



Brain Formatting, Accessing Stress, Consciousness and Awareness

by Hugo Tobar

Abstract: Richard Utt, in *Applied Physiology*, developed the notion of formatting. In *Neural Systems Kinesiology*, I have developed these concepts further. Formatting accesses stress states by taking an energetic stress picture using acupoints and finger modes. I have also developed a unified theory of consciousness, this is a model that explains not only the Eastern transpersonal view, but also fits in with current knowledge of neurology and Western science.

To understand formatting better, I have developed a model of formatting and the treatment triangle. This model states that formatting captures an energetic imprint of stress on a particular structure. The treatment triangle enables the practitioner to access and balance the stress very precisely.

My energetic model of conception states that the first cell – which comes from the union of the ova and sperm from the mother and father – has energetic properties from the mother and father, such as Ida and Pingala

Part 1 THE TREATMENT TRIANGLE

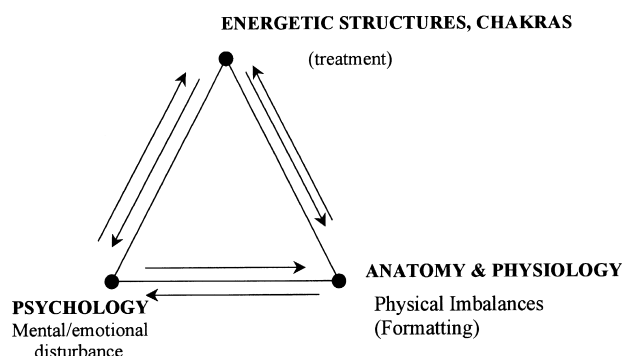


Fig 1: The Treatment Triangle.
Source: Tobar 2002, *Brain Formatting*

Every psychological imbalance has a physical imbalance. The psychological imbalances can appear as temporary mental/emotional imbalances or as more chronic mental disorders. An example of the range of imba-

lance is from feeling sad or lonely, to having a full blown panic disorder. These extremes, in fact, have the same underlying neurology. They are just different degrees of innervation.

The physical imbalances associated with both psychological disorders are in the anatomy and physiology. Every psychological disorder, whether it is a temporary feeling or a chronic condition, has a neurological imbalance. This manifests in the neurotransmitters and the endocrine system. There is also an imbalance in the Chakra system that accompanies this. The Chakras, in fact, are where the imbalance is held.

For me, in Kinesiology what we do is remove stress. This allows clients to adjust and deal with the stressor and heal themselves. This raises the question, "How exactly do we remove the stress?" Well, the first step is to access the stress.

"How is this done?" There are many ways of doing this, and some of them require the practitioner to have a high degree of expertise and personal development.

Part 2 FORMATTING

Richard Utt, in *Applied Physiology*, developed a major breakthrough for the Kinesiologist called 'Formatting'. This has turned out to be, for me, the greatest gift that Kinesiology has to offer, because it allows the practitioner, no matter how well they are trained, to access the stress on a particular piece of anatomy or physiology. It also allows the practitioner to assess just exactly where the stress is held in the Chakra system.

Formatting uses a combination of acupoints and finger modes. This draws on the Chinese tradition of Acupressure and the Meridian system, and on the Indian tradition of Finger Modes that are derived from mudras. Using a combination of these, the energetic stress pattern of any anatomy and physiology can be accessed

If music is an analogy, then the finger modes and acupoints are notes and the format is a chord.

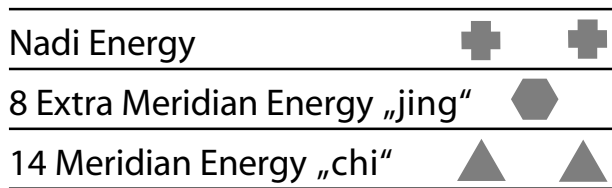


Fig 2: The format 'chord', a format is made up of individual 'notes' of acupoints and finger modes! Source: Tobar 2002, Brain Formatting

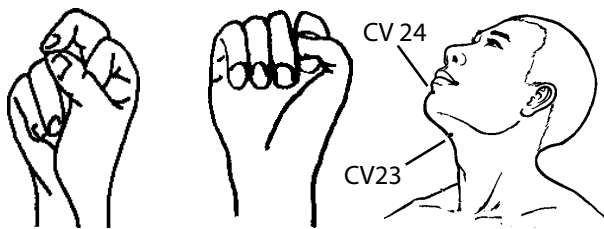


Fig 3: The Limbic Format, which uses the Finger Modes for Anatomy and Gland, and the Acu-points CV23 and CV24. Source: Tobar 2002, Brain Formatting

The origin of consciousness in the East and West or a UNIFIED THEORY OF CONSCIOUSNESS.

