

Paradigms

Reorganizational Healing: A Paradigm for the Advancement of Wellness, Behavior Change, Holistic Practice, and Healing

Donald M. Epstein, D.C.,¹ Simon A. Senzon, M.A., D.C.,² and Daniel Lemberger, D.C.³

Abstract

Reorganizational Healing, (ROH), is an emerging wellness, growth and behavioral change paradigm. Through its three central elements (the Four Seasons of Wellbeing, the Triad of Change, and the Five Energetic Intelligences) Reorganizational Healing takes an approach to help create a map for individuals to self-assess and draw on strengths to create sustainable change. Reorganizational Healing gives individuals concrete tools to explore and use the meanings of their symptoms, problems, and life-stressors as catalysts to taking new and sustained action to create a more fulfilling and resilient life.

“Instead of being meaningless, people’s problems become diseases of meaning, enabling people to see that things are not necessarily “going wrong” but are, in fact, helping them become stronger, to live more fully and with more understanding.”

—Jobst, Shostak, and Whitehouse, 1999¹

“We conceptualize wellness as the generalized self-perception of health. From this perspective, wellness is distinct from health-illness; an individual can deem themselves to be in an acceptable state of wellness whether they experience suboptimal “health” in any given domain or area of functioning.”

—Schuster, Dobson, Jaregui, and Blanks, 2004²

Introduction

THIS JOURNAL HAS forged new ground in emphasizing the relationship between an individual’s subjective perceptions and their attributed meaning to health and wellness. The inescapable intersection between one’s internal perception and the state of one’s body and whole life facilitates sustainable change toward optimal mental and physical health. Three papers in particular stand out in this regard.^{1–3} These seminal manuscripts have had a significant influence in shaping the model of Reorganizational

Healing. Reorganizational Healing, (ROH), is an emerging wellness, growth and behavioral change paradigm, which may be applied to various approaches and disciplines in health care, therapeutics and professions of change and transformation.

Jobst, Shostak, and Whitehouse¹ introduced two key terms: “diseases of meaning” and “disease as a manifestation of health,” highlighting the importance of internal perspective and empowerment to the entire spectrum of disease and health. They described diseases as representations of various aspects in an individual’s life and as a manifestation of health in that these aspects can be seen and can serve as a source of growth, understanding and opportunity for greater awareness, all ultimately reflections of the meaning attributed to the event or phenomenon. With such a depth of meaning, disease can be viewed as a catalyst for persons to grow, and in so doing, to heal themselves. Diseases of meaning are diseases attributed to and arising from an individual’s or society’s perspectives, worldviews, and overall life stressors. Thus problems can be viewed as calls to know the self, the body–mind, more intimately in order to facilitate change and to grow stronger, healthier and wiser. These diseases inextricably link the individual’s self-perception and meaning to the problem.

¹Association for Network Care Research, Longmont, CO.

²Integral Studies Department, School of Holistic Studies, John F. Kennedy University, Pleasant Hill, CA.

³Private Practice, Boulder, CO.

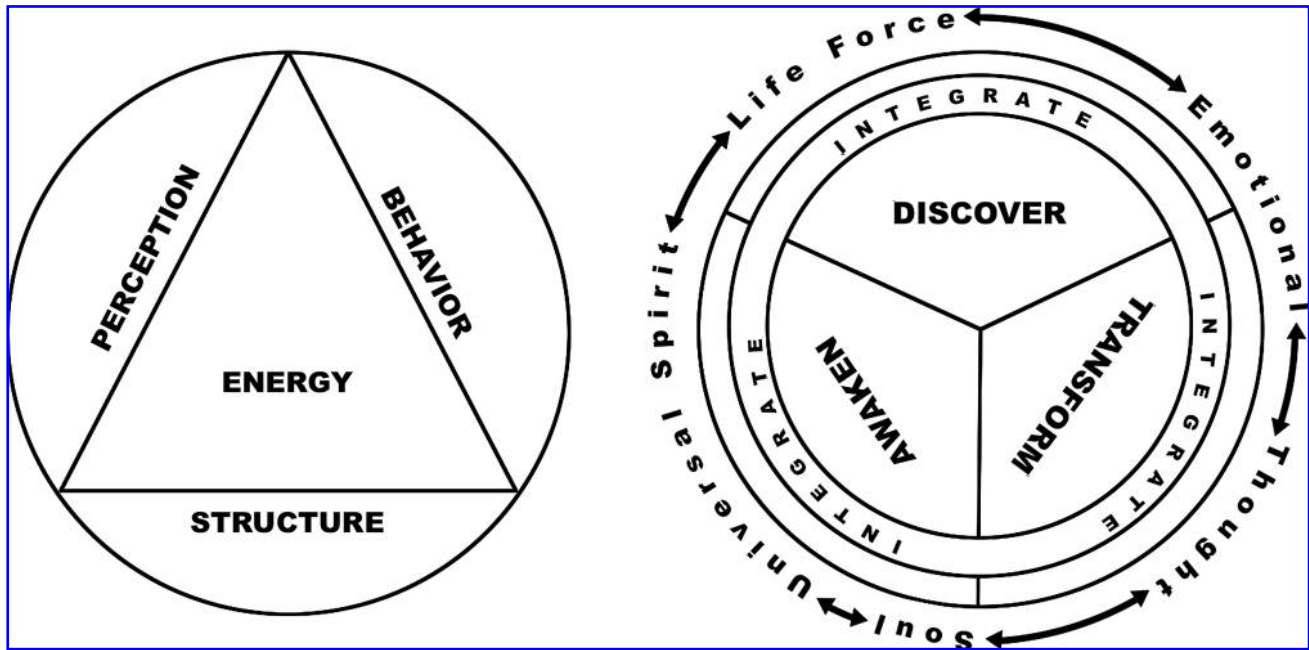


FIG. 1. The Elements of Reorganizational Healing.

Schuster, Dobson, Jauregui, and Blanks^{2,3} located wellness in subjective perception, demonstrating objectively powerful links among wellness, complementary and alternative medicine (CAM) use, and health lifestyles. As meaning is integral to every aspect of ROH, self-perception becomes a key modulator between wellness and health-illness. To this end disease and health are part of a matrix of organization of energy, structure and meaning.

ROH is founded on these principal propositions articulated in the papers by Jobst et al.¹ and Schuster et al.^{2,3} These propositions are incorporated into the structure and function, the very fabric, of the whole of ROH. This is, in fact, how it arose through the empirical work of Epstein,⁴⁻⁶ now continuing to be objectively researched in academic and clinical research centers.^{3,7-14}

ROH helps create a map for individuals to self-assess and draw on strengths to create sustainable change. ROH gives individuals concrete tools to use the meanings of their symptoms, problems, and life stressors as a catalyst to taking new and sustained action and creating a more fulfilling and resilient life.

A Healing Paradigm

ROH is a paradigm about helping people be well. It is an approach to outcomes-based wellness and change. It can be applied to growth, healing and the individual's life. ROH facilitates a dynamic responsive awareness to enable optimization of structural, perceptual, behavioral and energetic elements in a coherent sequenced fashion. In the model designed by one of the authors (Epstein) of the current article, ROH has three central elements: (1) The Four Seasons of Well-Being; (2) The Triad of Change; and (3) The Five Energetic Intelligences (Fig. 1).

