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CLARIFYING YOUR INTENTION

Contemplating my intention for developing and sharing Acceptance and Integration Training® (AAIT™) always leads me to the same place. Though it would be easier to sail into retirement riding on my laurels, enjoying my successful private practice, offering a workshop now and again, reading, paddling, playing with the dogs and hiking. Despite the allure of the ease infused in such a life. I studied with masters and would be a pretty lousy student if I kept what I learned to myself. I feel the challenge of my teachers to share what I know, to step up and into the higher calling of this work, to bring alive the intention of AAIT™ ~ helping people wake up from the bad dream of who they think they are, the false conditioned self.

Directing awareness to our intentions and goals sets a pathway for energy to flow once blocks are released. Answering questions such as these below can illuminate *your* intention and perhaps a clearer path. I encourage you to take a few minutes and reflect on these sentence completions.

From my experience with the AAIT Fellowship Training Group, I expect and would like ...

From my fellow students, I expect and would like ...

Regarding my participation in this course, from myself, I expect and would like ...

From my teacher / mentor, I expect and would like ...

From this experience, I expect my life to change in the following ways ...

From what you have discovered in your exploration, what is your intention for taking this course?



AAIT™ FELLOWSHIP GROUP
Curriculum

(Session content may vary, but all content will be covered in the FG)

Be sure to add all dates to your calendar.

SESSION ONE ~ Foundations

Self-acceptance is a means and measure of wellbeing.

- What is AAIT™?
- AAIT™ Theory
- AAIT™ Principles
- AAIT™ Phases
- Integration Practices – Basic PEAT, Deep PEAT 4, Fingertip Method, Aspect Retrieval
- Establishing a Successful Embodiment Practice ~ a Life-long Journey

SESSION TWO ~ Integration and Reclaim the Mind

Integration of two opposing states can alleviate psychological suffering.

- Principle review
- Recognizing AAIT™ Phases in Practice
- Listening for polarities
- Integration Troubleshooting
- Integration Practices – Universal Process, Verbal Reduction & Expansion, Little Magical Method, Ivana End of Words
- Embodiment ~ Review of Home Practice

SESSION THREE ~ The Crest Jewel

Resolving reactivity reveals higher states of consciousness.

- Integrating Primordial Polarities
- Integration Practice - Deep PEAT
- Listening for Polarities
- Embodiment Review

SESSION FOUR ~ Integration

Embodiment

- Trouble shooting and refinement of practices learned
- Designing personal embodiment practice plans

SHORT SESSIONS FIVE AND SIX ~ Teaching Demos and Troubleshooting

- Demonstrate teaching – BP, UP, EoW, LMM
- Troubleshooting

SESSION SEVEN ~ Emptiness as a Mechanism of Change

The true self is not encumbered by the limitation of a narrative. The true self is a Being.

- Principle review
- Emptiness as a mechanism of change
- Gnostic Intensive and Sunyata
- Integration Method - Aspectics

SESSION EIGHT ~ Integration

The nondual states of empty consciousness are an indication and mechanism of transformation.

- Demo teaching – BP, UP, EoW, LMM
- Aspectics trouble shooting and refinement
- Coaching for a successful embodiment practice at home.
- Recognizing AAIT™ principles and phases in practice

SESSION NINE ~ Untethering from Identities

Collaboration

- Principle review
- Understanding identities and the conditioned self
- Integration Practice – Integra Protocol

SESSION TEN ~ Integration

Taking responsibility for and tending to our state is the source of our freedom.

- Principle review
- Identities trouble shooting and refinement
- Demo teaching – BP, UP, EoW, LMM

SESSION ELEVEN ~ Ethics of Providing Non-traditional Care and Celebration of Learning

Directed Awareness

- Principle review
- Ethics
- Closing session



ACCEPTANCE AND INTEGRATION TRAINING® ORIGINS

We've all had experiences of true self—a moment gazing into the eyes of someone we love, or looking at the night sky, a walk in the woods as the mist lifts, watching a sunrise...Moments when we know we are more than we appear, others are more than they seem, and we are more connected than we typically experience. There is a true-ness to the experience. For some of us, those experiences have been of a transcendent nature.

Acceptance and Integration Training® (AAIT™) is about helping our clients and ourselves resolve problems, realize goals and deepen that transcendent connection. It's about shifting identification from the false-conditioned self to the True self while helping our clients get free from the pains and wounds that bind them.

The mission of AAIT is to contribute the upliftment of humanity by helping people wake up from the bad dream of who they think they are.

I was very young when I had my first experiences of transcendence. The sun streamed through the late southern summer afternoon in golden rays. And there I stood in front of my grandmother's mirror. It seemed huge and somehow magical. This was not the first time I had stood there. My grandmother placed me in front of that mirror from time to time, especially if I was in trouble. She told me that it was magic. I just had to look long enough to spot the magic.

Whenever I was upset about something or I did something wrong, she would put me in front of that mirror and command, *"You just stand there and look at yourself until you see God looking back. Then come talk to me."* This mirror was one of those large, old mirrors that hang above vanities. She used that mirror for all manner of mundane and holy tasks.

My grandmother was both deeply religious and ridiculously nuts.

On this day, the light was achingly beautiful. Deep gold reflected off the dust particles between the mirror and me. I remember getting distracted by them, how they looked like rivers of golden light flowing all around me. Then I turned my attention back to the mirror. Within moments I was again enchanted by those rivers of golden light. Then I returned my gaze to the mirror, trying to see God looking back at me. This back and forth went on for some time.

I don't know if it was gradual or sudden, but I remember feeling surprised that I could see God peeking back at me, or at least I thought it was God. I felt like I both disappeared and was completely present. I was aware of that golden light permeating everything. Everything shimmered with vibrant emptiness, even the golden light. The mirror, myself, the room and even the giant purple hydrangea flowers outside the bedroom mirror all seemed to be made of the same stuff. I remember thinking, "*this must be God.*" Everything seemed like the same thing.

I felt an unimaginable peace, an infinite, yet empty state. I don't know how long I drifted in in this dreamy space of ONENESS ~ experiencing everything as being made of the same shimmering God-stuff. Time stopped and expanded all at once. Miraculously enough, the light in my eyes did change. Or maybe I just saw the light in my eyes differently. Inevitably, I saw what I thought to be God peeking back at me.

After some eternity, I opened the door to the bedroom and wandered to my grandmother in a dazed state of bliss and wonder. She would smile and shoo me outside to play. Whatever travesty I committed or hurt I'd been carrying dissolved into the glow of the golden light.

The impression left by these experiences has lasted a lifetime and seeded in me the desire to enter that space again and again. Decades later, I've had a handful of similar brief, transcendent experiences and now with AAIT, I have a regular pathway into those expanded states of awareness.

But for the longest time, I thought the only way I could have such an experience was by gazing at that mirror in Grandmama's house. It was only in retrospect, as an adult, that I thought that just maybe that mirror was not magic. It was only dusty. And, I could have the same experience with any mirror if I looked long enough and with the expectancy of a child.

I learned that I could use more than the mirror in my own bathroom to enter that mysterious eternity. I discovered that Life, with its myriad triumphs and failures, my relationships, every mundane instance can reveal the golden light of unification once some illusion of separation dissolves through integration.

I learned more about this from Dick Olney and from my meditation teacher. However, it was Zivorad Mihajlovic Slavinski who taught me consistently reliable means for disrupting illusions of separation. Through his decades-long interest in spirituality, psychology, and nondualism, he amassed a body of work called Spiritual Technology.

In the confluence of what I've learned from him, Dick Olney, Bob and Mary Goulding, and my own study and practice, I found another magic mirror.

AAIT ORIGINS

AAIT was born in the reflection and dust motes of my grandmother's mirror. However, it was the good advice of two friends and mentors who essentially took me by the shoulders and pointed me in the direction of life-long learning. Thank you, Jae Brainard, L.C.S.W. and Naomi Silverstone, D.S.W. Jae and Naomi encouraged me to continue studying. They said if I wanted to master therapy, I'd better find a master with whom to study. It was the BEST professional advice for a young, curious social worker!

One of my first influential teachers was Cory Hammond, Ph.D. From Cory, I learned the fundamentals of Ericksonian hypnosis. I was lucky enough to have his supervision and mentorship for close to three years. Over this time, I learned of the subtle and profound influence of learning what to pay attention to and how to use what I discovered. Another influential therapist, Ernst Baier, Ph.D. was fond of the saying, "*See what to use and use what you see,*" a distinct principle seen in the work of Milton Erickson. Through this introduction and tutelage in Ericksonian hypnosis, the spark of interest in transcendent states was reignited. It was as if someone polished my grandmother's mirror.

Bob and Mary Goulding

Jae Brainard, L.C.S.W introduced me to Bob and Mary Goulding. The Gouldings were students and contemporaries of Eric Berne of Transactional Analysis. Their body of work is called Redecision Therapy. Bob and Mary taught me more about collaboration and contracting for change than any other teachers. They were rigorous in their insistence on contract clarity before settling in to work.

In their 1979 book, *Changing Lives Through Redecision Therapy*, the Gouldings wrote, "*When we first make contact with a patient, we listen and look for a series of connections: What is the chief complaint? What was the patient doing to himself at the time he decided to seek assistance? What are his feelings? What behavior does he dislike in himself? Is he obsessing instead of thinking? Is he depressed? Is he angry most of the time, or bored, or phobic? Is he unhappy in his marriage? In his work? There is some specific feeling or thinking or behavior about which the patient is unhappy: otherwise, he would not now be sitting before us. What does he want to change? This specific change, desired by the patient becomes the contract.*"

"*What do you want to change?*" Asking variations of this question evolves into client recognition that they are at the helm of their lives. Moreover, they quickly discover that the

truth in the AAIT principle, *taking responsibility for and tending to our inner state is the source of our freedom*. In this question, they naturally begin recognizing what is within their sphere of influence.

We cannot change others.

We cannot change circumstances.

We CAN change our state and our experience.

Identifying a specific goal for change can feel intimidating. After all, it means being crystal clear with our clients and getting specific about what we are addressing, how we intend to address it and what results we expect from our intervention. That may feel unfamiliar and a little challenging. It might mean upping your game. For many therapists, that all just feels like a bridge too far, too much responsibility for pie in the sky goals.

However, most of the goals clients bring to therapy, coaching and spiritual direction ARE attainable. Nonetheless, it's important to remember as the Gouldings taught, "The client decides specifically, in terms of beliefs, emotions and behavior what she plans to change about herself in order to reach self designated goals. She works with the therapist to determine the contract and makes the contract with herself. The therapist serves as witness and facilitator."

To reiterate, the therapist serves as witness and facilitator. Though we work hard to clarify the change contract, the collaborative agreement, the client is the one doing the changing. We are both witness and facilitator. However, the primary contract is between the client and herself.

Collaborating for Change

With AAIT, we listen deeply for what clients want to change. Sometimes, despite all the pain and desire to realize their goals, they just don't know where to start. Listen for the pain and tension keeping them tethered to old ideas, limiting beliefs and compulsive reactivity. It may be in the ruminative content of their mind. It may be in the decisions they made based on traumas and unmet needs. What cognitive tendency, what pain tethered to some story, what tethered tension is keeping them stuck?

These stories give us the time to DISCOVER and clarify the contract, setting the focus for our shared time. It means listening to these stories for themes, early decisions, traumas, unmet needs, limiting beliefs and more. Essentially, it means listening through the stories for tethered pain. Once we have landed on what the focus of the work is, we are ready to go – moving on to the COLLABORATION and INTEGRATION phases of the work.

When we are committed to establishing solid collaborative agreements with clients, we discover that clarity and specificity leads to more effective results. In each session, we ask variations of the question, “What would you like to change?” We ask with the full understanding that the only area that is open to change are those within that client’s sphere of influence, himself. The idea is to clearly identify the problem or goal and get agreement regarding what you are addressing.

Questions that could lead to clarifying the contract for change:

- *If you could walk out of here feeling better about one thing, what would it be?*
- *What's top of mind for you today that you would like to resolve?*
- *If you could take steps towards one goal, what would it be?*
- *What would you like to change today?*
- *When you think about _____, what is the dominant, thought, image, emotion or sensation that arises?*

The more specific you and your client can be in identifying the problem or goal for that session, the more effective your results. And yes, working in his way does lead to the resolution of key and core issues over time. It is a strategic respectful approach that ultimately trusts the inner wisdom of the client. Very shortly, it becomes evident to clients that they can tend to and curate their state. They learn this as you DIRECT their AWARENESS to the specific changes that they have made and made with relative ease. The more adept you become with collaborative agreement, the more effective and efficient your work will be. And, though it may feel clunky in the beginning, with practice, contracting for change will feel like a seamless part of your time with clients.

Finally, the most important contracts are the no suicide and no homicide contracts. If clients report feeling deeply sad or lonely, perhaps without many interests in life, assess suicidality. In the case of people who suffer with depression and anxiety, it is always important to ask about suicidality and have a solid no suicide contract. This means an adult agreement that he guarantees he will not kill himself for a day, week, month, etc. He will do what it takes to keep himself alive.

A foundational component of AAIT is the commitment to collaboration. There are two aspects to collaboration. The first is our remembrance with whom we are collaborating, the true sovereign self of our client; a being unencumbered by the limitations associated with a narrative. Working from this stance is a deep form of respect. As we hold the awareness that we are working on behalf of our clients’ true self rather than their conditioned self, it is incumbent upon us not to treat them like victims in our perception or in the way we interact with them. The second aspect of collaboration is having a shared agreement between client and practitioner about WHAT you are

addressing, the problem and the goal. This gives us and our clients a specific target against which we can measure the results of their work.

This understanding informs a steady invitation to clients that they embrace self-responsibility. Taking responsibility for and tending to our inner state is the source of our freedom, freedom from old ways of being, thinking and feeling, freedom to manifest desires with greater ease of being. It involves inviting clients into increased awareness of self-responsibility in their thoughts, words, and deeds. This increased awareness begins to reveal choice points instead of them remaining cloud-hidden by charged reactive emotional and mental energy.

Joe was angry that his wife continued to bring up an issue he thought was resolved. The way he talked about it was infused with “should,” “you,” and “always” language.

Joe – “Susan, does this all the time. She should have just told me at the time she was still upset. You just can’t read someone’s mind! Of course, you get mad about stuff like that!”

Therapist – “Just for a moment, experiment with saying ‘I get mad about stuff like that. I can’t read her mind.’”

Joe – “I get mad when Susan brings up an issue I think is resolved.”

Therapist – “How does that statement feel different than, ‘you get mad...’?”

Joe – “Saying ‘I’ slows me down and reminds me I am the one in charge of me.”

We took a similar tack with the “should” and “always” globalizations.

In just a few minutes, Joe was back on track. When I asked what he would like to focus on and change in that session, he was ready to collaborate on a piece of integration work regarding his automatic reactivity to Susan bringing up an issue more than once. He now saw it as HIS problem, not hers. In this situation, we used Deep PEAT 4, a reliable tool for integrating charged relationship tension. Switching points of view to Susan’s perspective, Joe discovered a feeling of compassion for her need to feel heard and understood.

The following session, Joe reported feeling much more patient and less irritable. Though he continues to shift from vague and blaming language to language infused with self-responsibility, it’s happening. He’s making great strides. This

awareness of language choices is elevating his awareness of when he is blaming, projecting or otherwise abdicating responsibility.

In this case, we can see both the subtle influence of pointing to empowered language which supports the real self and challenges the conditioned self, alongside creating a specific contract for change.

In many healing arts models, practitioners BEGIN working with clarity about the focus for change. Over time, this clarity devolves as the conversations become more rambling or real change is less evident or not as quick as both practitioner and client had hoped. With AAIT, having clarity about the change contract is part of almost every session, ensuring the best collaboration for care that we can.

This intentional clarity actively engages and expands client learning and their capacity for collaboration. They naturally develop the ability to self-reflect. Focusing on a clear contract for change instills an awareness that change is possible, within their reach and is their responsibility.

Self-Acceptance Training

Self-Acceptance Training (SAT) is the work of my mentor, Dick Olney. Dick defined SAT as the practice of experiencing yourself in any given moment without the inhibition of self-criticism, self-evaluation and self-judgment. It was my good fortune to study with Dick for many years. He was a master at hypnotically walking people into and through the tangled web of pain into what he would call the Great Mystery. If there was a country called Acceptance, he would have been the poet laureate.

The heart of SAT is to practice experiencing our lives as they are unfolding without resistance to what is. There's a freedom in this acceptance that is both alluring and familiar. The more we experience it, the more we want to cultivate the peace that comes with self-acceptance. Dick was a friend and contemporary of Alan Watts. The influence of this friendship is evident in Dick's work.

Through our values and cultural expectations, we create ideas (both conscious and unconscious) about who we should be and how we should be. We form ideal images of ourselves. When our "ideal image" bumps up against our experience, most people experience some form of pain. This happens countless times every day – outside of our awareness.

In these times, our personality shows up distorted, we are not coming from our essence, our real self, the part of us that is pure expression of Consciousness. Instead, we reveal who we think we should be and who we think others think we should be, our conditioned self. We go through this same process with others and LIFE. We have ideas about how others should be and how life should be and when our ideas don't match our experience, there is tension and sometimes pain.

With SAT as a ground of being for AAIT, we aim to release pain at its source AND shift identification from the self-image of the conditioned self to the essence of being that is the real self. Self-acceptance provides a crucible for this transformation from the conditioned self to the true sovereign self.

Nondual Philosophy

In my early twenties, I read Autobiography of a Yogi. And later at Dick's suggestion, I began reading Alan Watts. Eventually, I found my way to a meditation teacher and a variety of works on nondual philosophy and practices. I studied under her tutelage for twenty years. This granted me access to scholarship and teachings in nondualism that I otherwise might never have found. I remain deeply grateful.

I became enchanted in the play of duality and nonduality woven throughout mystic texts and philosophies. I was particularly drawn to the more esoteric texts such as The Shiva Sutras, The Spanda Karikas, and Viveka Chudami, the Crest Jewel of Discrimination. Nonetheless, the writing of Christian mystics such as St. Teresa of Avila nourished my heart alongside the poetry of Hafiz and Rumi. I studied these texts like I was going to be tested.

Across religion, philosophy and psychology the importance of cultivating an integrated whole state of being is widely recognized as an indication of psychological health and well-being. This very recognition points to the value of integrating opposites. Though I didn't discover reliable consistent means of facilitating integration in this study, the practices and poetry nonetheless serve me well as cairns along the journey.

The descriptions of states free from suffering abound in the writing of mystic poet saints. These poems have the capacity to open a glimpse into nondual states. Still nothing quite matches the reliability of entering these states as the work of psychologist, Zivorad Mihajlovic Slavinski.

Spiritual Technology

In 2007, a friend called and encouraged me to make a trek to Louisville, KY for a workshop with a psychologist visiting from Belgrade, Serbia. By this time, it had been many years since Dick had passed and I had essentially given up on finding another

mentor. I had taken more than a few workshops with Gary Craig of Emotional Freedom Technique and Marshall Rosenberg of Non-violent Communication but had yet to connect with a teacher I drawn to study with for a while.

I resisted. I told her I was no longer looking for a teacher. I had become complacent. She said, “I know you found EFT helpful. Well, what Zivorad doing is like EFT on steroids.” That got my attention. I went to Louisville with the intention of spending about 3 days. After the first morning, I cleared my schedule for the week. I was in the presence of a master and did not want to miss a minute of what turned out to be his last trip to the U.S.

If Self-Acceptance Training is the heart of AAIT, Spiritual Technology is the soul.

Created by psychologist Zivorad M. Slavinski, Spiritual Technology comprises several methods aimed as psychological and spiritual integration. Slavinski was born in Belgrade on December 4th, 1937. A prolific spiritual pioneer, he developed reliable systems for spiritual development WHILE resolving very real human problems. These problems range from fears and phobias, to unhealthy habits, poor self-esteem, relationship problems, mood disorders and so much more.

Slavinski describes watching a crew of men in a Belgrade park rock a large pole back and forth working to lift it from the ground. This was a lightbulb moment that has changed the lives of thousands. He wondered if rocking between two psychological opposites would have the same effect – problem resolution. After experimenting, he developed several protocols that reliably accomplish psychological integration and the removal of problems. The result of one integration is the resolution of the problem leaving the client with a strong sense of deep calm. Multiple integrations cultivate expansive and unified states of profound ease. If Integration was a country, Slavinski would be its Minister of Wholeness.

Therapists and coaches are using his work worldwide. When you couple these profound methods with principles and the kind of therapeutic engagement that is woven into AAIT, our clients experience penetrating and lasting change. Further, most of these practices can and should be used for practitioner self care, healing and advancement towards our goals.

Spiritual technology is the confluence of three streams of knowledge, perennial philosophies of nondualism, meridian therapies and psychotherapy, primarily the work of Carl Jung and Italian psychiatrist, Roberto Assagioli.

Just like the principles of AAIT serve as cairns to guide us into and through the inner

landscape, so the principles of spiritual technology inform the integration processes developed by Slavinski. Studying and reflecting on them deepens our understanding and application of the spiritual technology protocols that are used in AAIT.

Spiritual Technology Principles

- **Holistic Approach**

We take a holistic approach to problems, situations and goals. In the human experience, there is always wholeness. Though there may be the appearance of separation. Further, complete integration includes integrating all relevant points of view.

Zivorad states, “There are two fundamental possibilities for conscious human beings: dualistic consciousness and unified consciousness.” Most live predominately on the dualistic plane, experiencing the tension, dramas and pains of being pulled between the attraction to one experience and aversion to another experience.

- **Alternative Technique**

We live in a world of opposites. We see this in nature; day / night, winter / summer, dry / wet. We experience the same dynamic psychologically. This is bi-polar universe. To access WHOLENESS, it is necessary to involve both sides of experience. People generally experience only one side and tend to cling to positive emotional states while resisting negative states. Such a stance is impossible.

- **Holographic Principle**

The biggest is in the smallest. Every fool knows that the ocean contains a drop of water. It takes a wise person to understand that the drop of water also contains the ocean. One way we use this understanding is to collapse an overwhelming experience into a single moment that captures fullness of the problem.

- **Immovability of an experience whenever it is possible.**

Using one snapshot rather than the whole film of the experience enables us to avoid the getting stuck in story-telling. Keeping a snapshot immobile is essential for allowing for the complete experiencing of the entire film. This principle is intricately woven with the holographic principle.