Consciousness can be looked at in many ways. It is the foundation of our existence. It makes us who we are and who we think we are. We can consider consciousness from our every day waking perspective. It is "our" experience from when we wake up to when we go to sleep. There is also consciousness when we are asleep. Indeed we have the dreaming sleep state and the deep sleep state.

There is also expanded consciousness, the consciousness of meditation, spiritual ecstasy of prayer – that which "uplifts the soul". There is also the state of "oneness" or the void of Wolinsky. This is samadhi, the deep state of meditation. All of these could be considered as a form of consciousness. So what is the mechanism of this? Do we consider it as purely a function of neurology? What about all of the Eastern views of it?

What I propose is a model that explains not only the Eastern transpersonal view, but also fits in with current knowledge of Western science. Firstly lets look at waking consciousness. It is known that lesions in the brainstem reticular formation or in the intralaminar nuclei of the thalamus are enough to cause an irreversible coma.

If we look at the spiritual aspects of consciousness we have "physical" consciousness "awakened" consciousness and "enlightened" consciousness.

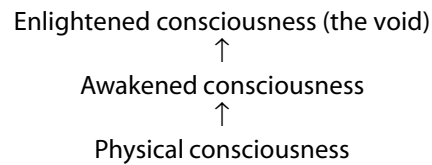


Fig 4: The Pathways for the expansion of consciousness

What is important is that there is no clear lines between each state. One state should lead to the next. In the search for the mechanism in the nervous system, it leads us to some very interesting places. The thalamus seems to be the key for this.

The above diagram is about the expansion of consciousness. Wolinsky talks about the contraction of the "void of undifferentiated consciousness" to form the "I am". He also refers to the expansion of it. The "I am" is the contraction of the "void of undifferentiated consciousness". Wolinsky in *The Way of the Human Part III* explains it with a diagram as such:

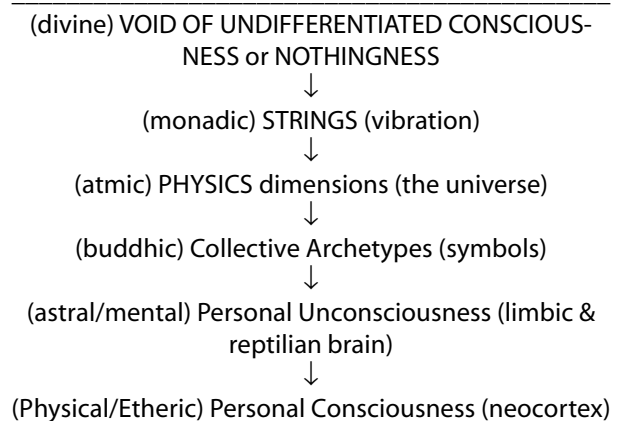


Fig 5: The Contraction of the Void of undifferentiated Consciousness of Wolinsky

Strings comes from super string theory which says all matter known or unknown is made up of vibrations. These vibrations can be visualised as vibrating strings, hence super strings. So according to Wolinsky the void contracts to vibrations which contracts to the physical universe which contracts into archetypes which then contracts into the personal unconsciousness and then the personal consciousness.

Next we need to look at the neural mechanisms of these. The physical consciousness is made up of the 3 parts, which are analogous to the three states of waking, dreaming sleep (REM sleep), and deep sleep (slow wave sleep or NREM sleep).

Personal consciousness relates to WAKING
Personal unconsciousness relates to REM
Collective archetypes relates to NREM

For personal consciousness to exist we need structures such as the hippocampus. Without the hippocampus we cannot bind one waking experience to the next.