The elements of ROH assist the individual to take an active role in his/her life so that increasing well-being on a regular basis becomes the norm. In ROH, it is essential that individuals have mechanisms by which they can have an awareness of the present time; how they drop to a lower level of functioning, behavior, and perception in the face of disease, problems, or life stressors; and what they can do to function at a "higher level," a new baseline of well-being, in spite of life's challenges. In this context, reorganization relates to the increasing ability to thrive in the face of greater demands in every domain (physical, biologic, emotional, mental, spiritual, social, and cultural). We define social as the interobjective or functional fit and organization of 2 or more individuals and cultural as the intersubjective or shared meanings and mutual resonance of 2 or more individuals.¹⁵⁻¹⁹ This ability to thrive in every aspect of life is considered a new measure of well-being and function; in lay terms, and to paraphrase Anthony Robbins, a new standard to "step up" to.²⁰

Reorganization implies that the system functions at a higher level of complexity. This increase in the baseline level of organization of a system allows for enhanced utilization of energy, adaptability, and the development of new attractors,²¹⁻²⁴ thereby facilitating an emerging state of stability of the system in spite of a greater range and intensity of perturbations in the environment.^{23,25,26} Increased complexity of the living system allows for new energetic strategies, and enables the system to remain far from equilibrium.^{15,27} As a model of transformational change, ROH is consistent with theories based on the chaotic and quantum nature of behavior change^{28,29} and life transitions.³⁰ Successful reorganization at a higher baseline can be identified because the individual reaches a new level of gratitude, love, and connection (subjective, somatic, relational, and social). This new

baseline can be in relation to various aspects of life from disease to personal growth, from behavioral change to organizational change.

ROH is a model rather than a method. A broad range of methodologies and applications can utilize ROH. In this way, ROH may contribute to the literature on the set-point theory of well-being,³¹ positive psychology,^{32,33} the field of behavior change³⁴⁻⁴⁰ and the more-allopathic approaches to health and medicine, herein termed Restorative Therapeutics (RET).

ROH contrasts with RET, the common paradigm in health and medicine/surgery, generally associated with the Western medical model whereby one party (the “healer”/therapist/professional) does something to restore the other (the healee/therapee/patient) to a prior state of functioning. The “extreme” version of the RET approach views diseases as problems that must be fixed usually isolated from the rest of life, and denied their depth of meaning. A common motivator for individuals seeking RET is constancy and certainty.⁴¹ This distinction between ROH and RET is summed up by Jobst et al.:

The proposition that disease is a manifestation of health links diseases of meaning and aspirational health creatively: aspirational health being the means of transformation of diseases of meaning through changes in understanding and perception and consequently changes in behavior, relationships, and physiology.... Critical to the negative spiral that gives rise to the diseases of meaning...., is the perception that the “disease”... is unavoidable and can only be remedied by being excised, eradicated, pharmacologically blocked, or genetically modified.¹

The goal of RET even in a “moderate” form (which could include many CAM methods) is to restore the person to where (and who) they were before the problem. Conversely, in ROH, the intention is for the outcome to be dynamical change in the individual and the life system; to develop new resources so that the individual may use the experience consciously to bring his/her life to a greater level of understanding and appreciation; and to increase the individual’s ability to thrive under most circumstances, a motivation inspired by an ability to contribute to others and fulfill a greater purpose in life.^{41,42}

ROH is a way to bring the insights from diseases of meaning to the practice of traditional and alternative medicine,^{1,43} using those insights to transform the entire life system. The treatment of symptoms, solely for their alleviation, while possibly necessary at times, may dissipate the depth of meaning and the energy required to establish a new and higher baseline. This is a critical distinction; by understanding ROH, the practitioner can assess when a nontherapeutic approach—such as utilizing the symptom as an opportunity for congruence among the individual’s Season, Triad of Change, and Energetic Intelligence—may assist individuals to bring their entire lives to new levels of successful reorganization. This change is always used with the person’s map of the life-system. Congruence in this sense is similar to the concept of the triangle in geometry, “coinciding at all points when superimposed.”⁴⁴ Congruence of the elements of ROH and thus successful reorganization can be utilized alongside RET.

The acknowledgment that there is an inherent wisdom that manifests as the body, emotion, mind, soul, and spirit

with increasing depth and fullness, range, and freedom is also central to ROH. This wisdom has inner and outer attributes, an internal subjective state of consciousness associated with each level of the multileveled energetic field,^{17,45,46} and has been described as a causative agent of the wellness benefits associated with some of Epstein’s wellness approaches.⁴⁷

Background

ROH developed from Epstein’s wellness approaches, Network Spinal Analysis (NSA),⁴⁻⁶ The Twelve Stages of Healing,⁴⁸ and Somato Respiratory Integration (SRI).⁴⁸⁻⁵⁰ Network Spinal Analysis Care is a dynamical system of assessment and intervention involving the creation of emerging organizational properties in the spine and nervous system. These properties enhance cognitive self and body awareness, personal behavioral states, increased wellness, and spinal induced self-organizing phenomena. NSA is an application of spinal ROH currently practiced by chiropractors. It involves gentle touches to the spine accessing unique “spinal gateways” in applications termed spinal entrainments or network adjustments. It is accompanied by client-reported wellness, levels of care, and organization-specific outcomes. SRI is a system of exercises that includes focused attention, specific breathing, energetic awareness, and movement protocols directed through the body to produce states of perception congruent with the Twelve Stages of Healing. SRI enhances and creates conscious awareness and participation with the body as a tool to experience life with increasing depth of internal connection and wider ranges of human expression.

As in ROH, the central tenet of both NSA and SRI states that change rarely comes directly from the area in the body or life that is defensive, guarded, and wounded. Instead, it comes after the individual becomes aware of the area and acknowledges it as it is or finds another area where resources exist. Once awareness is engaged, change comes through the area as energy or as an acknowledgment or acceptance of that energy on various levels (cognitively, neurologically, somatically, etc). Energy is here defined as the fuel for the expression of consciousness through action, and the means of maintaining a system far from equilibrium.^{27,51,52} Energy previously bound through lack of awareness as fixation, tension, facilitation and defense releases its stores or becomes redirected into a new level of organization. Meaningful change comes when a place of connection is brought to awareness and “inspires” or entrains other parts of the system. The synergy developing with this approach is central to the process of reorganization because new resources of connection and meaning are liberated as energy for constructive use. With the physiology less in defense and the body more cognitively aware of the breath, energy, and movement it is hypothesized that the frontal lobes of the cerebral cortex and vagal centers are more available to reassess perception structure and behavior.⁶ As a result of repeated state change, liberated energy available for enhanced function can now be utilized to restructure to the next increased level of order.

NSA has been researched in regard to self-reported wellness outcomes^{3,7} and mathematical modeling of a

spinal wave that develops during care as a nonlinear attractor,⁸ which can be dynamically modeled.⁹ This wave involves undulation and specific rocking/oscillation of spinal segments and the development of what appears as a central pattern generation.^{10,*} In preliminary research, this wave has been shown to develop and move through and around the area of spinal-cord injury in patients who have quadriplegia, with evidence of partial motor recovery.^{11,12} Inspired by data on the timing of outcomes of wellness benefits,¹³ and subsequent mathematical modeling of surface electromyographic studies indicating an increase in organization of the central nervous system,^{12,14,†} distinct levels of care have proven identifiable, and are sequenced into three levels, each with specific self-reported wellness, structural, perceptual, behavioral, and constructive life changes and assessments.

