

# Metamorphosis Articles

by Robert St. John

*a collection of articles printed in various newsletters*



Robert St. John  
1914 - 1996

[www.MetamorphosisCenter.com](http://www.MetamorphosisCenter.com)

We travel to you for classes and treatments.

Metamorphosis Classes, Books, DVD

# Metamorphosis

Robert St. John

The name Metamorphosis is Greek and very ancient. It has many meanings and is used in many ways and in connection with many schools of thought and sciences.

In the Oxford English Dictionary one of the meanings given is “A complete change in the appearance, circumstance, condition and character of a person.”

In my experience of the treatment of retarded children, either Autistic or Down syndrome, this description is wonderfully accurate. The word Metamorphosis describes what takes place perfectly: but I would alter the word “change” to the word “create” because what takes place in this work is something that is a creation.

A “creation” is the production of something that has not existed before: “change” is the alteration of the order of things.

In Metamorphosis that which takes place is something that is the child’s (person’s) own inner healing principle, the child’s (person’s) own desire to assume normality. The child (person) is the healer, not the practitioner. And through the medium of Metamorphosis it is not only the child (person) who assumes normality but the principle of inheritance. In the use of Metamorphosis, whether it be for the treatment of a retarded child or that of an adult who wishes to find a new way of living, it is the genetic “line” that is healed.

Whatever the age of the subject, the process of Metamorphosis reaches the very basis of healing in our lives, it is not only the child that becomes normal but all members of the same genetic line, the parents and grandparents. In the case of an adult, the children all experience this creation of normality; and this from the treatment of one member only.

Metamorphosis heals at the most primary level, that of the principle of life within us. Metamorphosis does not “cure”; it enables us to create a different attitude towards life, and it is this, which alters our troubles, we cease to create illness.

This is why the use of the word Metamorphosis is so appropriate to this work.

In visiting Greece and talking to people there about the meaning of the word Metamorphosis, I was told that the modern understanding of the word is “A transmutation into a higher substance.” I feel that this is even more appropriate than the dictionary meaning.

# The Metamorphosis Centre

Robert St. John

Deep within us is a centre, a nucleus, from which we have the potential of complete and absolute intelligence and functional ability. This nucleus is the individual consciousness that gave us independent life from our mother at the moment of conception. It is all that, in previous times we have attributed to God, from the various points of view of the religious concepts of the world. It is a great deal more than this, because in those days we were looking at the principle of God through the structure of a religion which, however well founded, became distorted and warped by the social and political practices which have always been present.

Today we have an advantage over the patterns of the past; the nature of life has changed in a subtle way. Although the principle of God is the same as it always has been, the way in which we approach it has changed, a difference in our attitude of mind, of the way in which we direct our thoughts and feelings. For generations God, or the image of God that we created in our process of thought, has been outside of our structure, now it is not only inside, but it is the centre of our structure. That which is the consciousness of life within us is the principle of God and this is an integral part of our structure. The real difference is that formerly God was a concept apart; now this principle is the quality of our own life, not a separate part, and, if we are to function at all, must be used in the ordinary way in which we use our arms and legs, our lives or our heart. If we fail to use it in the ordinary way of life we are in considerable trouble because it is now a part of our structure.

The principle of Metamorphosis is the ability to be able to “tune in” to this centre in the ordinary practice of life. We don’t use much of it because we are a mass of diversionary “blocks” which act as alternative centres of consciousness and which are only as intelligent as the blocks of which they are composed. These blocks are genetic, karmic or various other forms of fixing and holding our attention in times which are other than the present moment. If we could function from our own centre of consciousness the block ceases to exist because it is only a product of thought, and if the block ceases to exist we “become” our own centre of consciousness and function accordingly.

All of this may sound too simple; we are used to profound processes of thought with much explanation and ritual in Metamorphosis there is little or none of this. It is possible to analyze the pattern of the functions of life from the point of view of Metamorphosis and it is very interesting to do so, but it is not necessary from a practical point of view. The quality of life, consciousness, is in all of us; we are consciousness if we are alive at all, and if we are standing up or sitting here we must be alive. The potential of this principle is a normal part of our structure and can be used normally.

Although Metamorphosis is an attitude of mind and very simple to use, we have been indoctrinated over the centuries by structures of thought in religion, philosophy and education in such a way that our ability to think and function from the level of thought is tied to these same structures and we are not free to “think” from our own inner intelligence. We need some ritual to “unthink” this structure. That, in principle, is what Metamorphosis is. What physical practice there is in Metamorphosis is a symbol for the mind to change all of the indoctrination of the past and to “be come” the present.

# Symbols

Robert St. John

In the study of a subject such as Afference and Efference it is necessary to understand what symbols are. Anything that has no physical existence and yet has a fundamental influence in our life has to be defined in terms of the form of a symbol, a work or design which represents this state.

All through religious doctrines these symbols exist, in science they are used in the place of long explanations which occur so frequently in their work. The symbol is a form of shorthand for the explanation of a non-physical state such as occurs in religion.

The name “Afference” is a symbol of the principle of life, of which we are aware in our daily existence. We are conscious of being alive but find no ability to explain what this element may be. In religious doctrine it is explained by the word “God”: but in Metamorphosis we use the word Afference. Another form of symbols is in the words Yin and Yang. But the words God, Afference, and Yin & Yang have differences in their meaning and therefore are not interchangeable; one symbol does not necessarily mean the same as the other.

In this work I make no attempt to explain the words God or Yin and Yang; but the word Afference is fundamental to this work as an explanation of the non-physical influences on our lives. The word used as an expression of the counterpart to Afference is Efference. Afference is a word-symbol for the non-physical element and the word Efference for the physical element.

Get used to these two symbols as they are the fundamental principle of Metamorphosis; Afference and Efference are the life and the substances of our existence in the terms of Metamorphosis.

# Conception

Robert St. John

The moment of conception is the true beginning of the life of the subject. It is also the beginning of Time for that person. In the realm of the “Thought Patterns of Time and Space” there is no time, as we understand it; it is a thought structure and has no physical reality.

Physical reality begins at conception; the sense of Space and Time also begins here. Time and Space cease to exist in as much as Afferece and Efference are separate; when they are one. Time and Space cease to exist for the subject, all is just the moment. Conception receives the genetic influence on a physical level and, also, on a non-physical level, the influences of the karmic pattern are received.

The keynote of conception is the beginning and the gathering together of and everything that has any relationship to this beginning. A beginning is physically real; other factors that belong to this beginning, such as, for instance, ones grandmother, have their contributory influence. Other factors, which are not real in the physical sense also come in from the records of Time and Space and influence the situation.

The factors which, influence this moment of time, the beginning, are, quite obviously, the sperm and the ovum, in both of these are genes which bring their contribution from the mother and the father to the beginning of our subject, related to the mother and the father are an endless number of relatives in the blood line, an inheritance which goes back to the beginning of Time on this planet. Because all of these relatives were live beings they also had a relationship with karmic patterns. The thought structure of a being who dies remains in Time and Space and creates what we know as karma.

Karma is the non-physical structure of the patterns of the past; genetics is the physical structure of the patterns of the past. They are related in as much as in their own time they had been together and that this “togetherness” influences the life of our subject. The karmic pattern arrives at the moment of conception through the medium of the pineal and pituitary: the genes arrive through the medium of the sperm and ovum.