I find Wolinsky's concepts of the physics dimensions very interesting. Looking at this from a purely physical dimension, we understand the concepts of forces, such as gravity, electromagnetism, acceleration etc. These are forces that shape our physical world. In fact these forces bind our world, right down to the quantum level, where quantum forces keeps atoms together.

So Wolinsky's "physics dimension" (which I call the universe) is shaped by forces both known and unknown. These unknown forces are very interesting. In physics they refer to them as being from other dimensions. To me, the comparisons of Wolinsky's work and that of theosophy as striking similarities can be found. They refer to the physics dimension to that of the atomic plane. Alice Bailey refers to the forces of Astrology as being from the atomic. While they certainly are, there are more than just the astrological influences. The forces which are a contraction of vibration then can shape us on the buddhic plane, which in theosophy is the intuitional plane. According to Wolinsky it is the realm of archetypes. It is these archetypes that make up who we are. Wolinsky has very interesting ideas on this, and in fact it is these archetypes that shape our thoughts, emotions and actions. All of who we think we are exists through archetypes.

Archetypes are symbols, if we have forces of the universe (atomic plane) working through these symbols of the buddhic (archetypes). Then this is called an "imprint of consciousness" by some commentators.

Harish Johari refers to Yantra as an "imprint of consciousness". This is in fact a principal of radionics, where you can use a known physical force through a symbol to make a radionic "imprint".

While it is nice to say this is an "imprint of consciousness" I would prefer to call it an "imprint of psychology". For as these archetypes exist on the buddhic dimension of intuition. It is from here that the "imprint of psychology" can effect our mental and emotional realms or the "personal unconsciousness" and "personal consciousness" as expounded by Wolinsky.

The mechanism of the three states that relate to the "personal consciousness" the "personal unconsciousness" and the "archetypal intuition" are well documented.

At this point I would prefer to rename the personal unconsciousness to the "personal unconscious psychology" and rename the "personal consciousness" to the "personal conscious psychology" or "personal psychology" for both. It is the expansion of awareness (which people often confuse with consciousness) beyond these realms lead to interesting new ideas.

For me my new theories first started after reading book called DMT – the spirit molecule by Rick Strassman. DMT is the endogenous hallucinogen produced in the pineal gland at times of expanded awareness like birth, death, sexual ecstasy and deep meditation.

Strassman calls it the spirit molecule because it leads to expanded awareness. He conducted the only legal studies of DMT in the USA. The "problem" is that we have an active enzyme that breaks it down very quickly.

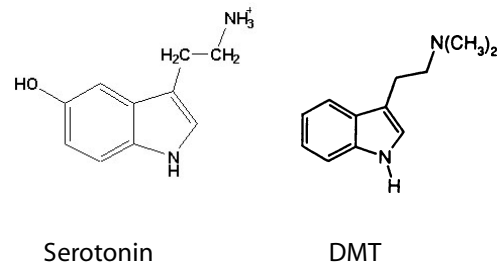


Fig 6: The Chemical structures of Serotonin and DMT

In South America the Native Americans of the Amazon have a drink called Ayahuasca. The active ingredient of this is DMT (Di Methyl Tryptamine). It also contains a chemical that stops the enzyme that breaks down DMT from working. The Shamans of South America use this drink to do their Shamanic Journeying.

DMT acts on certain receptors of a neurotransmitter called serotonin. Most hallucinogens act on these serotonin receptors (for example LSD does). So this meant that for me to understand this I had to study serotonin receptors. So then I came across the perfect book called Serotonin Receptors and their Ligands by Oliver et al (eds). This is a book on the study of drug interactions with the different serotonin receptors.

Of particular interest to me became the 5-HT₄ serotonin receptor. This receptor does have DMT bind to it. These receptors are found in the caudate nucleus, globus pallidus, putamen, nucleus accumbens, ventral pallidum and the substantia nigra pars reticulata of the Basal Ganglia. All of these make up different parts of the Basal Ganglia. These receptors are also found in the Dentate Gyrus, CA1, CA3 and the entorhinal cortex of the hippocampal formation.