Other research on NSA helped advance its development and understanding, and thus lay the foundation for ROH. Empirical findings and published research evidence patients recovering from a wide range of illnesses and thriving in at least four domains of wellness.^{3,7,13} A longitudinal study found that people's physical and emotional challenges improved within 2–4 months, while stress relief and life enjoyment continued to improve for the duration of the 12-month study.¹³ Wellness outcomes for Network Care have been shown to significantly enhance the benefits of other wellness practices.³ Case reports have been published or presented on psoriasis,⁵³ post-traumatic stress disorder (PTSD),⁵⁴ child oppositional-defiant disorder,⁵⁴ substance abuse,⁵⁴ fertility coupled with an increased quality of life,⁵⁵ general quality-of-life (QoL) improvements⁵⁶ and attention deficit-hyperactivity disorder (ADHD).⁵⁷ Additional research has shown that NSA induces a "sympathetic quieting effect"⁵⁸ and decreased cortical processing time for newly learned motor activities.^{59,60}

The concept of an Energetic Intelligence (EI) emerged from an evolving discipline Epstein has been advancing since 1999. Through applying NSA and SRI and adding an energetic, informational field or "biofield" application, Epstein observed significantly different responses of the nervous system relative to the organization and level of care in regard to the distance from the spine he approached and exited from. He observed further the various sensory motor strategies for the NSA levels of care and the 12 Stages of Healing were influenced and initiated by consciously varying these distances. To date, the codification, applications, and descriptions of the energetic or informational fields have only been explored at private healing retreats. A future unique discipline based upon these principles and relationships is in development. However, information about the EI, as an internal experience and resource, has been taught via programs that include the principles of ROH.⁴³

NSA, SRI and Epstein's emerging discipline, are distinct and complementary approaches to wellness. By observing similarities between these approaches, commonalities emerged leading to the development of the transdisciplinary and unifying model of ROH (Table 1).

The Three Elements of ROH

The four Seasons of Wellbeing, the Triad of Change, and the EI have wide-ranging possibilities to contribute to many fields to help create sustained change by synchronizing the timing of change, the process of change, and the energetic aptitudes that change requires.

The Seasons of Wellbeing

The Four Seasons of Wellbeing—*Discover, Transform, Awaken, and Integrate* (Fig. 2)—refer to distinct rhythms or periods during one's journey in life. As a metaphor for the journey, season is appropriate to "readiness" for reorganization just as seeds are planted or fruit ripens—all in their time. The seasons are different from developmental stages of life^{61–64,‡} although they may correspond at times to such stages. The seasons are used as part of the process of change by embracing the individual's readiness for change in the context of the unique moment of his/her life. Thus, the seasons are not always sequential. They represent moments or periods in life. As higher baselines of reorganization emerge in the person's life it becomes easier to live in certain seasons. After one has learned the gifts that each season presents, a new flexibility as a result of increased complexity, allows one to use each season to reorganize specific aspects of his/her life consciously.

The seasons appear to be universal in human experience as each encourages or influences unique perceptions, actions, thoughts, experiences, and energies. The seasons add timing to the self-assessment. This timing is distinct from other staged approaches to behavior change^{35–39} or any RET approaches. The influence of the season affects the type of intelligence one uses, the way a person goes about daily activities, and the resources available to that person. Each season represents the way a person receives and influences his/her environment and how this environment influences the person. Within each corresponding season, aspects of daily life are either encouraged or rendered difficult or impossible. The first three seasons, Discover, Transform, and Awaken, represent the stages individuals cycle through during stages of life and circumstances in life. The fourth season, Integrate, represents the ability to know and consciously choose the combination of seasons called for in various circumstances or life changes, and represents a high level of organizational integrity and communication across aspects of the individual's life.

The Four Seasons of Wellbeing Defined

In the season of *Discover* one focuses on physical problems, causation, and attachment. Discover is about discovering how one has caused pain for oneself or others in an

*Jonckheere E, Lohsoonthorn P, Mahajan V, Musuvathy S, Stefanovic M. On a standing wave central pattern generator and the coherence problem. Biomed \ Signal Processing Control submitted.

†Jonckheere E, Lohsoonthorn P, Boone WR. Dynamical modeling in network spinal analysis: Level specificity of sEMG signals at cervical, thoracic, lumbar, and sacral points. J Altern Complement Med submitted.

‡Cook-Greuter S. Postautonomous ego development: Its nature and measurement. Doctoral dissertation. Cambridge, MA: Harvard Graduate School of Education 1999.

TABLE 1. RELATIONSHIP OF NETWORK SPINAL ANALYSIS (NSA), SOMATO RESPIRATORY INTEGRATION AND ELEMENTS OF REORGANIZATIONAL HEALING

<i>NSA level of care</i>	<i>Stage of healing</i>	<i>Common client questions</i>	<i>Common emotions and Expressions experienced by client</i>	<i>Energetic intelligence most commonly experienced</i>	<i>Season of Wellbeing</i>
Level 2A Level 1	One Suffering Separateness	Why me? or Why not me? What is wrong with me? Why does this happen to me? Why does this not end?	Helplessness, loss, despair, peace, reassurance	Bioenergetic	DISCOVER
	Two Polarities and Rhythms Attachment/ Projection	What is the cause of this? Who was wrong/right? Who can fix/get rid of this? What is the best or worst ____? Why did he/she do this to me? What is the pattern here?	Anger, hunger, happiness, identification, energy	Emotional energetic	
	Three Stuck in a Perspective Frustration	Why can't I make the breakthrough? Why do I keep doing this? Why am I stuck? Why am I so blocked? Why can't I solve this now?	Frustration, peaceful waiting		
Level 2C Level 2B	Four Reclaiming Our Power Courage	What can I do to never disempower myself again? How can I express more of my courage now?	Inner strength, determination, courage, power	Thought energetic	TRANSFORM
	Five Merging with the Illusion Merging Beyond the Wall	What else is going on? What is really happening here? How can I face this now? What is on the other side?	Curiosity, anticipation, temporary confusion, sense of knowing more		
	Six Preparation for Resolution	What can I do to really be ready? How can I prepare myself? What must I do now?	Determination, resolve, flexibility, excitement of something big and new		
	Seven Resolution	How can I resolve this? How can I conduct an inventory and get rid of that which no longer serves me? How can I dump the old stuff/energy/patterns?	Excitement, focus, strength, resolution, peace		
Advanced Care	Eight Emptiness in Connectedness	How can I embrace the space? Where is the rhythm? How can I hold the space? Where is the gratitude?	Peace, stillness, rhythmic connection, gratitude for connection	Soul energetic	AWAKEN
	Nine Light/Love Beyond the Form	What is the energy/ love telling me? Where is the connection within spirit? How can I express the love more? How can I grow the gratitude? How can I feel the real energy behind the form?	Gratitude for love and for the energy of life, joy, passion, heightened perception of joy, gratitude, beauty		
	Ten Ascent	What gift has been given to me? How can I receive and embody the light I am? How can I express my soul and the one love?	Witnessing from beyond the soul, exhilaration, joy, awe, gratitude, oneness	Universal spirit energetic	
	Eleven Descent (Service)	How do I give my gifts in joy and gratitude? Where is the joy, love, gratitude, gift? How can I sponsor the sharing of my abundance?	Gratitude, acceptance of core paradoxes, humor, courage, humility, grace, strength, passion, determination		
	Twelve Community	How can I receive others/ circumstances with gratitude as gifts? Where is the gift in this? How can we be each other's wisdom/medicine?	Coming home, acceptance of others as also souls or travelers, passion for synchronicity, total spectrum with foundation in benevolence and gratitude and conscious experience		

