degree to say they can do it, but they might.

A more likely situation is where you help people to do this. Maybe you have helped many; maybe many people you know in the area already can do it. Maybe you (two people) get together once a week to do love-heat in general so that all the extra radiated heat feels stronger, or perhaps three, four, five people are doing it, many people are doing it. Heat is powerful, and everybody feels better almost immediately, especially if out in nature, where trees, grass, animals, mountains, maybe everybody pitches in. Everybody feels better.

After that you might say to this person, "We are going to be doing this ceremony with this heat, this transformation, to make everybody feel better." Have that person come after you have been there for maybe a half-hour, and when the person comes, assign someone to welcome him, to walk him from his vehicle. Make him welcome; don't just have him park outside and find his way to you.

Send somebody out, maybe two people, to meet the person and bring him in gently: "Come, you are welcome. Come into our place of meeting. We want to do what we can for you. You are welcome." If the person does not want to come, that's it. Do not force him. But if he wants help, then bring him into the center of the circle and make sure the people who can do heat are at least ten to fifteen feet away from him.

Provide a comfortable chair with no metal for the person; it might be a completely wooden chair. Just have something comfortable for him to sit or lie on, but no metal. Have him sit down or lie down, what-have-you. Then with all eyes closed in the group, have everybody face the person in the center and focus into their heat.

You're not to direct the heat at the individual; you do not send heat at a person. Just do the heat, and it will naturally radiate from you. That's why you keep your eyes closed. Try not to think of sending heat to the person. Sending it to him doesn't work so well because it takes it out of you entirely. If you send it to him so that the person will receive it, it will be willful on your part. It's as if you come up to someone and say, "I have a better way for you. I'm sending this to you to make you feel better." Perhaps that person doesn't want it even if it *would* make him feel better.

The heat must be freely offered but never forced. So don't look at the person. Close your eyes and just radiate in the usual way in the group. Then the person can take in as much or as little as he wants. Do so the first time with this person for anywhere from five to ten min-

utes. The person might or might not feel heat. He is not to be asked; people are not to say to him afterward, “Do you feel any better?” because he might feel that politeness requires him to say he is better.

Just say, “You are welcome to come back next time we meet.” That’s all, like that. If the person wishes to leave, two people are assigned to escort him down to his car. If he would rather walk down to his car on his own, fine, but let him know that he is welcome. Maybe he will come back the next time you meet.

You can do other things. Forty minutes or so into the program you are doing—I call this a program now—have the person sit in the center again while you are feeling the heat. Not everybody will feel the heat at all times—they don’t have to—but most people will feel the heat most of the time. Then that person can stay in the center of the circle for fifteen minutes. He can even do this the next time for twenty minutes, but never more than that.

Try this three, four, maybe five times. If the person still does not feel heat, then wait and try again in a year or two. Don’t force it. The person has to be ready. You can instruct the person in the center of the circle as to what you are doing; someone can run him through the instructions before he goes into the center of the circle. But perhaps you have tried it with him already, and he knows the technique but can’t get to it. So the person thinks it does not work, and the others understand.

You can wait and try it again. Maybe the person can try some other time with somebody else. Or perhaps something will happen in his life and he will do it on his own. Maybe he’ll sit on a rock at the beach, suddenly feel heat and discover, “So *that’s* what it’s supposed to be.” Sometimes people don’t understand, go into the heat, feel it more, and then they can do it on their own. Some get it right away; others take time. Most people don’t take this long, but I give you this explanation because it is the simplest thing to do. But by all means, if that person knows where that trauma is, go see a therapist regularly. Talk about it. But do this, too.

Where Trauma Is Stored in the Body

For persons who have experienced a long period of trauma, is this a large problem?

A big question. You want to know if it is in the capillaries and so on?
Yes.

When there is severe trauma such as that, the kind of trauma where a person goes numb in certain circumstances—maybe later in life this person is having sex with a loved one but feels numb and can’t participate very well and doesn’t know why: “Something is wrong with me.” This person might think back, “This may have to do with earlier trauma.” First, she could maybe go to a therapist, and second, she

could try heat, or vice versa, or at the same time. The main thing is, where does all that excess trauma go?