- **Solve et Coagula (dilute and concentrate)**

When we break experiences into their primary elements (thoughts, images, emotions, and sensations), they tend to come together into a more evolved and

integrated form. Consequently, clients enter a centered, balanced state of being.

- Duplication i.e. dramatization of the experiential elements (thoughts, images, emotions and sensations). Another name for this is paradoxical intention. Duplication was popularized by Fritz Perls, the father of Gestalt Therapy. Duplicating and dramatizing elements tends to dissolve them.
- The most important principle comes from Roberto Assagioli: “On a low level of consciousness there are no solutions, and on high level of consciousness there are no problems.”

What is Acceptance and Integration Training®?

Acceptance and Integration Training is an emerging and promising transpersonal approach to counseling, coaching, and spiritual direction, effectively walking people out of reactive pain to equilibrium generally in minutes. AAIT empowers clients and practitioners with practices and principles that support steadiness of being with penetrating self-care. Whereas traditional talk therapy relies on insight, cognitive effort, or mindfulness skills to produce change and relief, AAIT employs a spectrum of protocols to integrate polarized psychological energies. Such integrations tend to resolve problems, giving relief from suffering, while contributing to spiritual well-being and wholeness.

Spiritual well-being can be typified by decreases in reactivity alongside increases in compassion, awareness, and insight. With AAIT, clients naturally experience decreased reactivity to previously triggering situations, along with expansions in present-focused attention and compassion for self and others. With continued practice and additional training, clients and practitioners experience the intention that is at the heart of AAIT – Waking up from the bad dream of who we think we are, the conditioned self.

This non-historic iterative approach evolves into a path for self-care, by both therapists and clients seeking a means to resolve problems, cultivate more satisfying relationships, and live a life of meaning. As clients embrace embodiment with home practice of AAIT, the rewards of getting liberated from the compulsiveness of the conditioned self become evident.

Gradually dis-identifying from limiting beliefs, early decisions, unresolved trauma, and the masks we show the world, can feel like an elaborate game of hide and seek. Most of us, for most of our lives, live from the limited perspective of being identified with stories and beliefs about ourselves, others, and life. Tethered to this energy, we move through life, trapped in our dramas, emotional wounds, and limited beliefs, half-asleep and on autopilot.

The idea of waking up from the bad dream of who we think we are was at the heart of Dick Olney's work, Self-Acceptance Training. The evolution of our collective professional work demands that we stand on the shoulders of giants and push the bounds of our current understanding. Acceptance and Integration Training is an evolution of the wealth of wisdom garnered through decades of study and practice.

AAIT sprung from my experiences of study and practice. It is the confluence of four streams of thought: hypnosis, self-acceptance training, spiritual technology, and nondual philosophy. In the practice of AAIT, we work and play in the converging rivers of healing and consciousness, where healing reveals expanded states of consciousness, and higher states of consciousness reveal deeper and profound healing. For real.

For clients struggling to heal psychological wounds, this approach provides a deep state of relief as problems fall away. For others, it leads to or meets a spiritual goal of transcending the illusion of separation and becoming established in a greater sense of wholeness, even ONENESS. It is natural that once a goal is achieved, another goal takes its place. Over time, these goals become "higher." Slavinski joins others who point to the idea of playing a higher game. What this means for practitioners and clients, the journey continues, moving us towards oneness-awareness. This begins by resolving problems and realizing goals through accessing the steadier states of nondual awareness.

The nondual states of empty consciousness are an indication and mechanism of transformation.

Cultivating an awareness of these states contributes to increases in present focused attention, empathy, self-compassion and more skillful choices. This concept is woven from philosophic traditions like Kashmir Shaivism the more contemporary contributions of Roberto Assagioli, Carl G. Jung, Fritz Perls and A. H. Almaas. However, until I began studying with Slavinski, I knew of no reliable means for accomplishing integration. With fair regularity, the consistent result of integration is psychological relief and problem resolution

While one integration typically neutralizes the charge associated with a problem, repeated integrations result in expanded awareness. AAIT aims to advance the field, by empowering healing arts practitioners and their clients to readily reclaim and restore their inner state amidst life's challenges, while dismantling the illusion of separation and becoming established in wholeness. Lofty goal, right? What else are we going to do with this one wild and precious life if not aim high?

Most of us know we are more than we appear. We know life is more than it seems. Most of us have experienced deep connection and episodes of expanded awareness. In these moments, we experience the pleroma states typified by a feeling of wholeness. Pleroma is a Gnostic term referencing an inner fullness, deep well-being, calm, ease, even love. Occasionally, this sense of deep connection is of a more transcendent nature and the illusion of separation slips away. Typically, these moments come of their own accord, somewhat random and unpredictable. With Acceptance and Integration Training (AAIT), such elevated states of consciousness happen on a regular basis, typically in each session. Of note, the original problems addressed with these methods tend not to resurface.

These states of expanded awareness collapse as we move back into the doing and being of daily life. We suffer a loss, get into an argument, encounter the effects of a mood disorder, or some other stressor. Soon, we have identified with the conditioned self, the aperture of wonder closes and we are tethered to the conditioned self in a suboptimal state of being.

Clients come to us, shrouded in cloaks of pain and conditioning, longing to feel more like their real self, more connected, less separate. Free. We all crave freedom to do, be, and have. We crave the freedom to express the unique being we are. We long to be free of the pain and limiting ideas that distort our perception and inhibit our joy.

Using reliable practices for neutralizing charged energy, we can reliably access healing while helping clients become established in an awareness and ease of being that is truest to who they are. This lofty goal is often at the heart of why many of us got into this work. Kindling the flame of that intention rejuvenates practitioners. These experiences remind us of not just WHY, but also HOW we can accomplish the elevated goal that fuels our professional journey. If you knew that helping people feel better also revealed higher states of consciousness, how might that awareness influence how you use your time with clients?

A key component of AAIT is attending to the four elements that comprise human experience: thoughts, images, emotions, and sensations (TIES). When infused with charged energy, they bind us to our experience. These elements first caught my attention when I watched Dick Olney work to bring clients into the here and now. He supported the client in noticing each element, while accepting it and allowing the experience without resistance. Such noticing brings the calm attention of mindful present-focused attention.

Further, Olney suggested practicing this kind of noticing while going about some simple task in daily life such as brushing your teeth, or washing dishes. Keep in mind,

this was in 1987. The idea of mindfulness was not part of the common lexicon. Nonetheless, Olney repeatedly demonstrated that attending to these elements in the present brings you immediately to the present moment. When you attend to these elements without resistance, with acceptance, they tend to dissipate. In the same way, Slavinski taught the importance of attending to these elements to allow for the full integration of difficult experiences.

Slavinski's PEAT Processes do just that. PEAT stands for prime energy activation and transcendence. For what we are doing is activating and transcending, ending the trance of the primary energies associated with an experience. As one client describes it, "I feel like we are dismantling the scaffolding of my ego." Another describes his experience this way, "It's as if the veil of illusion is becoming thinner and developing holes."

Whereas traditional talk therapy seeks insight to produce change, Acceptance and Integration Training (AAIT) employs a spectrum of protocols, many developed by Slavinski, to integrate polarized psychological energies—a surprisingly elegant clinical application of nondual philosophy. Such integrations tend to result in a glimpse of nondual awareness, resolving the presenting problem, while contributing to spiritual wellbeing and wholeness.

In the beginning, the integrative experiences produced through AAIT create expansions in awareness of the nondual state, present-focused attention, decreased reactivity, and increased compassion. With continued practice and additional training, clients and clinicians begin to experience the intention that is at the heart of AAIT, shifting identification from the conditioned self to the real self, waking up from the bad dream of who we think are.

With AAIT, we use the energy associated with our stories to propel us into more stable and expanded states of awareness, gradually shifting identification from the limited conditioned self to the real self through accessing the steadier states of nondual awareness. While we are not seeking insight, insight naturally arises. Awareness naturally increases.

AAIT leans into teachings from nondual philosophy, that recognize the psychological and spiritual value of cultivating an awareness of oneness-consciousness. Using meridian points, focused attention, along with strategic use of the breath, AAIT advances the field by empowering healing-arts practitioners and their clients to readily restore their inner state, amidst life's challenges. This promising and innovative model empowers therapists, coaches, spiritual directors and our clients readily effect change, without engaging in long and laborious excavations into the past.

Applications of AAIT

As more practitioners embrace this unique and expansive model, the creative applications beyond traditional therapy and coaching continue to surprise me. The list continues to grow as healing-arts practitioners use AAIT to address the following goals, situations, and problems:

Psychological and Personal Wellness

- Mood disorders such as bipolar disorder, depression, and anxiety
- Fears and phobias
- Addictions
- Emotional eating
- Doula services, including birth trauma
- Creativity
- Lack of confidence and self-esteem
- Anger management
- Shyness
- Goal achievement
- Decision-making
- Health and body-care issues
- Sexual health and wellbeing

Relationship & Community Wellness

- Heal complicated emotional relationships
- Neutralize emotional tension which inhibits intimacy
- Eliminate charged reactivity
- Increase empathy and compassion
- Increase acceptance of self and others
- Conflict resolution
- Assertiveness
- Improve listening skills
- Issues related to racism and white fragility

Spiritual Wellness - AAIT, as a paradigm for spiritual well-being and growth, is congruent with the teachings of many spiritual traditions from the Bible to Buddhism.

- Help people align with essential nature
- Easily adopt qualities that are expressions of spiritual values such as patience, understanding, compassion
- Release the obstacles to achieving goals and living professed values
- Get free of deeply embedded impressions. These impressions contribute to compulsive reactivity. In Sanskrit, they are called samskaras and form veils that cloud the experience of oneness. These veils are called malas and shroud the

pure essence of consciousness abiding within; they distort our view of ourselves, others, and life.

- Most practitioners experience increases in compassion and present-focused attention, with decreases in attachment and reactivity, resulting in a steadier state of being and increased self-awareness.



AAIT™ THEORY, PRINCIPLES AND PHASES

ACCEPTANCE + INTEGRATION = FREEDOM

When my husband, David Patterson, Ph.D., asked me about the theory of AAIT, I responded, *“That’s easy. Acceptance plus integration equals freedom.”* David is a scholar. He gave me one of those looks and a little shake of his head with a half-smile. It was as though he found my attempt at articulating the theory of this model adorable. David is no scholarly slacker. Among his accomplishments, he is the University of Tennessee Cooper-Herron Endowed Professor in Mental Health Research & Practice

After much discussion, here’s our collaboration on the theory of this model:

Psychological and interpersonal distress can be attenuated and remediated through a process of recognition, acceptance, and integration of associated energetic polarities driving the distress.

Such integration results in greater acceptance of self, others, and situations. The integration process produces an increased sense of freedom and an ability to make skillful choices, in response to previously problematic triggering situations.

Integration methods are learned and perpetuated by ongoing practice of the procedures.

Let’s unpack this.

Psychological and interpersonal distress can be attenuated and remediated through a process of recognition, acceptance, and integration of associated energetic polarities driving the distress.

Clients present to us with varying levels of distress. As we recognize and lead clients into and through the acceptance and integration of their distress, they find a space of inner calm. This calm gives a sense of freedom from the originating stressor.

Such integration results in greater acceptance of self, others, and situations. The integration process produces an increased sense of freedom and an ability to make skillful choices, in response to previously problematic triggering situations.

Unbound from the tensions associated with the presenting problem, it is much easier to make choices in line with our true self, rather than the imposition of conditioning. Of

course, this leads to intrapersonal and interpersonal skillfulness.

Integration methods are learned and perpetuated by ongoing practice of the procedures.

Our skillfulness and spacious inner calm expands over time as we engage in embodiment practice at home. This hygiene for the heart and soul results in greater and more stable inner freedom.

Acceptance

Olney taught, *“Self-Acceptance Training is a path or a direction. It is not a goal and it is never completed. In a sense, it is a form of meditation, an attitude toward life, toward yourself, and toward the world, that you cannot hold onto, but can return to again and again”*

He goes on to describe self-acceptance in this way, *“Self-Acceptance Training is experiencing oneself in any given moment without the inhibition of self-criticism, self-evaluation, or self-judgment.”*

Self-acceptance is not about self indulgence, nor is it about liking or approving of oneself. It is an awareness and allowing of your experience without denial or resistance. It’s discovering the freedom of experiencing ourselves as the sky experiences a storm. This deep, unwavering acceptance can release the tension associated with whatever it is that was somehow difficult. This liberates the true self from getting entangled in any limitations associated with the challenging situation and responding from that entangled conditioning.

As the summer between my first and second year of graduate school was sliding into fall, I found myself becoming increasingly anxious. Dread started seeping into awareness like streams of toxicity flowing into cool clean water. My job that summer was teaching yoga, juggling and “maintaining a good vibe” for Super Camp. Camp was winding down and I sat on the deck overlooking the Lake Tahoe with a friend from Hawaii. As we talked about heading back into our lives, I shared how tense I was feeling about school. He suggested I consult the I Ching to which he had introduced me earlier in the summer. I followed his advice and the guidance could not be more clear – one word – MEDITATE.

Meditation is lauded for its value in mitigating the tensions of life and moving us past conditioning into acceptance. I began a daily practice of meditation in the autumn of 1983. It has been a steadfast companion that has evolved over the years. These days, my meditation practice is infused with integration. It is the single most important aspect of my self care. Though there are now many mindfulness-based psychotherapy

approaches such as Mindfulness Based Cognitive Therapy and Dialectal Behavior Therapy which aim at meeting life with deep acceptance, the most reliable doorways I have experienced into this territory are through methods developed by Slavinski and his students.

Lack of acceptance is personal and spiritual gold. These nuggets point to areas in life where we are shackling ourselves to some idealized version of ourselves or life. It shows up as some limiting belief, early decision, the pain of some unmet need, trauma, etcetera. We know that's true because whatever it is, is hard to accept. We resist it. Self-acceptance is a grand barometer.

Self-acceptance is more an attitude of willingness than a state of being. It is more an ongoing, lifelong training than a fixed, steady point. We are dynamic beings, ever-changing, forever having new experiences that we accept or reject, partially or in total. This is why Olney referred to his work as Self-Acceptance Training. In the same way, life is rich and we are continually having new experiences that challenge us. Acceptance and integration are dynamic. They are not steady points. We are always in training.

Acceptance is not about approving of or liking. It's about recognizing and experiencing without resistance. Resistance is rooted in our fundamental polarities of good and bad. We deem some experiences as good, making them more acceptable and some experiences as bad, leading to resistance. Olney described self-acceptance training as "experiencing oneself in any given moment without the inhibition of self-judgment, self-evaluation, or self-criticism." While Slavinski referred to acceptance as "spiritual judo."

Self-acceptance is not about self-indulgence, nor is it about approving or liking. It is not even about loving yourself. One definition of acceptance is to receive. It's an awareness and allowing of your experience without denial or resistance. Complete acceptance can release whatever it is that was somehow difficult. This liberates the true self from getting entangled in any limitations associated with the challenging situation. When you couple this kind of acceptance with polarities integration, there is a deep release of the underlying tension supporting a problem or inhibiting the realization of a goal. Leaning into the four elements of human experience—thoughts, images, emotions and sensations (TIES)—without resistance moves us back into the current of acceptance making integration easier to access and more complete.

Olney and Slavinski were masters at revealing the true self, free from limitation. The Gouldings led students into the experience of the "free self" liberated from early decisions. AAIT, informed by the work of these masters, empowers clients with the means and understanding of entering this territory at will, breaking free from

injunctions, scripts, limiting decisions, and suboptimal states.

Olney taught that our values inform ideas about who and how we should be. We impose similar ideas on others and life, forming an ideal image of self, others, and life. We succumb to these masks, forgetting who we are, who others are, and what life is. These masks distort our experiences. Moving through life as if in a house of mirrors, we interact with ideas of who we think we should be and who others should be, rather than real people in the here and now.

Each new experience is accompanied by thoughts, images, emotions, and sensations. Each moment, we are challenged to accept or reject these experiences—such is the play of attraction and aversion. Therefore, self-acceptance training (SAT) is practice. As Olney taught, it's a practice of experiencing ourselves in any given moment without the inhibition of self-criticism, self-evaluation, and self-judgment. It's a practice in awareness when we are off balance and out of sorts. It's a practice using this awareness to clear the clutter of these past impressions. It's a practice in *“thinking in other categories,”* as Olney would say.

“Thinking in other categories is waking up from the bad dream that you are not who you think you are. You are not your body. You are not your mind, your emotions, your ego, your beliefs. You are not all of these things; you are the process of being this elaborately unique creative expression. You are essence.”

~ Dick Olney

Self-resignation and self-approval are not self-acceptance. Experiencing yourself here and now, without judgment, criticism, or evaluation—that is self-acceptance. Because our experience is always changing, we are always in training UNTIL we have completely shifted our identification from the limited, conditioned self to the true self, the sovereign self. Emptying our consciousness from the tethered tension of charged energy is a means of consciously stepping into a stabilization of higher states of awareness. These states are closer to the true self and do not have the tension associated with suffering.

Many of us have strict internal guidelines about what is acceptable for us to experience and what is unacceptable to experience. We all have the fundamental play of attraction and aversion going on inside. We may be perfectly fine with experiencing and expressing anger. However, when it comes to sadness or fear, those emotions may be relegated to the realms of unacceptable emotions, and therefore denied. Such denial forges the charged cage that imprisons us. It makes sense that we would deny and push into the shadows such suboptimal states of being. Having a relatively reliable means of untethering from the charged energy of these lower states is liberating and

empowering. It begins with acceptance.

Sheik Nasruddin, the hero trickster of hundreds of Sufi stories, once became very interested in gardening. He admired the gardens of his neighbors and decided that he, too, wanted a beautiful garden. He planted, he weeded, he watered, he mulched. He did all the things he thought a good gardener should do. Yet, despite all his efforts, he was rewarded with a garden full of dandelions. He asked his neighbors for advice and tried all their remedies, all to no avail. Finally, he decided to visit the palace gardener. After all, he was a wise gardener, known throughout the kingdom for his brilliant approach to gardening. After hearing of the trouble Nasruddin was having, and the failed remedies, the old gardener sat in silence for a long time. Finally, the old gardener sighed a lengthy sigh and said, *“Well then, Nasruddin, I suggest you learn to love dandelions.”*

How like Nasruddin we are. How desperately we try to destroy the emotional dandelions in the gardens of our lives, those feelings we deem unpalatable. We don't think it's okay to be afraid, so we pretend that we are not afraid. We think it's wrong to feel grief so we deny its presence. Worse than trying to rid our gardens of dandelions, is the pretense that there are no dandelions in the garden.

Feelings in and of themselves are in no way noxious or limiting. It is our denial of them and conversely, our indulgence of them that causes trouble. When we begin to allow emotional experiences to be the ruler of our psyche through indulgence or avoidance, we slip behind a mask of charged energy. This charged energy will inevitably get activated or triggered in the future and we will make choices regarding what we think, feel and do based on that activated energy.

Alternatively, our true self has the capacity to experience this energy as the ocean experiences its own waves and currents or the sky experiences clouds; balanced with a spacious inner awareness. Consider the choices made from that spaciousness. They tend to be quite different than the ones we make when we are activated.

Self-acceptance is more an attitude than a state. It is more an ongoing, lifelong training than a fixed, steady point. Acceptance of ourselves can be overshadowed by our fear of being rejected by others. Or, we become rejecting and critical of others to avoid looking within and taking responsibility for what we find there. However rejection plays out, the inevitable consequence is self-betrayal. We betray the Self in us and we betray the Self in others. Each day, each tiny moment that we deny our real experience, we commit an act of self-betrayal. Such betrayal, in our ordinary, everyday life becomes a kind of acid that eats away at our inherent virtue of respect: respect for ourselves and

respect for others.

With self-betrayal and the absence of respect serving as the fuel for thoughts, feelings, and actions, there is little hope for our ever realizing the real self. As respect slips away, we more easily commit little acts of self-betrayal. Self-realization becomes a pipe dream.

When self-acceptance is absent from one's life, the effects ripple outward and contribute to the disintegration of self-esteem, self-responsibility, self-awareness, and of course, self-respect. As the lack of self-acceptance permeates life, we may feel a nagging sense of disappointment due to the failure of experiencing and expressing our true Self. Therein is the value of practicing AAIT, realizing who we are and helping others do the same—the true self, unencumbered from the limitations associated with a narrative.

The true self is not encumbered by the limitations of a narrative. The true self is a Being.

Integration

My introduction to the value of the integrating opposites came began with watching Dick Olney work. I don't remember what the specific problem. What I remember is Dick guiding her, hypnotically, between accepting and experiencing the problem without resistance and the image of a brilliant sunflower. At some point, they both disappeared, and she described experiencing a territory of deep and vast inner spaciousness. Olney insisted that images were not simply visual. Images are eidetic, alive with thoughts, emotions and sensations.

Many years later (2007), I met and began studying with Zivorad M. Slavinski, the founder of Spiritual Technology. Many of the integration methods used in AAIT were developed by Slavinski and his students. The reliability of these methods to create integration and the ensuing spacious inner territory continues to surprise me.

Though psychological theories and spiritual philosophies point to the importance of integration, to my knowledge, until Zivorad M. Slavinski, there was no reliable means of facilitating integration. The morning I met him and watched him work, I knew I had the opportunity of a lifetime. He was a master therapist. I had only planned to stay for three days of training with him. Instead, I cleared my schedule and stayed the full week he was present. That decision changed my life.

Studying with Zivorad, for these past many years, has given me an appreciation of the profound psychological and spiritual value of true integration. Psychologically, the value lies in being liberated from the ideas and emotions that inhibit and bind us. This

liberation reveals the space between stimulus and response, allowing us to choose with greater ease and clarity. Our choices become less compulsively driven from triggered pain or outdated decisions. We find the cairns of freedom.

Each integration creates a bit of inner spaciousness, where we are no longer tethered to charged tension as the problem is resolved. Over time, with continued integrations, many find that the integration happens very quickly, sometimes just by bringing to mind the opposite. With additional integrations, people tend to notice a gradually expanded capacity to experience life from a present-focused inner spaciousness coupled with increased compassion, greater resilience and other high states of consciousness.

With AAIT, instead of exploring the stories for insight or opportunities for behavioral change, we strategically use the threads of a narrative to integrate two opposing states. Through this type of integration, we untether associated tensions rather than imposing an interpretation of a narrative or exploring it for deeper insight. As the charged energy is integrated, insight and awareness expand naturally, as does a general sense of well-being and presence. We naturally expand our capacity to be present to ourselves, others, and life, without getting easily entangled in resistance and reactivity to life's various dramas.