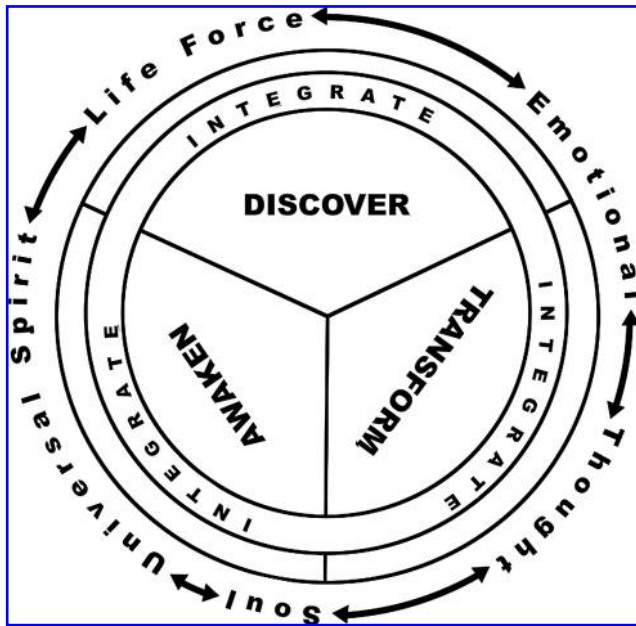


FIG. 2. The Four Seasons of Wellbeing.

attempt to disconnect or avoid pain. Discover is about recognizing how one has experienced disconnection or the experience of separateness. Discover is moving away from something and experiencing one's sense of disempowerment. Ultimately, in Discover one becomes aware of the disempowerment, acknowledges it, and accepts it. It is about one's connection to energy, breath, movement, touch, emotion, and rhythm. This language and syntax underlying the nature of what we experience is very important in Discover. It defines one's movement and limits. In Discover individuals determine how they are anchored to tension and stress, ease, and peace. The season of Discover is driven by fear and reaction, and may motivate individuals driven by the need for security or safety, especially when life circumstances appear to be changing rapidly. As an example, when individuals in the season of Discover seek Complementary Alternative Medicine (CAM), their focus is fear, reaction, frustration, or hopes of "magical" cures.

Transform is about transforming one's relationships and one's world through focused attention and action. Transform is about fully associating with whatever seems like a source of pain as a source of opportunity. In Transform, the concept of a problem or blame does not exist, as it is irrelevant. Problems are replaced by opportunities, goals, and deliberate action. One redefines one's self through the structure of the body and changing one's relationship to focused energy, breath, strength, courage, and motion. It is about defining one's self through empowered actions and dissolving the attachments to ideas, concepts, memories, and stories which limit one's future journey. As an example, Transform is the Season of Wellbeing in which an individual is likely to choose CAM procedures to seek autonomy in the health or healing process.

Awaken is about the experience of effortless being and knowing. In Awaken, one develops the power of gratitude, awe, amazement, love, and benevolence through the experience of an unlimited source of spacious body, breath, en-

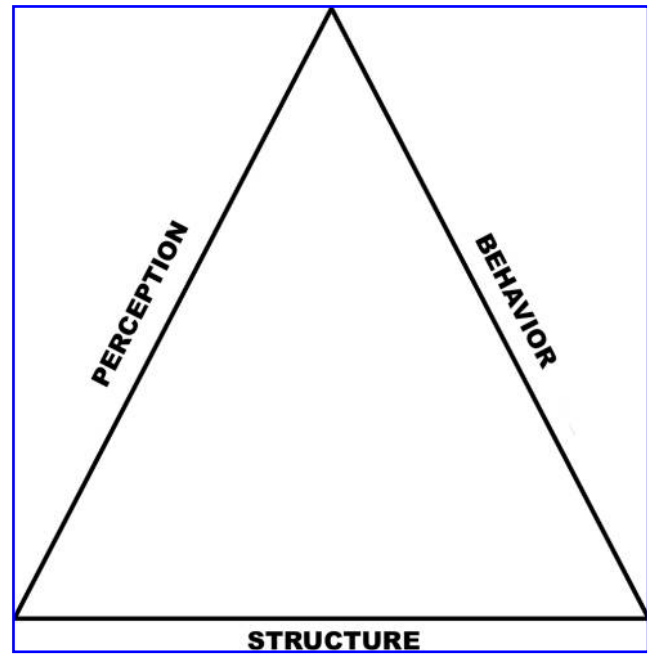


FIG. 3. The Triad of Change.

ergy, and possibility. It is about the experience of the energy of human spirit and love. It is about claiming a new life and formulating new actions based on an expanded, conscious and awakened perspective of our interdependence and connection. This season is more likely to be associated with the need to give love, spiritual growth, and the need to contribute beyond oneself. As an example, a person in the season of Awaken seeks CAM to advance his/her own evolution, connect with his/her subtle energies, and achieve optimal health and wellbeing so he/she can fulfill his/her life purpose and also serve others more fully.

The season of *Integrate* happens when a person revisits a previous season while maintaining the perspectives from a subsequent season. The season of Integrate allows an individual to create a greater depth of experience through elements of more than one season at a time while gaining the wisdom or gift of the previous season. Integrate is initiated through physical/structural, emotional, mental, social, cultural, and/or spiritual changes creating a need for a greater level of depth of a previous season. Integrate is the season of conscious choice about one's life, the energies and types of intelligence one uses, the resources one has available, one's resourcefulness, one's style and the ways one will experience one's reality and share one's gifts. As an example, a person in Integrate may choose CAM from any and/or multiple reasons noted above, to advance objectives related to a deepening of one or more seasons simultaneously.

It is important to note that the Seasons of Wellbeing continue to change throughout an individual's lifetime. While over the span of life, most people will develop from Discover through Awaken, this is not guaranteed. Low-functioning individuals may continually experience the season of Discover. Overachievers may continually experience the season of Transform. It is common in new age circles that people expound the experience of the season of Awaken. Self-actualizers⁴² may

TABLE 2. THE TRIAD OF CHANGE IN THE SEASONS OF WELLBEING⁴³

	<i>Discover</i>	<i>Transform</i>	<i>Awaken</i>
Structure	Constricted; inflexible; designed to keep failures or painful experiences segregated and not visible; painful; does not share ideas; hierarchical without effective steps in between; no room for questioning or growth; supports reactionary behavior	Flexible; growth-oriented; poised for rapid change; adaptable; can accommodate for exchange of ideas and criticism; supports optimism and association with pain as a tool for growth	Expansive; inclusive; contribution and making a difference to others; creating a legacy to uplift; empowering; inspiring; celebrates diversity and creativity
Behavior	Reactionary; attacking; judgemental; accusatory; dissociative from pain; linked to past behavior; over, or underreacting; fear-based; procrastination; perfectionism	Decisive; deliberate; opportunity seizing; transformative of concepts, stories, and relationships; associative with pain and pleasure toward gain; making changes	Loving actions; actions demonstrating gratitude; developing and acting on a natural style of giving; compassion; accepting of others; inspiring and awakening others; celebrating others and life; serving others; bringing wisdom, beyond just information
Perception	Victim; judgmental; anger; fear; loss; dissociative; focused on problem; problem or circumstance equals reality; past equals future and present; wound; cause; polarized; stuck; move away from; eliminate or get rid of or seek less of	Courage; focus; associative; gain; focused on opportunity or solution; future created by habit of present actions; active; focused on goals or plan; excitement; progress	Love; compassion; gratitude; energy; beyond physical form; emptiness; soul gifts; synchronicity, Serendipity; grace; gifts in all people and events; communion; community; acceptance

continually experience the season of Awaken or Integrate. The keys to working with one’s Season within ROH are for the individual to be congruent with the season that the person is truly in now. This may not be the season he or she wants and it may not be the season that person is used to. This is done most effortlessly in congruence with the other elements of ROH. Importantly, an individual can visit each of these seasons at appropriate times during life experiences, especially when this is done through the season of Integrate.

