



FIRST STEP

Man becomes “erect” and begins to take the reins of his own life, noticing himself as the major agent responsible for it. It is the first stage of the individual as subject and he already feels better, less fragmented.

Expands his creative potential and demonstrates more ability to work in the scientific and artistic means.

It can be said that this is the first stage on the way to individuation. He is still motionless, but ready to start the self-knowledge and self-development. There is a further strengthening of the “I” before his superego and id, attenuating his neurosis.

In this first stage, there is already some stimulation of the life drive, leading to a clinical improvement of the individual, as well as the remission of milder diseases. In this casuistry, it is observed effectively results, in cases of bronchitis, rhinitis, recurrent tonsillitis, gastric disorders, nervous colitis, mild hypertension, plantar fasciitis, depressive disorders and mild intensity anxiety, panic attacks, sleep disorders.

SECOND STEP

It is observed around 350 cases which have advanced until this stage and can be at least partly shown.

The individual moves on the dense aquatic, symbolically the elements in the psyche are already more permeable, less dense. These symbolic elements come from studies of the symbols of transformation and mapping of resemblance between them, in many cases.

Main aspects observed: more vitality of the “conscious self” to practice his will; sense of freedom to act in accordance with its self; advance beyond the identificatory pressure of Oedipal triangulation; attenuation of castrating representative places: paternal and maternal; mitigation of imaginary elements in the psyche, and decreasing of repression: liberation of desire and will of the individual.

There is a slightly significant attenuation of temperaments, behavior patterns and negative personality traits.

The self expands and begins its walk itself, after awakening in the previous step. By becoming a seeker of himself, the individual begins his selection process beyond neurosis, being more adaptable, with more acceptance of reality and nature. It also seems to spiritualize and can get access to dimensions of impersonal perception.

It acquires here twice the evolution of the first step in strengthening of the “I” before the superego and the id and its pathogen content and release of elements that can mean a death drive, with a significant effect of positive action in the general state of the person (although still insufficient for a wide individual improvement).

Usually between this step and the first phase of the third stage, it can get a large improvement in clinical disorders cited in the previous step in mild depressive disorders to moderate mood disorders, circulatory disorders and respiratory disorders from mild to moderate intensity.



THIRD STEP

It is observed around 390 cases which advanced to this step and can be at least in part demonstrated.

It is observed an advance beyond the air element, as a symbol of transformation in the psyche, the individual gains more lightness, is more detached from his persona. After using nine sequences this first output of the dense imaginary and identificatory world is reached. This concept comes from alchemy and refers to a stage in which the individual is still very involved in their "raw material", little individuated, with little contact with his "self conscious. For Jung in Psychology, the "Nigredo" is a stage where the man is still fragmented, with many complex and unconscious contents not yet integrated to consciousness, especially of guilty and inferiority.

Expansion of the emotional integration started in the third stage of the first and second stage. The main aspects observed: greater psychic self-awareness and mental concentration; more choice and space in relation to the other and yourself; body experience with more lightness and pleasure, increasingly significant attenuation of temperaments, and negative behavior patterns personality traits.

In the third stage, there is a stimulus for the I to exercise more it will over the emotional field, leading the individual to conquer a little bit more his "free will". The relationship with others and with himself approaches to love and away from power, thanks to the change of the subject's position in the world. It works less and less under pressure of inferiority complexes, guilt, or Oedipal or incestuous. It removes the obstacles more easily, due to his willingness already more connected with his true "self."

There is a clinical advance a little bit more significant, because the subject freed from the assumption "Nigredo of consciousness" can keep himself in Better homeostasis. In this step, it can be seen that dreams bring archetypal elements of "transfiguration", in some etherification of the matter because the subject actually lies softer and complete.

Here, yet there is a symbolic correspondence with "Albedo of consciousness" (when, according to Dorneus, initiates the white and according to Jung, an clarification of the psyche itself).

FOURTH STAGE

It is observed around 200 cases which have advanced to this stage and can be shown at least in part.

Now it gets a start of more significant attenuation of temperaments and primitive elements, archaic and animalistic in consciousness that will be mitigated in the next stage, when really the "I in essence" is born.

There is a more important attenuation of automata complexes. Main aspects observed: expansion of mental integration began in the fourth phase of the first, second and third step; attenuation of the lower instincts and negative emotions such as anger, resentment, desire for revenge; attenuation of the impulse of confrontation and power; facilitation of forgiveness in the relation with the other; attenuation a little bit more expressive of the



temperaments, behavior patterns and personality traits trapped in chains in repetition. This is a first stage in which the loveliness is enlarged and glimpses of unconditional love may be born in the relationship with yourself and with the other. With the mitigation of the ego, the subject appears to be less pretentious and advances to spiritual values.

It goes on in what can be said as death drive alleviation and the strengthening of the ego / self-axis connection, with the reduction of physical and psychological symptoms in a way a little bit more significant. At this stage, it already acquires a more visible attenuation of the elements of the “evil”, of the being against us, within ourselves, what in us causes the short-circuit of free will, of our desire, arising from our own ego.