The fact that the parents live together may be married or it may be a casual meeting which, proves to be the beginning of our subject all adds to the pattern of the immediate history of the subject. All the factors of his origin are influencing to this moment of conception. But there are really only two influences, which have any real, conditioning factors and those are the karmic and genetic patterns. The whole theme of Metamorphosis is that these influences are rather like a mosquito who bites one - it is not necessary to let happen and if it does happen one can get rid of the offending influence.

## Motive

Robert St. John

When someone comes to see you about their troubles, their motive is these troubles: and your motive is to do whatever is necessary to help the subject to be able to get rid of these troubles.

In the practice of Metamorphosis we are supposed to be free of motives. We are supposed to have a freedom from the limiting factors of a motive.

To have a motive, such as a reputation for healing or of removing pain, or a motive or reputation for charging very high fees, or, for that matter, not charging at all because true healing is said to be the work of God, and that is supposed to be above monetary rewards: to have such a motive is a limiting factor in the principle of Metamorphosis.

A motive of some sort is inevitable: to try to get rid of it by meditation, prayer or any form of 'up-liftment' produces a motive for motiveless-ness, a type of double negative: but there are two types of practitioners and they both approach this matter from opposite sides. These two types are the afferently orientated person and the efferently orientated person.

The Afferent person approaches life from the most abstract and unconnected point of view; and the Efferent person approaches life from the very factual and dogmatic point of view. They are both very genuine in their approaches but they have diametrically opposite ideas about their motivation in Metamorphosis, in their way of handling the situation.

This is due to their Afferent or Efferent orientation and not to a perversity of opinion. Afference is the spirit of life and Efference is the action of life – two completely different themes – but two halves of the whole, the two united in balance become the perfect 'Being'.

Afference, being totally Abstract, has a totally abstract motivation concerning the subject's troubles: and Efference, being totally 'concrete', has a totally 'concrete' motivation. The degree of the abstraction or concreteness will vary from one extreme to the other, but it is the relationship that we are concerned with.

The abstractness of the motive of Afference provides a non-personal, non-identified attitude, and the concreteness of Efference provides a fully personal and identified attitude.

As the principle of Metamorphosis requires a freedom from the limitations of motiveness, the Afferent person will be well set in the matter, but the Efferent person is the opposite and needs some form of release from motivation. In the ideal situation of a good balance of Afference and Efference there is no questions about either having to do anything about it.

In the practice of Metamorphosis there is a directing of the attention of thought on the part of the practitioner towards the subject, or to the respective reflex area. The process of thought being thought occurs at the point of balance between Afference and Efference and there tends to be a freedom from identification in the practice: but, if the practitioner is Afferent there will be a leaning in this direction, and if Efferent it will be in the other direction. A balance between Afference and Efference avoids the necessity of thinking of motivation.

## Age

Robert St. John

The attitude of mind of “getting old” is an interesting one. It is not, in any sense, a feeling of being old, of a loss of the senses or of a failure in the art of living; it is a “fining” of all of these, a greater enjoyment in them and a pleasure in life of a different sort from that of youth or middle age. The aesthetic quality of all to do with life is greater, and yet, less forceful, more relaxed.

Sensually there is a fining: anything to do with sensuality becomes more aesthetic and less physical, but no less enjoyable. There is an appreciation without the “genital” desire; not that the genitals are any less useful, or that such an interest is lacking, but it has taken on an aesthetic quality. “Falling” in love ceases to be an involuntary experience and therefore less likely.

If one looks at the lifeline on the palm of the hand there is an interesting observation: the natural end of the lifeline - which infers the end of the life - shows as the end of the strongly defined line of life and then enters into an aesthetically fine line which, usually, ends at, or near to the edge of the palm, and indicates a continuation of the life, from the more physical end of life, to the aesthetic experience, a “staying on” to tidy up, to transmute, to complete the experience of the life to a satisfactory completion.

This aesthetic period of time takes as long as is necessary to complete the task, to tidy up the debris of the pattern of life and to accomplish a clean and “karmically end” to the life. This can continue for as long as is necessary to complete the job. If the lifeline ends at the age of sixth or seventy, this “continuation” can go on to a hundred or more.

A life line may just end, and that is that. But often there is a vestige of a fine line at the end of it, and this infers the continuation. If it is potentially there it can develop and, if the owner of the life wishes it, be “created” into continuation. It is not necessarily the aim or purpose of everyone to want or need this continuation; it is an option for those who see life that way.

To return “attitude” of the elderly: those who fear the end have much to do to tidy up the debris and to create a state of satisfaction of a job well done. This makes the departure a satisfactory affair and free of fear and anxiety.

An enjoyment of the aestheticism of the “fining” period of life creates satisfaction and a fulfillment which is an end in itself.

## Dance

Robert St. John

I have just seen a film of Rudolf Nureyev dancing. He was pure Efference in dance. When he had a partner she “became” the pure Efference, the exquisite beauty of response, of love, and fulfillment. Everything about her became beauty. Pure Efference creates pure beauty in Efference.

# Symptoms

Robert St. John

Generally speaking it is not a good thing to treat a symptom; a symptom is the end product of a cause which is usually to do with conception, or events that occur during the gestation period, and to treat the symptom is to unbalance the whole structure.

If the cause is something to do with conception it is abstract in nature and therefore has no specific or direct structure in life: this only becomes manifest as the nature of the gestation period develops; then the nature of the cause becomes physically or mentally real as a symptom.

The nature of Metamorphosis is such that its application to the cause rather than to the symptom is much more successful because the principle of Metamorphosis is, in itself, abstract and since the cause of our troubles are primarily abstract Metamorphosis makes a direct approach.

If we treat the symptom we take only one part of the result of the cause, on little aspect that, if it is removed, leaves the cause untouched and able to recreate the symptom. It is quite possible to remove a symptom with Metamorphosis but the result is not good.

It is best to treat the symptom with Prenatal Therapy. If a symptom is acute and causing considerable trouble its modification is best by Reflexology, for quick results or by Prenatal Therapy for more deep seated and permanent results.

Reflexology treats the symptom but can, eventually reach the cause; Parental Therapy reaches the cause more directly and Metamorphosis is directly in line with the cause.

If a symptom is obviously a result of something you are well aware as being the result of a basic cause, conceptual, then treat it with Metamorphosis but 'aim' at its basic cause. In this way the symptom leads directly back to the cause and all other aspects that are created by the same cause are dealt with simultaneously.



# Phenomena

Robert St. John

There are various “expressions” which take place as a result of the Metamorphosis treatment. We can class them in two categories, (1) physical reactions or responses, and (2) psychological and psychic phenomena.

Of these two categories we can, again, divide them into a further two classes: (3) methods which produce phenomena and are valued by the degree of this phenomena; and (4) methods which produce a minimum of phenomena or no phenomena at all.

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

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

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

It is because of this pattern of events that I say that Metamorphosis should stand on its own - in its own field of reasoning. The wisdom of the past, and there is a great deal of it, opens up ways of regarding our patterns of stress of both mind and body, and has shown great success in its own field; but it is not Metamorphosis. This does not say that these revelations are inferior or wrong, they are not, but each stands on its own feet and has its own point of view: each forms its own attitude of mind in the patient or student, and one attitude of mind is not the same as another and they should not be mixed.