These receptors are also found in the frontal and parietal lobes of the cerebral cortex. The other areas that they are found in is in the Intralaminar thalamic nuclei and the peripheral cholinergic neurons. These receptors are very interesting because they are thought to be involved with a form of long term plasticity in the brain. Or simply putting it, they can change the way the brain functions.

They are interesting because they are involved with long term inhibition of neurons not firing, which means they

fire for a long time. This is more and more interesting when you consider that they are involved with cognition, learning, memory, emotional processes and reward. All that stuff that is completely tied up in our archetypal and personal psychological realms.

So if DMT is able to take our awareness beyond this and even take our awareness beyond the "physics dimension" maybe what it is doing it taking our awareness to the level of vibration. In meditation terms this is called "presamadhi". This is an interesting theory when I tried my kinesiological techniques on Stephen Wolinsky, who experiences samadhi, he said it felt like a presamadhi. But Stephen pushed me further, he asked me "what about samadhi?" How does that interface with the nervous system? What an interesting concept. I had not thought about that.

Obviously the awareness of the person experiencing samadhi has to be at a high level. Though similar to the mechanisms of deep sleep but different. The mechanism of deep sleep that shuts down the cortex begins in the reticular nucleus of the thalamus. There is an intrinsic system that causes this within the nervous system.

I propose that awareness turns on the reticular nucleus of the thalamus which shuts down the thalamus and therefore the cortex. This simply is the mechanism of samadhi.

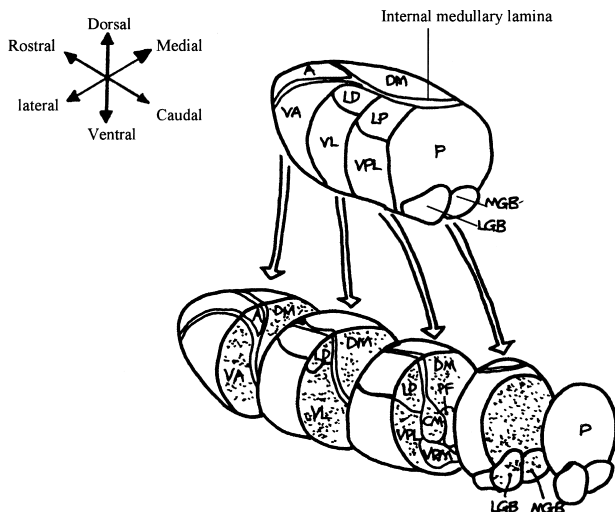


Fig 7: Exploded view of the dorsal thalamus, illustrating the organisation of thalamic nuclei. Source Mihailoff & Haines 1997

The Triune Brain and Emotions

The triune brain was a concept originally proposed by Paul MacLean (see figure 5). This states that we have 3 brains, the reptilian (instinctual) brain, the old mammalian or limbic (emotional) brain, and the new mammalian (thinking) brain.

Jaak Panksepp in his book *Affective Neuroscience*, defines these three brains as such:

1 Reptilian Brain

Basal Ganglia or extrapyramidal motor system, which contains basic motor plans, especially axial or whole body movements, including primitive behavioural responses related to fear, anger and sexuality that are elaborated by specific neural circuits. Innate behavioural knowledge: basic instinctual action tendencies and habits related to primitive survival issues.

2 Old Mammalian Brain

Limbic system or the visceral brain contains newer programs related to various social emotions, including maternal acceptance and care, social bonding, separation distress and rough and tumble play. Affective knowledge: subjective feelings and emotional responses to world events interacting with innate motivational value system.

3 Neomammalian Brain

Neocortex which can be influenced by emotions and can influence emotions by various appraisal processes. It is not a fundamental neural substrate for the generation of the emotional experience. Declarative knowledge: propositional information about world events derived especially from sight, sound and touch.