Obviously, many traumas make for too much restriction in the capillaries, but if there is severe trauma like this—especially where one is apparently having something purposefully forced upon her by another, as opposed to a natural disaster where one does not feel that Mother Earth is personally attacking her but that it is happening to everyone—such trauma, as in childhood abuse, tends to be stored in the bone marrow.

Can that lead to bone marrow cancer and things like that?

Maybe, maybe not. This is not fixed.

What about leukemia? Is trauma a cause of leukemia?

No.

Releasing Trauma through Vigorous Exercise

Since it's stored inside dense bone, would you have to check with a clairvoyant to see if you were actually releasing it?

The best way to release discomfort is through vigorous physical exercise, as I said. But what about the person who might be paralyzed or something like that? Then you do as much vigorous physical exercise as you can. What if your arms and legs can't move? This is a rare situation, but if you cannot move your body at all, the next best thing is to have somebody else move your body for you.

A physical therapist.

Have a physical therapist move your body vigorously, move your legs vigorously. Please describe what I am doing.

You are putting your hands straight out in front of you and to the sides very quickly.

This is for your legs. Move the legs vigorously, but in a natural pattern of the leg joints. Someone can do this for you, but she must move vigorously so she doesn't take it on for you. If she moves your legs slowly, it might just ease into her because she is not being vigorous enough. So therapists will have to also be vigorous.

Another possibility is that you can open and close your eyelids. Put all of your attention physically into fluttering, opening and closing the eyelids. You don't have to do so firmly, just open and close them quickly; then at some point you will have to stop and then start again. Do what you can.

So trauma is stored in cellular memory?

You can call it cellular memory, but it is better to use the terms I have mentioned. Other people have referred to cellular memory and will describe cellular memory in other ways. I recommend that the term cellular memory be used, but also other terminology such as capillaries. If you are looking for a singular descriptive term, cellular memory may not be the best. As I said, there are many descriptions of what that is.

Working with a Healer to Release Discomforting Energy

What about a sensitive or a clairvoyant working on you energetically? Can he or she release these patterns from you?

Yes. Clairvoyants cannot release the trauma, but they can release accumulated energy. For instance, say you have trauma that is in the bone marrow or capillaries. That trauma might make your auric field around those areas thinner. As a result, you might more easily attract discomforting energy floating around in the air. Some people call this possession, but I do not see it that way; it's just discomforting energy. Maybe sometimes it would be an entity.

Most likely clairvoyants—but let's say psychic healers, it's a better term—would be able to remove the entity and/or discomforting energy. They might be able to remove some of that energy, but since it is intended that you as an individual transform this—because you are not just a victim of this but created it by putting yourself in the situation where such a thing might occur (maybe you wish to learn material-mastery techniques in this life and needed to give yourself profound motivation to do so)—some may be leftover for you to do. It is almost always impossible for someone outside yourself to do all of this.

If the psychic healer attempts to remove it all, it can hold, but only for a short time. If you do this and then have techniques you can do, you will be able to get cleared out and then maintain yourself. But if you do not maintain yourself, the person who is clearing you out will have to clear you every five minutes or every hour, something like that. Eventually that healer won't be able to do it anymore, even if he or she has the capacity to do it with others, because your spirit has signaled a message to the healer's spirit, saying, "Don't. This individual needs to discover material mastery, transformational methods he can use for himself. That's why there is such profound need."

Then such a person might benefit by asking the psychic healer what to do: "What is your technique?" Or by asking the physical therapist, "What do you do?" Or by asking a physical or martial arts instructor or a racing, running or swimming instructor, "What is the way to swim to feel the most vigorous, to feel good? What do you like? How do you like to swim best?" Maybe you swim in the pool, a vigorous stroke. Or maybe a gentle backstroke works best for you. It's different for everyone.

In other words, you must ask different people and try different things. Never give up. Eventually you will find your way and in the process perhaps learn how to do a lot of things that are good or fun to do. Some things won't feel right, and then you'll say, "That's not it," and go on to the next thing.