The method of treatment used for Metamorphosis can be used for other purposes, for Reflexology for instance, but it ceases to be Metamorphosis. Metamorphosis is based on the reasoning of the history of its structure. For this I have used two words “Afference” and “Efference” to describe the original structure of the principle of Metamorphosis, and to which we are returning.

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

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

Avoid thinking in terms of “higher” and “lower” levels of consciousness. This is not what is taking place in what I having been saying: it is the mixing of ways of thinking that causes the trouble.

It is mixing that produces the phenomena, (3), because it is using the wrong way of thinking. Using the history of Metamorphosis, (4), produces little or no phenomena.

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

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

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

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

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

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

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

The reason for this phenomena is that every cell of the body becomes a storehouse for all the stresses and negative memories of the past; not only of ones own life, but of karmic and genetic aspects. The nature of Metamorphosis treatment is that, in the process of creation, all aspects that are not compatible are cleaned out. These elements become "poisons" in the system; and poisons are picked up by the lymph and blood and conveyed to the kidneys.

# Afference & Efference

by Robert St. John

As long ago as before the war I was practicing the Bates System of Eyesight Training. There are primarily only two conditions to be considered in this work, Hypermetropia and Myopia, or long sight and short sight. All other forms of stress or ailments are derived from these two when looked at from this point of view. Hypermetropia is the inability to focus at the near point and Myopia is the inability to focus at the far point.

Within a relatively short time I had realized that these two conditions were created in the mind of the subject and the physical condition was a manifestation of the mental attitude.

The way in which we use our mind becomes the way in which we use our body and the attitudes of mind of these two conditions creates its own manifestation in the function of the muscles of the eyes. In other words, through the use of the eyes we created the stress in them.

I realized that the attitude of mind that created Hypermetropia was one of a compulsive withdrawing or retreating, and that of Myopia was one of a compulsive outgoing: Hypermetropia was a pulling away from the action of seeing and Myopia was a forcing forward. The result of these two forms of compulsive action was to create a pulling back of the eyeball in the Hypermetropic and a forcing forward of the eyeball in the Myopic, producing, respectively, a foreshortening of the eyeball in the first case and an elongation in the second.

It became obvious that to be able to change this condition it was necessary to alter the attitudes of mind and then the condition of the eyes would change spontaneously. At that time I did not know what to do about this, I saw that it was necessary to effect this change and I realized that it had to be done at an absolutely fundamental level, and so I resolved to find an approach which would function in this very primary way. The change had to come from within the subject and not the acceptance of the will of another. Many years later I realized the answer to this when I evolved the method which I called Prenatal Therapy, and later, Metamorphosis.

In the meantime I looked for names for the two states of mind which were producing these conditions. The names Hypermetropia and Myopia were for the end result, the final outcome of the attitudes of mind, and what I was wanting was two names for the attitudes themselves. I first of all used the terms under-identification and over-identification but these were rather a mouthful and after much thought and reference to various books and dictionaries I decided upon the terms Afferent and Efferent. These two Latin words do not actually mean compulsive withdrawal and outgoing compulsion. Afferent means "to bring forward" or "bringing or conduction inwards or towards"; it is an inward action, but not compulsive; and Efferent means "conveying outwards or discharging", and again, it is not compulsive. But I felt that these two words were right. It was years later, when I had developed Metamorphosis, that I realized that I was using these two words for the normal function and that the names of Hypermetropia and Myopia were referring to the same states when under stress - abnormal. Afference and Efference are words which refer to the entirely normal function of our mind, and, in normality, their action is simultaneous. It is only when there is stress that these two states of mind become separate functions and assume the characteristics of Hypermetropia and Myopia.

So these two words, Afferent and Efferent, were in use in my very early investigations before the war, and immediately after it.

My pursuit of the means of effecting changes in these primary attitudes of mind continued through a whole variety of methods of healing techniques and it was not until I began to be interested in what was then known as Reflex Therapy, and now Reflexology, that I realized that I was getting near to an understanding of a means of erasing or changing these primary attitudes of mind. This was somewhere in the middle of the 1950's. I must have spent quite a few years in the pursuit of Reflex Therapy. There were quite a few "schools" of this technique and, mostly, different from each other. This being the case I decided that I would pursue the matter for myself without reference to other methods. This was easy because there were abundant feet available amongst my patients and friends. The chart that I created was similar in most respects except that I "found" the spine to be down the medial aspect of the arch. This seemed ridiculous because the bottom of the feet corresponds to the front of the body and the top of the feet to the back. They were placing the spine down the front of the body, and in most schools it is still so.

In addition to the discovery of the reflex points for the various organs and parts of the body I found several "reflexes" which seemed to have no correspondence with the physical functions of the body. At first I observed seven points that had considerable activity; these were the pineal, pituitary, first cervical vertebra, seventh cervical vertebra, ninth thoracic vertebra, the top of the sacrum and the tip of the coccyx. The pineal and the pituitary were obvious, but the others seemed to have no part in the physical function of the body. In addition to this there was a different "feel" about these points. I thought of the chakras and there was certainly a relationship but there was another theme functioning here that was not related to the chakras.

Then I observed that a callosity on the lower medial side of the heels always seemed to relate to the mother of the patient. A mother needs a father and so I looked for him. He was on the medial edge of the first joint of the big toes: but this was the reflex point for the cervical vertebra. This puzzled me and I thought about it for a long time and then, one morning in September when I was relaxing in the bath before going to work, it suddenly came to me that the "mother" and "father" reflexes were merely symbols of a function or a moment of time and that here was evidence of the moment of the beginning, not of mother and father or even of their activities, but of the result of these activities. Here was the moment of the conception of the subject. It was curious because father registered the beginning and mother the end of the period of time of gestation. But this put the seven other unaccountable reflex points into focus. The spinal reflex was also the reflex for the gestation period. This changed the whole concept of the work from a method of affecting change in the physical functions of the subject to a method of approaching a period of time in life. We had moved from a physiological function to a mental function during a period of time. The reflex of the spine revealed the formative patterns or attitudes of mind during the gestation period of the subject.

This opened up an entirely new concept and a new approach to healing methods and its application revealed a process whereby the subject became their own healer, not the practitioner, who was only a catalyst in the matter. I called this Prenatal Therapy because it was a therapy of the prenatal period.

When Prenatal Therapy became well established I began to direct my interest into a more abstract direction. As the prenatal period of our lives started with conception it was logical that the moment of conception must contain the principle of the whole of the gestation period. Therefore the same principle of treatment of the reflex for this "moment of time" should be effective. It was. Treatment of the conception point proved to have a very abstract approach to the prenatal pattern. Whereas in Prenatal Therapy it was possible to interpret the nature of the stresses in the subject and to further interpret them as mental and physical conditions, in the treatment of the conception point there was full evidence of stress but its nature had no pattern which was interpretable.

The response, however, was more deep seated than that of Prenatal Therapy and, because it was working on the period of time before the structure of our body had begun, there were no physical reactions.

I called this approach Metamorphosis. (St. John later determined that it was important to include the entire prenatal pattern when doing the hands on aspect and not just the conception point. Of primary importance here is what he called “pre-conception”, the period when our genetic and karmic influences are gathering to determine who we will be. Metamorphosis is a philosophy on creation and life - Afference and Efference - accompanied with the understanding of Prenatal Therapy. Prenatal Therapy without Afference and Efference takes on different approach and in effect is not Metamorphosis.) (Keep in mind that the word karma here is not in reference to any religious understandings - it pertains to thought patterns that have an affinity with us in some way that influence how we view life. This is versus the genetic patterns that influence our physical nature.)

