

CONSCIOUSNESS: THE FINAL FRONTIER IN HEALING

— Greg Hitter, Ph.D.



The dawn of the Third Millennium brings a new appreciation for *unity*. This desire for unity can be seen in us both individually and collectively. *We see unity addressed as a major theme in a variety of cultural expressions*, such as in the physical sciences that flourished in the Twentieth Century, searching for a *Unified Field Theory* to unite all known physical forces. We see it in *religion's* increased focus on unity and wholeness, as a ground for meaning and “holiness.” And we see it in *medicine's* development of more ‘wholistic’ mind/body ideas, such as in *psychoneuroimmunology*, which acknowledges the interconnection of the mind with the nervous and immune systems. And we see it in depth psychology’s interest in uniting the *unconscious* with the *conscious* mind, to create a more whole and conscious Self from a fragmented, ‘schizoid’ psyche.

These varied cultural expressions are *indications of the yearning within us to be whole*, and from that to know our own being—to find and live the essence of life with health, abundance, and meaning. As historian-philosopher Richard Tarnas noted, “to know our own Being is and has always been *The Passion of the Western Mind*” (1994).

Much of the *ancient wisdom* that has come down through the ages, acknowledges *a four-fold division of the cosmos*, where 1) *consciousness* structures into 2) *subtle energy*, giving form and structure to 3) *mind*, and manifesting as 4) the *body* (physical world). Reading the metaphysical writings of the great quantum physicists of the Twentieth Century (Einstein, Bohr, Bohm, Heisenberg, etc.) who speculate on the nature of reality from their researches, we find confirmation of ancient notions that our material and mental worlds (our body-mind) arise from forces of energy, and are subject to the rules of these morphogenic (form-shaping) energy fields that manifest from and are directed by *consciousness*.

This renewed sense of the importance of consciousness and its unity, *points to what we have long consciously and unconsciously quested*—which can only be found if we understand the *true nature* of the wholeness desired—to *unify* our awareness or ‘Self’ (as Jung called it), and so realize the potential of our individual beingness, One Self.

In noting the ability of these deeper levels of *subtle energy* and *consciousness* to powerfully affect the causally more superficial levels of *body* and *mind*, we begin to demystify and understand how *a unified Self creates great change in our energy, mind, body, and self-awareness, as well as in our entire life* (Jung’s *synchronicity*). One method of healing states of consciousness, *the SelfQuesting Approach™* involves finding and releasing trapped *fragments* of our awareness (Self)—as they create life issues—and aids the body/mind to integrate this wholeness, thus creating wellness. So, as a result of this quest for unity, *well being* is experienced *as a consciousness radiating the wholeness of OneSelf*.

If we search a good dictionary for the words ‘wellness’ ‘heal,’ ‘holy,’ or ‘wealth,’ we find that these words are interrelated—that they all derive from a common root word *whole*, meaning “to be whole.” *This link, between health, abundance, the sacred, and wholeness specifically points to a need to reunite our fragmented awareness*, our conscious and unconscious being, our divided Self, into a wholeness radiating in the body-mind — thus noting our need to become *whole* on the deepest level of our being, our *consciousness*. It also speaks to the profound results of this Self-unity—those of *health, holiness, and abundance*—and points to an error in our present thinking that fails to link them in a way that is consistent and meaningful, instead of divisive and fragmenting. The lost meaning of *unity* in these words reflects our *fragmentation*, collective and individual, not simply in our thoughts and feelings but in our very *being* (Self).

In summary, external searches for unity reflect unconscious desires for conscious wholeness and as such are *symbolic quests for Self*. Understanding this can lead to more direct and powerful ways of meeting the needs of our mind, body, and spirit for wholeness, wellbeing, and self-expression—methods that *directly find and free the fragmented Self*, and so alter its negative structuring of the body, mind, energy, and life, such as *the SelfQuesting Approach™*.

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