Is this a promise for the people who read this book, that no matter how severe their trauma has been, how deeply they've been hurt or how much it impacts their life at this moment, they can clear it?

I cannot make such promises—that requires Creator. I can only say that I believe it is possible, I cannot give guarantees. There are no guarantees in life. If I say, “It’s guaranteed you can do it,” and then a tree falls on you the next day, I have lied.

How can you say it, then? It’s probable that they can do it? It’s possible that they can do it?

“Possible” is good word because it gives permission. If we say “probably,” they feel like they *should* do it. Probable is where they *should*; possible is an encouraging word. It seems like a small thing, but encouragement is a nurturing way to learn something, whereas demand is always associated with pain. That’s why I said before, no demands, only suggestions. Change it, you see, so it doesn’t sound like a demand to the person.

Some people respond more frequently to demands because they have been in demanding situations, especially a younger person, but continuing demands add to their reservoir of discomfort. Eventually discomforts show themselves in some fashion. Maybe you connect to the pain of childhood, maybe you don’t. This is why military service, with the best of intentions, is now inflicting a great deal of pain on soldiers—men and women. But in the future, military service will be very different; it will have to do with adventure, exploration, discovery. This is why scientists might be in the military. It’s adventurous sometimes, discovery—it’s fun. It’s about teamwork, doing things together.

Star Trek is coming, right?

Star Trek, yes, but also deep-sea exploration. Also learning how to communicate with animals in the way those animals want to communicate, not in the way you want to make them communicate. Don’t make chimpanzees speak your language. Learn to speak *their* language—not the sounds they make, but how to talk. It is not so difficult. One helps the other. The future military is about adventure, good things.

The Future Timeline and the Year 2012

The August 11 [1999] eclipse won’t automatically put us on the future timeline, but will it put pressure on us to move to it?

Here’s a good example: Say you are walking in a stream. The stream feels good—it’s a hot day, cool water, very nice. The course of the streambed begins to slant down a little bit, making it easier to walk, because the water also flows that way. The stream is still not deep enough to sit down and float in, but it’s easier.

What about the dimensional degree? We were at what, 3.4798 or something like that? Does this change that dimensional point?

You’ve moved up a little bit—you’re now at 3.48.

We were there once. So we've come back to that?

Yes, you came back to that a little while ago. You achieved 3.48 again before August.

Some people are saying that we humans were programmed to terminate by the year 2012.

Terminate, meaning?

Die, leave.

All human beings? No, no. The time 2012 is a rough estimate made from the past. Two thousand twelve encompasses the time you are in now. What this means is the end of time as you have known it—not the end of life, the end of *time*. Now you are shifting to a different timeline. That's what it means. This has been grossly misunderstood in your time to mean the end of life, but it does not mean that at all.

You might ask me how Speaks of Many Truths, living in the past, can talk about future things. You must understand, I connect to Robert through a window. If I spoke through Robert from the past, from me directly through Robert, it would be past-oriented, but I speak through Robert through a window in time—it's different. A window in time can go to anchor a future timeline just fine and come back that way.

So many channels now are having to alter their methods for the sake of improving the signal. That's why channeling a shaman being may be easier, because a shaman is used to shifting into energy patterns to function in the best way possible, whereas other beings might be rooted in other times, in a past timeline. It may be difficult for them. They can do it, but it takes time.

Clearing Cellular Memory: An Overview Technique

How do we clear cellular memory? You were saying . . .

Heat and vigorous action is the simplest, quickest method. The old method of psychological analysis is not so good in the long term but useful in the shorter term. Long-term psychoanalysis treats only the mind. Psychology must become well-involved with the spirit, the physical self and the feeling self—holistic psychology. Then we'll have "whole" as in a circle psychologist, a whole psychoanalyst, using all those things as some psychologists are doing now.

Then the patient gets better quicker and frees up the psychologist's time to work with many more patients. Many, many people could benefit from this wholistic technique. Many people now do not go to a psychologist because the process is too wordy for them, but if psychologists did things on physical, feeling, spiritual and verbal levels, then there would be something for everyone. Psychologists would have ten times as many people, maybe a hundred times as many people, and all would get to feel better faster.