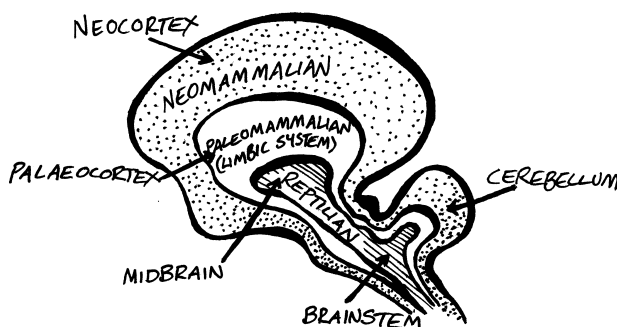


Figure 8: The Triune Brain as originally proposed by Paul MacLean. Source Krebs & Utt

The basic Reptilian core is a similar size in all mammals when taking into account body size. The reptilian brain is well developed in other vertebrates such as reptiles, while the limbic system is comparatively small in reptiles. The limbic brain is also a similar relative size in all mammals. The Neocortex is the only one that differentiates across species of mammals with humans, even when corrected for body size, humans have a much vaster neocortex than all other mammalian species.

Species differentiation disappears when we consider the limbic and subcortical systems where basic emotions are located.

Neural Based Definition of Emotion as proposed by Jaak Panksepp.

Basic psychological criteria is that emotional systems should be capable of elaborating subjective feeling states that are affectively valenced. Besides this, Jaak Panksepp has defined six other objective neural criteria: (see Figure 6)

1. The underlying circuits are genetically predetermined and designed to respond unconditionally to stimuli arising from major life challenging circumstances.
2. These circuits organise diverse behaviours by activating or inhibiting motor subroutines and concurrent autonomic-hormonal changes that have proved adaptive in the face of such life challenging circumstances during the evolutionary history of the species.
3. Emotive circuits change the sensitivities of sensory systems that are relevant for the behavioural sequences that have been aroused.
4. Neural activity of emotive systems outlasts the precipitating circumstances.
5. Emotive circuits can come under the conditional control of emotionally neutral environmental stimuli.
6. Emotive circuits have reciprocal interaction with the brain mechanisms that elaborate higher decision making processes and consciousness.

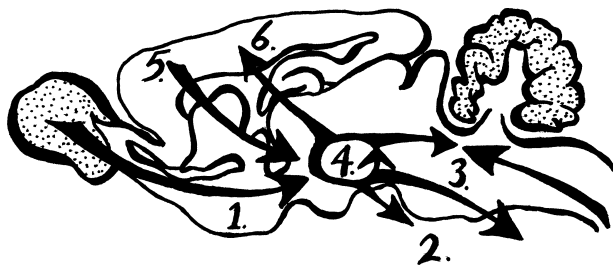


Figure 9: Various neural interactions that characterise all major emotional systems of the brain. (Rat Brain)
(Source: Fig 3.3 Affective Neuroscience: Panksepp P.48)

According to Jaak Panksepp the four most ancient emotional systems that have been reasonably well characterised in neural terms are characterised in the following diagram.

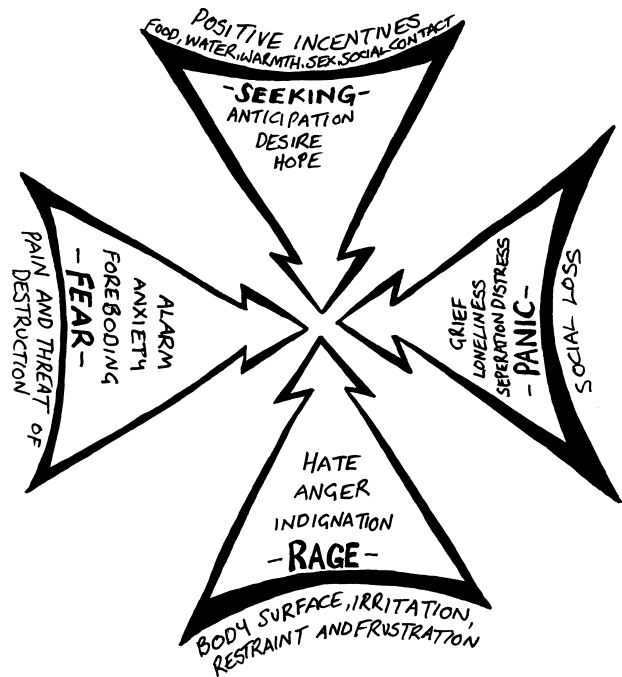


Figure 10: Various environmental challenges were so persistent during brain evolution that various responses to challenges have been encoded as emotional neural circuits. These emotional potentials exist within the neural circuits of the brain independently of external influences. (Source: Panksepp, 1998, P.50)

The SEEKING system in what Jaak Panksepp renames the "appetitive motivational system", encourages animals to search for resources such as food, water, warmth etc. Another designator that he used to highlight its function was curiosity/interest/foraging/anticipation/craving/expectancy system.