The Triad of Change

The Triad of Change is the central focus of the map around which the other elements of reorganization occur. The premise of the triad is simple: All change includes *structure*, *behavior*, and *perception* (Fig. 3). Plainly stated, for each structure, there is an accompanying behavior and perception; for each behavior, there is a structure and a perception; and, for each perception, there are certain structures and behaviors that define and support it.

Behavior is defined as an observable pattern of actions expressing or manifesting an internal state or meaning (the implicit becoming explicit) and purposeful movement toward a goal or objective. Behavior is the expression of a meaning and the outcome of the relationship between action and purpose/objective. All behavior is purposeful even if it is “unconscious” and not immediately apparent.

Perception is defined as a chosen perspective—a mode or style or manner of focus that defines meaning (the way one focuses one’s attention)—and the connections among body sensation, focus, and meaning. For example, pain is often associated with suffering. What causes the individual suffering is not always the experience of pain but the meaning attributed to it. Suffering is different from pain. Not everyone

in pain experiences suffering. Suffering is a response to the perception of the pain added to a specific meaning associated with it. Perception is a consequence of focus and meaning.

Structure refers to any form serving as a carrier of information or energy. Structure relates to virtually every domain: consciousness; internal focus; body; posture; relationships; mutual understanding; business, organizations; and even schedules. As a resonant structure, the consciousness, perception, and behavior of the body is in relationship to the condition, tone, tension, and form of its structure. Structure defines the relationship between the physical and energetic systems of the body.

The real synergy that emerges with the congruence of the triad comes from understanding the power of two sides to entrain the third. Perception and Behavior entrain Structure and help to make new forms. Behavior and Structure entrain Perception, and help meaning to come from action and form. Structure and Perception inspire Behavior, which is an action born of meaning and form. The triad is not season-specific; an individual can work with the triad in any season. In fact, different sides of the individual’s triad could be in different seasons simultaneously. It is important to uncover what creates the greatest congruence for an individual and what that individual wishes to create or express in life.

Congruence is the key to successful and sustainable change. In ROH, the focus is on the greatest resource and potential agent to fuel change. When all three of these sides are congruent change is inevitable, which becomes obvious as the change the individual had been trying to achieve becomes more effortless. Change in any one parameter naturally leads to change in the whole. However, this will only produce a temporary, nonsustainable change for the individual.

It is proposed that simultaneous change in two or more sides lead to synergy and emergent balanced states, which

TABLE 3. CHARACTERISTICS OF THE ENERGETIC INTELLIGENCES

<i>Energetic intelligence</i>	<i>Bioenergetic intelligence</i>	<i>Emotional energetic intelligence</i>	<i>Lower-thought energetic intelligence</i>	<i>Upper-thought energetic intelligence</i>	<i>Soul energetic intelligence</i>	<i>Universal spirit energetic intelligence</i>
Associated with	Safety, survival, constancy	Experience of variety, nonconstancy; reactivity	Beliefs, stories and routine actions; "this or that"	Complex models of reality, culture, map of the world	Transpersonal and subtle energetic experience	Primacy of oneness or interdependence of all souls and beings—Non dualistic
Energetic Source	Life force	Emotions; inward and outward expression	Simple mental focus on things, events, locations, words and routine tasks	Complex mental focus; conceptual models, maps and reasons	Spiritual focus	Spiritual realm of nonduality and oneness with integration of other energetic sources
Actions	Creates sustainable function in reaction to environment; organizes cellular function and biochemical constant expression; responsible for energy utilization, baseline survival	Instantaneous behavior change induced	Inhibitory or reactive; freezes event and special boundaries, as if to make time and space solid object to be inspected, held as real; replays events answers questions; "what, where and when?"; tends to use induction	Questions, challenges the story or metaphor for model or context; questions the status quo; Asks: "why and how"; focuses on distinctions; tends to employ deduction	Gratitude, benevolence, love-based perceptions, compassion and behaviors; chest rises and heart as a structure and metaphor has primacy in life; internal validators in relation to simplicity; gratitude and one's personal soul gifts and style; about resourcefulness; focused on similarities; recognizes others as also souls or spiritual beings; all of importance and worthy of dignity as such	Celebrates both uniqueness of individuals and the oneness of the all; remembers and integrates the ground of being or of creation; experiences creation as ongoing process; receives others and circumstances as gifts; finds and honors serendipity as the expression of reorganizational living; cares for and loves all of life; awakens community

Energy utilization	Biochemical and energy pathways	Creates a radical shift in baseline bioenergetic function, pathways and energy utilization; fuel for change in baseline	Uses story or belief to maintain habitual bio- and emotional energetic behaviors	Can direct lower mental, emotional and bioenergetic experience and expression	Engages other subtle awareness systems that are latent until the thought intelligence is more entrained with the heart and other structures; modulates, softens and directs all lower intelligences	Integrates all of the intelligences
Requires	Constant sense of environment	Sense of rapid change in behavior	Rules, structure, questions: "what, when, where?"	Reassessment of models, maps of life and reality; questions how and why?	Giving of one's personal "gifts," love, and gratitude	Celebration of diversity within oneness, suspension of temporal and spatial sense of separateness when appropriate
When challenged	Concerned with safety, survival, need to keep environmental demands, energy use constant or predictable	Difficulty in producing the range of emotions needed; inappropriate or generalized emotional response; when inhibited by higher intelligences, appropriate adaptive response is subjugated and emotional expression is not allowed	Tends to fixate on an event or circumstance, rigid, mental chatter, argumentative, pushy, rules and beliefs equal reality and fight for dominance of story; routines and administration of life has primacy; difficulty with mental focus and memory and needs guidance to do simple tasks.	Life becomes one's models; models of reality equal reality; supremacy of the thinking mode replaces other relationships; tends to desire enlightenment of mind and tends to lead to exclusionary/elitist thinking; challenges with finding the answer to why or how; gets confused with contextual models.	Does not accept or relate to culture or cultural rules; challenges with supporting and creating what is correct for the perfect soul; will help manifest what asked of it by thought energy intelligence; difficulty in knowing its attributes or expressing them if not given the opportunity or spaciousness to act; difficulty with love, compassion, gratitude for all.	Feels pain of all humanity as one's own and can be overwhelmed by the personal inability to receive all as gifts; challenges in the ability to work with the interdependence of all and to celebrate the uniqueness/ oneness paradox; has difficulty being in the center of timelessness and spaciousness of the paradox

are sustainable. The individual utilizes the sides of the triad easiest to create change with. This will often inspire the third side to change.

In RET, the focus is on the side of the triad that is most difficult and most challenged, and season is rarely considered. This is usually the side of the triad that tends to be more elusive, the side an individual tends to feel less adequate at and tends to obsess about. Our greatest wounds are usually located here. This is the place where the person generally feels as if what he/she does is “not enough” and like “a nobody,” or says: “I tried everything to change my perspective on it.” Trying to create change from here is very difficult because it is met by resistance and defensiveness and often results in struggle. By attempting to fix and manipulate a single side of the triad, there is a tendency of the other two sides of the triad to return the challenged side to its prior state. By directing change toward the sides of the triad that are easiest for the individual to access, that individual’s body, emotion, mind, soul, and spirit are honored. Add to this the right timing (season) and the accessible energetic wisdom, and reorganization happens.

EIs

Mystics, yogis, healers, and shamans have observed energies within the body and multiple levels of energies around the body for ages. Scientific evidence of energy within and around the body is extensive.^{51,52,65–77} Uniting subjective observation of the body’s energies with scientifically verifiable observation leads to at least one significant insight; energies related to the complex biologic form are associated with states of consciousness.^{45,46} Combining this insight with the research into subtle energies, years of empirical practice using “energetic applications” and, more recently, correlating these applications to a preliminary survey instrument (questionnaire)[§] designed to explore individuals’ aptitudes for certain types of energies, Epstein developed the terminology for EI as one way to describe this unique domain of human experience.