At this stage I had reached a point of understanding this work from a creative rather than a therapeutic point of view. The nature of the work was more of a philosophy and the view of creation and the way in which our Being functions was beginning to come into perspective. An understanding of our mechanism other than that of the body was beginning to form; a view of the nature of Creation and its problems. This brought my interest into the relationship between people, not only between males and females but between all of mankind, although that between the male and the female was primary in this pattern of events. It was from this point that I began to find the patterns that I eventually realized were identical with those of Hypermetropia and Myopia.

The pattern of Afference and Efference was in my mind for a considerable time - years, in fact. I could see it in every aspect of life and in the lives of so many around me.

## Working on the Spine

Robert St. John

On a visit to Australia there were two people in my seminars who were masseuses. For some reason, evidently quite intuitively, I asked them to give me a massage and found that it was compatible with Metamorphosis, or, at least, it didn't produce chaos in me. I was puzzled because of my contention about mixing "do it for you" methods with "the subject doing it for himself." When I asked the masseuses what they were doing that was different from others they both said that they thought of the "spirit". This was interesting, they did not know each other and were in different towns, but they were both doing something that seemed compatible with Metamorphosis.

I thought of osteopathy and wondered about that from this point of view. I went to another town in Australia and met an osteopath and talked to her about it. She was interested and so we worked on each other, not from the massage point of view but from the osteopathic, but using the concept of Metamorphosis. It was fascinating. I found that I was able to detect exactly the same indications as the Prenatal pattern on the feet. But it was different. The difference was that the pattern in the feet were more abstract than that in the spine.

This made me look at the patterns of the organs of the body: put your hands on the various areas of the body, the liver for instance, which is in the region of the 19th week, and you will be able to detect that which you would be able to find in the feet. But, again, it was different, it was less abstract. Our body is not abstract at all; we are our body and if it seems abstract we are being thoroughly autistic.

So then I went back to the feet: this was abstract, and, of course, the 9th thoracic, as representative of the 19th week, was not there; it was a symbol. Then I went to the conception points, using the hands, and here was the most abstract symbol of the lot. I realized that each of these were varying degrees of abstraction and that this abstract theme was what Metamorphosis was about.

From the physicality of the organs of the body to the curiously symbolic aspect of the conception points we moved towards the theme of consciousness. We can't get there with our mind, it is another world, but we can get there with a symbol. The cross is a symbol, so is the seven branched candlestick, but the symbols of each age are getting us closer. This is why we should not mix up the symbologies or ideologies of other themes. Metamorphosis is a symbol and enables us to make this approach to consciousness while still being mortal.

Working on the spine is approaching the symbol of the gestation period in a very direct way. Some people like directness, they can understand it, but it is Metamorphosis not massage or osteopathy; the approach has subtly changed.

# Attitudes

Robert St. John

There seems to be a very mixed idea of what Afference and Efference are, what is understood by the symbolism of the terms, what the attitudes of mind that they represent.

We should first of all realize that these two terms represent attitudes of mind, ways of thinking and therefore the way in which we approach life and live it. This is an everyday aspect, a way in which you drink your coffee, whether you have buttons missing from your clothes, or how often you wash your car.

It seems, from the things that I have read under the heading of Afference of Efference; that these two terms represent, in the writer's mind, what people are not what their attitudes are. You are a human being, either male or female; but your attitude of mind is an individual thing that is yours alone and irrespective of your structure.

The two terms are symbols of two diametrically opposite states of mind, two attitudes towards life. In the primary concept, before this planet was created, they were one function, the two functioned as one, but in the way in which we function in life today, they are two attitudes of mind which create the conflict in which we live. It is the imbalance that creates the conflict and not just the duality; but the duality provides the weakness of structure, allowing for the variability of mood of each moment.

Afference, at its best, is the principle of life, the principle by which we do our best to succeed in attaining the best result.

Efference, at its best, is the substance of life, which is the "clay" which responds to the molding and guiding ability of Afference.

We are both, but, usually in practice, one of them tends to be more dominant than the other so that we can say that a person is either Afferently oriented or Efferently oriented. But always remember that we are both. In this paragraph I have used the word "usually", because, up til recently, it has been that it is one or the other which leads, but now they tend to be in balance, but with a quite different response pattern. This will be discussed later.

When they are separate, to an extent that favors one or the other, there is a tendency to have a strongly biased attitude of mind associated with either according to its dominance. Some people are always in this state and are only able to get out of it through the means of Metamorphosis. Efference tends to be unable to see its own state because it has no "vision". It is the Afference which has the ability of vision and Efference the ability of action and manifestation. We are only functioning as one.

The fact that both Afference and Efference tend to function separately, or biasedly, is because for most of the history of this planet, Afference has had its ability reduced to almost nothing, and Efference has created what amounts to an "image" copy of its concept of Afference and the world, for most of its time, has been living in the light of this image. This has not been true awareness of Afference – which is the guiding principle of Efference – but a decoy which is without the absolute principle or guiding ability of Afference.

Recently, about two years ago, Afference has shown signs of having regained its authority, its guiding principle, its illumination or direction of life for Efference; Efference is, rather reluctantly, beginning to respond to the guiding principle of Afference, but, and this is the grind, the presence of the newly activated Afference functioning in relation to Efference creates a strongly disturbing influence and an element of apparent chaos.

# The Importance of Abnormal Behavior

Robert St. John

Because life depends on a fulfillment of the flow of consciousness into action, a communication of inner awareness with the actions of life, the structure of the channel of that flow must inevitably dictate the nature of the action, because this channel is also the pattern of the 'blockages' of the gestation period.

This means that if there is a predisposition towards stress, tension or disturbing behavior, an expression of this characteristic must take place as a 'normal' fulfillment. The alternative is inhibition of action.

There is no doubt that it is the action of life that is of paramount importance and not the inhibition of action. If the action contains patterns of behavior that are considered abnormal, accept the action as the natural expression of the person's pattern of life, but, if they wish to change or if their behavior is such as to cause trouble, then tackle the problem at the source, at the inner motivation of the subject and he will not require discipline or enforcement to make the change, he will do so simply because he no longer has the need to express himself in that particular way.

Examples of this are smoking, the drinking of stimulants such as coffee, tea and alcohol, an abnormally constructed diet, sexual malpractice's and many other things that are the usual pattern of the average person. Smoking produces a 'screen' between the whole consciousness and the functional self; it prevents the division of the mind that blocks produce, from becoming too much an aggravating factor. As long as there is a need of this sort the subject actually benefits by smoking: once the block has been removed smoking produces a poisonous effect, but, usually, the subject just spontaneously gives up smoking. It is interesting to observe that as long as there is a need for smoking it is not a poison, it has a purpose in the whole pattern.

Coffee has a similar effect. When there is a strong pre-birth trauma, when action is inhibited, a small quantity of coffee, preferably black, tips the balance into action of both mind and body. Once the birth trauma has been cleared coffee becomes a poison. The stronger the block, the greater the need for more and more coffee. Coffee is a stimulator of the mind but tea stimulates the muscular actions. The bodily urge to act is helped by tea. Alcohol is a stimulator of the pre-conceptual block on action and is related to the pre-birth trauma. Sexual malpractice is an expression of 'alternative' action and is largely related to the post-conceptual period. Each of these conditions becomes an addiction, such as alcoholism, when the motivation changes from an expression of life to the enjoyment of sensation.