There is a sense of fullness and well-being, so that there is a positive clinical action a little bit more intriguing.

FIFTH STAGE

It is observed around 150 cases advanced to this step and can be at least in part demonstrated.

With the birth of “I essentially” and its expression of itself, a transformation occurs in the speech of the individual. Compulsive lines (the restrained, aggressive and lie) are attenuated and there is greater capacity for organization and verbalization of ideas.

It is noticed a change in position on the internal and external pressures.

The man is more focused, less susceptible to fragmentations and conflicts, demonstrating a certain supremacy over his death drive. The “I” self shows himself stronger before the superego and id, with a more significant attenuation of behavior and temperament patterns, creating the birth of his true self, to have the vision of the sixth stage and then consciousness, in the seventh. The complexes, already attenuated, allow his/her identity to expand and expresses even more and he puts himself more open to the service of others.

Key aspects observed: rebirth and expression of himself, through the “I conscious self” now more structured; transformation of expression; more effective attenuation of the ancestor, family identification; increasingly significant attenuation of temperaments, and negative behavior patterns of personality traits.

The clinical improvement is a little more detailed, because the subject has advanced in self-awareness and remains in better stage of self-maintenance. In this casuistry, there were significant results of positive action in mild to moderate disorders, anxiety, panic disorder, in mild to moderate mood disorders, in mild arterial hypertension, gastric disorders, allergies, fibromyalgia, insistent insomnia and allergic diseases.

Dreams are reported more frequently than in the previous steps. The person is with great welfare, acquires increasingly the advantages of the transcendent function. Describes with joy and naturalness developments and / or sensations to experience a more ethereal dimension, beyond time and space. It is also common the presence of archetypal elements, which refer to the actual birth of the image itself. Symbolically, it can bring archetypal images related to a corresponding element to the “higher self” within the Judeo-Christian culture; the cups on a table are common symbols, which can relate archetypally with himself, expressed as a harbinger of the “HolyGrail”.



In research to deep studies that Jung did in alchemy, one can relate this step with the 3rd stage of "Albedo" Gerard Dorneus called Uno-mentalis, meaning the birth of the self beyond the strictly rational mind.

SIXTH STAGE

It is observed around 100 cases that advanced to this step and can be at least in part demonstrated.

At this stage, man reaches a broad sight into the personal drama and its output, or there is a significant attenuation of his involvement with it.

It is assumed that he sees his repeated reactions with more clarity and honesty, withdrawing a little more the need of the place, the power on the other being.

There is a deflation of repetitive mental elements in the individual psyche, so in the next step he can go beyond the awareness of these conditionings and move forward, taking the direction of himself, according to his own "essence".

Main observed aspects: clarification of consciousness; greater appeal to the consciousness for free will; increasingly mitigation of temperaments, negative behavior patterns and personality traits.

It is noted certain resignation to the material bond, if it is not in favor of his mental welfare. At this point, the individual seems to realize that is between two paths: betray his inner conviction, in view of the advantage of the material, or listen to his inner voice (self) and proceed to the seventh stage - the unified consciousness, coming from an "integrated I", now a significant consistency. But there is that making a decision.

SEVENTH STEP

It is observed around 90 cases which have advanced to this stage and can be shown at least in part.

Man becomes more subject of himself and is less due to the need of another law.

It is noticed a significant revival, the structured expansion of the "I conscious", taking the direction of one's life in a less neurotic form, with the mitigation of his superego and animality.

Man is more integrated, directs his steps more firmly, having more free will. The personal drama is attenuated and he is able to live in a wider of himself, within certain instance of individuation.

The total personality center will not coincide more with the "I", but indeed with a point situated between the conscious and the unconscious. This will be the point of a new balance, the center of the total personality, a sort of virtual center yhat, due to its focal position between conscious and unconscious, ensures a new and more solid basis for the personality. There is a real change of position of the individual, who already understand the unity of the two halves (although it is only in one of them, and not overall); he reports getting better relationship to the other, sees attenuated his projections and the spirit of dispute, and feel



in an era of triumph, of satisfaction with himself and with the world.

It can be said that the conclusion of this stage corresponds to the goal of psychotherapies in general. Symbolically, it seems to translate the stage 1 of the “Rubedo” or stage 1 of the “sky” in the 1st hologram of consciousness, described by Jung in his book about Psychology and Alchemy.

Approximately 90% of the patients, at this stage confirm the positive effects of TIHM, presenting significant improvement of depressive disorders and moderate to severe anxiety; mild arterial hypertension to moderate.

There is an attenuation of around 30% of the primitive archaic elements and repetition of IDs, strokes, trauma, and complex pathogens core, considering an archetypal perspective in correspondence to twenty-two levels of consciousness, in a first round.

The results obtained and the patients’ reports appear to indicate that the TIHM has cumulative effect, that is, its effectiveness, or the improvement of the people tends to be progressive continuously as it advances in the following steps. It is believed that the continuation of the studies can uncover new and exciting discoveries. It is, therefore, about an open work, while scientifically based.