Integration, as an operative mechanism, is the acceptance and simultaneous experiencing of two opposing states. When opposing states are experienced simultaneously and cannot be separated from each other, that is considered a stable integration. With AAIT, instead of exploring stories for insight or opportunities for behavioral change, we strategically use the charged threads of the narrative to accomplish integration.

In this way, we untether associated charged tensions rather than imposing an interpretation of a narrative or exploring it for deeper insight. As the charged energy is integrated, insight and awareness expand naturally, as does a general sense of well-being and presence.

As stated earlier, the consequence of one integration is resolution of a problem. We become liberated from the unconscious reactive pull in the original problem, and often similar situations. We just don't get triggered as easily. This opens a pathway to create more freedom from and freedom to – freedom from the tension of tangled energy, freedom to realize our goals with greater ease of being.

Freedom

Consider a time when you found yourself in a suboptimal state of being—an

unsatisfying state. You got irritated about something, or something didn't go the way you wanted. Or maybe you were just worrying yourself about something. Now bring to mind something that happened while you were in that state. How did your state inform your choices? What choice might you have made in that same circumstance if you were feeling open and calm?

"Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom"

~ Victor Frankl

With AAIT, our choice points become more obvious and more skillful, untethered from the charged energy of some upset. Choices made from such spaciousness tend to be more closely aligned with true self rather than with the reactive and compulsive tendencies of the ego. In this way, we influence our destiny in a very direct and active way. What is destiny but the consequences of accumulated choices? Where is the point of freedom if not in the moment of choice?

Repeated practice reveals increased awareness, compassion, and a gradually expanding sense of wholeness and ease of being. Along the way, we gain even more freedom from the compulsive and often unconscious pull of the conditioned self.

"What was unconscious and compulsive, becomes conscious and a matter of choice. You are set free."

~ Zivorad M. Slavinski

Undoubtedly, the results of the practice are cumulative. While there is great value in intermittent practice, there is TREMENDOUS value in regular, consistent practice. As Slavinski says, *"You just keep playing a higher game."*

AAIT Principles

The theory, principles, and phases of AAIT form a crucible for transformation. The more completely we understand them, the stronger the crucible and the more impactful the work. The principles serve as guides, trail markers when we have wandered into the weeds of helping another or when trying to untangle ourselves from some limitation.

1. The true self is not encumbered by the limitations of a narrative. The true self is a Being.
2. Taking responsibility for and tending to our inner state is the source of freedom.
3. Self-acceptance is a means and a measure of well-being.

4. Resolving reactivity can reveal higher states of consciousness.
5. The integration of two opposing states can alleviate psychological suffering.
6. Nondual states of empty consciousness are an indication and mechanism of transformation. Cultivating an awareness of these states contributes to increases in present-focused attention, empathy, self-compassion and more skillful choices.



AAIT™ PRINCIPLES and PHASES, A DEEPER DIVE

Principle 1: The true self is not encumbered by the limitations associated with a narrative. The true self is a Being.

“It is never a question of how much potential you have, but of how much open space there is for your potential to manifest in.”

~ Dick Olney

The true self is concealed by layers of intra-psychic knots, comprising experiences and wounds from unhealed and unintegrated content (TIES). Like a charged field of energy around the real self, unmet goals, thwarted needs, decisions, limiting beliefs, and more, distort our experience and influence our choices. This tangled web of charged energy activates and forms the false conditioned self.

The true self abides beneath these sheaths of energetic tension, trapped by ideas about who we are and who we think we should be, how life is and how it should be, who others are and how they should be. The unconditioned transcendent self is shrouded in these veils of the ego and limited self-images. In Sanskrit, these are called malas leading to experiences associated with separation. There are three malas

1. Anava mala references all the ways we feel unworthy and not good enough. It is a source of incompleteness. It leaves us feeling insecure.
2. Mayiya mala is connected to the mind and leads us into comparing ourselves to others. It's associated with a perception of differences and leaves us with a tendency to compare ourselves to others.
3. Karma mala is connected to the body and is associated with doing, all the things we do and don't do. This can look like the pride of being the doer or the feeling that we are not doing enough.

Our identification with the conditioned self conceals the Being of the real true self. As one practitioner describes it, the sovereign self. This illusion is fueled by the fundamental duality of attraction and aversion. We all experience the tension of these polarities. These charged experiences can become a doorway into a gradually expanding awareness of our TRUE self, free from the tethered charge of the past and free to make choices in alignment with the essence of who we are. Such choices tend to lead to stronger and more authentic connections with others, unencumbered by the limitations associated with a narrative. What difference do you suppose it would make if you hold an awareness of your client's true self alongside an appreciation of the pain

suffered by their conditioned self?

In a group training session with Dick Olney many years ago, he used a problem I presented as an opportunity to explore an experience of true being—my real self. He knew that I spent many summers in southern Utah as a river guide. In his deep, resonating, and hypnotic voice, he described a river flowing steadily toward the sea, with all its twists and turns, rapids, and slow, steady currents.

He directed my awareness to a whirlpool in the river, distinct but not separate. I felt lulled by his voice and the current and felt myself as the whirlpool. He directed my awareness to recognizing that I could not really sense my edges apart from the river. Nor could I remove the whirlpool from the river. Dick settled into a mesmerizing description of the cycle of water, flowing as rivers and streams towards the ocean, eventually evaporating as rain, finally condensing, and falling as rain into streams and rivers, to begin the cycle over again throughout centuries and eons.

I settled into a transcendent, eternal experience of who I am, free from the stories of my past and dramas in my present. It was an experience of Gnosis: direct knowing rather than conceptual knowledge of who I am. Many of us have had such moments of enlightenment. These moments inevitably fade. Yet we cannot un-know what we have once known and they have a tremendous impact on our psychological work. First enlightenment, then the laundry.



Principle 2: Taking responsibility for and tending to our inner state
sustains our freedom.

*“Between stimulus and response there is a space. In that space is our power to
choose our response. In our response lies our growth and our freedom.”*

~ Victor Frankl

Every moment of every day, we make choices. We make choices about what to think, feel, do, and where to direct attention. These choices fashion our life experience and weave the tapestry of our destiny. Frequently, choices are driven by some pain or inner obstacle, rather than from the spaciousness of the real self. They are clouded and influenced by the tensions of unmet needs, defeated goals and more.

With AAIT, we become more aware of choice points and more adept at making choices that are in alignment with the true self, free of unconscious compulsive impulses. Our clients discover the liberating power of recognizing choice points and assuming responsibility for choices. Practitioners and clients learn from their own experience that freedom lies within our ability to make choices liberated from charge. With this discovery and with effective means, we can change our experience of life relatively easily. No longer looking to be rescued or to save others, we find strength in the power of self-responsibility.

Nathaniel Branden, author of *The Six Pillars of Self-Esteem*, has identified ‘taking responsibility’ as a pillar of self-esteem. He encourages readers to recognize that “no one is coming.” No one is coming to the rescue. No one is coming to “fix” life for us. With this realization, doors open in awareness, understanding, and willingness to claim responsibility for our life.

Greater contentment and joy arise when we take responsibility for our attitude, our actions, and the attainment of our goals. For many, taking responsibility is exhilarating, liberating. For others, it is frightening and even infuriating. After all, it means dropping—once and for all—the myriad mental habits created to avoid taking responsibility. This fear and irritation falls away quickly, caving to the actual experience of greater peace in daily life that is found we take responsibility for and tend to our inner state.

Often, our clients don't know what this principle means in practice. It's always good to start where we are. If we are not in a good state of being, it is unlikely that we will be able to tap into connecting with our true self or with the true self of another. The most empowering decision we can make is to take responsibility for and tend to our state. It involves inviting clients into increased awareness of self-responsibility in thoughts, words, and deeds. This increased awareness reveals choice points instead of our choices remaining cloud-hidden by charged reactive emotional and mental energy. It involves bringing awareness to the language they are using to describe their experience. It involves inviting them into more self-responsible language.

Joe was angry that his wife continued to bring up an issue he thought was resolved. The way he talked about it was infused with "should," "you," and "always" language.

Joe – *"Susan does this all the time. She should have just told me at the time she was still upset. You just can't read someone's mind! Of course you get mad about stuff like that!"*

Practitioner – *"Just for a moment, experiment with saying 'I get mad about stuff like that. I can't read her mind. And that's where it's at and that's ok'"*

Joe – *"I get mad when Susan brings up an issue I think is resolved. That's where it's at and that's ok"*

Practitioner– *"How does that sit with you compared to saying 'you get mad...'?"*

Joe – *"Saying 'I' slows me down and reminds me I am the one in charge of me."*
We took a similar tack with the "should" and "always" globalizations. In this short exchange, Joe began to accept that he was angry and take responsibility for that anger.

In just a few minutes, Joe was back on track. When I asked what he would like to focus on and change in that session, he was ready to collaborate on a piece of integration work regarding his automatic reactivity to Susan bringing up an issue more than once. He now saw his irritation as HIS problem, not hers. In this situation, we used Deep PEAT 4, a reliable tool for integrating charged relationship tension. Switching points of view to Susan's perspective, Joe discovered a real compassion for her need to feel heard and understood.

The following session, Joe reported feeling much more patient and less irritable. Though he continues to shift from vague and blaming language to language infused with self-responsibility, it's happening. He's making great strides. Elevating his

awareness of when he is blaming, projecting or otherwise abdicating responsibility has become easy and interesting to him.

The invitation into expanded self-responsibility is embedded in the process of AAIT. It is guided by respect and clarity. For instance, as an AAIT practitioner directs client awareness to the specific impact of the work from the previous session, the client moves towards greater self-responsibility. As we see and acknowledge that we changed and that change had impact, a sense empowerment arises. Or, we discover that there is a bit more work to do. Either way, clarity increases alongside and a growing sense of the freedom that comes from taking full responsibility for oneself. That is the beginning of shifting identification from the false conditioned self to the real self and why it is of value to our clients to hold the awareness that we are collaborating with the true self.



Principle 3: Self-acceptance is a means and measure of well-being.

“Self-Acceptance Training is a path or a direction. It is not a goal and it is never completed. In a sense, it is a form of meditation, an attitude toward life, toward yourself, and toward the world, that you cannot hold onto, but can return to again and again.”

~ Dick Olney

I was introduced to the excalibur power of genuine self-acceptance while studying with my mentor, Dick Olney. He taught, *“Self-Acceptance Training is a path or a direction. It is not a goal and it is never completed. In a sense, it is a form of meditation, an attitude toward life, toward yourself, and toward the world, that you cannot hold onto, but can return to again and again.”*

As stated previously, self-acceptance is not about self-indulgence, nor is it about liking or approving of oneself. Moreover, we can use our lack of acceptance to help point to areas in life where we are shackling ourselves to some old narrative or some pain that is getting triggered in the lack of acceptance. Resistance to an experience points to the charge that is tethering us to the veil of the conditioned self. Slavinski taught, *“Acceptance is experiencing without involvement.”*

Self-acceptance is more an attitude than a static state. It is an ongoing, lifelong training, rather than a fixed, steady point. We are dynamic beings, ever changing, ever having new experiences that we accept or reject, partially or in total. This is why Dick referred to his work as Self-Acceptance Training. This is also why AAIT is training and not just therapy. Training and therapy are not mutually exclusive. AAIT can become life-long hygiene for mind, body, heart and soul. AND it can help your clients resolve their problems and issues, stepping into steadier states of being.

AAIT joins the other acceptance based models with one KEY difference, we are aiming beyond acceptance to integration. Acceptance and integration stepping us into wholeness and higher states of being. However, it's natural to turn away from accepting things we deem unacceptable. It's the heart of resistance, deeming some experiences bad and others good. Turning towards the unacceptable is so much easier when we know we have the means to address and resolve the pain. Through self-acceptance, we discover a direct line to a more authentic and ease-filled life.



Principle 4: Resolving reactivity reveals higher states of consciousness.

“On a low level of consciousness there are no solutions, and on high levels of consciousness there are no problems.”

~ Roberto Assagioli

When we are activated by some pain, perspective is narrow and can be distorted. It can be challenging to make decisions from a clear interior space. Deactivating tension associated with a problem calms the intra-psychic storm and typically decreases reactivity to similar triggering events.

When there is little to no tension associated with a problem, there is a natural heightened awareness of choice points, free from automatic reactivity. Choice points are those moments when we choose what to say or do. These are often split second decisions bits of time. When we are not reactive, those choices are conscious and time feels more open and spacious. Decisions made from conscious awareness and inner calm tend to be choices that do not create additional problems.

Deactivating assorted pains and wounds, along with the energized constellations of psychological content, contributes to inner steadiness. Psychological content includes thoughts, images, emotions, and sensations. This deactivation neutralizes the pain, typically for good. In this way, we help our clients learn to use life’s challenges to move into higher states of awareness. This both empowers and liberates practitioners and our clients.

“We do not add anything new, we just liberate ourselves from the old until we start living in the whole consciousness of Oneness.”

~ Zivorad M. Slavinski

Integrating any tensions associated with a problem typically calms the storm, decreasing reactivity. When there is little to no tension associated with a problem, there is a natural heightened awareness of choice points, free from automatic reactivity. Decisions made from a higher state such as calmness, tend to be choices that do not create additional problems. These choices are generally more closely aligned with the true self rather than conditioned self.

As our clients repeatedly experience the truth of this principle in their own experiences, same for us, reactivity starts to look like spiritual and interpersonal gold.



Principle 5: Integration of two opposing states can alleviate psychological suffering.

“When an individual simultaneously experiences two opposing psychological states, the problems built upon those states have a tendency to vanish.”

~ Zivorad M.

Slavinski

We live in a bipolar world. Day is inseparable from night. Night is inseparable from day. Men are inseparable from women. Women are inseparable from men. We cannot have one without the other. In the same way, we experience the same dynamic of dualism psychologically. Roberto Assagioli and Carl Jung, among others, have pointed to psychological polarities and the importance of integrating opposites to psychological health and spiritual well-being. Until Zivorad M. Slavinski, there has been no reliable means, to my knowledge, of facilitating such integration.

With AAIT, instead of exploring the stories clients bring to us, we strategically use the charged threads of a narrative to untangle from this triggered charge through integration. In this way, we untether associated charged tensions rather than imposing an interpretation of a narrative or exploring it for deeper insight. As the charged energy is integrated, insight and awareness expand naturally, as does a general sense of well-being and presence. Most people also experience an increased capacity to be present to themselves, others, and life, without getting easily entangled in resistance and reactivity to life’s various dramas.

As discussed earlier, the consequence of one integration is the resolution of a problem. We become liberated from the unconscious pull of the conditioned self in that, and often similar situations. We are no longer triggered in the same way as we might have been in the past. With repeated practice, integrating more and more aspects of consciousness results in a gradually expanding awareness and sense of WHOLENESS. We begin “playing a higher game” with even more freedom from the compulsive and often unconscious pull of the false-conditioned self—the ego.

In this way, a path of shifting identification from the conditioned self and aligning with our essential nature, our true sovereign self, becomes apparent. Nonetheless, this work is cumulative and gradually we become stabilized in an awareness of who we are—our true self. Nonetheless, part of being human is challenged with the limitations associated with the conditioned self. For most of us, these limitations show up daily.

While there is great value in intermittent practice, there is TREMENDOUS value in regular, consistent practice.

Repeated practice can also become an adjunct to long-cherished spiritual practices, such as meditation, contemplation and prayer. In fact, many people find some practices just fall away and some become even deeper and richer—more fulfilling.

On the more practical daily-life side of things, most people experience an increased sense of inner spaciousness as they move through life, making everyday choices. Many also develop a strong sense of grounded calm. Choices are more conscious and feel like they are being made from a spacious inner freedom—the freedom of the true self rather than the compulsivity conditioned self.

Empowered with reliable means, resistance becomes a doorway to expanded awareness. Even more valuable is that we gain freedom from the pull of the conditioned self. In this way, our reactions and suboptimal states are spiritual gold.



Principle 6: The nondual states of empty consciousness are an indication and mechanism of transformation. Cultivating an awareness of these states contributes to increases in present-focused attention, empathy, self-compassion, and more skillful choices.

“In it, pleasure and pain fade like snowflakes that float on the sea and melt in it, leaving no trace.”

~ Lillian Silburn

When our minds are brimming with worries about this or that, cluttered with the emotional pain that comes from encountering the challenges of life, those choices tend to be influenced by that pain. That charged pain distorts our experience and awareness of possibilities. While a nondual state seems completely incompatible with daily life, who among us doesn't long for the spacious peace of these states as we move through daily life?

If the nondual state of empty consciousness is an indication and mechanism of transformation, what is it? How do we RECOGNIZE a nondual state? There are some markers that typify nondual states. They tend to be:

- neutral, empty of thoughts, images, emotions and sensations
- accompanied by a sense of calm or inner spaciousness, a kind of pleasant emptiness, or vast nothingness
- expansive and can feel like vast peace, love or bliss with a simultaneous awareness and acceptance of opposite, typically less satisfying states
- characterized by deep acceptance, void of resistance.

The neutrality of these states is noteworthy. Read neutrality a capital “N.” It just is. There is an is-ness or suchness to the experience. Also of significance for our clients is that the original problem no longer has any feeling of associated tension.

As I mentioned above, a non-polar state, like peace, love, or joy can feel like a nondual state. The peace or love or joy is full enough that there is room for any opposites like worry or anxiety without disturbing the state. It is a manifestation of that idea, if you go

deep enough in the stormiest of seas, there is a point of stillness. In the same way if you go deep enough into the human heart, there is an ocean of peace, love, joy.

Another expression of a nondual state is a deep, expansive, spacious and pervasive nothingness. There is no English word I know of that quite captures the essence of this experience. Sanskrit and Pali use the word “sunya” to describe this territory. It means empty and full, swollen with potential. When in this state, it feels like it contains everything and nothing simultaneously. The deeper practices can gradually reveal a transparent awareness of this territory in walking around life.

With AAIT, we learn to access, recognize and gradually stabilize in these higher states. At first, it feels like the resolution of a problem. As time goes on and our practice becomes more engaged, we glimpse the possibility of stabilizing in steadier states of being and begin, as Slavinski says we simply, *“play a higher game.”*

A nondual state is quite luscious. Nonetheless, we are here to help people RESOLVE their problems and REALIZE their goals. As we flow with the phases of AAIT, using directed awareness, we ask the client to reflect on the previous problem, the one that was previously charged with unsatisfying emotional and mental energy. We are testing that the work they did is completely resolved. When there is an absence of unsatisfying energy (thoughts, images, emotions or sensations) associated with the originating problem, we can see the value of an integrated nondual state. The conscious use of nondual states of awareness sets AAIT apart from other models of care.

Ernest Rossi, a deeply respected psychologist, spoke at Evolution of Psychotherapy Conference in 2017. Among the points he made, his perspective on nondual awareness caught my attention. He referenced how hypnosis was met with skepticism 50 years ago. Twenty-five years later, meditation was thought to be too *woowoo* to bring into the therapy room. These days, we have neuroscientists encouraging meditation. Now, he shared, the new frontier for psychotherapy is in the arena nondual awareness.

With AAIT, we can cultivate an awareness of this inner spaciousness that is uncluttered from the tensions that bind us and influence our choices. Liberated from the pull of the future and regrets and pains from the past, we discover a more spacious awareness. With most people, this also gives rise to decreased reactivity and increases in compassion for oneself and others.

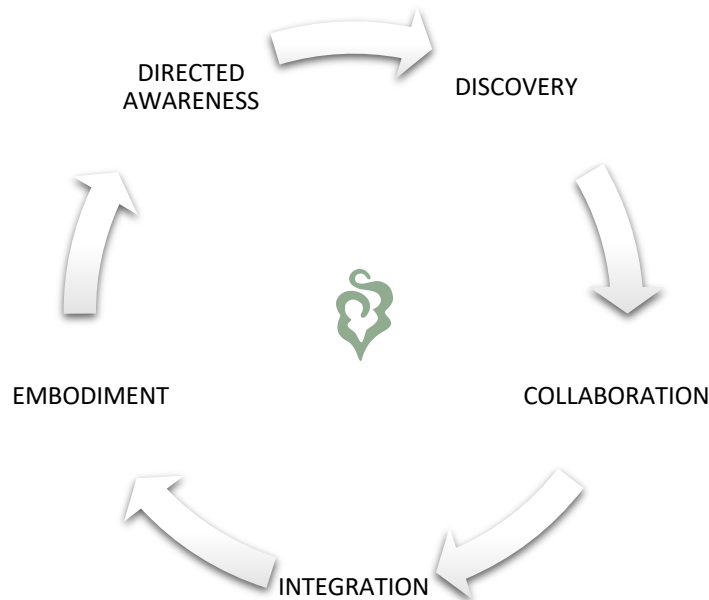
In sum, KNOW an experience has been FULLY accepted and integrated when we:

- no longer feel charged thoughts, images, emotions or sensations when we think about the situation
- have no future concern about the problem
- have considered the problem from any relevant points of view and there is no charge
- and we no longer react to the problematic stimuli in the same way as we have in the past.
- what was previously compulsive is now within conscious control.

In this way, we rely on the evidence of our own experience and teach our clients to do the same, directing awareness to the inner state and any changes related to the problem addressed.

AAIT Phases

Providing clients with a predictable rhythm for our time together supports them in feeling more at ease. They know what to expect. Moreover, the nature of these phases effortlessly instills the ability to engage in self-reflection, creating greater intrapsychic freedom and flexibility.



Directed Awareness Competencies

Directed awareness naturally increases a capacity for self-reflection, insight, and awareness. Looking for opportunities to link awareness to the changes they are experiencing to the work they are doing empowers and inspires clients to engage in self-care.

There are primarily five areas where directed awareness helps expand our client's capacity for wellbeing:

1. The beginning of the session. In the beginning of each session, ask client to reflect on the effect, if any, of their previous session. If they forgot what happened, remind them. It is quite common for clients to forget the problem they used to have because it is resolved. As we direct their awareness to the absence of the problem, they feel more and more empowered to effect change.

Further, if the problem still feels real to them, we know their problem has 'legs' and needs a little deeper work. In such cases, first be sure that you are following the protocols correctly. Check if there are future concerns about the problem and address those. Typically, these points will resolve the problem. If they are

still having the same problem, consider beliefs, early decisions, injunctions, ego states, scripts, identities that may be in play.