Avoid telling your patient what you think he should be doing, however abnormal or unpleasant his behavior; just get on with the treatment and he will make the changes from within himself. In this way the change is easy, spontaneous and natural, and there is no tendency to revert.

This principle also applies to the behavior of the mentally abnormal. The way in which they are behaving is normal to all that they are at the time; they cannot naturally express themselves in any other way and to enforce change on them is to further complicate the pattern of their abnormality.



# Drugs & Metamorphosis

Robert St. John

In this article we are concerned with the effect that narcotic drugs have when practicing Metamorphosis.

There is an idea that drugs, which are from Nature - natural plants - are not harmful and drugs that are chemically manufactured are said to have a more harmful effect. Drugs effect our ways of thinking; they don't stimulate or sedate, they create in us a false form of psychic perception. Observe that I have used the work 'false'. this means that is it not a natural psychic ability, but it is an induced ability; drugs do it. This applies to all narcotic drugs, natural and synthetic.

Metamorphosis enables us to be our own healer; it activates our ability to bring forward into our conscious mind those aspects of our past which have caused stress or illness; it transmutes these patters of the past in such a way that they cease to exist anymore. If we understand something of the history of this planet and the influences that have influenced our two primary principles - Afference and Efference- our unconscious mind brings these forward and the degree in which we are effected by these original stresses are also transmuted.

It is in the degree in which we are consciously or unconsciously aware of these original troubles which controls our attitude of mind in treatment, or that of the practitioner, and it is our ability in the psychic realm which conveys this process. Our natural ability in this way enables us to handle this process easily: but if we take drugs our ability is no longer natural, it is induced by the unnaturalness of the drug.

Not only is this the case with drug taking during Metamorphosis, but there is an even more disturbing result, we tend to become psychotic. Our control over our behavior is lost. Remember that Metamorphosis enables us to be our own healer; any other influence that 'does it for us' introduces a conflicting force and the result is chaos.

Drug takers say that their habit is not any worse than smoking or alcohol. The answer to this is that narcotic drugs influence the mind in its way of thinking, provide a false psychic ability; smoking creates a shutting off of the awareness of our psychic ability, makes us less sensitive; alcohol either relaxes or stimulates the activity of the physical brain.

Medical drugs effect us similarly, but the effect is modified by the motive, and the motive is that we have surrendered ourselves to the practice of the medical profession.

# The Creation Hand Symbol

Robert St. John

Of all the practical aspects of Metamorphosis the Creation Hand Symbol (CHS) seems to be the most positive, successful and most used way of finding ones path through the environs of life with the principle of Metamorphosis.

Actually the CHS is not a part of the Prenatal Pattern in the sense of being a reflex. The reflexes of the Prenatal Pattern are “gates” to the attitudes of mind which condition our behavior in life, and, from that, to our physical malfunctions. When we put our finger on the reflex point we are “paying attention” to that point and that theme, and attracting the attention of the subject to their responsibilities in the matter. The nature of our attention attracts a similar attention on their part; hence the need on our part to have a really true and sincere understanding of the principles of Metamorphosis.



The five hand symbols are different from the sixth – that of the CHS; they are the same as the Prenatal Pattern reflex points but are at another level – that of thought. Thought can reach out across Time and Space more easily than a physical act. The physical act deals with the physical body and mind; but the thought level deals with the patterns of thought uninhibited by the limitations of the physical.

When I had completed the concept of the five hand symbols I saw that they were all within the pattern of the duality of the Afferent and Efferent relationship, and therefore subject to the limitations of this duality: what I wanted was something “outside” this duality. This, of course, meant a concept that was before the creation of the separation of Afference and Efference at the initiation of this planet. The CHS was the result.

The Creation Hand Symbol has a completely different “function” from that of the other hand symbols and the reflex points of the Prenatal Pattern: it does not activate a changing in our attitude or a freeing to a higher consciousness as the others do; we cannot use it as a means of transmutation of our problems; it is only a means of balancing.

The simplicity of this concept of balancing is the strength of the CHS – it bring to a balance of the theme of the two primary principles of our life – Afference and Efference.

In bringing the balance of Afference and Efference into being it gives us the opportunity of using both Afference and Efference at any given moment, and in that moment the problems that we have, both conscious and unconscious, become subject to this balance, and to a Oneness.

The level of consciousness of our function may be high or low, just as the relations of Afference and Efference may be the same; we are always changing according to the circumstances of each moment of our life; but the Creation Hand Symbol provides us with a balance of Afference and Efference and therefor a relative and objective view on the given situation of the moment: it does not necessarily “raise” our consciousness, but we see things clearer and behave more rationally.

# Creation Symbol Analyzed

By Robert St. John

What does the creation hand symbol actually do? It certainly produces a balanced pattern of Afference & Efference, whether one does it for oneself or for another, but, in spite of this, there are disturbing symptoms present. It seems that the subject gains perfect balance but can, at times, fall foul of this balance.

It seems as if this balance is a surface phenomena which seems to govern all situations; not preventing a failure of balance, but providing a façade of balance which enables one to find wholeness with ease – if one wants to.

The CHS creates balance, but it does nothing else. We can still be as bad as we wish to be, as weak as we can be, indulging in any and all of our weaknesses; but the CHS seems to provide us with the ability to pull out of all this more easily. It provides guidelines for real transmutation.

There is no enforcement in the CHS, it is a tolerant and patient discipline, always giving one the ability to overcome ones weaknesses – if one wants to.

It seems to have an infinite patience, but no wisdom of its own, it only provides balance: the wisdom is in the profound consciousness of the practitioner in supplying a knowledge of the source on ones stresses, providing a motive for direction and purpose of change, or if comprehensive enough in its profundity, transmutation.

Should one use the CHS on behalf of another? I have always said “no, one should not” but I have frequently done so myself in demanding situations. Perhaps one should say it is conditional; perhaps we can use it as one judge’s best; because the CHS is really nothing but a balancer.



# Human Polarity

By Robert St. John ©

When one observes the variations to behavior, attitudes of mind and the periodicity of mental and physical illnesses it becomes evident that there is a characteristic present, which defines the period of normality and that of abnormality.

The first time that I looked at this objectively was when I was evolving my own work. This work was partially physical in its phenomena and partly mental, but there was also an esoteric aspect to it that made objective proof and understanding very difficult. There were times when I understood this work quite easily and clearly, and others when I failed to understand it altogether. On the occasions when I failed to understand it I was able to remember the details of my understanding but I did not understand them with my whole consciousness.

At the same time I was noticing that some people were able to understand the work and its reasoning, whilst others did not. Those who understood it did so completely and those who did not understand it had no comprehension of it whatsoever.

That there were people who did understand it made it evident that it was possible to understand this work, that the work was rational to a certain type of mind. It was also evident that there was the opposite type of mind which had no capacity to understand it. It was also evident that I was sometimes in the former class and at others in the latter. This variation in my capacity to understand indicated that the factor for which I was searching was subject to influence and variability.

Another thing that I was able to observe was that the variation in myself could be linked to tomes of mental well being and exhilaration and their opposite. Enthusiasm, keen interest, physical well being and even anger and “righteous indignation” were associated with clear understanding. Emotional states, tiredness, quantity of alcohol taken and indulgence in so called “right and wrong” activities had no relationship with this state of clarity. On the other hand depression and any state of mental or physical inertia had the opposite effect. It seemed that the characteristic of action was an important one.