The RAGE system energises the body to angrily defend its territory and resources. The FEAR system is the brain system that includes a major form of trepidation that commonly leads to freezing or flight.

The PANIC system is the one that generates feelings of loneliness and separation distress. This is not to be confused with the term panic meaning intense states of fear. The existing evidence on the disorder known as panic attacks involves this circuitry. There are additional systems for sexual feelings (LUST system), maternal feelings (CARE system) and playful feelings (rough and tumble PLAY system).

At least four primal emotional circuits mature after birth and have been reasonably well identified. They are:

- 1 Appetitive motivational SEEKING system
- 2 RAGE system
- 3 FEAR system
- 4 Separation distress PANIC system.

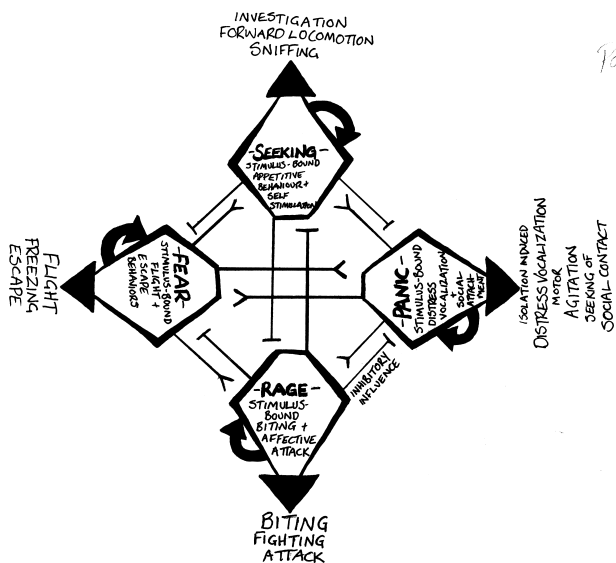


Figure 11: The major emotional operating systems are defined primarily by genetically coded neural circuits that generate well organised behaviour sequences that can be evoked by localised electrical stimulation of the brain. Representative behaviours generated by the various systems are indicated. There is considerable overlap and hence neural interaction among systems. Some of the possible major interactions are indicated by the various interconnecting lines that suggest various excitatory and inhibitory influences among the system. (Source: Panksepp, 1998, P.53)

The Seeking System

Promotes survival abilities, interest in the world, it leads to excitement when desired object is found. It allows the finding and the eager anticipation of things needed for survival such as food, water, warmth, and sex (species survival).

It also generates and sustains curiosity (even intellectual), efficient in facilitating learning, it assures smooth function of bodies functions in performing the desired quest. If it is underactive (as is common with aging) a form of depression results. When it becomes overactive, schizophrenia or manic symptoms may result from stress emotionally caused or deep trauma especially functional forms of psychosis.

Neuroanatomically the SEEKING system corresponds to the major self stimulation system that courses from the midbrain up to the cortex. According to Panksepp this system has long been misconceptualised as a reward or reinforcement system. Dopamine is very important in this system, especially dopaminergic mesolimbic and mesocortical dopamine circuits, which emanate from the ventral tegmental area. These dopamine circuits tend to energise and co-ordinate the functions of many higher brain areas that mediate planning and foresight such as the amygdala, nucleus accumbens, frontal cor-

tex, head of the caudate nucleus. These dopamine circuits promote eagerness and directed purpose.

The Rage System

Works in opposition to the SEEKING system. It mediates anger, it is aroused by frustration, or attempts to curtail freedom of action. It is possible to enrage humans and animals by stimulating certain brain areas which parallel the fear system. It helps animals defend themselves by generating fear in their opponents. It energises behaviour when an animal is irritated or restrained.