2. We also direct awareness to our client's embodiment practice. Specifically, did they engage in home practice? If so, what was the impact? If not, what got in the way? Addressing the issues that are inhibiting successful home practice with Ivana End of Words can be useful. Be careful not to become parental or engage in the subtle aggression of self-improvement.

The intention here is to support your client in embracing the awareness that caring for their mental and emotional health is as available and as valuable as caring for their dental health. Most of us would not go to bed without brushing our teeth, but we allow all manner of psycho-emotional content to accumulate. Educate your client about this.

3. During their work, we direct awareness to the four elements of experience (thoughts, images emotions and sensations – TIES). You will learn more about this as you learn processes for integration. This naturally increases self-awareness and present focused attention.
4. As the client enters calmer or expanded states of consciousness we use directed awareness to help anchor that state. Additionally, some people find states of ease and peace unsettling. Directing awareness to these states gives us an opportunity to discover and untether subtle attempts at self-sabotage. Pausing during moments when clients are experiencing internal spaciousness, gives them a few seconds to notice and imprint those moments through simple aware attention.
5. After their work, direct awareness to the knowledge gained from their integration experience and how they will use that knowledge. Ask questions like, *“What do you know now that you didn't know before? What will you do with that knowledge? How will knowing that influence your behavior?”* During the next session, be sure to follow up.

Discovery Competencies:

Our time with clients is precious and short. As we learn to focus our discovery skills, we become more adept at using this time well.

- First and foremost, listen for clarity, with focused attention and compassion.
- Listen for charged language as well as their description of various opposites *“I feel this, when I would rather feel that.”* An Ericksonian hypnosis principle is alive in AAIT, *see what to use, use what you see.*

- Listen for identifications, injunctions, early decisions, trauma, limiting beliefs, unmet needs and other pain points.
- The primary objective in discovery is to help clients determine the area of focus for their session in the context of their larger goals.
- Allow for conversation, invite the narratives that inform our pain points. Within those stories, you will discover the threads of tension that bind your clients. Take note of the difference between meeting a friend for coffee and professionally serving another. In other words, balance, these conversations with integration.
- From directed awareness, we may have learned our client is still challenged by what they addressed in their previous session. If that is the case, and there is nothing more pressing, we continue working on the previous situation, problem or goal, unless something more pressing arises. Be sure to check on other points of view and the future to completely resolve unresolved issues.
- Help your client identify their biggest sources of pain. If they could walk out of your office feeling better about one thing, what would it be? If they could move closer to one goal, what would it be?
- Track polarities that come into play. As you learn to listen for opposites, you will hear them in your client's language and stories. These polarities will inform your intervention choices and become home practice suggestions for your clients.

Collaborative Agreement Competencies:

- Briefly explain AAIT, if you have not already. Look for opportunities to link their experience to the principles and phases that inform this work, especially emphasizing self-responsibility as a source of freedom and home practice.
- Discuss the difference between pursuing the threads of a narrative vs untethering the energetic threads of content, TIES. This means that you will likely interrupt your client from time to time. Let them know that is a strong possibility.
- Clearly define the problem to be addressed in session, the session goal. For some practitioners, this can take some getting used to. Directly asking, *"What would you like to focus on today?"* can feel awkward at first. You may find your clients appreciate your nudging them. When clients are a little all over the map, asking at any point, *"Is this what you would like to focus on today?"* can enliven their awareness and clarity about their time with you. Another useful question to get at this material I learned from Mary Roberson, Ph.D., *"What's top of mind today?"* Another question I like is, *"What one thing would you like to change, and the changing of that one thing would change many things?"* This is a variation of something I learned from Satyen Raja.
- Remember the only problems we can resolve are the ones within our sphere of influence. We can ONLY address problems that are subjective, our own

experience. We cannot address objective problems, such as the way others feel and behave. We can address our reactions to their behavior.

- If the problem is general or situational ask, “*When you think about ... what bubbles up?*” This will likely give you the first thread to pull to help unwind from a difficult situation.
- Describe the integration process you will be using, tell them how they can collaborate with you (for example, be as honest a reporter as you can). Answer any questions they have.

Integration Competencies:

- Begin with the preparatory acceptance and snapshot exercises, once they have done these exercises, you need not repeat them.
- Support clients as they learn to accept their experience without resistance.
- Compassionately support them as they learn to hold opposites without opposition, reminding them, “*what you resist persists.*”
- Most integration includes other relevant points of view. Integrate all points of view for complete resolution. It may mean that the work happens in stages. In time, you will master other integration methods that untether multiple layers of content in a single session resulting in wider and deeper results for you and your clients.
- Compassionately support clients in experiencing difficult emotional reactions. Check your reaction to such experiences and add these reactions to your home practice if needed.
- Clear concerns about the problem arising in the future against their will. Ask direct questions about the future. *Is it possible that this problem (the more specific the better) could impose itself on you in the future against your will?* With long standing problems like those associated with mood disorders, it can be useful to be less binary, *On a scale of 0 – 10, how confident are you that you can*

Embodiment Competencies:

Embodiment practice at home is essential for you to reap the greatest benefits from this model. In the beginning, you are learning to use the same skills you will be teaching your clients. As you receive more training, you will have multiple tools at your disposal, each with unique benefits, from the relief from daily stressors to the release of long held problems and realization of important goals.

- Discuss embodiment with your clients, the meaning and the practicalities. Share that home practice is the key to their cultivating a steady inner state and attending to their personal mental health care hygiene.

- After some practice, you will be teaching your clients End of Words, Basic PEAT, Little Magical Method, and Verbal Reduction and Expansion. At this point, their progress will take off. In the meantime, embodiment is likely to include practices like exercise, meditation, lovingkindness, and self-acceptance training.
- Instruct your clients in mindful noticing practice. The practice of pausing throughout the day to notice thoughts, images, emotions and sensations without resistance. Invite them to download an app to support their practice.
- Remind your clients to use the FESS statement as a self-acceptance practice when they find themselves in a sub-optimal state of being. Place two fingers or hand to chest point (or over the heart) while repeating, *“Even though I feel/think _____, I love and accept myself.”* Couple this statement with one or two easy breaths. For others, Olney’s statement, *“I feel _____, that’s where it’s at and that’s ok”* feels more congruent.

To fully appreciate the value of AAIT, it is essential that we become established in our own personal embodiment practice at home. If we do not, soon our clients will outpace us. They will be entering states of consciousness that are unfamiliar territory. To guide them into these states, it helps to know the territory. As we move deeper into our personal home practice, we discover the nuances and magic of this model in our own lives.

Embodiment is means of engaging in mental health hygiene distinct from homework. Most of us would not go to bed without brushing our teeth. Yet, we allow psychological debris to accumulate, distorting our experiences and influencing our choices, creating cavities in our hearts and minds. Armed with effective tools, caring for our mental, emotional and spiritual health becomes easier, just as toothbrushes and toothpaste make dental hygiene easier.

Our clients will encounter challenges throughout their lives. What if our helping them through their most difficult challenges also empowers them to tend to many of their needs in the future? Our biggest gift to our clients is our ability to help them become established in steadier states of being and higher states of consciousness. Supporting them in becoming adept with their home practice will serve them long past their time with us is over.

My alt career was in dance. I danced from the age of 5 to 26ish. I still dance, but these days it’s in the kitchen and not a studio or stage. As an army brat, we moved, a lot. Every new place, my mom made me first take a month of beginner classes with the new teacher before I could move ahead. This beginning again and again proved to be very valuable. Though I was NOT pleased at the time, I learned the value of discipline

and alignment, not just physical but inner. With AAIT practice, we can bring the heart and head into alignment.

The discipline developed in my early years as a dancer laid the foundation for what has become a decades long practice of yoga, meditation and study of perennial philosophies. This has been my sadhana, my spiritual walk, a disciplined practice that has evolved and remained steadfast all the same. The willing discipline to practice is where both dancers and meditators greet a satisfying depth of grace.

Olney's repetition of this phrase has woven itself into my consciousness like a golden thread, "*Don't wait until you are in the middle of a fire to practice a fire drill.*" Yet so many of us do. We wait until we are in some crisis before taking care of ourselves. Addressing our state with home practice is an easy fire drill.

This practice is about embodying the wonder of being human. It means embodying our pained states as a doorway to higher consciousness and increased awareness. Ultimately, a deliberate home practice is about embodying the true self while shedding the tensions and pains of the conditioned self. It doesn't happen overnight. It can go on for a lifetime. As I say to many clients, *what else are you doing with your one wild and precious life?*

If allowed, the accumulated debris of neglected reactivity will go unchecked, seeding itself within. Such seeds lie dormant until triggered in daily life and we react. These reactions tend to be compulsive rather than chosen. However, with disciplined attention, with engaged willingness, you can readily restore your inner state to an ease of being. Such attention can feel like a game of hide and seek with yourself. As you discover these points of tension and release them, the reward for such attention is notable.

Home practice puts the power to disrupt a "sub-optimal state of being" in your hands, within your grasp. This is profoundly empowering for practitioners and our clients. Embodiment gives us what we need to restore ourselves to an ease of being that allows for greater present focused awareness all while letting go of the associated tensions of the problem, generally for good.

Unwanted, unsatisfying states of being are sub-optimal. They influence our choices and tend to be reactive in some way. They come from our conditioned self rather than emerging from a place that is closer to our true self. These accumulated choices form our destiny.

Penny hopped into the van to pick up her two teenage sons from basketball

practice. With irritation, she glanced at the strew of boy paraphernalia littering the van. She decided she had time to hop over to the drive through and give the car a quick clean. Still a bit irritated, she used the time while the car was going through the wash to integrate clean car / dirty car. By the time she was out of the car wash, she was in a much better state of being. As she vacuumed the van and boxed up the boys' detritus, she came up with a plan for keeping the car clean. When she picked up the boys, she was in a cheerful mood and engaged her sons in a playful discussion that led to a clear plan to keep the van clean. When I checked with her six months later, the van was still clean. Imagine how this scenario could have gone if Penny just gave in to the seething irritation.

For some, this tending to the inner state becomes part of their spiritual practice. Untethering from layers of content, masked personas and identities, many find that it is relatively easy to cultivate steadier states of being. From there, some experience wider and higher or deeper levels of awareness along with increased compassion, present focused attention and inner spaciousness.

What comprises AAIT Embodiment?

Embodiment is a regular home practice that entails a willing noticing of moments and situations when we encounter inner tension, resistance to what is. Olney would call this naming and taming the beast. Mindfulness based interventions aimed at witnessing the experience is one approach to engaging acceptance. However, with most sub-optimal states, we just want to free of the problem as quickly as we can. One value of mindful awareness as it applies to AAIT is in the discovery or identification of the charged energy.

You will experience the full benefit of deliberate embodiment through home practice if you engage regularly. This means practicing daily, at least six out of seven days. It can be, and is for me, part of meditation practice. Home practice can be informed by problems, situations, sub-optimal states, chosen polarities, goals, limiting beliefs, catastrophic expectations and more. Life presents with myriad inspiration for integration including whatever we are reading, poems and even the news. Or you can keep it simple. Check in with yourself. Identify any resentments, regrets, goals or worries that have charged energy. This gets at the primary four emotions: mad, sad, glad, and scared.

My niece who was in culinary school at the time told me about the concept of mise en place. She shared how she was considering it as an organizing principle for other parts of her life. Mise en place, having everything in place. I think idea applies to embodiment as well. This means:

- Daily and weekly to reflect on goals and bringing that dream alive with

addressing the obstacles between us and the goal and integrating qualities that will help us achieve our goals.

- Use this reflection to reveal a map for your practice plan.
- Find a regular time and place to engage in home practice several days each week.

Regular practice will widen the lens of your aperture.

Becoming Established with Embodiment Practice

With most clients, you will be giving them specific suggestions. Learning to engage in the kind of self-inquiry that results in a successful embodiment practice takes time. The Curate Your State™ course was designed to support clients as they develop these skills.

Supporting clients in engaging in home practice has a stronger chance of success if YOU have a strong embodiment practice.

First, identify what is the object of your focus. What are you trying to resolve or change? Are you working with a problem, situation, state, chosen opposites or goal? Or are you working towards a specific goal or two? Or, keep it simple, identify any resentments, regrets, goals or worries that have charged energy.

Below are several areas to which to attend in assessing options for home practice:

- **Problems**

Noticing reactions to life circumstances and other people. They are the primary ideas, limiting beliefs, habits and experiences that inhibit our sense of pleasure in life. The best place to start is where you are. It is always best to address problems as they arise. Keep a list of times when you felt bound, charged, behind a mask, any sub-optimal state of being. Simply working with one issue at a time, make your way down the list.

- **Relationships**

Reflecting on our relationships exposes areas for integration for most of us. Where are we dissatisfied? What do others wish we would change? What relationships cause the most distress? What about those relationships is distressing? Learn to use your relationships with yourself, others and life as a yoga mat ~ a place to both reveal and release tension. Gradually, we shift to the inner spaciousness of the true self and live from that space.

Paying attention to those times when we feel anything less than peace, ease, love, or joy. Or when we find yourself reacting rather than responding, we can

use these feelings as a reference point, we can begin to uncover and dismantle the play of conditioning in your life. Relationships also reveal our shadow. Integration of the shadow is of tremendous value in cultivating relationship satisfaction and respect of others.

- **Situations**

Bringing to mind a situation while noticing the content that arises gives us material for integration and typically leads to the specific charged energy that is influencing our role and choices in the situation. Working with the energy that arises as we consider various situations can elevate our understanding and presence in that situation. We do this by considering the situation and noticing the content that arises. Work with that energy. It will likely be a thought, image, emotion, sensation or an impression of some combination.

- **Chosen polarities**

Choosing a list of polarities to integrate is a ready tool to continue shifting identification to the true self during those times when we have a few minutes or when our lives are relatively calm. Identify polarities and qualities and systematically integrate. Resources include spiritual texts from any tradition, popular culture, astrology, archetypes, poetry, music, the I Ching, the enneagram, affirmations --- the only limit is your imagination. You can find chose polarities in many places depending on your interests.

Clearly, there are innumerable opposites that you can integrate and neutralize. Again, the best place to start is where you are. If anger is a problem for you, start there. If you feel charged by fear or doubt, start there. If you are feeling overwhelmed by loneliness, start there.

- **Needs and Feelings**

The Center for Non-violent Communication has graciously permitted me to include their needs and feelings lists in the appendix of this manual. If you choose to work with these lists remember the four positions of needs and wants. For instance, consider the need for understanding. There is the feeling when we receive understanding and when we don't. Then there is the experience of not understanding someone and understanding them.

- **Sub-optimal states**

Vladimir Stojakovic, the author Journey to Oneself and the Integra Protocol, introduced me to the term suboptimal state. It doesn't carry the same judgment as unwanted state or even unsatisfying state. Nonetheless, suboptimal sure feels unwanted. Again, keeping a list of times when you experience a

suboptimal state and working with those situations will likely free you up from similar situations in the future.

- **Goals**

First, identify the goal. What comes up for you as you think about the goal and associated priorities and strategies?

You may notice points of resistance. Perhaps you identify limiting beliefs or feel general sense of dread. Make note of these reactions and address them with the integration practices you have learned. When we think about our goals and aspirations, there is typically some reaction. Remember to also use Deep PEAT 4 to move beyond the obstacles and integrate the qualities, traits and identities that will help you achieve your goals. With goals, it's useful to integrate:

- I Here and Now / Center of the Earth
- I Here and Now / Center of the Universe
- I Here and Now / Goal Realized

Remember, after working with goals, stabilize the work with pineal gland breathing.

- **Catastrophic Expectations**

For those who journey with anxiety or depression, working with catastrophic expectations can gradually support you in developing a feeling of deep safety and wellbeing. Addressing catastrophic expectations under the care of a practitioner can be tremendously relieving for those who journey with a mood disorder.

- **Limiting Beliefs**

Identify the beliefs that may be keeping you stuck. What ideas do you have about yourself, others, or life that would prevent you from achieving your goal or resolving your problem? Is there some part of you that doesn't believe you can have what you want, achieve your goal or be free of your problem? Does it just seem impossible? There are many ways to uncover limiting beliefs. Explore what works for you.

- **Self-Inquiry**

We are all the time having conversations with ourselves. Why not make them constructive? A little bit of self-inquiry can go a long way. Allow these suggestions to guide you in uncovering areas of tension and stuck points, much like lying for a few moments on the floor in corpse pose and discovering areas of physical tension. Self-inquiry questions can sometimes be a bit intimidating. Whereas sentence completions beg to be answered. Try these or make up your

own:

I feel stressed about . . .

I experienced some tension with or about . . .

I didn't get my need for _____ met.

I would like to more easily express the quality of . . .

My friends / family would like me to . . .

My life is rich and satisfying because . . .

To dream alive my dream today, I will . . .

I regret . . .

I resent . . .

My goal today is . . .

I'm worried about . . .

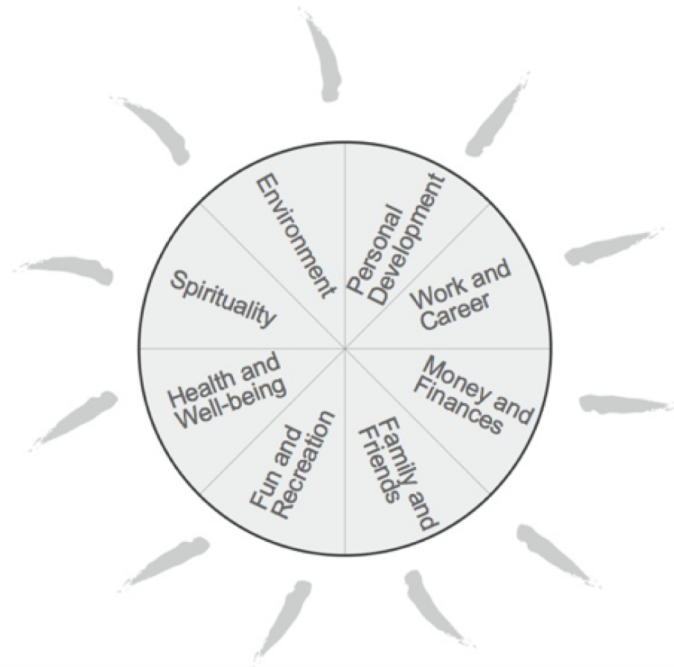
- **Balance Wheel**

A quick snapshot view of life can also be a ready means of self-assessment. Master coaches Peter Reding and Marcia Collins introduced me to the balance wheel.

Imagine that the center of the wheel is O while the out edge is IO. Rate your level of satisfaction with each area of your life by drawing a curved line to create a new outer edge. The more closely your lines resemble a circle, the more balanced your life may feel to you.



BALANCE WHEEL



Reflect on the following questions:

- How well is your life wheel rolling?
- Are you having a smooth ride?
- What areas would you like to focus on to create a smoother ride?
- Identify the specific goal or challenge associated with this area.

What if you have trouble getting started and being disciplined?

Remember with a deliberate home embodiment practice we are in collaboration with your true self, your highest self. A client recently shared that discipline means being a disciple to oneself. If disciplined regularity is a challenge for you begin there.

- Discipline / No discipline
- Consistent / Inconsistent

If that doesn't work for you, what comes up when you think about engaging in disciplined self-care with AAIT home practice? Work with that content. In addition, joining a practice group provides consistent support for developing and sticking to your practice.

Establishing the identity of someone who practices goes a long way towards

supporting the development of new habits. We will discuss identities at length later in the program. Curate Your State™ facilitators incorporate the development of identities in that course.

Aside from identities, there are common reasons and rationales that play into neglecting ourselves when it comes to following through with our highest intentions. Here are just a few and suggested related integrations:

1. Blowing past success

- a. Positive reinforcement goes a long way towards keeping us motivated when integrating a new habit. With directed awareness, check on previous issues. Celebrate the small successes with awareness.
- b. Reflect on the benefits of your home practice. What situations and problems have been affected? What goals have you made progress on?
- c. Integrate:
 - i. acknowledging success / ignoring success
 - ii. self-awareness / ignoring self
- d. Identify and integrate any limiting beliefs and identifications associated with blowing past success.

2. Not sharing with those closest to you

- a. This can set us up for an unconscious and perhaps unintentional sabotage of our success. Alternatively, when we garner the support of our dears, we have partners in success. When we work with challenges in a relationship, we naturally become less reactive, making for more harmonious relationships. This makes it easy to garner support and buy in for our home practice.

However, in some circumstances, protecting the privacy of our home practice is the most loving thing we can do for ourselves. Not feeling at ease telling our intimates gives quite a bit of information about the state of our relationships.

What arises for you as consider sharing your intention to those close to you. Add this to your home practice list. Be sure to work from the other person's point of view.

- b. Integrate:
 - i. secretive / sharing
 - ii. speaking up / not speaking up

3. **Making excuses for giving up** (no time, I get interrupted, etc.)

- a. At the heart of any excuse making is an abdication of responsibility. Consider the why behind the practice. Why does this matter to you? Is there a should driving your intention? Work with that. Is there some resistance to following a plan? Work with that. When you think of practicing, what comes up?
- b. Have a back-up plan for when your schedule or practice gets thrown off. That might mean practicing at another time or place or a simplified practice such as the Universal Process versus a more layered process like Integra.
- c. Integrate:
 - i. focused / scattered
 - ii. doing what I want / doing what I should
 - iii. disruptions / no disruptions
 - iv. giving up / not giving up
 - v. excuses / no excuses

What if we have trouble getting started and being disciplined?

Remember, we are in collaboration with our true self, our highest self, our sovereign self. A client shared that she in her practice, she is experientially discovering the root word of disciple in discipline as she becomes more of a disciple to her true self.

If discipline and consistency is a challenge for you begin there. Experience and integrate what these dynamics feel like to you:

- discipline / no discipline
- consistent / inconsistent

Understand that cultivating a home practice requires a strong intention. If you are having trouble with this, know you are not alone. In the same way that there are loads of people who try meditating for a couple of days or weeks but don't fully develop the discipline of a practice. One of the reasons I designed the Curate Your State™ course was to address this very issue. Practicing with a group, the support of like-minded people can go a long way towards increasing motivation.

Over time, your practice may soon become a cherished part of your day, a time of deep communion with your true self. I hope your intention will lead you into this golden territory.

Session Example

Direct Awareness

“What effect, if any, did you notice from the work you did in your last session?” Be specific, reminding them of what they addressed. *“What impact, if any, are you experiencing from your embodiment practice at home.”*

- Be sure to take note of what specifically they addressed.
- Have they taken steps towards a goal?
- Is the previous problem still a problem?
- When they access inner calm or spaciousness, direct awareness to that state.
- What was their experience with embodiment practice at home?