There were too many variables in the types of people involved, the health of the subjects, the environment, the phases of the moon or sun and any other factor that may be involved, to be able to assess this state from the point of view of these end products; I had to look at something more fundamental in the lives of all concerned.

It required a measuring device which could, quite virtually, measure the attitude of mind. This asked for an insight into the minds and consciousness of the subjects concerned. It required an instrument that was capable of accurately measuring this aspect. It was quite obvious that it was something to do with the attitude of mind and the instrument had to be capable to measure this.

There was no accepted form of instrument that could do this. Instruments measured known values such as voltage, pressure and quantity. But there was one form of measurement which was not at all orthodox but which had the capacity to measure or detect conditions in a subject. This method was the very old and much tried dowsing or divining, primarily used for finding water and minerals in the earth. This same method has been used for diagnosis and the selection of the suitable remedies for the patient.

In water divining the instrument used is usually the rod, a balanced twig or suitable springiness and strength or a wire of the same characteristics. As this divining was possible on a map of the territory not necessarily anywhere near the actual land, a pendulum was used being easier to handle and, for some, more sensitive to the variations detectable. In the case of diagnosis the pendulum was most common.

A development of this same ability is found in the “Box” of the radiesthetist. With this greater accuracy of detail was possible and it was also used for the radiation of treatment.

I had used the pendulum for diagnosis with considerable accuracy for many years. It was, to me, an instrument of measurement. Therefore it was quite natural that I should turn to this instrument to help me to discover the controlling factor in this problem.

When using the pendulum it is necessary to adopt a scale of measurement. There are only two movements that a pendulum can perform, a circular movement and a movement along the meridian of the circle.

A circle with measurements on it and the meridians marked is found and the meridians marked is found in the protractor and this is used as the base over which the pendulum is swung.

As there is no virtue in the pendulum or the protractor other than an instrument through which mind of the user can work, it becomes necessary to decide upon the meaning of the positions on the protractor and the directions of movement. When this is fully defined the pendulum can be used as an accurate measuring instrument. Failure in careful definition leads to inaccurate results. Also failure to be clear in one’s mind as to the nature and subtlety of the questions asked can lead to inaccurate results.

It is not my intention to teach the method of use of the pendulum in this article, but to show that the method can be an accurate one for measurement not only of material objects and functions but of relatively abstract functions such as the mind.

To return to our problem of defining the nature of the variations of the understanding of this work in others and myself.

Perhaps I should say at this stage that it is not just the understanding of this work that I was concerned about. It was the variation in the general comprehension and conduct of life as a whole; the capacity of some people to relativity, both in principle and, if necessary, in its defined form. We are seldom called upon to define the latter in its technical sense but we are called upon daily to use the principle of relativity.

When using the pendulum in this way one is using the wholeness of one’s consciousness, the part that is defined as extra sensory perception. Because man has a very defined mind, educated and conditioned to the definitions and limits of the general understanding and comprehension, he seldom leaves this level and the levels of ESP are considered extraordinary and unusual. But these levels are easy to get at and everyone has them. All that is necessary to gain access to them is a “gimmick” which allows the ordinary level of the mind to express itself in terms of some measured or defined understanding and the bridge between the ESP level and that of the ordinary mind is crossed.

All the various spiritualistic techniques such as table tapping and the ouija board are of this nature. They bridge the gap of the world of ordinary life and that of “the other side”. In the use of the pendulum we are not gaining access to the other side of life but of the mind. The mind has access to infinite consciousness and knowledge but we have to reach out for it.

When I looked at this problem from this point of view and with the use of the pendulum as a ‘bridging’ device I found myself approaching an aspect of life that had formerly been the reserve of the religions and meditations. I found that this aspect of seeing or not seeing, understanding or not understanding was a matter of the direction or attunement of the mind. The picture, as I saw it, was one of the consciousness of man – and in this sense his

consciousness is his whole self – being an entity balanced between the two primary poles of life, the Earth as the negative pole and all that which is represented by the principle of space as the positive pole. All that is worshipped, that is believed in, that is revered and to which the mind of man turns when in need is placed in space, is, in principle, space and, in fact, it is space in the relativity sense.

The balanced position of man between these two poles is natural to the human species, but his attunement is his own choice.

I found that an attunement of the mind that was directed upwards space created a positive polarity in the function of the mind. His body, being the substance of Earth, was negative. The consciousness of man being a balance between the absolute poles, the negative polarity of his mind was also necessarily negative to the absolute principle. It is this relativity of polarity which is the source of energy in our mind and body, but this is only so as long as we maintain this balance.

I found that there were people who were negatively tuned in their minds, whose direction of attunement was not upwards to Space but downward to Earth. It was these minds that failed to see and to understand beyond the material fact. It was also noticeable that everyone, from time to time, slipped in respect of their polarity and were confined to the negative viewpoint. It was noticeable that any form of activating thought was able to retune them to the positive in varying degree.

With the use of the pendulum it was possible to test the polarity of a person and from this to know what attitude of mind to expect and what degree of understanding. I found that there was no use in talking to a person of negative polarity about subjects that involved the point of view of a positive polarity. They had no capacity to comprehend.

It was possible to appreciate the difference between a person who was, by nature or habit, permanently of a negative polarity and the person who had temporarily slipped into a negative polarity.

My investigation of this subject took place in the late 1950's. At the end of the 1950's and the beginning of the 1960's a change took place in the polarity of most people. I mention the date here because it may have some meaning to some people who have a knowledge of astrological matters.

In my use of the pendulum to measure polarity I used the protractor and swung the pendulum along the 0 – 180 degree meridian. In indicating polarity the pendulum either continued to swing along the 0-180 for the positive polarity or it gyrated for a few turns, turning round, as it were, and settled again on the same meridian. This indicated negative polarity.

## Original Pattern

Robert St. John ©

If we can see the pattern of the original pattern of AFFERENCE at the beginning of time in this planet, we will be able to assess our view of the happenings of the present time.

In the use of the word “Afference” I have referred to the absolute source of life; and this is irrespective of the views that we have had all through the time of history in the religious, philosophical and ethical presentations. Whether there was chaos at the beginning, or whether there was a supreme authority of consciousness is open to opinion; my feelings on the matter is that there was the principle of supremacy, a Oneness and, therefore, a primary and supreme subliminal consciousness in all of us, of this state of Being. But, when one considers the events of history, there was an element of chaos. Whatever the conditions of life today, or, as it has been all through history, we have an indigenous awareness of this Oneness; and that this is the prime stability of our capacity to live this life.

The supreme authority of this state of consciousness is what I have called AFFERENCE.

\*\*\*\*\*

Afference is life itself, a state of Being that is capable of differentiation from that which is the element of that which is alive and which I have called EFFERENCE.

Efference is the Creation of Afference; a manifestation which is the means whereby Afference expresses LIFE. This manifestation becomes the Response mechanism of the principle of Afference: it is also the body, or physical substance of life. There is nothing in the activities of Efference that is not created by Afference. In its original form Efference had no “mind” of its own; no storage of data or memory. It was a structure or Form which was spontaneously capable of RESPONDING to Afference; a full manifestation of the need of the moment; a full presentation of all that was required of the moment. This is what is meant by “living in the moment”.