My concern is that there are six billion people out there, and many of them have traumatic cellular memory or habits or patterns or mistaken conclusions. There is much trauma stored in people, and it needs to be cleared now.

Using a material-mastery technique as we have been discussing . . .

All right, but . . .

You want to say [clap-clap], all cleared up now, but it cannot be quick-quick. It's done by the individual.

So we don't go into individual things like diseases or addictions or past-life memories or, like you said, toxic waste? Are these unrelated to this topic?

No, we are doing an overview now. Let's look at it: Sensitivity—yes, people might have one hand that is more sensitive than the other, or an individual might feel gently down the body, feel some place that's sore, not bruised. Most people notice a sore place when someone is giving them a massage. Take your thumb, go down a little bit from the solar plexus, press in. If it is sore at half an inch or an inch, that means some kind of discomfort needs to be resolved.

Tapping the Body's Wisdom

Find a sore spot on your body that you didn't know about. Touch it and ask your body, "Is there something you want to tell me? What does this mean?" If you don't get words, ask for motions or for an inspiration through a dream. If you still don't get a response, go to a bodyworker and ask the same question.

Now, move your hand around the body—take one hand and squeeze an arm, moving your hand down as you squeeze the arm gently. Do that gently, then more firmly as you come back up. Notice some spot that is sore. Maybe you rub a muscle and notice it is sore there.

The main thing is that if you find some place sore like that (maybe the muscle needs to be rubbed out, maybe not; perhaps it is just a sore point in your body), the first thing you do is talk to your body as if it were someone and say, "Do you have something you are trying to tell me?" This is the overview technique. If you can get words, get words. If not, reach around if you can and touch the sore point. If the soreness is in a spot you cannot touch in your back, lean against something so it presses slightly on it—just enough that you feel it, but not enough that you make it worse or traumatize it.

When you ask, "Are you trying to tell me something?", if you cannot get words, then ask to be given motions before you go to sleep—maybe the body moves its arms and legs in some way. Then ask for inspiration or a dream to write down that you can remember in the morning or in the middle of the night if you wake up: "What does this mean?"

If this does not work, then go to someone who does bodywork. Sometimes bodyworkers will pick up messages from a body, a sore

point. Tell the person, “I’ve got this sore point in my body, and I’m not sure what it is. I think my body is trying to tell me something. Can you pick it up?” Go to somebody else to help you. This is a material-mastery technique. Eventually you will learn how to do it yourself.

So I am saying, “Would there be certain types of messages stored in this leg or this knee or this elbow? Can we do with our bodies the same things we do with Earth?”

Can we?

Yes, in a manner of speaking, but it’s a little different. We’re going to try to relate the parts of the body to circumstances. Let me give that some consideration with my advisers. [Pause.]

Release Point for Resolving the Old Pain of Accidents

Reach around to the base of your skull. Come up to the top of the indentation and touch the bone outside of your skull.

Right where the skull starts.

That part of the human body. This is not for everybody; this is a general trace. I must say general, because people are individual. Each one is his or her own world. But, generally speaking, in that part of the body we tend to retain and support all accidents. Let’s say you fell down when you were a child and bumped your knee. If it didn’t get completely resolved—maybe an adult cleaned it up, put on a Band-Aid, but was busy taking care of another child and you didn’t get completely comforted—then the capillaries right around that part of the bone, skin or tissue will retain the unresolved accident.

It might also be a subtle accident. Maybe you said something to someone that you realize hurt his or her feelings. You didn’t mean it that way, but you can’t do anything about it. You can’t take it back; the damage is done. Equally, someone might say something to you that hurts your feelings. You feel it. Maybe you tell that person, maybe you don’t, but it hurts your feelings. It is an accident, not done with intention, but it gets stored right there in the back of the neck.

What do you do about it? How do you resolve it, aside from the general methods you’ve given before?

Reach around with the middle finger of the right hand. Touch there to the bone, that spot. Then put the index finger down right below it. Hold it for a moment and say, “I would like to have resolution, completion and comfort with the old pain of accidents from here. I would like to have this happen for me in the most comfortable, benevolent way.”

Tomorrow we will come back to this exercise.