The Fear System

Probably designed to help animals reduce pain and the possibility of destruction when heavily stimulated leads to flight, lightly stimulated leads to freeze and in humans, stimulation can lead to anxiety.

The Panic System

Mammals are socially dependent, they require social interaction, brain evolution provides nurturance for offspring. Offspring have powerful emotional systems that indicate that they are in need of care ie. crying (scientists call this separation calls or distress vocalisations). The circuitry in both the carers and the cared for provides a neural substrate to understand many other social emotional issues. It is about acceptance and being apart of a family group and a social structure. When we loose someone with whom we have social bonds then we experience separation distress. In its mildest forms it is sadness or loneliness, in a more severe form it is grief, when this becomes chronic it can lead to panic disorders

“Sophisticated Special Purpose Socio Emotional Systems”

This is a mouthful coined by Jaak Panksepp, they mediate such things as LUST (sexuality), CARE (maternal or nurturant tendencies), and PLAY (rough and tumble). It seems that the care systems probably arose out of the lust systems. Neural complexities of these are only provisionally understood.

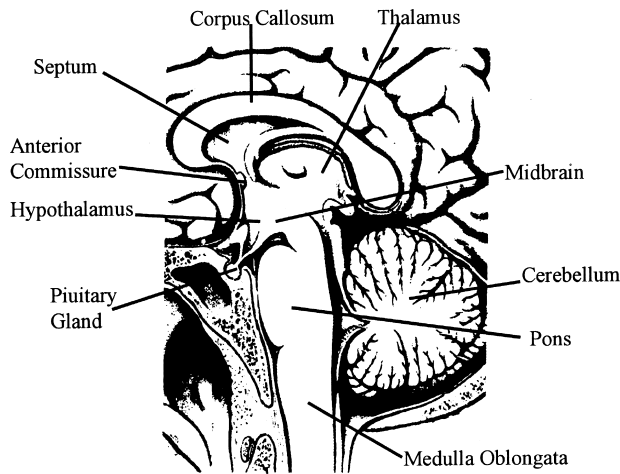


Fig 12: Section through the brainstem revealing the location of the cerebellum

The Cerebellum

The cerebellum is very important in learning, emotion and other functions as suggested by Schmahmann and his colleagues who propose the following as a function for the cerebellum:

"When cognitive performance, affect and autonomic function are considered in the light of the understanding of cerebellar motor deficits, then intact cerebellar function facilitates actions harmonious with the goal, appropriate to context, and judged accurately and reliably according to the strategies mapped out prior to and during the behaviour. In this view, the cerebellum detects, prevents and corrects mismatches between intended outcome and perceived outcome of the organism's interaction with the environment. In the same way as the cerebellum regulates the rate, force, rhythms, and accuracy of movements, so might it regulate the speed, capacity, consistency and appropriateness of mental or cognitive processes. In this model, the cerebellar contribution to cognition is one of modulation rather than generation."

Then they go on to say:

"We have suggested that the cerebellum serves as an oscillation dampener, maintaining function steadily around a homeostatic baseline. When the cerebellar component of the distributed neural circuit is lost or disrupted, the oscillation dampener is removed. Mental processes are imperfectly conceived, erratically monitored and poorly performed. There is unpredictability to social and societal interaction, a mismatch between reality and perceived reality, and erratic attempts to correct the errors of thought or behaviour"

Primitive Reflexes

Reflexes are a type of motion that is mediated by the brainstem and the Cerebellum. Reflex motion is auto-

matic, primitive reflexes are reflexes defined as being present at birth. Reflexes are a motion that is always caused by some kind of sensory input. As they are a purely neurological function, they can be treated like any other neurological event by formatting them with Neural Systems Kinesiology brainstem formatting.

In the work by Sally Goddard there are reflexes that are mediated by vestibular and somatosensory input. The vestibular system, gives information about the position and movement of the head in space. Vestibular reflexes are reflexes that some kind of movement is caused by movement of the head. This is reflexes like the vestibular mediated moro reflex, oculo head righting reflex, asymmetrical tonic neck righting reflex, etc. After the head moves an impulse is sent from the vestibular apparatus, to the vestibular nuclei, from there to the reticular formation, and then the muscles. The Cerebellum is also involved as it gets innervation direct from the vestibulocochlear nerve, and from the vestibular nuclei.