Discovery

“What would you like to focus on today?” *“If you could feel better about one thing today or take one step closer to some goal, what would it be?”*

- Listen with focused, compassionate attention.
- Listen for charged energy in thoughts, images, emotions and sensations (TIES).
- Listen for polarities in play.

Collaboration

“We are going to work with _____ and see if we can get you some relief.” *“It seems as though _____ is between you and where you want to be. Is this what you would like to address?”*

- Identify the session goal.
- Establish the contract, overtly agreeing what specifically you will be addressing.
- The point is to give practitioners and our clients something to measure against. This measuring of progress as we go empowers our clients and insures we are helping clients resolve problems and move closer to the realization of their goals. In this way, clients begin to rely on the evidence of their experience of change.

Integration

Use an integration method to address the problem, situation or goal. Being sure to address any relevant points of view and future concerns.

- As you are learning these methods, have your notes in front of you to make sure that you are correctly using the process.
- Remember to do any preparatory exercises necessary.
- Answer any questions your client may have.

Embodiment

“Great work today. Would you like some practice suggestions?”

- Write down home practice suggestions for them.

- Ask if they have any questions.
- Depending on their skill level, invite them to address any dangling charge such as other points of view or clearing the future.
- Discuss embodiment being just as valuable as other forms of personal hygiene.



NAVIGATING a PARADIGM SHIFT

Paradigm shifts tend to be a bit and trying new tools can lead to feeling unsteady. We are thrown off our game. Most healing arts practitioners have invested quite a bit in our professional development. This investment typically leads to an established world view. Given this, it's natural to hold back and shy away, reverting to old approaches and ways of being. Client education, engaging with a practice partner and your personal home practice will ease this discomfort and elevate your understanding of just what you are offering your clients. It's natural to resist change. Consider how many good things you would have missed had you indulged the very natural tendency to resist change.

Another concern that arises as we navigate paradigm shifts, we activate that tension associated with comparing mind, that tendency to compare ourselves to others. It leads to making choices based on our ideas of other people's ideas of what we should be doing and how we should be doing it. This robs us and our clients of the freedom of turning our awareness to the evidence of our experience.

It is likely you will find yourself using this new paradigm and at some point, feel like you are stepping off a cliff, not realizing there is solid ground beneath you. When I encountered that tension and resistance (the first time), I just stopped using integration. I just went back to the same old way I had been doing things, like pulling on a comfy sweater with worn patches on the elbows.

However, my clients weren't so comfy with the same old same old. They kept asking me to *"do that thing you used to do."* It is now clear to me that following the step by step protocols inevitably results in progress and change. When you find yourself in that *"stepping off a cliff"* place, remember to lean into the principles and the steps of the processes. Don't be shy about having your instructions alongside you as you work until you feel confident with the steps. It would be a mistake to change the processes to fit some idea based on previous knowledge. You will not get the same results and will miss out on opportunities for profound change.

Should you find yourself resisting exploring this new paradigm, reflect on what comes up when you think about using what you've learned. What might not be safe about using what you are learning? How might your colleagues and peers respond if they knew? What will your clients think? How might this affect your relationships with your clients? Work with whatever is inhibiting the application of what you are learning. In other words, engage in embodiment, deliberate home practice.

These integrations may help:

- change / same
- feeling shy / feeling bold
- unsteady / stable
- unfamiliar / familiar
- knowing what I'm doing / not knowing what I'm doing

Introducing Clients to AAIT

Below are a few practical pointers that will support you in making this transition and supporting your clients in the shift. Understand that many clients have already experienced psychotherapy or coaching and have some notion about what they will experience. They will have certain expectations. In fact, numerous clients breathe a sigh of relief and share how thrilled they are to hear that AAIT is not like traditional talk therapy and coaching.

New clients give you a chance to start fresh, introducing Acceptance and Integration Training as you have orientation conversations. You may find it helpful to give your clients a document introducing them to AAIT as part of your welcome packet. This document includes your introduction to the model, the principles, phases and any relevant commentary for your clients. I've come to appreciate the value of having a conversation with my clients about AAIT and how we will collaborate. Here are some ideas you may want to include in your introduction:

- AAIT is based on the understanding that our problems are result of the tension of un-integrated content, thoughts, images, emotions and sensations, the four elements of the human experience. In more traditional talk therapies we seek to gain insight and understanding as a means of releasing this tension. In this approach, we aim to deactivate the tension directly and quickly through acceptance and integration.
- Let them know that you will likely interrupt them from time to time. Though you are interested in the stories associated with their problem, you will not necessarily be diving into the stories in the way they may be used to, looking for insight. Insight and greater understanding is a natural side effect of this approach. Our big goal is to help them resolve their issues and feel better quickly rather than engaging in the kind of chatter they could have with a friend and even some therapies. AND, if they ever feel the need to tell you a more complete story, that is fine too. You will both find your balance with this.
- The concept of collaborative agreement – explain that you will work together to identify the specific session goal and therapeutic direction. Discuss how

collaboration becomes more alive as you teach them tools that will become part of their home practice tool kit. I sometimes use the analogy of hiking with a guide or paddling a stretch of a river together.

- The concept of integration – when we psychologically experience two opposing states simultaneously, our problems tend to disappear. Talk with them about the neutralization of energy. You could use a metaphor like turning magnets towards each other, or balancing on a teeter totter. This will make more sense to them AFTER they have experienced it.
- The concept of embodiment – share how regular engagement with home practice will grant quicker and deeper therapeutic gain. For the most part, home practice is something that can be done in less than 10 minutes. Further, they will learn methods that can be used their entire life to cultivate greater ease of being. It can be helpful to pair a conversation about home practice with the principle, *taking responsibility for and tending to our state of being is the source of our freedom.*

Current clients understand and appreciate that we have their best interest at heart. They tend to be both open and closed as it relates to our changing the way we work. It's important to remember that the rapport and empathic connection between you and your client is the most important aspect of being able to have a strong collaboration. It can take a bit to find the rhythm with current clients, it's natural to fall into old relationship patterns. However, these tips will help. Choose two or more clients with whom you have a good relationship. Explain:

- You are learning a new approach that has been very effective in eliminating psychological tension with relative speed and ease. Assure them that you will be checking as you go to make sure that they are experiencing therapeutic benefit.
- You will be referring to your notes and taking notes (if you don't normally take notes when in session).
- That though you are interested in the stories associated with their problem, you will not necessarily be diving into the stories in the way they are used to unraveling them.
- The AAIT principles and phases. I will sometimes explain these as the client begins to experience the principle. Sometimes I explain the principles in one fell swoop and give them a document introducing them to the model. It depends on the needs of the client and the urgency of their pain.



COLLABORATIVE LEARNING ASSIGNMENTS

Practice Success Strategies and Commentary Guidelines

Your understanding of this model will expand as you practice and contemplate the principles, phases and theory. A principle is like a sutra, a crystalline drop that when explored can reveal deeper levels of understanding with concentrated attention. The contemplation, study and practice of these phases and principles informs our work and keeps us out of the therapeutic weeds – lost in the narrative and drama of life.

These steps are offered as guidance for your contemplation. Writing commentaries will support you in your understanding of the work alongside enriching your client collaboration. **ALL written assignments are due the Friday BEFORE each learning session.**

1. Reflect on the principle of focus.

Hold the principle in your awareness. Memorize it. Think about it. Mull it over. Repeat it to yourself. As questions, insights and connections arise, write them down.

2. Engage your mind.

Free write for up to ten minutes. Search your mind for any thoughts, images, emotions and sensations related to this principle. What do you know about it? How is this principle or phase similar and different from other approaches you have studied, experienced, or practiced? Write without thinking, without evaluation and judgment. Freely associate without censorship. Review what you have written.

3. Access true self wisdom.

Quiet your mind. Using one of the practices you have learned to enter empty conscious awareness, settle yourself for a bit. You could practice End of Words with the principle or phase. Pause in the emptiness for a bit.

Repeat the principle or phase in this quiet still spaciousness with the intention to understand it more fully. Repeat it to yourself, once or twice, holding it with a light awareness. What question do you have about it? The introduction of the question can be like a wave of content in the emptiness.

Stay open to what arises, it could be thoughts, images, emotions and sensations. The emptiness will fill. Attune yourself to the subtle threads of

insight that may emerge. No need to judge, evaluate, criticize, or even try to understand. Simply allow yourself to experience whatever arises. Do this for 3 – 5 minutes.

4. **Capture your experience.**

For most of us, this means writing, it could mean sketching. It might mean moving and exploring with your body. Record without censure. Don't neglect to include subtle insights or images that feel symbolic. If something is unclear to you, return to inner spaciousness to gain more clarity and insight about the aspect that is unclear.

5. **Summarize**

- Review your notes, sketches and other experiences. Crystalize your understanding. Write your commentary on the theory, principle, or phase you are exploring. 500 – 800 words.
- Be sure to include the following points in your commentary:
 - How is this principle or phase similar and different from other approaches you have studied, experienced or practiced?
 - How does your understanding and use of this principle or phase influence your work with clients?
 - What questions do you have? What would you like to explore in relation to this principle or phase?
 - How would you explain this principle or phase to clients in three sentences or less?

Additional points for commentary on embodiment:

- How is embodiment similar and different from other approaches you have studied, experienced or practiced, including the use of “homework?”
- How would you explain the value of embodiment practice to clients in three sentences or less?
- How might you make embodiment inviting and easeful for your population to embrace a home practice?
- How does your personal practice influence your understanding of embodiment?

Email your commentaries to your learning facilitator.

- Send as a word document – 12-point font, between 500 – 800 words.
- Name the document with one word associated with the principle and your last name, such as Acceptance – McGhee in the top right hand corner. Make sure your name is on your commentary.
- Be sure to include and reference any relevant other works, teachings,

quotes, etcetera that illuminate your understanding, giving credit where credit is due.



TEACHING TIPS

Points to Consider for Teaching Demo Learning Assignments

You know how when you teach something, you learn it more completely? You are required to demonstrate teaching the following processes. Some teaching demos will occur in group sessions. Some will be video submissions. Your training empowers you to teach **ONLY** the following processes and **ONLY** to individuals. Curate Your State Facilitator's training empowers you to teach in a group setting.

- Basic PEAT
- End of Words
- Little Magical Method
- Universal Process
- Verbal Reduction and Expansion.

Keep in mind, before you teach anyone any of these practices, be sure to have lead your client through what you are teaching at least a couple of times. This makes it unnecessary to do the acceptance, snapshot and duplication exercises as you would have already done that with them. They may want to have a specific journal for their practice notes.

Preparing to teach

1. WHO are you teaching? Is there anything important for us to know and you to remember about the who?
2. SPHERE OF INFLUENCE. Remind your client to identify their problem and goal with awareness of their sphere of influence, **NOT** trying to change others or circumstances.
3. PEN and PAPER. When learning any new process for solo practice, advise your client to use a pen and paper at least the first 15 or so times. I urge you to do the same. This kind of strategic journaling helps keep you and your clients out of the weeds and supports a complete resolution. Some people find it extremely helpful to vocalize their process when learning to use various protocols in your personal embodiment.
4. Most of us will experience a tendency to stop before completion. It's natural, we are used to 'good enough.' Good enough doesn't uproot deep embedded energetic tensions. It's good to nip this tendency in the bud before it becomes a habit and completely resolve the problem going through all the steps. In this way, you and your clients avoid perpetuating bad habits.

5. WHAT are you teaching and WHO developed it? What method are you teaching and what principle are you pairing it with? Pairing the practice with the principle will help your clients understand and appreciate the value of their practice. Regarding teaching the principles, understand that the principles are the principles, we don't change the language of them. However, your commentary, your explanation will bring them alive for your clients and they will appreciate your translation.
6. WHY? Address why you are teaching what you are teaching. Have a conversation about why you think it will be valuable for them.
7. HOW? What are the step by step directions for the method you are teaching? How will you walk your client through those step by step instructions? Remind your client of the importance of moving the breath as they practice.
8. WHAT IF? Helping your client gain a step by step understanding of the role stabilization plays in addressing the problem of "*what if it happens again?*" Remind them that they can use various components of stabilization to troubleshoot if they run into problems.



SESSION ONE AAIT Origins and Foundations	
Collaborative Learning Assignment	Complete
Read <i>Creating a Crucible for Transformation</i> – AAIT Origins	
Commentary on Self-Acceptance Principle	
Meet with practice partner (x4)	
Solo practice BP (x4)	
Solo Practice DP4 (x4)	
Solo Practice DP4 for shadow integration (x4)	
Solo Practice DP4 for resourcing (golden shadow) (x4)	
Solo Practice FTM (x2)	
Practice BP with client* (x2)	
Practice DP4 with client (x2)	
Practice DP4 shadow with client (x2)	
Practice DP4 golden shadow with client (x2)	
Practice FTM with client (x2)	
Explain AAIT to a friend	
Explain AAIT to a colleague	
Explain AAIT to a client	

* Refers to practice partner, clients, colleagues and friends.



SESSION TWO Reclaim the Mind	
Collaborative Learning Assignment	Complete
Read <i>Creating a Crucible for Transformation</i> – Reclaim the Mind	
Commentary on Integration Principle	
Meet with Practice Partner (x4)	
Solo practice DP4 for goals (x2)	
Solo Practice DP4 for problem resolution (x4)	
Solo practice DP4 for shadow integration (x2)	
Solo practice DP4 for resourcing (golden shadow) (x2)	
Solo practice with DP4 for aspect retrieval (if arises)	
Solo Practice VRE (x2)	
Solo Practice UP for self-limiting cognitive activity (x2)	
Solo Practice UP (4)	
Solo Practice EoW (4)	
Solo Practice BP (x2)	
Solo Practice LMM (x2)	
Practice with client BP (x2)	
Practice with client DP4 for goals (x2)	
Practice with client DP4 for problem resolution (x2)	
Practice with client DP4 shadow integration (x2)	
Practice with client DP4 resourcing (golden shadow) (x2)	
Practice with client Aspect Retrieval (if arises)	
Practice with client VRE (x2)	
Practice UP with client (x4)	
Practice with client UP for self-limiting cognitive activity (x2)	
Practice with client* EoW (x4)	
Explain AAIT to a friend	
Explain AAIT to a colleague	
Explain AAIT to a client	



SESSION THREE	
The Crest Jewel	
Collaborative Learning Assignment	Complete
Read Creating a Crucible for Transformation: Crest Jewel	
Commentary on Resolving Reactivity Principle	
Meet with Practice Partner (x4)	
Solo Practice DP (x8)	
Solo Practice DP4 Problem Resolution (x2)	
Solo Practice DP4 Goals (x2)	
Solo Practice DP4 Resourcing (x2)	
Solo Practice DP4 Shadow (x2)	
Solo Practice LMM (x2)	
Solo Practice UP (x4)	
Solo Practice BP (2)	
Practice with client DP (x6)	
Practice with client DP4 (x4)	
Practice FTM with client (x2)	
Practice Aspect Retrieval as arises	
Practice BP with client (x2)	
Practice EoW with client (x4)	
Practice UP with client(x4)	
Practice LMM with client (x2)	
Practice explaining DP to a friend	
Practice explaining DP to a colleague	
Practice explaining DP to a client	



SESSION FOUR	
Integration of Learning	
Collaborative Learning Assignment	Complete
Catch up on your reading of Creating a Crucible for Transformation	
Commentary on Embodiment	
Meet with Practice Partner (x4)	
Solo Practice DP (x6)	
Solo Practice DP4 Problem Resolution (x4)	
Solo Practice DP4 Shadow Integration (x4)	
Solo Practice DP4 Resourcing (x2)	
Solo Practice EoW (x4)	
Solo Practice VRE (x2)	
Solo Practice LMM (x2)	
Solo Practice BP (x2)	
Practice DP with client (x6)	
Practice LMM with client (x2)	
Practice FTM and Aspect Retrieval with client (x4)	
Practice DP4 with client (x2)	
Practice BP with client (x2)	
Practice teaching EoW to client (x4)	
Practice other methods with clients as needed	
Practice explaining the role embodiment plays in AAIT to clients	
Practice explaining the role embodiment plays in AAIT to a friend	
Practice explaining the role embodiment plays in AAIT to a colleague	



SESSIONS FIVE & SIX	
Integration, Troubleshooting and practice teaching	
Collaborative Learning Assignment	Complete
Meet with practice partner (x4)	
Catch up on reading	
Catch up on commentaries	
Practice DP with clients (x6)	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Video Demo teaching EoW	
Video Demo teaching BP	
Video Demo teaching UP	
Demo teaching LMM	
Demo teaching VRE	



SESSION SEVEN	
Expanding Awareness of Emptiness	
Collaborative Learning Assignment	Complete
Read <i>Creating a Crucible for Transformation: Emptiness and the Expansion of Awareness</i>	
Meet with Practice Partner (x4)	
Commentary on True Self Principle	
Solo Practice Aspectics (x8)	
Solo Practice DP (x4)	
Solo Practice Sunyata Formula (x4) The Sunyata Formula is just for your solo practice, not with clients	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice Teaching BP to client (x4)	
Practice teaching UP to client (x4)	
Practice Aspectics with client (x8)	
Practice explaining Aspectics to a friend	
Practice explaining Aspectics to a colleague	
Practice explaining Aspectics to a client	



SESSION EIGHT	
Integration and Troubleshooting	
Collaborative Learning Assignment	Complete
Catch up on your reading and review of <i>Creating a Crucible for Transformation</i>	
Meet with Practice Partner (x4)	
Commentary on Nondual states principle	
Commentary on Directed Awareness	
Solo Practice Aspectics (x8)	
Solo Practice DP (x2)	
Solo Practice Sunyata Formula (x4) Sunyata is for YOUR practice, not for clients.	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice Aspectics with client (x8)	
Practice teaching VRE to client (x4)	
Practice teaching LMM to client (x4)	



SESSION NINE Integrating Identities	
Collaborative Learning Assignment	Complete
Read <i>Creating a Crucible for Transformation ~ Integrating Identities</i>	
Meet with Practice Partner (x4)	
Commentary on Collaboration	
Solo Practice Integra (x8)	
Solo Practice Aspectics (x4)	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice with client Integra (x4)	
Practice with client Aspectics (x4)	
Practice teaching client EoW as needed.	
Practice teaching client BP as needed.	
Practice teaching client UP as needed.	
Practice teaching client LMM as needed.	



SESSION TEN	
Integration and Troubleshooting	
Collaborative Learning Assignment	Completed
Catch up on reading and review of <i>Creating a Crucible for Transformation</i>	
Meet with Practice Partner (x4)	
Commentary on Taking Responsibility	
Commentary on Directed Awareness	
Solo Practice Integra (x4)	
Solo Practice Aspectics (x4)	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice Integra with client (x4)	
Practice Aspectics with client (x4)	
Continue supporting clients with their embodiment practice at home.	



ACCEPTANCE & SNAPSHOT Exercises

The formula for the elimination of self-sabotage (FESS) is a deceptively simple and useful tool for self-acceptance home practice. We primarily use it with Basic PEAT and Deep PEAT. However, it can be valuable, at-the-ready gateway into self-acceptance in challenging moments. Repeating the phrase while taking a few breaths can ease the tension of resisting some difficult experience. You can find variations of this kind of statement in Emotional Freedom Technique. Olney even used a characteristic parsimoniously elegant statement, *“I feel _____, that’s where it’s at and that’s ok.”*

Slavinski had his own versions, *“Even though I feel _____, I love and accept myself, my body, my personality and the fact that I feel _____.”* This statement can morph as needed to something like, *“Even though I feel _____, I love and accept myself, my body, my personality and the fact that I can even experience something like this.”*

For some, resistance to the statement points to how mired they are in the pain and wounds of the conditioned self. They may protest, *“but I don’t love and accept myself.”* Say to them, *“Repeat after me. Even though I don’t love and accept myself, I love and accept myself, my body and personality and the fact that some part of me doesn’t love and accept myself.”*

Below are the preparatory exercises for many of the spiritual technology methods, particularly Basic PEAT, Deep PEAT 4 and the Fingertip Method for the Release of Trauma. They take just a few minutes to move through them one after the other. Once you have done them with your client, they need not be repeated.

Use these preparatory exercises for beginning your work into integration. Particularly use them for Basic PEAT, Fingertip Method, Deep PEAT and Deep PEAT 4. Once you have led your client through the exercises, they need not be repeated.

Acceptance Exercises

Remind your client to accept means to receive, not resist someone or something. It is acknowledgement without the energetic tension of resistance. We can learn to experience strong emotions as the sky experiences a storm, something passing through. In the same way, if we go deep enough into the stormiest of seas, there is a point of stillness. The same is true for the human being experiencing strong emotions, going deep enough into the heart of the experience can reveal a point of stillness.

There are two axioms in problem removal that may be worth discussing:

- That which we resist, persists. Resisting the emotional waves of being human doesn't mean they don't exist, they just get stronger. Just as Resisting the presence of weeds in a garden, gives room for weeds to spread.
- Acceptance leads to a weakening of the problem and its eventual disappearance. Acceptance, the allowing of an experience without resistance can give us the perspective we need to make good decisions, decisions driven by awareness instead of denial.

Acceptance and Introducing Snapshots

1. Invite the client to look around the room and accept five objects one after another. There is no need to say which objects they are.
2. Tell them to look around the room and accept the first five things she notices, no matter whether she likes them or not, whether she resists them or is indifferent to them. Accept without choosing.
3. With their eyes closed, ask the client to remember a pleasant experience, feel it as if it were happening now. Then accept it.
4. With their eyes closed, ask the client to remember an unpleasant event, not a traumatic event. Feel it as intensely as possible, as if it were happening at this moment and accept it.
5. With their eyes closed, ask the client to remember another unpleasant experience, feel it as if it were happening in the present moment and accept it, but this time in a specific way– not as a whole – globally – but with its four elements individually, one after another. These four elements comprise the content of the human experience:
 - The Thought they are having while in that experience.
 - The Image of the experience.
 - The Emotions they feel in the experience, as if it's happening now.
 - The body Sensations they feel in that experience.

Snapshot Exercises

Continuing with the introduction to snapshots above, support your client in creating and holding a snapshot. The important element to consider here is to NOT let the snapshot move forward or backwards in time or to let it morph into a more idealized positive experience.