Driven by these factors, EI has been furthered by utilizing the recent writings of philosopher Wilber⁴⁵ and collaboration with another one of the authors of the present article (Senzon).^{78–80,¶} The concepts of these “energetic applications” extend to the research of Jonckheere[†] about the coherent and soliton nature of the waves in the spine during NSA entrainments, to the current literature on the biofield as a dissipative structure and complex dynamic standing wave,⁵¹ the use of solitons by the connective tissues to transmit energy,⁶⁶ nonclassical forms of energy,⁴² the role of electron-excited states in biologic processes,⁶⁸ and the soliton and acoustic nature of the action potential.^{81–83}

With further study and verification of the survey instrument, EI may represent a developmental stream⁶⁴ along other multiple intelligences.^{84,85} For now, it stands as a useful heuristic device to assist individuals to access their inner resources

in the easiest way possible to create the most dynamic change in their Triads of Change and to have greater success as reorganizers. Research is planned to explore this energetic application in detail. There is enough consistent empirical evidence for this third component of ROH that it too can be applied across many disciplines.^{45,51,52,65–77}

One of the ways the individual may suspect incongruence in his/her Triad of Change is through the feeling of a drop in available energy and resources. With greater congruence in the triad, greater energy and resources become instantly available. With these greater resources, the system evolves and a new level of congruence/consciousness emerges, providing for what feels like a new life. Associated with each type of energy, there is an energetic intelligence.

ROH combines the wisdom of the ages with objective science by acknowledging that each individual is comprised of at least five complex fields of energy and information associated with specific EI (Table 3); bioenergetic intelligence, emotional energetic intelligence, thought EI, soul energetic intelligence, and universal-spirit EI. Based on the background described above, it has been observed that each individual has competencies around specific energetic intelligences and these competencies are a way to harness important resources for the process of reorganization. In this way, the individual can learn to utilize resources efficiently and gain the intelligence associated with each.

Each of these intelligences exist within a matrix encompassing a range between high aptitude (abundance) and low aptitude. The low aptitude state is associated with a heightened energetic threshold for its expression. This means that it can take significantly more energy to utilize these types of intelligence in those individuals who have a lower aptitude for these types of intelligence. These individuals often fear and/or worry about this type of intelligence, and either obsess about being a good enough person with this type of intelligence, or tend to bypass using this type of intelligence and default to another type of intelligence instead. When EI provide a high aptitude, it will be experienced as spontaneous and effortless.

Just like aspects of each triad may exist in each season, EI can be utilized in each season as well, although each energetic intelligence seems to have an affinity for a specific season (for example, bioenergetic and emotional EI are mostly associated with the season of Discover; thought EI is associated with the season of Transform; and soul EI and universal spirit EIs are associated primarily with the season of Awaken). An individual will always use every EI in every season. The point is congruence. When the EI is used in conjunction with the season and the triad and *this is an EI that the person has an aptitude for*, ROH ensues. Also, in the season of Integrate, the individual may have a wider range of aptitudes and competencies.

We hypothesize further that both spiritual EIs (soul EI and universal-spirit EI) develop as the need to defend oneself is no longer a central theme and that the development of these are a higher-order functioning capacity of greater depth for the human. The hypothesis is congruent with Wilber’s theory that there are increasing levels of subtle energy, which correspond to increasing levels of interior depth of awareness.⁴⁵ The linkages of these spiritual intelligences with the lower ones transform the use of those intelligences to spiritually guided or inspired expressions.

§Epstein D. Energetic Life Inventory Questionnaire. 2006. Available by request from authors.

¶Epstein D, Senzon SA. Organizing fields of subtle energy in relation to five rays of consciousness and the advancement of Network Spinal Analysis: Certification Level Intensive [seminar notes]. Longmont, CO: Innate Intelligence, November 2004.

Discussion

The real keys to ROH are congruence within and between all three elements while utilizing optimum resources. Reorganization happens when the timing is just right (the right season of Wellbeing), and perception, structure, and behavior (the Triad of Change) coincide, while also accessing the wisdom from the most accessible aspect of the self-system: bioenergy EI; emotional EI; thought EI; soul EI; or universal spirit EI (the EI).

The emergence of ROH was driven by common patterns of successful "reorganizers." Individuals successfully reorganizing within NSA and SRI demonstrate common patterns of structural, behavioral, and perceptual change. ROH aims to establish new strategies to access required energetic, mental, emotional and physical resources. This nontherapeutic approach gives the model flexibility to be applied across many disciplines.

Successful reorganizers embody this congruence, as all three elements work as one. Success in ROH is not about the symptom going away although that often happens.^{7,13,86} Success is when the individual uses the elements of ROH to bring his/her life to the next level. Some examples of this are demonstrated as (in case studies in preparation): a veteran whose back pain disappeared but decided to take his life back, to quit smoking, get his own apartment, and go back to school at age 52 to become a veterinary technician; a woman who discovered a gift within bodily pains, which started after an auto accident years ago, and used her recovery to heal her dysfunctional family relationships; a woman who, "suffering" or experiencing end stages of pancreatic cancer found through the pain a resource to have greater love, benevolence, and acceptance for herself and others in the last days of her life.

Even if the symptoms were to reoccur or return, the individuals would develop new lives at higher baselines of function and new strategies to deal with life's stressors and symptoms. Each reorganizer identified relationships among their previous lower-level function, their symptoms, and actions needed to live life more fully in a healthier state.

Changes represented in the first two examples may be explained in part by the reduction or elimination of pain. In every case, however, the reorganizers used experience and meaning, to lift their lives to a new level. Often, this occurred through more action guided by inner direction, human connection, depth and meaning. These commonalities are hallmarks of successful reorganization. The individual learns the relationships between symptoms, meaning, the life-system, and growth.

ROH has been successfully taught on three continents,⁴³ and elements of ROH are currently being practiced worldwide. Research and further discussion is needed to examine this crossdisciplinary healing paradigm.

Conclusions

ROH offers a valuable paradigm in understanding human change and creating sustained change. It is distinct from Restorative Therapeutics as ROH does not seek to fix problems or restore individuals to a previous state of function. Rather than restoring an aspect of the individual's experience to a prior state, ROH helps to consciously develop the individual's life to the next level. In this way ROH assists the

person achieve higher standards of health and wellbeing no matter what challenges or limitations they face. It is a personalized approach to human transformation that acknowledges the need for timing, self-assessment, and energy in the process. It compels us to ask new questions of ourselves in healing and in life. Instead of asking "what is wrong with me?," an individual may ask "where am I at?"; "where must I go?"; and "how do I get there?" To these ends, ROH makes its contribution to the literature.

ROH offers the opportunity for an individual to engage in a journey of self-assessment and self-regulation either on their own, or with a practitioner, to create a map for a new and sustainable future. ROH as a paradigm offers various disciplines the opportunity to establish an outcomes assessment practice, which goes beyond restoration, prevention or maintenance, and the challenge to determine outcomes for reorganizational states for structure, perception, and behavior. When reorganization develops, new levels of organized complexity, applications and systems are able to develop and emerge.

Acknowledgments

The authors would like to thank Jackie Knowles Epstein, D.C., and Veronica Lemberger, B.A. (for their editorial suggestions), Sherry McLendon, M.A. (for her organizational and editorial suggestions), and Chistopher Kent, D.C. (for his conceptual insights). We also offer special thanks to Kim A. Jobst M.A., D.M., M.R.C.P., M.F.Hom., for his editorial direction in completing this manuscript. Financial support was provided by the Global Gateway Foundation.