\*\*\*\*\*

There was an objective in the Afferent principle. This objective was to embody in the structure of Efference the concept of “inner” authority: that that which was the manifestation of the joint Beingness of Afference and Efference became the AWARENESS of the structure of Efference, so that this structure had its own Afference and was independent of the “outside” Afference. That this was an error in the original structure, and “let in” the element of chaos which was the cause of failure of former planets, was, at the time, not evident. Later --- and this is where we are now in Time --- this composite structure of Afference and Efference was to re-unite with the wholeness of universal Afference, but with its own indigenous Awareness.

\*\*\*\*\*

Perhaps it was due to this error that the structure of all living beings, human, animal, vegetable and mineral, were created as a duality; with the principles of Afference and Efference separate from each other.

Or, perhaps it was a plan; a plan to create a necessary task for humankind to save themselves. If it was the latter it was very clever, because it set all living matter against itself: it set Life and its Creation in separate camps, with the necessity of forever fighting to maintain a potential oneness, which, in the interest of survival, was only

possible when the method of this separation was understood and resolved. This is where we find the purpose of Metamorphosis.

\*\*\*\*\*

If there was an error in this composition it was to provide Efference with an independent purpose: or perhaps this was the plan. It was a dangerous situation for Afference, because the function of Afference was in the response of Efference; but Efference was given an option.

Separation gives freedom, but the oneness of Afference and Efference was the nature of Life; and the separation of these two elements provided the potential of death.

But it seemed that Afference backed its horse both ways: if Efference cooperated with response, Afference was still in charge; but if Efference took possession of its option and acted independently it could not survive without Afference. But they were both in separate camps.

\*\*\*\*\*

The option was taken; but, with a clause undeclared to Afference. Efference became independent whilst, at the same time, maintaining the life giving relationship of Afference.

Gradually Efference flexed its muscles and experienced its independence. Gradually a scheme developed: or was it a scheme? Perhaps it was a purpose on the part of Afference: but it was a wild and chaotic purpose and asked of Afference an almost total death: but Afference was life itself and could not die; but Afference could, and did, descend into Hell.

\*\*\*\*\*

Efference, in its independence, had learnt the ways of Creation from Afference and, with the use of this knowledge, “took over” the place of Afference in their partnership: Efference became the controlling principle, and Afference was the, apparent, subject. All the innate wisdom of Afference, the principle of life, had come under the control of Efference. But Afference was still the principle of Life. Now Afference was the responder to Efference; and it was this “entering into the substance of Efference” that became the Hell for Afference.

\*\*\*\*\*

The wisdom of Afference was all of Life and the active principle of substance; it was a challenge to Efference to attempt to take over such a task, because Efference, by its nature, was not a Creator, but a copier. Efference could not create in the principle of Life, only in the principle of substance: its creation was an Image.



# Lemuria

Robert St. John ©

This is concerning a process of change that has been taking place recently. The change is a release in the blocked structure of "Time and Space", a freeing of the pattern of events in the karma of this planet and in our individual experience.

In the use of the Creation Hand Symbol, with regard to karmic "influx", I observed what appeared to be a wall or barrier barring my way through "Time". After some prevaricating I realized that it was a "barrier" of THOUGHT and, as such, was penetrable by thought, by the Creation Hand Symbol.

In the process of doing so I realized that it was a creation caused by the "end" of Lemuria and, gradually, began to be aware of its nature.

Lemuria, like Atlantis, ended in chaos, but the nature of Lemuria, unlike Atlantis, was in various ways Afferent; its organization was Afferent (which is why it is very much less easy to perceive than Atlantis) and its demise terminated the "theme" of Afference in a certain way. Afference is consciousness which is eternal and cannot die; and which, therefore, is effected differently.

This "Lemurian Effect" was cosmic in extent, it effected all of Afference in all realms; and, for us, its effect was to put Afference into abeyance in such a way that it became a "nothingness": not dead, no annihilated but, since Afference is life itself, a living negation of life and consciousness.

On humans the effect of this was to rob Efference of its guiding principle of awareness, and to leave it to its own devices. Two things occurred, a solid block created on the same principle as the Lemurian barrier or wall appeared at the level of the 34th week of gestation, the CREATION level; and, in addition, it caused Efference to "create" its own image of Afference. This creation, being thought, manifested at the THOUGHT level.

If we make the observation that Efference cannot exist without Afference we must remember that Afference is not dead, but is in abeyance, and that Efference is receiving a form of energy which can only be called a "nothingness". The effect of this nothingness is to keep Efference alive but without awareness.

In addition to the creation of the image of Afference, or perhaps as an alternative to it, Efference "turns away" from the apparently absent Afference and "creates" its own world in its own substance and out of its own matter; a world created from data and inspired and guided by the "cloning" of data.

If we consider the creation of "imagery" we see that all theology, all reference to "God", all esoteric thought, meditation, prayer and all forms of inspirational thought belong to this creation. Everything, in fact, which is from an outside source, rather than our own inner realization and perception. This a rather sweeping and, possibly, devastating concept because we are not raised, educated or taught in this way.

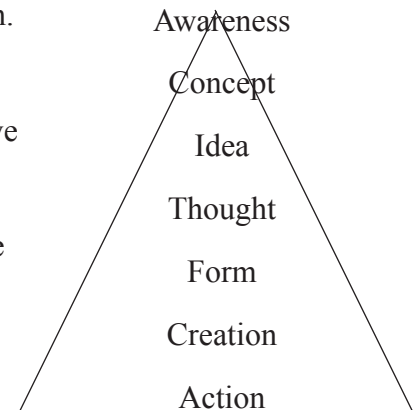
# The Lemurian Effect

Robert St. John ©

Take the triangle with the five dividing lines making six areas, all of equal depth. Above the apex of the triangle we have Afference; the apex represents awareness, the first line is concept, the second is idea, the third is thought, the fourth is form, the fifth is creation and the baseline is action. Below this we have Efference.

This "format" represents the course of the relationship of Afference to Efference in our everyday functions and is an ever changing pattern of events at all times.

It also represents the relationship of Afference and Efference in the Prenatal Pattern as expressed in the spine.



The horizontal lines express the various levels in which we experience "blocks" and from which we can observe the nature of a person's stress patterns.

These blocks reveal the way in which both the Afferent and Efferent fail to relate to each other, and, consequently, produce the idiosyncrasies of life.

As it is both the karmic and genetic patterns that are the main source of our blocks the form of this triangle also expresses the degree in which we are "attached" to these elements of the past.

Generally speaking these two patterns of the past are fairly logically revealed should we wish to observe them. But there is an element out of the past, a period of time, which has appeared as oblivion, a "nothingness", and has left us unable to move through it, or, in effect, to release ourselves from the patterns of this period.

This period has to do with Lemuria or the continental land which is said to have existed some twenty-five thousand years before that of Atlantis.

Historically there is no evidence of this continent, its demise was more thorough than that of Atlantis, but from the point of view of Metamorphosis its "presence" is still there in the Thought Patterns of Space and Time.

Using the format of the triangle and the Creation Hand Symbol there is some evidence of its effect on us in this time; and, by the same means, to erase its effects from our lives.

\*

Lemuria was a very Afferent continent. It was said to be in the same area as the present Australia, and the natives of Australia, the Aboriginals, whose existence goes back some 40,000 years, are also so Afferent that they scarcely fit into the present day ways of life, and white Australians also have something of the same tendency towards Afference.