1. Ask your client to select a happy moment. Identify the most dramatic and impressive moment of the situation, and keep it fixed, frozen in time.

2. Identify the four elements. Thoughts, images, emotions and sensations: T-I-E-S. These elements bind us to the energetic charge associated with the experience.
3. Repeat at least twice – choosing a happy or peace-filled moment and an emotionally difficult moment (not a trauma).

Discovering and Utilizing Disgust

Slavinski points out that people have strong resistance towards that which towards they feel disgust, including themselves. He created a list of typical experiences that people generally find disgusting. Addressing and allowing for disgust in this way can support clients in accepting other experiences. This is especially useful for those who have a hard time accepting something difficult.

As you move through the list, remind clients to feel their reaction to the statement and accept that reaction. Remind them that they don't have to like or approve of what arises as they bring these experiences to mind. Remember, acceptance is not the same as liking or approving.

Invite your client to consider situations like the ones below. Encourage them to notice their responses; thoughts, images, emotions and sensations. What we find disgusting is both universal and personal. Encourage them to ALLOW themselves to experience whatever they experience in response, to simply accept.

The list below is a good place to start. You may find other experiences that your clients find disgusting and expand the list.

- The smell of a pharmacy
- The smell of a hospital
- A dirty toilet
- An anus
- Sputum on the street
- Bloody saliva
- Bloody cotton
- Purulent wounds
- Ulcers
- Excrement on the street
- Vomit on the street
- Bloody cuts
- A Bad smell in closed space
- Halitosis
- The scene of animal hurt on the street



STABILIZATION

These points on stabilization are derived from the work of Bob and Mary Goulding, Dick Olney, Zivorad M. Slavinski and Ivana Tomanovich

The primary focus of stabilization is to check and insure, as best we can, the durability of the work. Stabilization helps our clients achieve what we are setting out to help them achieve. Are we resolving the problem and supporting their movement towards the realization of their goals? Essential questions to address to insure problem resolution are indicated by *.

Another aspect of stabilization is cultivating an awareness and acceptance of the state following integration, the state contributing to decreases in reactivity along with increases in present focused attention and skillful choices. Stabilization supports a gradual expanse of inner steadiness and awareness. Stabilization also gives us a chance to address the discomfort with being at ease inhibiting some people.

CHECK THE ORIGINAL CONTENT*

When you think of (problem, goal, situation), how does it feel to you? Does it still feel like a problem?

- If yes, continue with opposition, other points of view and addressing the future.
- If no, continue with filling the space, forgiveness and new knowledge.

OPPOSITION*

Is there any opposition to this issue being resolved? Is there any reason it wouldn't feel safe being free of this problem? Is there a downside to being free of the problem? Pay attention here to body sensations as well.

- If Yes, explore through discovery or take another point of view. End of Words can help with discovery and dissolving opposition.
- If No, continue with the addressing other points of view and future concerns.

OTHER POINTS OF VIEW*

To insure problem resolution, we take a gestalt approach and engage in holistic processing. It is essential to understand that ALL points of view are relevant. If there is significant change in some other point of view, the problem will not likely resolve until that energy is neutralized.

Everything, has a point of view. It serves us to open our minds to the creative application of exploring and neutralizing the energy associated with other points of view. This is not limited to sentient or living beings.

Examples of POV:

- Family members
- Ancestors
- Groups
- Pets
- The Body
- The issue itself
- Money
- God

Shifting points of view may feel uncomfortable and unfamiliar to some. It can be useful to imagine for a moment that they are some object in the room, like a tissue box. Invite them to imagine that they can experience the room from the perspective of the tissue box. Can they sense a hard corner like the box with a soft interior? They can even sense the goal of the tissue box. Exercises like this are designed to support clients in developing more intrapsychic flexibility. Assuming the POV of another tends to not only resolve the problem, but increase compassionate understanding of the other.

With holistic processing, we take the alternate position, focusing attention on the mutual problem, but from this other viewpoint. Imagine what it feels like to be that person, in that situation. Empathize with them. Look at the situation and you as if over their shoulder, through their eyes. What do they feel, need or want? What are they trying to achieve? How do they feel about what you are addressing?

1. Tell your client to place two fingers on the chest point, and say aloud, “*I am no longer _____ . I am _____,*” inserting their name and the other person’s name. Encourage them to feel themselves in the other point of view, as if looking at the situation, problem and client from the other person’s POV. They may feel a shift in consciousness as they imagine themselves as that person or energy.
2. Interview the other point of view, as if they are a new client. Be sure to use the correct name to help anchor your client in the other viewpoint. What does that POV feel, need or want in relation to the situation? How do they feel about the issue? What are they trying to achieve? Look at the situation as if through their eyes. What have they decided? Discover any charged content from the other POV.
3. Integrate any charged content that arises from the other POV. Any of the integration methods you learn can be used with POV work.

CHECK THE FUTURE*

Is it possible for this problem to impose itself on you in the future against your will? This can feel tricky, especially with long standing issues. However, this question is key to insuring full freedom. Your client will feel a notable assuredness that the problem is no longer a problem when the associated energy is completely discharged. What we are looking into here is how free are our clients from the compulsive reactions associated with the problem.

Another approach to this question, though do note, it is not the same question and we going for FULL resolution. However, some issues are very knotty and the question about the problem returning against their will in the future can feel defeating. In those situations, a question like the one below can help you both gain a sense of the impact of the work and what else may need to be addressed; *On a scale of 0-7, how confident are you in this moment that you can now manage the issue we addressed today?*

If the problem feels like it can return or they don't feel confident, engage in discovery to discern where the block is. End of Words can be a good place to start. *Feel being free of the problem, what's bad about that? Feel being free of the problem, what's good about that?*

Another route is to tell your client to FEEL the problem returning in the future and notice what arises and work with that. Or, tell your client to imagine a circumstance in the future when the problem returned, use Basic PEAT or Deep PEAT 4 of a snapshot of the problem returning in the future.

If your client is assured that the problem will no longer be a problem, guide them into resting in the experience of integration; calm, relaxed, spaciousness and move to filling the space.

CHECK IN WITH THE BODY

Directing awareness to the body following a piece of work may reveal any remaining tension associated with the problem. As Olney was fond of saying, "*the body won't lie.*" This understanding is even illustrated in the contemporary book on trauma, *The Body Keeps the Score*.

Taking the time to resolve any tension discovered in the body can insure a complete resolution of the problem. Just about any method can lead to integration of body tension. The Little Magical Method, Aspectics, Deep PEAT and End of Words are particularly useful.

Remember to take the body's POV as needed.

If the client is feeling calm and relaxed, direct awareness to the places of greatest relaxation. Invite them *to allow that feeling to expand, hitching a ride on the light stream of breath, inviting those sensations to seep into the rest of the body.*

FILL THE SPACE*

Many have heard the aphorism nature abhors a vacuum. Removing tension creates a vacuum. Filling that space with ease, light, forgiveness creates an environment for the cultivation of healthier habits and inner steadiness. Options for filling the space include body sensations, light and forgiveness:

1. Direct awareness to the body, expanding relaxation and calm as directed above.
2. Light - *Imagine yourself filled with light, throughout your entire body, especially where the problem used to live.*
3. Forgiveness, see below.
4. Appreciation – *Accessing a feeling of appreciation, imagine appreciation filling up your entire being.* To be clear, we are not trying to lead the client into acknowledging appreciation for the work they have done with us.
5. If time allows, Sneaky PEAT or DP4 golden shadow can be a beneficial way to fill the space, followed by pineal breathing.

NEED for FORGIVENESS?

Ask if there is a need for forgiveness. If there is a NEED to forgive or for forgiveness, access and expand forgiveness. It will not feel like a SHOULD. It will feel like a need. Typically, when we feel the need after integration, the energy of forgiveness is easily accessible. Invite your clients to direct their awareness to the feeling of forgiveness. They may silently say to themselves, *“I forgive you.”* Encourage them to allow forgiveness to flow towards their conditioned self, doing the best they knew how to do.

Suggest they allow forgiveness to expand and include anyone who may have had anything to do with the problem, including (name some people you know to be involved), ancestors, anyone who comes to mind. They may silently say, *I forgive you.* Give them some time, enough for an easy breath, seven to 10 seconds.

Encourage them to allow forgiveness to expand even further to include life itself, perhaps God of their understanding if you know this relationship to be important to them.

Give them some time, enough for an easy breath or two, seven to 10 seconds.

EXPAND WITH PINEAL BREATHING

Pineal breathing was developed by Zivorad M. Slavinski. It is useful after making an important decision, formulating and visualizing a desired goal, or creating new identities and new personality traits. We also use it after integrating the shadow and work regarding the achievement of a goal.

Instruct your client in the following way:

Imagine 10 – 20 inches above your head small blazing sun, as big as basketball. It radiates a strong but pleasant light. When you inhale imagine the wide ray of light starting from that light ball, passing through the top of your head to your pineal gland. When you exhale imagine that light going back to globe of light above your head.

Continue breathing in this way, I'll tell you when it's enough (five to seven times).

On your next exhalation, imagine that light filling the whole universe, to all sides around you, existing the limitless and infinite field of light. When you inhale, imagine that the whole light field rapidly contracts in the middle of your head, in pineal gland, in the small point. When you exhale, visualize that light spreads from pineal gland to all sides into the endless field of light.

Continue breathing in this way, I'll tell you when it's enough. (2 – 3 minutes)

When your client is clearly in a deep state, allow them to stay in that state as long as time allows.

SESSION REVIEW

Asking these and similar questions will open the pathway for the expression of insight, intention and behavioral changes. It will also help support and strengthen the collaboration.

1. How do you feel about the work you did?
2. What is or was good about your experience, if anything?
3. What is or was bad about it, if anything?
4. **What do you know now that you didn't know before, if anything new?*** This is an important question to ask at the end of ANY session.
5. **What behavioral or cognitive change would you anticipate from the work you did?*** With this question we can easily monitor intensity, frequency, and duration.
6. How will you apply this knowledge in your life?
7. Is there anything else you'd like to say about the work you did?

ACTIVATION

Activating new energy associated with a previously problematic experience invites even deeper freedom. We begin with asking:

- *What do you now know that you didn't before?**
- *How will knowing that change things for you in the future?*
- *What behavioral or cognitive change would you expect to see indicating you are free from this problem?**
- *Is there some action that comes to mind that will be helpful in moving you even closer to (goal)?*

If there's time you could activate with DP4 or Sneaky PEAT. Use a snapshot of them taking that action and the here and now. Or you could use DP4 golden shadow to integrate a quality that will help them take that action. You would finish this with pineal breathing.

BEING AT PEACE WITH PEACE

Sometimes, people feel uneasy with ease. As we are getting to know our clients, it's useful to discover how comfortable they are being comfortable. To this end, if a client says they feel calm, spacious or deep peace, the following questions can reveal and often dissolve any tension clients may feel related to easier states of being:

1. Feeling (insert their language describing their state), how do you feel about _____?
2. What's bad about _____, if anything?
3. What do you believe as you experiencing _____? Or what have you concluded about _____?
4. Direct your awareness to your body, what do you notice as you feel _____?
5. As you are experiencing _____, what else is present if anything?
6. What's missing, if anything?
7. Is there anything else that needs to be said about _____?



BASIC PEAT

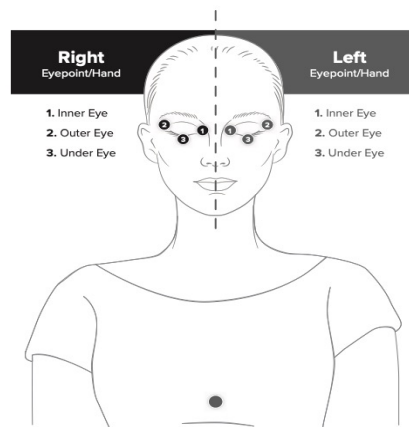
Prime Energy Activation and Transcendence

Developed by Zivorad M. Slavinski

Remember, PEAT stands for prime energy activation and transcendence. For what we are doing is activating the primary energies associated with an experience and transcending them. We use Basic PEAT to address unsatisfying states of being, problems, newly developed, as well as long standing problems. For example, if you were deserted by your partner and you are experiencing emotional pain, Basic PEAT can eliminate suffering, usually in a relatively short time. However, if you have had a series of similar experiences, such as partners often deserting you; you will likely access greater gain with Deep PEAT 4 or a more layered process such as Deep PEAT, Aspectics or Integra.

Applications of Basic PEAT (BP) include emotional upset, lack of mental clarity, fatigue, cravings, physical pain and more. It is beneficial for clients to learn BP as part of their strategy of taking responsibility for and tending to their state. Basic PEAT (BP) stimulates both brain hemispheres, through bilateral stimulation of six acu-points around the eyes. They alternately stimulate, in a left-right sequence, lightly touching each point. This left-right alternating corresponds with the crossover between the brain's hemispheres.

If at the end of the process, you have not achieved a SUDs (subjective unit of distress – scale of 0 – 10) rating of “0,” shift to holistic processing. Consider the issue another point of view or explore opposition.



BP Instruction

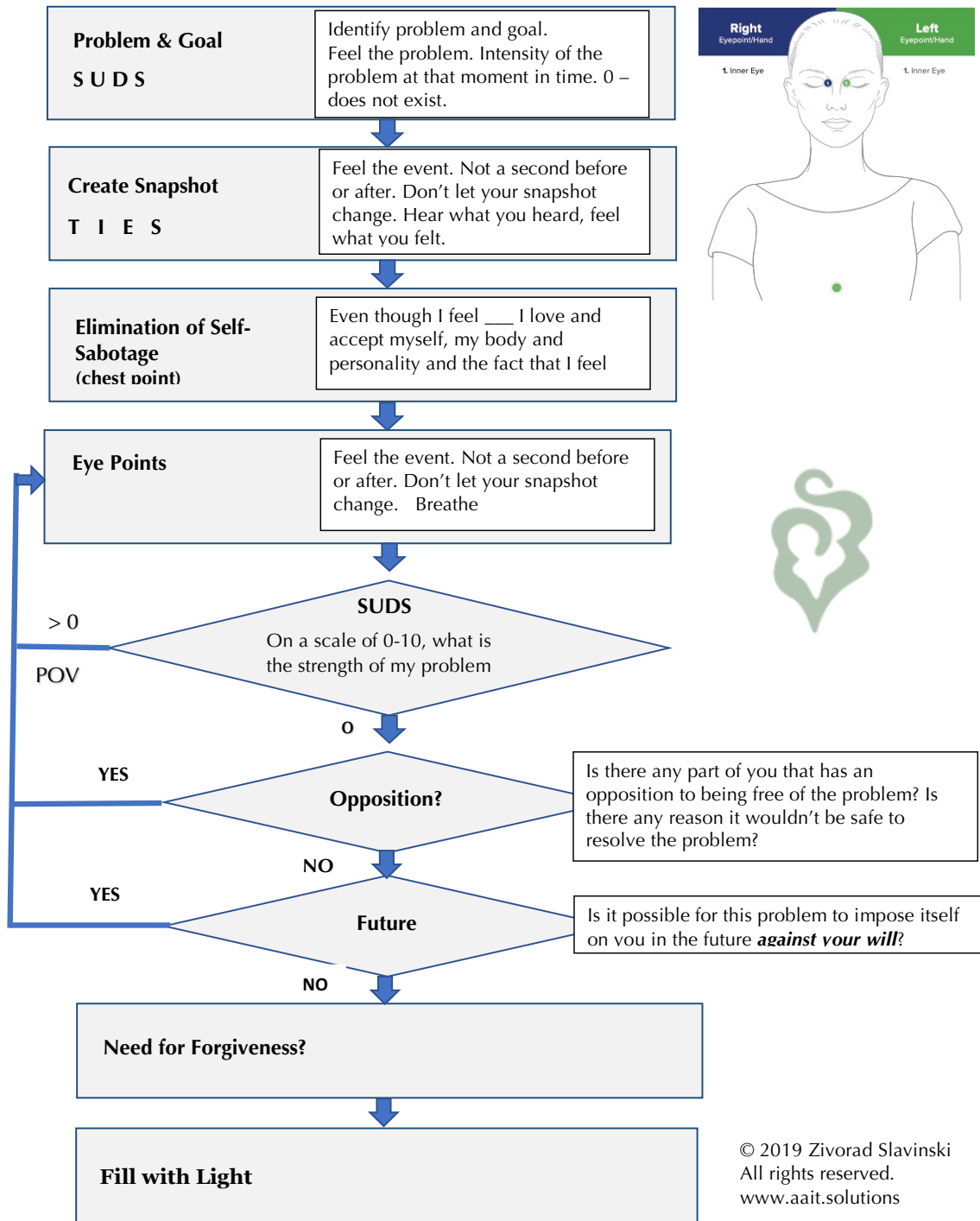
1. **Identify the problem and goal.** Invite your client to feel the problem and estimate its strength on a scale of 0 to 10, measuring the subjective intensity of the problem at that moment. In this situation, “0” means that the problem does not exist, “10” that it has maximum strength.
2. **Create a snapshot of the problem.** Include all four elements: Thought, Image, Emotion and Sensation. Encourage your client to feel the unpleasant experience as strongly and completely as possible, *“See now what you saw then as if it’s happening now. Hear what you heard at that moment, if you heard anything. Feel what you felt then as best you can. Don’t go to the next moment, or the previous moment, but exactly to that moment (the moment of the snapshot), as if it were happening now.”*
3. **Formula for Elimination of Self Sabotage.** Tell your client to place the tips of the index and middle finger on the chest point and repeat the Formula for the Elimination of Self Sabotage (FESS), *“Even though I feel _____, I love and accept myself, my body and personality and the fact that I feel _____.”*
4. **Stimulate the Eye-points (EP) in sequence.** While focusing on the snapshot, lead your client through lightly touching each of the six EPs in sequence using the index and middle finger. Encourage them feel and experience this moment in time as fully as they can as if it’s happening in this moment. Remind them to take a breath at each point. Notice if your client is holding their breath or taking shallow breaths. If so, encourage them to take deeper, fuller breaths:

Place two fingers of your right hand on the insight point, underneath the eyebrow close to the bridge of the nose. Feel the same moment. Be careful; not a second before, or a second after your snapshot. As if it were happening now, in this moment. See the same image, hear the same sounds and feel the same feeling. Inhale and exhale. Don’t try to evolve it into a more satisfying scene.”

- a) First EP on the left side – under the eyebrow, close to the bridge of the nose, also called the insight point.
- b) First EP on the right side – under the eyebrow, close to the bridge of the nose, the insight point.
- c) Second EP on the left side – on the side of the eye, about a fingertip away from the corner of the eye in the little indentation of the temple.
- d) Second EP on the right side – on the side of the eye, about a fingertip away from the corner of the eye in the little indentation of the temple.
- e) Third EP on the left side – under the eye on the bone, in the center.

- f) Third EP on the right side – under the eye on the bone, in the center.
5. **Check the problem.** *“On the scale measuring the intensity of the experience from 0 to 10, what is the strength of your problem now?”*
- a. If the answer is not “0”, repeat the procedure, beginning with the first left point and the FESS. *“Even though I have this remaining problem...”*
 - b. If other viewpoints are involved, switch to holistic processing, taking another point of view (POV). Once you discover what tension is held in another POV, use Basic PEAT from the alternate viewpoint. Do not neglect the POV of the body.
 - c. As a problem dissipates, there may not be a complete snapshot, just the sensation of tension. Lead the client into describing what remains using qualities associated with matter and energy – such as color, shape and intensity, much like LMM or Aspectics – create a snapshot and proceed with BP.
 - d. If the problem remains, explore opposition.
 - e. Continue the process until the unpleasant experience has entirely disappeared; in other words, until its strength is “0”.
6. **Address the future.** Ask your client, *“Do you think or feel that your problem could return in the future against your will?”* If yes, imagine some circumstance in the future where the problem returns and use Basic PEAT with a snapshot of that circumstance.
7. **Stabilize.** Continue with stabilization.

Basic PEAT





FINGERTIP METHOD WITH BREAK IN TIME AND SPACE

Developed by Zivorad M. Slavinski

The Fingertip Method is a deceptively simple means of neutralizing even the most charged traumatic experiences. Coupled with aspect retrieval, we can expect to help clients get relief from ruminations, flashbacks and other associated pains of traumatic experiences. The polarities we use with this method are time and space. “*Myself here and now*” serves as one polarity and a snapshot of the trauma or problem as the second polarity or terminal. We are consciously activating two different experiences in space AND time.

We also use changing the position of the body in space with a 180-degree counterclockwise turn. Though the Fingertip Method (FTM) is used primarily for trauma, it can be creatively applied. For instance, you can reverse the technique, spinning clockwise, and use it as a resourcing tool. It can be used to address charge associated with physical problems. With physical problems, work with the moment when the client first experienced the problem and how they feel about the problem. Remember to work from the body’s POV if the problem involves the body.

Fingertip Method Instructions

1. **Conduct a brief interview** about the problem. It is important to give the client the time they need to tell their story. And remember that you don’t need to hear the story nor does the client NEED to tell it for healing. With some clients, you may never know their trauma.
2. **Acceptance and snapshot exercises**, if you have not already done so. This is critical in the use of the FT Method. This helps us educate the client about the importance of acceptance of their experience in healing from trauma. It subconsciously prepares them for being able to contain strong emotion rather than being flooded by them. This is simply a reminder, under most circumstances, the FTM will not be the first practice you guide them through.
3. **Briefly explain the fingertip method** and its important elements.
 - a. Ask your client to accept, not resist, unpleasant elements. Remember, resistance leads to persistence. Remind them to breathe should they take overly shallow breaths or hold their breath.
 - b. They will be holding a single moment in time in their consciousness, not a moment before or after. They will BRIEFLY feel what they felt then, see

- what they saw, hear what they heard as if it's happening now.
- c. You will be alternating between here and now and the traumatic moment.
4. **Clarify the snapshot.** While they are standing before you with eyes closed, ask them to bring the trauma experience to mind. It is always a good idea to begin with a single trauma to gain an understanding of your client's capacity for emotional regulation and conversely emotional flooding. Snapshots tend to eliminate the tendency towards emotional flooding.
- a. Instruct your client to identify three worst moments of the trauma.
 - b. Reduce the three moments to one, the one that feels like is has the most charge, or feels like the most dramatic. Ask you client to make a snapshot, *"Feel what you felt then, see what you saw, hear what you heard, think what you thought as if it's happening now. Choose the worst, most dramatic or charged moment of the three situations. Not a moment before, not a moment after. Freeze frame that moment."*
 - c. Ask your client to describe each element of the snapshot, thought, image, emotion and sensation. Make sure there is no movement. Tell them to experience that moment as fully as possible as if it's happening now and take a breath. With some clients, they will not want to, nor is it necessary to describe it to you. As long as they identify in turn each of the elements and freeze them in time, it will generally be good enough.