The vestibulo-ocular reflex is the reflex movement of the eyes in response to the movement of the head, this allows the observer to keep an object in the foveal vision while moving.

The vestibulospinal reflex is the reflex movement of the body muscles in response to the movement of the head. If it involves the neck muscles then it is called the vestibulo neck righting reflex. This is a division of the vestibulospinal reflex.

Other reflexes covered by Sally Goddard include, rooting, palmar, spinal gallant, etc. These reflexes are all reflex motion caused by somatosensory input. The rooting and sucking reflex are mediated through the trigeminal nerve, while the others are mediated through the spinal nerves.

There are also reflexes mediated via the visual, auditory, gustatory, and olfactory systems.

Kinesiology

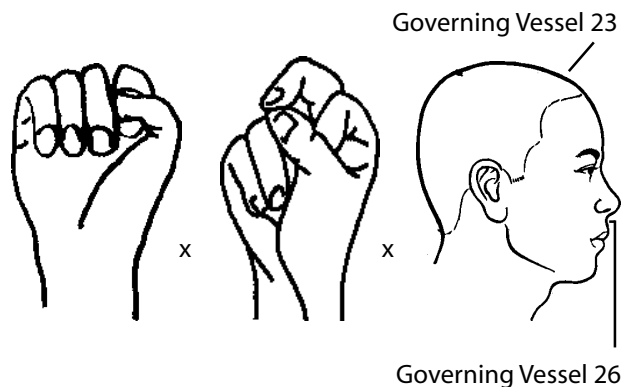


Fig 13: Format for the diencephalon, Source: Tobar 2002, Brain Formatting



Fig 14: Mode for Hormone, holding this mode deep touch, then it is the mode for neurotransmitter. Source: Tobar 2002, Brain Formatting

Procedure for balancing awareness

1. Test and correct Teres Major
2. Pauselock Diencephalon Format Anatomy x Gland x GV26 x GV23
3. Retest Teres Major
4. Correct as necessary
5. Pauselock Neurotransmitter mode.
6. Temporal Tap "Dimethyl tryptamine"
7. Retest Teres Major
8. Correct as necessary
9. Temporal Tap "5-HT4 Serotonin Receptor"
10. Retest Teres Major
11. Correct as necessary

Procedure for balancing Rooting/Sucking Reflex

1. Pauselock reflex challenge
2. Trigeminal nerve format (Anatomy x Gland x GV20 x GV26 + Bladder Alarm Point)
3. Trigeminal sensory nucleus (Anatomy x Gland x GV24.5 x GV26 + CV6)
4. Cerebellum (Anatomy x Gland x GV24.5 x GV26 + GV15)
5. Reticular formation (Anatomy x Gland x GV24.5 x GV26 + GV16 + Large Intestine Alarm Point)
6. Correct as necessary.

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Hugo Tobar. – Dip.HSci. Holistic Kinesiology

Hugo Tobar has spent 5 years training with Dr Charles Krebs and has been involved in Kinesiology for 5 years. He spent 3 years in India studying Eastern Philosophies and 4 years studying Civil Engineering in both Australia and Ecuador. He has also done two years of Denise Crundall's Reiki volunteers program, which gives an extra dimension to his Kinesiological development.

Hugo brings a fresh and innovative approach to his work. He has been developing exciting new breakthroughs and is in high demand to teach his research all over the world. His work is recommended as advanced training for LEAP practitioners both here and in Europe

Hugo is a registered level 2 practitioner with the Australian Kinesiology Association (AKA) and a level 5 practitioner with the International Association of Specialised Kinesiologists (IASK). He is also an accredited member of the Australian Traditional Medicine Society (ATMS).

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Course Dates Kirchzarten Germany

Brain Formatting,

22 & 23 November 2002

The Primitive Reflexes & the Brainstem,

25 & 26 November 2002

The Primitive Reflexes & the Brainstem 2,

27 & 28 November 2002

Neural Emotional Pathways,

13 to 16 February 2003