Disclosure Statement

Donald Epstein and Daniel Lemberger are associated with conducting and teaching educational and transformational seminars based on these models through Wise World Seminars, Inc. Simon Senzon has received from the Global Gateway Foundation a research and writing grant to further the objectives of the foundation.

References

1. Jobst K, Shostak D, Whitehouse P. Diseases of meaning, manifestations of health and metaphor. *J Altern Complement Med* 1999;5:495-502.
2. Schuster T, Dobson M, Jauregui M, Blanks R. Wellness lifestyles I: A theoretical framework linking wellness, health lifestyles, and complementary and alternative medicine. *J Altern Complement Med* 2004;10:349-356.
3. Schuster TL, Dobson M, Jauregui M, Blanks RHI. Wellness lifestyles II: Modeling the dynamics of wellness, health lifestyle practices, and network spinal analysis. *J Altern Complement Med* 2004;10:357-367.
4. Epstein D. Network spinal analysis: A system of health care delivery within the subluxation-based chiropractic model. *J Vertebral Subluxation Res* 1996;1:1-9.
5. Epstein D. The transition of network spinal analysis care: Hallmarks of a client-centered wellness education multi-component system of health care delivery. *J Vertebral Subluxation Res* 2004;5:1-7.
6. Epstein D. Theoretical Basis and Clinical Application of Network Spinal Analysis (NSA) and Evidence based Document, rev. xi. Longmont, CO: Innate Intelligence: 2005.

7. Blanks RHI, Schuster TL, Dobson M. A retrospective assessment of network care using a survey of self-rated health, wellness and quality of life. *J Vertebral Subluxation Res* 1997;1:11–27.
8. Bohacek S, Jonckheere E. Chaotic modeling in network spinal analysis: Preliminary report. Nonlinear canonical correlation with alternating conditional expectation (ACE). *J Vertebral Subluxation Res* 1998;2:188–195.
9. Jonckheere E, Bohacek S, Lohsoonthorn P. Dynamic modeling of spinal EMG activity. NSF Southwest Regional Workshop on New Directions in Dynamical Systems, University of Southern California, Los Angeles, November 16–19, 2000.
10. Hiebert A, Jonckheere E, Lohsoonthorn P, et al. Visualization of a stationary CPG-revealing spinal wave [poster presentation]. *Medicine Meets Virtual Reality*, Long Beach, CA, January 24–27, 2006 [published in: Westwood J, ed. *Medicine Meets Virtual Reality—14: Accelerating Change in Health Care*. Next Medical Toolkit. Amsterdam: IOS Press 2006;119:198–200].
11. Jonckheere E, Lohsoonthorn P. Spatio-temporal analysis of an electrophysiological wave phenomenon. *International Symposium on the Mathematical Theory of Network and Systems*. Leuven, Belgium, July 5–9, 2004.
12. Jonckheere E, Lohsoonthorn P, Mahajan V. ChiroSensor: An array of noninvasive sEMG electrodes. *Medicine Meets Virtual Reality*. Long Beach, CA, January 26–29, 2005 [published in: Westwood JD, ed. *Medicine Meets Virtual Reality—13: The Magical Next Becomes the Medical Now*. Amsterdam: IOS Press, Technology and Informatics, 2005;111:234–236.
13. Blanks RHI, Schuster TL, Dobson M, Jaurequi M. Assessment of network spinal analysis in retrospective and prospective research design formats using a survey of self-reported health and wellness [abstr]. *Association for Network Care: Scientific Research Conference*, Como, Italy, November 17–18, 2001.
14. Jonckheere E, Lohsoonthorn P, Boone WR. Dynamic modeling of spinal electromyographic activity during various conditions [Session WA-13-3, *Biomedical Applications*]. *American Control Conference*, Denver, CO June 4–6, 2003.
15. Wilber K. *Sex Ecology and Spirituality: The Spirit of Evolution*. Boston: Shambhala, 1995.
16. Wilber K. An integral theory of consciousness. *J Consciousness Studies* 1997;4:71–92.
17. Wilber K. *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World*. Boston: Integral Books, 2006.
18. Esbjörn-Hargens S. Integral ecological research: Using IMP to examine animal consciousness and sustainability. *J Integral Theory and Practice* 2008;3:15–60.
19. Esbjörn-Hargens S. An overview of integral theory: An all-inclusive framework for the 21st century [resource paper no. 1]. *Integral Institute* 2009;1–24. *Integral Life* website: http://integrallife.com/files/Integral_Theory_3-2-2009.pdf. Accessed April 8, 2009.
20. Robbins A. *Date with Destiny* [seminar note packet]. San Diego: Robbins' Research International, Inc., 1999.
21. Freeman WJ. The physiology of perception. *Sci American* 1991;261:78–85.
22. Freeman WJ. Indirect biological measures of consciousness from field studies of brains as dynamical systems. *Neural Networks* 2007;20:1021–1031.
23. Solè R, Goodwin B. *Signs of Life: How Complexity Pervades Biology*. New York: Basic Books, 2000.
24. Combs A. *Radiance of Being: Understanding the Grand Integral Vision; Living the Integral Life*, 2nd ed. St. Paul: Paragon House, 2003.
25. Maturana H, Varela F. *Autopoiesis and Cognition: The Realization of the Living*. Dordrecht: D. Reidel Pub. Co., 1980.
26. Kelso JA. *Dynamic Patterns: The Self-Organization of Brain and Behavior*. Cambridge, MA: The MIT Press, 1995.
27. Prigogine I, Stengers I. *Order Out of Chaos: Man's New Dialogue with Nature*. New York: Bantam, 1984.
28. Reniscover K, Vaughan R. A chaotic view of behavior change: A quantum leap for health promotion. *Int J Behav Nutr Phys Activity* 2006;25.
29. Reniscover K, Page S. Embracing chaos and complexity: A quantum change for public health. *Amer J Public Health* 2008;98:1382–1389.
30. Bussolari CJ, Goodell JA. Chaos theory as a model for life transitions counseling: Nonlinear dynamics and life's changes. *J Counsel Develop* 2009;87:98–107.
31. Headey B. The set-point theory of well-being: Negative results and consequent revisions. *Soc Indic Res* 2008;85:389–403.
32. Lyubomirsky S, Sheldon KM, Schkade D. Pursuing happiness: The architecture of sustainable change. *Rev Gen Psychology* 2005;9:111–131.
33. Seligman M, Steen T, Park N, Peterson C. Positive psychology progress: Empirical validation of interventions. *Am Psychologist* 2005;60:410–421.
34. Keller C, Fleury J, Sidani S, Ainsworth B. Fidelity to theory in PA intervention research. *Western J Nurs Res* 2009;31:289–311.
35. Schüz B, Sniehotta FF, Mallach N, et al. Predicting transitions from preintentional, intentional, and actional stages of change. *Health Educ Res* 2009;24:64–75.
36. Araújo-Sores V, McIntyre T, Sniehotta FF. Predicting changes in physical activity among adolescents: The role of self-efficacy, intention, action planning and coping planning. *Health Educ Res* 2009;24:128–139.
37. Prochaska J, Wright J, Velicer W. Evaluating theories of health behavior change: A hierarchy of criteria applied to the transtheoretical model. *Appl Psychology* 2008;57:561–588.
38. Lippke S, Plotnikoff R. Stages of change in physical exercise: A test of stage discrimination and nonlinearity. *Am J Health Behavior* 2006;30:290–296.
39. Bowles T. The adaptive change model: An advance on the transtheoretical model of change. *J Psychol* 2006;140:439–457.
40. Baranowski T, Cullen K, Nicklas T, et al. Are current health behavioral change models helpful in guiding prevention of weight gain efforts? *Obesity Res* 2003;11(suppl):23S–43S.
41. Robbins A. *Personal Power* [audio book]. Niles, IL: Nightingale Conant Corporation, 1992.
42. Maslow A. *Toward a Psychology of Being*. New York: D. Van Nostrand Co., 1968.
43. Epstein D. *Integrative Practice: Reorganizational Healing* [seminar note packet]. *Wise World Seminar*, Como, Italy, March 23–25, 2007.
44. Dictionary.com: Online document at: <http://dictionary.reference.com/browse/congruent> Accessed: March 28, 2009.
45. Wilber K. Towards a comprehensive theory of subtle energies. *Explore* 2005;1:252–270.
46. Senzon SA. Subtle Energies Viewed from Four Quadrants. *J Integral Theory Pract* 2007;2:134–146.
47. Senzon SA. Causation related to self-organization and health related quality of life expression based on the vertebral subluxation model, the philosophy of chiropractic, and the new biology. *J Vertebral Subluxation Res* 1999;3:104–112.
48. Epstein D. *The Twelve Stages of Healing: A Network Approach to Wholeness*. San Raphael, CA: Amber Allen, 1994.