REMINDER NOTE: If your client is viewing the situation from the outside, seeing their body as an observer, they are likely dissociated. Ask if they can enter their own perspective in the traumatic moment. This means, can experience the snapshot from their own POV rather than from the outside looking in? Often, this is easy. Continue with the FTM and complete with aspect retrieval. If not begin aspect retrieval. Then continue with FTM.

5. **Orient to the here and now.** Tell your client, *"Forget the trauma, set it aside for the time being. Identify and describe the thought, image, emotion and body sensation in this very moment."* The purpose of the question is to orient the client in the first terminal – here and now. If they are clearly in some other moment than the here and now, help them to experience and focus on the present moment. The most important thing is to focus attention on the physical sensation of the feet touching the floor and other sensations of here and now. If they have trouble setting aside the trauma, suggest they bounce a little bit and open their eyes and orient to the room.
6. **Counter-clockwise half turn.** With eyes still closed, tell your client, *"I'm going to place my hands on your shoulders and turn you half way around, is that ok?"*

With permission, turn your client to 180 degrees to the left, counter clockwise, and tell them bring to mind the traumatic moment. *“Feel what you felt then, see what you saw, hear what you heard, think what you thought as if it’s happening now, as best you can, it will be good enough.”* Watch their breath to make sure they are breathing and remind them to breathe if their breath is shallow or held.

7. **Six-fold break down of space and time.** Instruct your client to imagine the snapshot of the traumatic moment in front of them and place the index finger of the dominant hand in the center of the traumatic image and hold it there.

Give your client the following instructions. Accept whatever answer is given and encourage your client as they respond: very good, that’s right, etcetera.

- a. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment (or that awful moment), and the **wall in front of you** in this room (or the room you are now).*
- b. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment, and the **wall behind you** in this room (or the room you are now).*
- c. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment, and **the wall to your left** in this room (or the room you are now).*
- d. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment, and the **wall to your right** in this room.*
- e. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment, and **the ceiling** in this room (or the room you are now).*
- f. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment, and **the floor** in this room (or the room you are now).*
- g. *Return your client to the initial position. In other words, turn them to the left, counterclockwise, with the hand aloft to their original position. At the end of the process, they have made a full circle. Tell them to rest their arm down and open his eyes. Ask, “What has happened to your trauma? Does it still exist or is it gone?”*

8. **Stabilization.** Stabilize in the ways you normally would.

If the trauma doesn’t vanish completely (at least all negative emotions), explain and discuss the possible mistakes. Discover if there was a mistake and repeat the process. Two mistakes impact the success of the process:

1. The client resists traumatic emotions (resistance brings persistence). Explore the principles you think might help, particularly related to self-acceptance and true self. Remind them about what acceptance is encourage acceptance.
2. The client doesn't keep the traumatic image immovable, but moves in time in his thoughts and emotions before it or after it, or picks some other part of the trauma or tries to let the image evolve into a more pleasant experience.

Repeat with any residual dissipated content of the original snapshot. If the trauma doesn't release after 3 rounds, proceed with Spinner. Spinner is essentially the same as FTM, only you spin your client 3.5 turns counterclockwise instead of just a half circle.

Multiple Traumas

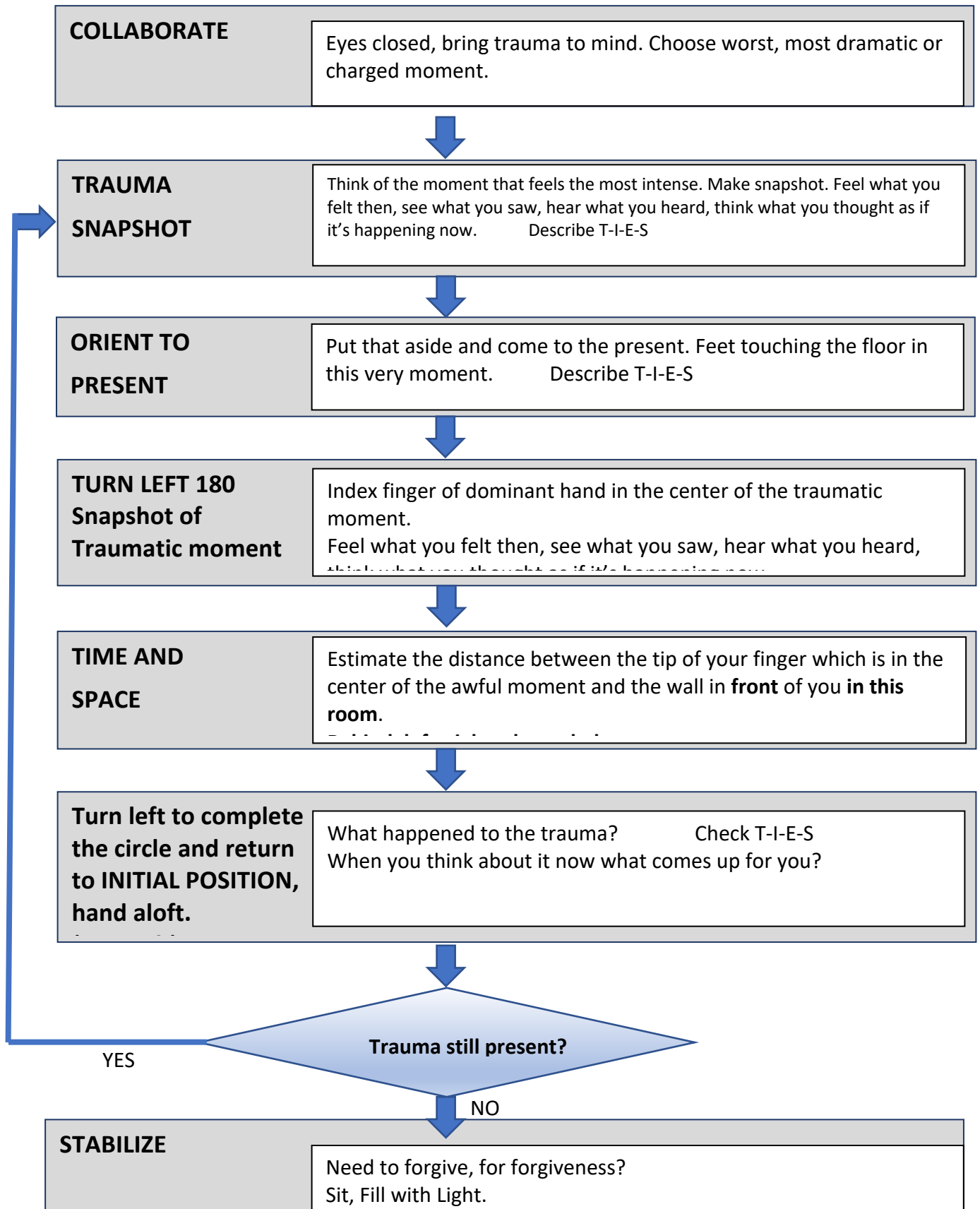
AFTER your client has addressed a few traumas using single trauma, you can begin to work with traumas in groups using the FTM or Transcendence. This requires a bit more training, Unification and Transcendence. When similar traumas occurred in multiple circumstances, you can work with them in groups. To identify which snapshot to use, ask your client to bring to mind three to five situations in which the trauma occurred. Choose the most charged situation.

Resourcing

Remember to help your client to develop the inner resources they need to navigate life as they are getting free of trauma. This means helping them:

1. Fully understand the principle *taking responsibility for and tending to our inner state is the source of our freedom* through the development of a person embodiment practice. This moves them past feeling victimized and identifying as a victim. This will be MUCH easier as you strengthen your own practice.
2. Improve their capacity for emotional regulation with processes like BP and EoW.
3. Install qualities like strength, resilience and so many more that will help them develop more stable and accessible inner resources. For this, we use Sneaky PEAT or DP4 Golden Shadow.

Fingertip Method





ASPECT RETRIEVAL WITH DP4 & REDECISIONS

Developed by Zivorad M. Slavinski & Melanie McGhee

When an individual dissociates some aspect of their experience during a trauma, that “lost” aspect could be contributing to feelings of being broken. Retrieving that aspect typically contributes to a greater feeling of wholeness and wellbeing. We sometimes discover lost aspects when working with a client who has experienced trauma.

Through exploring their description of the trauma, it becomes clear they have likely dissociated as they describe their snapshot from outside their own perspective, as if they are seeing themselves from the outside looking in.

When using the FTM for trauma work, if the client can EASILY re-enter and stay in their own POV, complete the FTM then engage in aspect retrieval. If not, complete aspect retrieval first, then return to the FTM.

Aspect Retrieval Instructions:

1. **Find the perspective.** Invite your client to sit and revisit the scene of the trauma, recalling the perspective they had when they first described it to you. Ask them to visually explore the space of the trauma. Look around and notice if some part of them is left there, particularly in the space from which they first described the trauma. It may feel like a holographic image, or even a kind of light or energy, sometimes like a little smudge. There may be no clear “image” but a felt sense impression.
2. **Make a connection** between the client and the lost aspect. The line of communication is kept between the lost aspect and the client, rather than practitioner and aspect. The client must have a connection for a complete integration. Instruct your client to ask the aspect, “*What’s happening for you? What do you need or want? What else?*” Instruct your client to acknowledge understanding and thank the lost aspect each pass. Keep going until the aspect has nothing else to say, until you reach the end of content.
3. **Discover Needs, Wants and Goals.** Instruct your client to ask the lost aspect (no gender) “*Are you ok? Do you need anything?*” “*What do you need or want? From others? For yourself? From life? What else? What else?*” Keep going until they have nothing else to say. With each pass instruct your client to acknowledge that they understand and tell your client to thank the aspect. They may not express any wants. They may be shy. If this is the case, go slow and treat this aspect as you would a shy or suspicious child.

To discover goals, instruct your client to ask the lost aspect, *“Is there anything you want to achieve? Are there any other goals?”* Instruct your client to acknowledge understanding and thank the lost aspect each pass. Keep going until the aspect has nothing else to say, until you reach the end of content. We are looking to goals related to themselves, others and life.

4. **Discover decisions.** Instruct your client to ask the lost aspect, *“What have you decided? What else? Have you come to any conclusions? About yourself? Others? Life? What else?”*

With each decision, instruct your client to acknowledge how the aspect could have come to that conclusion, made that decision. Instruct your client to gently ask if they can see how --- an opposite or polar decision could also be. Keep going until the aspect has nothing else to say, until you reach the end of content.

5. **Assess the connection.** Ask your client how they are feeling about the lost aspect. Typically, there is a feeling of tenderness or connection. If that is not there, explore the source of the tension. Otherwise, instruct your client to *“Ask the aspect if they would like to come back to be with you?”* Generally this is a yes. There is an urge for union.
6. **Integrate with DP4.** Guide your client into making a snapshot of the lost aspect in the space of the trauma or where the conversation happened with here and now as the second polarity.
7. **Stabilize with pineal breathing.**



DEEP PEAT 4

Developed by Zivorad M. Slavinski

Deep PEAT 4 (DP4) is one of the most flexible integration methods of Spiritual Technology. It is especially useful for practitioners who wish to help clients engage in emotional regulation through the strategic use of snapshots and opposites. It tends to be valuable for those who experience emotional flooding as snapshots create a natural container for the experience.

DP4 is only limited by our creativity in its use. Here are just a few of the applications:

- Problem resolution
- Integration of the shadow
- Accessing hidden qualities and traits
- Increasing Compassion
- Goal achievement
- Integration of general opposites
- Resourcing
- Aspect or soul retrieval
- Grief
- Death and dying

Deep PEAT 4 Instructions

The most important part of your success is your client's willingness to FEEL the chosen state or a situation. Towards that end, be sure to use the acceptance and snapshot exercises if you've not already done so. We use only the insight points, the first eye-points on the left and right. Remind your client to simply be an honest reporter of their experience.

1. **Identify the problem and goal or the chosen polarities.** Instruct your client to bring to mind the situations of both polarities. It's useful to begin with situations in mind. Then go to the eye-points to crystalize the snapshots.
2. **Create the snapshot of the first polarity.** Instruct your client to place the index and middle finger of the left hand underneath the left eyebrow, close to the bridge of the nose. Ask them to bring to mind the polarity with the most charge. Instruct them to *"Feel what you felt then, see what you saw, hear what you heard, think what you thought as if it's happening now, as best you can, it will be good enough."* Freeze frame that experience in a snapshot, the most charged moment of the

situation. Identify the TIES. Write down their responses. Instruct them to take a breath.

3. **Create the snapshot of the second polarity.** Instruct your client to place the index and middle fingers of the right hand underneath the right eyebrow close to the bridge of the nose. Ask the client to feel himself "here and now" or in a happy/peaceful moment. Here and now will not be a strong enough anchor with highly charged content. Bringing to mind that peaceful, happy moment, instruct them to *"Feel what you felt then, see what you saw, hear what you heard, think what you thought as if it's happening now, as best you can, it will be good enough. Freeze frame it and tell me what you see in your mind's eye."* Make sure they are associated. If you are using the here and now, identify the elements of the present moment. Write down their responses.

4. **Alternate between the two situations and two eye-points**, using the breath at each pass. The snapshots will become gradually empty or they will merge or become the same, though that is rare. For example, the same light or the same emptiness will be present on both terminals. Ask a few times if it is stronger, weaker or about the same. As the terminals begin emptying of charge, ask them about the specifics of the TIES content, to make sure all elements empty. Once an element empties, it is not necessary to ask again. As most elements empty, you could ask, *is there anything there, or is it empty?*

5. Stabilization.

Neutralization reminders

- Polarities vanish; there is only emptiness, void.
- Polarities vanish, there is the same situation at the both sides, for example, the same light, or the same feeling, or same anything.
- Polarities merge.

Suggestions and reminders for a successful DP-4 process

The process starts with selecting the pair of polarities. Having a clear problem or goal gives us a structure for the work. We ask the client to avoid long stories, comparisons, analyzing or interpreting. They should give us just raw frozen material: thoughts, images, emotions and body sensations, describing them as briefly as possible.

Brief Instruction Reminders:

- *“Place two fingers under the left eye brow close to the bridge of the nose. Feel (first polarity) and tell me the four elements that appear in your body and consciousness: thought, image picture, emotion, body sensation (TIES). Take a breath.”*
- *“Place two fingers under the right eyebrow, close to the bridge of the nose. Feel (second polarity) and tell me the four elements that appear in your body and consciousness: thought, image, emotion and sensation. Take a breath.*
- As the process develops elements will start to vanish. Therefore, we don't ask for the 4 elements in turn, but we ask this way, *“Is there a thought or is the thought space empty? Is there an image, or is it empty? Is there an emotion, or is it empty? Is there a body sensation or do you just feel present?”*
- As the process develops further, we ask, *“Is there anything left? Or is it just empty?”*
- The process is complete when both sides feel the same and it is empty of content.

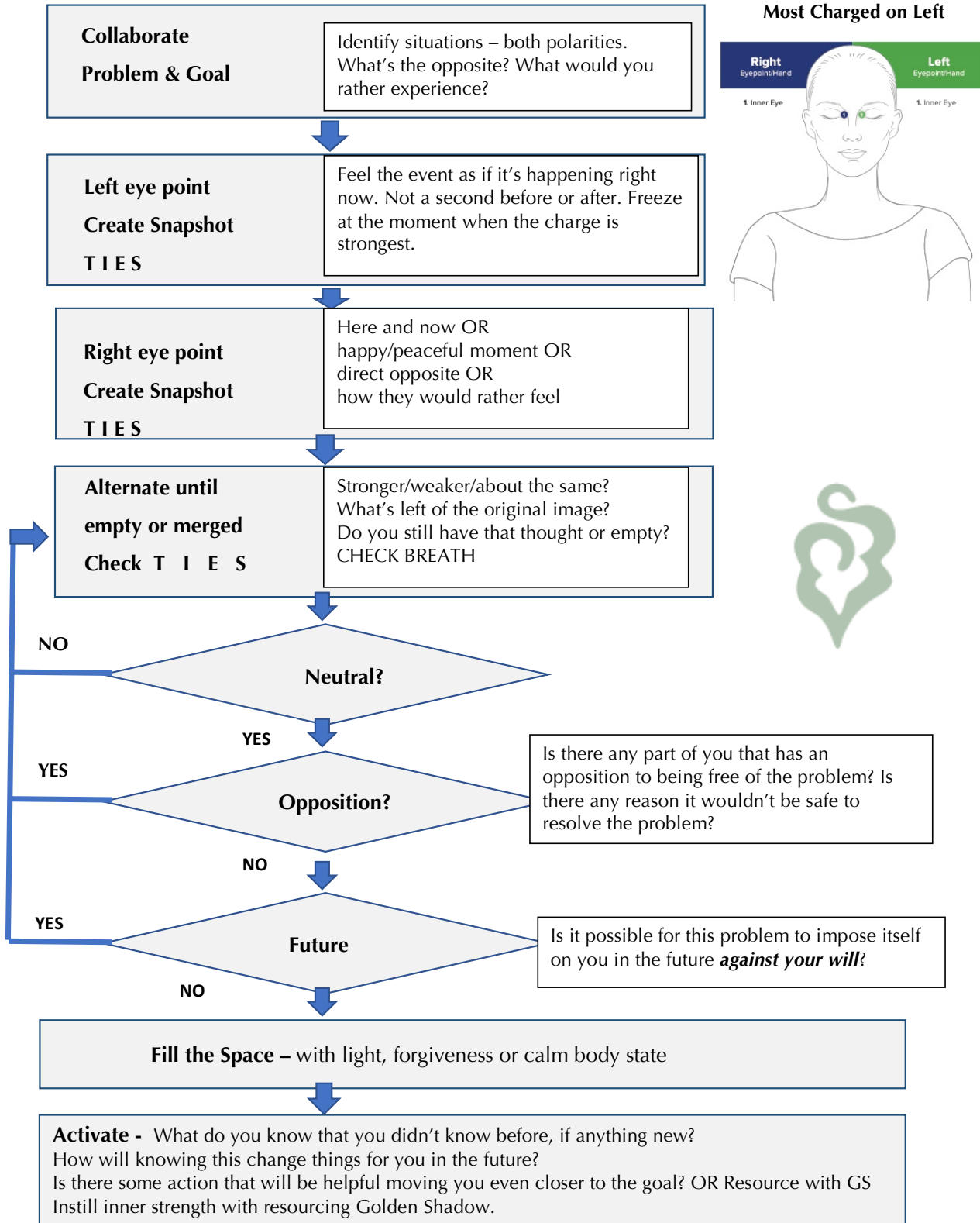


DEEP PEAT 4 SHORT INSTRUCTIONS

Developed by Zivorad M. Slavinski

1. Identify the problem and goal.
2. Identify situations associated with both polarities.
3. Create snapshot of most charged, stimulating the first eye-point on the left.
4. Create snapshot of happy/peaceful moment or here and now lightly touching the first eye-point on the right.
5. Focus on snapshot while moving between left and right eye-points until they merge or are empty of all content.
6. When both sides are empty, check once to make sure they both are still empty and feel the same. Rarely, the integration happens with a merging of the two sides, more commonly they empty.
7. Instruct client to open their eyes. Ask them how they feel about the problem.
8. Check for opposition.
9. Holistic Processing (Multiple Viewpoint Processing) if needed.
10. Put the future under control.
11. Fill the space; forgiveness, light, thankfulness.
12. Activate.

Deep PEAT 4





DP4 TIPS

- Remember, simplicity is close to perfection
- Remind them to be an honest reporter of their experience, even reporting things that feel silly or unrelated.
- They don't need to tell the full story, UNLESS that helps them access the energy of the experience more fully or if telling the story enriches your collaboration.
- Help the client identify situations that will comprise their two poles BEFORE going to the eye-points. Then narrow to a snapshot with their fingertips on the eye-point. *"From within that situation, choose a single snapshot when the problem felt like it was at its height ... like you are watching a video of the situation and you pause that video when the emotion feels strongest."*
- Another possibility for choosing terminals is this: a client takes a snapshot of himself in a positive situation (positive terminal) and a snapshot of himself in a negative situation (negative terminal), and alternate between them.
- When choosing opposites, consider: direct opposites, the question how would you rather feel, a happy or peaceful moment or the here and now.
- It's not necessary to encourage a "deep" breath. An easy breath, take a breath is enough. Deep breaths become tiresome after several passes.
- Once the snapshot weakens, begin asking questions about the remaining content, "Do you still feel _____? Or is it gone now?"
- When your client says it's *"almost empty."* Double check to make sure it's all the way empty. Once an element is empty, there is no need to ask about that element again.
- If both eye-points don't feel the same – invite your client to move back and forth between the eye-points at their own pace until they feel the same, keeping an easy breath.

- Remember you are oscillating between two frozen images, simply checking on the ORIGINAL content (TIES) until both sides are empty and feel the same. Do not allow your client to add new content, UNLESS it was part of the original moment. It would be a mistake, lengthening and muddying the process.
- With lingering content, invite the client to amplify, exaggerate the experience and FEEL it as strongly as possible.
- Let your client know that the snapshots will gradually fade away, emptying OR they will merge, which is rare.
- Though we are using positive and negative language. Polarities are neither positive or negative, they are opposites. Snapshots are neither positive or negative. They are opposites and opposites are not always logical
- When creating a desired identity or state, "I here and now" is on RIGHT and the desired situation on the LEFT. See golden shadow.
- If the client has a difficult time coming into the here and now or the problem is highly charged, use a happy or peaceful moment as the other pole.
- We use the left eye-point for the most charged energy. It is associated with the right brain, tending to be more adept at integrating emotion.
- The client must not resist to the negative polarity and negative elements in general. No resistance, only acceptance. They should be a neutral observer and experiencer of both positive and negative elements.
- The client may cling to the positive polarity and positive elements. Invite them to recognize there is no need to hold on, no need to let go. Just allow themselves to experience. As positive elements disappear, some clients report they don't want them to go away. They are not going anywhere. They will always be part of their experience.
- They should resist any tendency to allow the negative pole to evolve into positive image.