This extreme Afference on the part of Lemuria was, as it would be today, a limitation in their function and it left this predisposition in the "Thought Patterns of Time and Space". Possibly it was a natural state at that time, an expression of development, but today it is a limitation.

Civilizations tend to come to an end if their abilities are not conducive to a true balance of Afference and

Efference. Atlantis met this fate and we, today, are doing our best to do the same. Lemuria came to an end also, but in a curious way. The end of a civilization is a "negative" phenomena, and it passes on this negativity through time. Afference, when separate from Efference, is also negative and the two together produce a heavy dose. Afference in its true nature is creative, but in its negative or uncreative function, it manifests a pattern of nothingness. An end is a full manifestation and if there are negative forces these are brought into this manifestation. This end of Lemuria embodied all the energy of Afference as a complete negation. It brought into Time and Space a complete denial of all matter, leaving Efference completely leaderless, without awareness. Efference turned within itself and "cloned" its own image of a leadership, as only Efference can.

Afference, being Consciousness, cannot die, but it can, and did, go into abeyance, into a state of amnesia. Afference did this at that time with the result that its relationship with Efference continued, but was that of "nothingness"; a relationship that existed as far as the Afferent energy was concerned but without any principle of awareness. This left Efference ostensibly on its own.

Return to the triangle; Afference is the "energy" above the apex and the apex is Awareness, our human interpretation of Afference.

Here is Afference, alive as an energy, as Consciousness, but with nothing else, with no guiding principle; not asleep but openly aware in itself, a conscious nightmare.

This is the moment of conception, the source of eternal energy is present in this form.

\*

That which is present at conception is gradually developed, modified and materialized right through gestation.

The first process of this development is the "embryonic" period during which all of these factors are introduced into a cellular structure weighing only one ounce and yet embodying all parts of the future baby. The end of this period is the 49th day of gestation or seven full weeks. In the triangle the top horizontal line represents this period of time. It also represents the beginning of the eighth week and the cartilage between the seventh cervical and the first thoracic vertebrae.

This physiological development is dealt with elsewhere; our approach in this theme is that of the "Lemurian Effect" or the way in which our pattern of life's development is modified by this effect.

This Lemurian Effect, arriving at conception, manifests at the end of the embryonic period, the eighth week of gestation. This point is a moment of time in our life and also, from the point of view of the use of the triangle representation, a diagrammatic explanation of what is happening at that time and what effect it has on us.

This point, the 8th week or, as it is also entitled, the Concept level, embodies the way in which Afference is effected by the Lemurian Effect: a complete turning off of the awareness of Afference and a consequent denial to Efference of the guidance.

This leaves Efference without the Afferent balance, without awareness to balance its data mindedness. The consequence of this will be discussed later.

\*

In the structure of the triangle the horizontal lines represent the various aspects of our use of the Afferent and Efferent principles and by observing the characteristics of each line we can learn about ourselves in relationship to the Afferent and Efferent principles.

An aspect of the triangle is that the various levels, or lines, have a relationship one to the other. The apex, or Awareness, has a relationship with the baseline or Action: the Concept level has a relationship with Creation and the Idea level has a relationship with the Form level. These relationships can be regarded as harmonics; an activation of the one will produce an harmonic response in the other.

The manifestation of the “Lemurian Effect” in the concept level, the 8th week of gestation, has a responsive harmonic in the Creation level, the 34th week.

This means that the effect of the Lemurian demise is reflected in the Creation level. Concept being a totally abstract level of function has a tendency to find a response in a more active level, that of Creation.

The Creation level is a “getting ready” for the next and final step in the gestation; it is a gathering together of all factors in the structure of the new life. This level is also the 34th week of gestation, the last stop, as it were, before the final act of birth. Birth is the full manifestation of the entire theme of the new life and a real challenge.

The area of the body that is involved in the 34th week is at the top of the sacrum: all the pelvic organs are concerned.

Due to the harmonic pattern of events all that is taking place in the Concept area, the 8th week, is also taking place in the Creation level. The closing down of Awareness is directly acting upon Creation, isolating Efference from all of the potentiality of the levels above it. Efference only functions because Afference is not dead. If it were dead Efference would cease to exist and there would be an end to that life. Afference is only in abeyance; there is a “nothingness” coming from it for the energizing of Efference.

Efference, being substance, has an innate memory, a recording of data only, without awareness or guidance. In this memory is the “data” of Afference, a programming of all that Afference has been, but not that of what Afference would be in this instance. Survival is the keynote of material life and Efference has plenty of that. Also, in the same way that Afference relates to the Thought Patterns of Time and Space so Efference relates to the depths of its own substance and stores its own recording of experience: the devic realms, fairies, demons and all manner of beings of the, so called, lower realms are here. Efference has a vast storehouse of data of all time in this planet’s existence.

In the absence of Afferent guidance Efference turns inwards and calls upon its own “knowledge” and creates its own image of Afference.

Since Afference, in the knowledge of Efference, is not knowable, is only experienceable, the only way in which Efference can create the image of Afference is in thought, and it is in the Thought level that Efference creates this phenomena of the image of Afference.

\*

According to the nature of the “inheritance” of individuals, so are they created in an Efferent or Afferent disposition: they are neither, but are both, because we cannot exist unless both Afference and Efference are our guiding principle. But we can have a predisposition towards one or the other.

Whichever we are so is the pattern of our life - above the 34th week line if we are Afferent and below it if we are Efferent. The 34th week line has become a solid barrier due to its manifestation of the Lemurian Effect, and Afference (even as an influence) cannot get through and Efference cannot reach upwards. But the image of Afference that Efference has created at the Thought level is a part of Efference and takes the place of Afference.

\*

The image of Afference that has been created by Efference can only be as Efference understands and knows Afference. Afference is Consciousness, the realm of supremacy. Efference knows nothing of all this, has only a memory of the past. This imagery can only be what Efference knows. And yet this is the creation by which Efference now governs its life. This is the image of the guiding principle of life today; this is the only “Awareness” available

\*

What are these images created by Efference? It is obvious that they are a copy of Afference and Afference is Consciousness, the principle of nonphysical awareness, of the opposite element to the physicality of Efference. It is also obvious that Efference, in the absence of Afferent guidance, has only a totally material idea of Afference.

Efference can only create a materialistic concept of whatever is the principle of Afference. To what extent, therefore, are the Christian, Buddhist, Mohammedan, Muslim and many more religions a creation of Efference?

The elimination of the 34th week barrier, the creation of the “Lemurian Effect”, would open up this “channel” for a free flow of Afference and a potential for the uniting of Afference and Efference, and, in doing so, would create the “God within”, the true aim of all religions.

But is the doctrine of the churches Efferent in its creation? Are the true concepts of God and the doctrinal concept compatible; is the doctrine of any religion compatible with the inner knowledge of the principle of life as we see it in Afference?

\*

A picture of this potential change would show us a world without stress and conflict, without wars, without political wrangling; a world in which we realize our decisions from a balance of Afference and Efference within ourselves.

This is the idealism of all ages and, in these violent times, looked upon with some skepticism. But we must remember that this is also the Aquarian Age, an age of change and re-formation. The last Aquarian age was somewhere in the time of Lemuria, and it obviously was not a success. Through Metamorphosis we can not only see this structure and its potential but we can create it.

Copyright © Robert St. John 1991