49. Epstein D. Somato Respiratory Integration: Twelve Stages of Healing [seminar workbook], Longmont CO: Wise World Seminars, 2006.
50. Epstein D. Somato Respiratory Integration: Wellness Education Program [seminar notes]. Westminster, CO, October 10–13, 2008 [published by Longmont, CO: Wise World Seminars, 2008].
51. Rein G. Bioinformation within the biofield: Beyond bioelectromagnetics. *J Altern Complement Med* 2004;10:59–68.
52. Rubik B. The biofield hypothesis: Its biophysical basis and role in medicine. *J Altern Complement Med* 2002;8:703–717.
53. Behrendt M. Reduction of psoriasis in a patient under network spinal analysis care: A case report. *J Vertebral Subluxation Res* 1998;4:1–5.
54. Kidoo K. The role of network spinal analysis in augmenting psychotherapy [abstr]. Association for Network Care: Scientific Research Conference, Como, Italy, November 17–18, 2001.
55. Senzon SA. Successful in vitro fertilization in a poor responder while under network spinal analysis care: A case report. *J Vertebral Subluxation Res* 2003;Sept 14:1–6.
56. Pauli Y. Quality of life improvements and spontaneous lifestyle changes in a patient undergoing subluxation-centered chiropractic care: A case study. *J Vertebral Subluxation Res* 2006;Oct11:1–15.
57. Pauli Y. Improvement in attention in patients undergoing Network Spinal Analysis: A Case Series Using Objective Measures of Attention. *J Vertebral Subluxation Res* August 23, 2007:1–9.
58. Miller EB, Redmond PD. Changes in digital skin temperature, surface electromyography, and electrodermal activity in subjects receiving network spinal analysis care. *J Vertebral Subluxation Res* 1998;2:1–9.
59. Boone, WR, ed. About the cover. *J Vertebral Subluxation Res* 1998;2(1):cover.
60. Boone, WR. The evidenced based evolving model of network spinal analysis [abstr]. Association for Network Care: Scientific Research Conference. Como, Italy, November 17–18, 2001.
61. Wade J. *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness*. Albany, NY: SUNY Press, 1996.
62. Beck D, Cowan C. *Spiral Dynamics: Mastering Values, Leadership, and Change*. Malden, MA: Blackwell Publishing, 1996.
63. Cook-Greuter S. A Detailed Description of the Development of Nine Action Logics in the Leadership Development Framework Adapted from Ego Development Theory. Wayland, MA: Cook-Greuter and Associates, 2005.
64. Wilber, K. *Integral Psychology*. Boston: Shambhala, 2000.
65. Oschman J. *Energy Medicine: The Scientific Basis*. London: Churchill Livingstone, 2000.
66. Oschman, J. *Energy Medicine in Therapeutics and Human Performance*. Amsterdam: Butterworth Heinemann, 2003.
67. Schwartz G. Consciousness and other biofield effects: A possible mechanism for prayer and spiritual healing effects. Science of Whole Person Healing Conference, Bethesda, MD, March 28–30, 2003.
68. Korotkov K, Williams B, Wisneski LA. Assessing biophysical energy transfer mechanisms in living systems: The basis of life processes. *J Alt Complement Med* 2004;10:49–57.
69. Liboff AR. Toward an electromagnetic paradigm for biology and medicine. *J Altern Complement Med* 2004;10:41–47.
70. Curtis BD, Hurtak JJ. Consciousness and quantum information processing: Uncovering the foundation for a medicine of light. *J Altern Complement Med* 2004;10:27–39.
71. Tiller WA, Dibble WE, Nunley R, Shealy N. Toward general experimentation and discovery in conditioned laboratory spaces: Part I. Experimental pH change findings at some remote sites. *J Altern Complement Med* 2004;10:145–157.
72. Standish L, Kozak L, Johnson C, Richards T. Electroencephalographic evidence of correlated event-related signals between the brains of spatially and sensory isolated human subjects. *J Altern Complement Med* 2004;10:307–314.
73. Hintz KJ, Yount GL, Kadar I. Bioenergy definitions and research guidelines. *Alternat Ther Health Med* 2003;9:A13–A30.
74. Smith CW. Quanta and coherence effects in water and living systems. *J Altern Complement Med* 2004;4:69–78.
75. McCraty R, Atkinson M, Bradley RT. Electrophysiological evidence of intuition: Part 2. A system-wide process? *J Altern Complement Med* 2004;2:325–336.
76. Kong J, Gollub R, Huang T, et al. Acupuncture De Qi: From qualitative history to quantitative Measurement. *J Altern Complement Med* 2007;13;10:1059–1070.
77. Bradley, RT. The psychophysiology of entrepreneurial intuition: A quantum-holographic theory. Third AGSE International Entrepreneurship Research Exchange, February 8–10, 2006, Auckland, New Zealand.
78. Senzon SA. Connective tissues, acoustic waves, tone, spinal cord tension, Consciousness and the phasing system. In: *The Bridge* [seminar note packet]. Longmont, CO: Wiseworld Seminars, 2008.
79. Senzon SA. Exploring the facilitated subluxation [abstr]. Proceedings: Abstracts of Invited Papers Presented at the International Research and Philosophy Symposium, Spartanburg, SC, October 17–19, 2008. [published in *J Vertebral Subluxation Res*, November 26, 2008:18–20.
80. Senzon SA. Chiropractic and energy medicine: A shared history. *J Chiropractic Hum* 2008;15:27–54.
81. Heimburg T, Jackson AD. On the action potential as a propagating density pulse and the role of anesthetics. *Biophys Rev Lett* 2007;2:57–78.
82. Heimburg T, Jackson AD. Thermodynamics of the nervous impulse. In: Kaushik N, ed. *Structure and Dynamics of Membranous Interfaces*. New York: John Wiley & Sons, 2008:317–339.
83. Lautrup B, Jackson AD, Heimburg T. The stability of solitons in biomembranes and nerves. Copenhagen: Neils Bohr Institute, 2006.
84. Gardner H. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books, 1983.
85. Goleman D. *Emotional Intelligence: Why It Can Matter More than IQ*. New York: Bantam Books, 1997.
86. Parry C, Chesler MA. Thematic evidence of psychosocial thriving in childhood cancer survivors. *Qual Health Res* 2005;15:1055–1073.

Address reprint requests to:
Donald M. Epstein, D.C.
Association for Network Care Research
444 North Main Street
Longmont, CO 80501

E-mail: epstein@donaldepstein.com