DEEP PEAT 4
Practice Sheet

Date: _____

Problem: _____

Goal: _____

Left Eye-point Snapshot

Right Eye-point

	T	
	I	
	E	
	S	

NOTES:

Check your work:

- Problem?
- Opposition?
- Future?
- Holistic?

Complete:

- Light
- Forgiveness
- Gratitude
- Activation

- TIES = Thought, Image, Emotion, Sensation



DEEP PEAT 4
Practice Sheet

Date: _____

Problem: _____

Goal: _____

Left Eye-point Snapshot

Right Eye-point

	T	
	I	
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	I	
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DEEP PEAT 4
Practice Sheet

Date: _____

Problem: _____

Goal: _____

	T	
	I	
	E	
	S	

Left Eye-point Snapshot

Right Eye-point

NOTES:

Check your work:

- Problem?
- Opposition?
- Future?
- Holistic?

Complete:

- Light
- Forgiveness
- Gratitude
- Activation

- TIES = Thought, Image, Emotion, Sensation



DEEP PEAT 4 ~ A Magical Mirror
Integrating the Shadow
From the teachings of Zivorad M. Slavinski

Engaging in shadow work is a fruitful way to help our clients (and ourselves) experience deepening levels of relationship satisfaction and inner steadiness. It naturally instills humility and curiosity regarding our reactions to others. The idea of the shadow originated in the work of Carl Jung. However, as the shadow references our darker nature as human beings, it has existed since we have. Our shadow can easily, though not comfortably, be found in all the ways we project onto others, particularly the nasty bits. We discover our shadow in all the ways we are critical and judgmental of others. This mental activity is like a cairn, a trail marker pointing us in the right direction. And though irritation and frustration are often rooted in some unmet need or desire or some boundary being violated, they can also point to our shadow.

Integrating the shadow is a rich and beneficial approach to resolving issues of feeling critical, judgmental, irritated or frustrated with others. Shadow work also tends to increase our natural capacity for empathy and compassion. In this way, we can use shadow work to improve our relationships and help our clients do the same.

Strictly speaking from one perspective the shadow is referencing our darker nastier bits, the mechanism of shadow play is projection. We project our rejected aspects, good or bad, golden or dark. How many times have you noticed some wondrous aspect of another and paused in appreciation of that quality or characteristic expressed in that person? Considering that the shadow is founded in what we reject about ourselves, appreciation, jealousy and envy can also point to our shadow.

To my knowledge, DP4 is the most efficient means to integrate the shadow, golden or dark. The instructions are quite simple. With shadow integration of our darker nature, the first terminal, left eye-point, is a snapshot of a person who behaves in the way we dislike, or towards whom we feel critical or judgmental. Be clear about what specifically about that person we resist. Make a snapshot of a specific moment when the person behaves in a way about which we feel critical or judgmental.

The second terminal, right eye-point, is a snapshot of a specific situation where we manifested the same or similar behavior (or wished we could), no matter when it happened, even if we were a child when the event occurred.

When, after the application of DP4, there is emptiness on both sides, ask: “*What do you feel now toward such behavior of that person? Do you still feel critical?*” The process is complete when there is no longer a feeling of criticism towards that person about that behavior.

Slavinski asserts there are 3 main fields in which human beings invest our energy and attention.

1. Love and emotional relationships
2. Money and the material possession
3. Power or status in society.

He suggests we engage in systematic shadow integration as part of moving into greater wholeness and ease. We can systematically integrate the shadow in this way:

- In fields of sex, love and emotional relationship what do you object to or feel critical about in some other person?
- In the field of money and material possession what do you object to or feel critical about in another person?
- In the field of power or the status in society, what do you object to or feel critical about in another person?

Systematically focusing on integrating the shadow as it relates to people closest to us, including family of origin can go a long way towards creating greater ease in our primary relationships. This is also important as it relates to any time we get caught in some judgment or criticism related to a client.



SHADOW INTEGRATION WITH DP4
Practice Sheet

DP4 is a reliable tool for integrating the shadow. We can use shadow integration to address feeling, irritated, frustrated or judgmental of others. *What specifically about them is bothering you.* Make a snapshot of that for your left and a snapshot of you engaging in the same behavior or wishing you could.

Date: _____

Shadow: _____

Left Eye-point Snapshot (other person)

Right Eye-point Snapshot (you)

	T	
	I	
	E	
	S	

Check your work:

- Future expression?

Complete:

- Pineal Breathing

NOTES:



TIES = Thought, Image, Emotion,
Sensation



SHADOW INTEGRATION WITH DP4 Practice Sheet

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Shadow: _____

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Right Eye-point Snapshot (you)

	T	
	I	
	E	
	S	

Check your work:

- Future expression?

Complete:

- Pineal Breathing

NOTES:



TIES = Thought, Image, Emotion,
Sensation



SHADOW INTEGRATION WITH DP4 Practice Sheet

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	I	
	E	
	S	

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- Future expression?

Complete:

- Pineal Breathing

NOTES:



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Right Eye-point Snapshot (you)

	T	
	I	
	E	
	S	

Check your work:

- Future expression?

Complete:

- Pineal Breathing

NOTES:



TIES = Thought, Image, Emotion,
Sensation



INDIANA JONES TECHNIQUE or GOLDEN SHADOW INTEGRATION

Developed by Zivorad M. Slavinski

Slavinski developed a use of DP4 called, the Indiana Jones Technique, effectively integrating the golden shadow, those lovely human qualities we project onto others but deny in ourselves. A businessman asked for Slavinski's help to become even more successful. Specifically, he wanted to be more decisive. Decisiveness is an essential quality of leaders and this businessman knew it. Slavinski had been experimenting with various uses of DP4 and developed this creative application. He suggested that the businessman think of sometime he saw someone express the quality of decisiveness that he wanted to be a part of his life. The businessman laughed and described the scene in Indiana Jones when Indiana Jones whipped out his gun when his adversary was showing off his rope skills. Rocking between that snapshot and a snapshot of the here and now, the businessman came to a newfound confidence to express decisiveness without hesitation.

This Indiana Jones Technique is how we integrate the golden shadow. We can use golden shadow integration to activate qualities and traits we typically don't associate with our natural state of being. These can include characteristics that will help achieve our goals, from the mundane to the sublime. It includes activating positive aspects of being we find in humanity. Consider these qualities and characteristics as lying dormant, qualities that help us move through life's challenges with greater ease. With DP4 we can activate these qualities and traits as a means of supporting our clients (and ourselves) in realizing goals and expanding our inner resources. It is a valuable means of resourcing, especially as part of trauma work.

The integration of a collection of characteristics helps us adopt an identity when needed to achieve a specific goal. Identifying and integrating the characteristics of a successful person generally gives us ready access to the identity of a successful person. For instance, a successful person usually has qualities such as focus, decisiveness, and confidence. These qualities, and others, contribute to a constellation of accessible characteristics associated with the identity of a successful person.

We integrate a positive quality by making a snapshot of someone we have witnessed expressing the desired quality (left eye-point) and a snapshot of ourselves (or client) in the here and now (right eye-point).

It can be valuable to discover the qualities and traits that are aligned with goals and integrate those qualities. On principle, the integration of a quality is most useful after the removal of a problem or reaction. Given this, once a client removes a problem, and we have time, it is useful to use golden shadow integration to support the work they have done. Discover the qualities, characteristics or traits would help your client further stabilize the work they have done. What are the qualities associated with people they admire? Integrating qualities and characteristics associated with the achievement of a specific goal, no matter how mundane can go a long way towards achieving that goal.

A principle to consider: nature abhors a vacuum. When you clear a problem, there is a vacuum. You fill that vacuum with light, forgiveness, and/or thankfulness. When integrating a quality, there is no vacuum. So, we activate the expression of that quality with pineal breathing.



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot
Snapshot
Snapshot of person engaged in quality

Right Eye-point
Here and Now

	T	
	I	
	E	
	S	

Check your work:

Future expression?

Complete:

Pineal Breathing



TIES = Thought, Image, Emotion, Sensation



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot
Snapshot
Snapshot of person engaged in quality

Right Eye-point
Here and Now

	T	
	I	
	E	
	S	

Check your work:

Future expression?

Complete:

Pineal Breathing



TIES = Thought, Image, Emotion, Sensation



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot
Snapshot
Snapshot of person engaged in quality

Right Eye-point
Here and Now

	T	
	I	
	E	
	S	

Check your work:

Future expression?

Complete:

Pineal Breathing



TIES = Thought, Image, Emotion, Sensation



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot
Snapshot
Snapshot of person engaged in quality

Right Eye-point
Here and Now

	T	
	I	
	E	
	S	

Check your work:

Future expression?

Complete:

Pineal Breathing



TIES = Thought, Image, Emotion, Sensation



DEEP PEAT 4

Goals

Deep PEAT 4 can be used for goals in several ways. Use your imagination and explore additional applications for this very flexible method.

Of course, address any inner obstacles to realizing your goals. Use sentence completions such as the ones below to help you discover the obstacles:

- I could easily achieve my goal if only ...
- I could never do _____, because ...
- I will be able to _____ when ...
- I will never be able to _____, because ...
- If I _____, then ...

Address what comes up. This clears the debris out of the way so the energetic current of your goal has an easy flow.

The integration below are also beneficial when working with goals:

- I connected to center of Earth / I here and now
- I connected to center of Cosmos / I here and now
- Goal achieved / I here and now
- Goal Achieved / Peak moment

With goal achievement, it is also important to discover and address:

- unwanted identities
- limiting beliefs
- and of course, useful qualities, traits, etc.

Remember to stabilize with pineal breathing anytime you are working with goals.



UNTANGLING FROM COGNITIVE DISTORTIONS AND OTHER SELF-LIMITING COGNITIVE ACTIVITY

Recognizing Self-limiting Cognitive Activity

Miranda journeyed with depression for decades. Part of her care involved learning to recognize and untangle from cognitive distortions. She, like many before her, heartily resisted the use of the phrase “cognitive distortions.” She insisted that MOST people engage in this kind of mental activity and to focus on the distorting aspect of the activity pathologized the activity to the point of making it challenging to recognize.

We settled on the shared understanding that what we are talking about is untangling from ALL self-limiting cognitive activity (SLCA). This includes limiting beliefs, cognitive distortions, injunctions, scripts and more. Those who journey with a mood disorder tend to engage in SLCA more frequently and with more fervor than those who don't. They also need to work a little more diligently to completely untangle from the tendency to engage in SLCA.

When entangled in SLCA, the content FEELS real and true. Applying logic only has temporary effects and neglects the kinesthetic impact of the cognitive activity. Whereas, investigating the energetic dynamic of the cognitive activity with a simple question can give the client a means of easily recognizing distorting cognitive activity, thoughts that distort our perspective.

1. Tell your client, “*Feel (insert SLCA). Does it feel heavy or sticky like matter or light like air?*” Yes, this is leading the client. Still, most have never considered their thoughts in this way and feel a kind of relief with the description.
2. Point to something in the room tell your client, “*Think the thought, ‘there is a tissue box on the table.’ Does the thought feel heavy like matter or light like air?*”

Thoughts that are not distorted tend to be more present based, feel lighter and more airy somehow.

Try it out. FEEL a normal thought, something like, “*It's hot /cold outside.*” Does it feel like air or earth, matter? Now FEEL a self-limiting thought. Does that feel like air or matter?

Sharing and discussing lists of common cognitive distortions can support our clients in equipping themselves with the means of walking themselves out of tangled mental

underbrush. The most important is to learn to recognize limiting thinking. An easy way to do so for many of us is by feeling it, followed by one simple question, “Does *this thought feel like air or matter?*”

Get to know the patterns of self-limiting thinking and other cognitive habits in your life, it will help you help your clients even better. Learn to recognize distorting thinking and to identify patterns. Imagine you are you are playing hide-and-seek and teach your client to do the same. Learn to “catch” your self-limiting thinking. Challenge and transcend these cognitive habits so thoroughly that they are no longer habits but anomalies.

Common Self-limiting Cognitive Activity

Adapted from David Burns, The Feeling Good Handbook

1. **All or nothing thinking:** Looking at things in absolute black and white categories.
2. **Overgeneralization:** Viewing a negative event as a never-ending pattern of defeat.
3. **Negative thinking:** Dwelling on the negatives and ignoring the positives.
4. **Discounting the positive:** Insisting that your accomplishments or positive qualities “don’t count.”
5. **Jumping to conclusions:**
 - a. MIND READING – assuming people are reacting negatively to you when there is no definite evidence for this assumption.
 - b. FORTUNE TELLING – arbitrarily predicting that things will turn out badly.
6. **Magnification or minimization:** Blowing things out of proportion or shrinking their importance.
7. **Emotional reasoning:** Reasoning from how you feel: “I feel like an idiot, so I really must be one.” Or, “I don’t feel like doing this, so I’ll put it off.”
8. **“Should” statements;** Criticizing yourself or other people with “shoulds” or “shouldnt’s, musts, oughts, and have to’s.”
9. **Labeling:** Identifying with your shortcomings. Instead of “I made a mistake,” telling yourself “I’m a jerk, a fool, or a loser.”

10. **Personalization and blame:** Blaming yourself for something you weren't entirely responsible for, or blaming others and overlooking ways that your own attitudes and behaviors may contribute to a problem.

Injunctions

From the Transactional Analysis (TA) and Redecision Therapy perspective, there are twelve injunctions. Though, allowing for creative application of injunctive thinking, our clients may have other ways to express their inner DON'Ts. Injunctions are essentially prohibitions and run like silent rivers in our consciousness influencing the way we move through life. Injunctions are insidious and often unconscious. They are inner commands, strong DON'Ts.

1. Don't be. Don't exist.
2. Don't be who you are.
3. Don't be a child.
4. Don't grow up.
5. Don't think.
6. Don't feel.
7. Don't do anything.
8. Don't be well or sane.
9. Don't be important.
10. Don't make it in your life.
11. Don't be close.
12. Don't belong.

From an AAIT™ standpoint, there is ample room for integration and freedom here. Listening carefully to our clients use of language we will readily hear their 'don'ts.' Regarding dismantling injunctions around existing and being, make sure that you are confident in your understanding and practice of the process you are using. Also, ensure that you have a solid collaborative relationship with your client and they have NO suicidal ideation. The more layered practices tend to have a deeper effect for issues related to being. However, helping your client learn to recognize the thought as SLCA can help them dis-identify with it.

Olney described the mind as a sausage factory, spitting out tens of thousands and sausages a day. We don't need to bite into every one on of them!

EXAMPLE: Dismantling Injunctions following the phases of AAIT™

DISCOVER the injunction that may be in play as you explore the presenting problem. Beyond the twelve held by TA, is there another phrasing of the inner DON'T that brings the injunction more alive? Our clients' language matters more than any list.

COLLABORATE with your client, determining the problem and session goal. Discuss and describe the approach you will use to dismantle the polarized tension if appropriate.

INTEGRATE the polarized tension of the injunction using End of Words (EoW). EoW is a most useful walking around practice for those journeying with mood disorders. There are other more layered processes that get at a deeper release. However, injunctions tend to be psycho-emotional tendencies. Empowering our clients with EoW gives them an in-the-moment key to dismantle the injunction that has them bound.

DIRECT AWARENESS to the neutralized or pleroma state of integration to help stabilize that state.

Give your client EMBODIMENT suggestions for their home practice. For many of them it will be to address injunctions and other self-limiting cognitive activity identified in the session.

The following practices are beneficial in untangling from SLCA:

- End of Words
- Universal Process
- Universal Process – Movie Application
- Verbal Reduction and Expansion
- Little Magical Method

In Client Handouts, you will see a psycho-educational document I share with clients journeying with mood disorders, you are welcome to share as you think would be useful.



END OF WORDS

Developed by Ivana Tomanovic and Zivorad M. Slavinski

The non-dual states of empty consciousness are an indication and mechanism of change. Cultivating an awareness of these states contributes to increases in compassion and present-focused attention, and decreases in reactivity.

With **End of Words (EoW)**, we begin glimpsing this AAIT principle in process. EoW has many creative applications, especially related to dismantle injunctions and other self-limiting cognitive activity. It can also be used to disrupt hidden, subconscious resistance to change and support clarity in decision making. It's also useful to explore and deactivate tension around all areas where we encounter resistance. The applications of this process are quite endless.

Good/Bad are fundamental polarities for all people. End of Words (EoW), sometimes called Ivana End of Words, honoring the creator, Ivana Tomanovich is deceptively simple and deep in its effect. In EoW oscillate between what is good and what is bad about a problem, situation, stressor, belief, injunction, etcetera until you come to "end of words." At that point there are no longer any ideas related to what is good or bad about the issue.

It would be easy to dismiss the power of this practice as a simple pro/con list. That would be a mistake. The mechanism of change in this process is releasing charged energy through ACCEPTANCE in the exploration of opposites. It is valuable to note that highly charged content is unlikely to release entirely with this method.

Instructions

With EoW, we are using the fundamental polarities of good and bad to facilitate integration. It is important to understand that all situations and experiences have elements of something good and something bad. Most people can think of a bad situation or person, and find something good about it or them. Or conversely, we can think of a good situation or person and find something good about it or them. We can use this cognitive flexibility to our advantage to untangle from charged mental energy.

EoW Instructions:

1. Identify the topic or self-limiting thought or feeling. The more specific the better your results will be.

2. **Tell your client to FEEL** the thought or feeling (TF)____. *What's bad about (TF)_____?* This is important. Taking the time to feel the content in play BETWEEN identifying the good and bad allows for the acceptance of what is discovered in the exploration, ultimately decreasing the charge. As you FEEL, notice thoughts, images, emotions and sensations.
3. **Tell your client to FEEL** the TF. *What's good about (TF) _____?*
4. **Tell your client to FEEL** the TF. *What ELSE is bad about (TF) _____?*
5. **Tell your client to FEEL** the TF. *What ELSE is good about (TF) _____?*
6. **REPEAT steps 4 and 5** until you reach the end of your words, there is nothing good or bad. There will be a bit more inner spaciousness. It will start to feel like you are reaching for a thought, image or emotion and there is nothing there.
7. **Stabilize** with light.

Tell your client to FEEL the TF. Now does it feel like more like air or earth?

- a. If it feels like air, fill yourself, particularly the space where the TF used to live with light, forgiveness, thankfulness. Nature abhors a vacuum.
- b. If it feels like earth, repeat from the beginning with holistic processing from other relevant points of view about the original self-limiting TF.

Trouble shooting:

- It is ESSENTIAL to FEEL the content as you swing between explorations of the good and bad. This begins loosening and neutralizing the energetic charge of the content.
- To FULLY neutralize the charge and make gains towards disrupting this type of cognitive activity, it is necessary for both sides to be completely empty of content. This means there is, no thought, image, emotion or body sensation other than being present.
- Oscillating between opposite energetic content while FEELING the content takes this far beyond a familiar pro/con list.
- Encouraging your clients to scribe their experience will help them guide through the process. The chart below is JUST a guideline. It's likely that you will have many more layers of content than the lines in the chart. After much practice, you will be able to do this as a walking around practice and it will take less time.
- If content repeats, dig a little to discover more specifics about the repeating content.



UNIVERSAL PROCESS
Developed by Zivorad M. Slavinski

“If a person is able to simultaneously experience two opposite thoughts, emotions or other contents, the problem built on them has a tendency to vanish.”

~ Zivorad M. Slavinski

The Universal Process (UP) is a simple oscillation technique that typically culminates in a psychological integration. With one integration, the problem being addressed is typically resolved. With repeated integrations, there is a gradually expanded sense of wholeness and wellbeing. Insights also naturally arise.

UP can be used to resolve problems, integrate various needs and feelings and so much more. It is only limited by our creativity. As we know, integration aids in decreasing reactivity to the various challenges of life. UP is one of the foundational methods you will teach clients.

Essentially, in this process we alternate between experiencing the two opposites, taking a breath at each turn. After two or three rounds, you feel/experience them at the same time while taking a breath.

Universal Process Instructions:

1. **Determine the problem and goal.**
2. **Identify the polarity associated with a problem and an opposite.** Or simply choose two opposites for your polarities, such as a particular need like connection being met and it not being met.
3. **Find an experience, first polarity.** Instruct your client to find an experience of the first polarity, feel or experience that polarity, briefly describe it and take a breath. It might be thoughts, images, emotions, sensations, or some combination. Your client can use their own experience of the polarity or some situation in which they saw someone else have that experience or the way they imagine that state or polarity would feel. These experiences are UNIVERSAL. For that reason, we do not need to rely only on our experience, we can imagine the experience through another.

4. **Find an experience, second polarity.** Instruct your client to find an experience of and feel the second polarity. Ask them to describe it to you and take a breath.
5. **Repeat** steps three and four, two to four more times.
6. **Feel both at the same time.** Instruct your client to feel / experience both polarities at the same time and while taking a full breath.
7. **Ask what is happening between them.** This is an essential step for the success of the procedure. After two or three rounds (sometimes more) of rocking between two opposing states, the polarities will generally merge, integrate. Another way to inquire about this is to ask, *“Are they one for you or can you feel them separately?”*
8. **Repeat steps three – six** until your client reaches integration – usually two to five rounds. If they do not easily integrate, you can add the first eye-points. Use the left eye-point for the more charged polarity, the right eye-point for the other polarity. Use both eye-points when experiencing the polarities simultaneously.

Reminder: polarities integrate in three different ways:

1. They vanish. What is left in their place is Emptiness.
2. Your client can feel no difference between them.
3. Polarities visually merge and cannot be experienced separately, your client cannot feel one without the other.

After integration, ask your client the following control questions to insure a complete process:

- *“Are you able to feel them separately? Or are they one for you? Can you feel one without the tiniest hint of the other?”* They should NOT be able to feel one without the other.
- *“In the future, will you be able to manifest both with equal ease? In other words, will you be able to choose between the two states?”* Often, in the state immediately following an integration, the question makes little sense because you cannot feel them separately in that moment. Another way to get at this is to check on the original problem.

Example using Receiving / Giving:

1. Find an experience of receiving, feel receiving, tell me something about receiving.
2. Find an experience of giving, feel giving, tell me something about giving.
3. Find an experience of receiving, feel receiving and tell me something about it.

4. Find an experience of giving, feel giving, tell me something about giving.
5. Feel / experience giving and receiving at the same time, take a full easy breath and notice what's happening between them. **Can you feel them separately?**
6. If they have merged, the process is complete. If they have not, repeat the process.



UP Short Instructions

1. Identify the polarities
2. With each pass, find an experience of the polarity, feel it, breathe and describe.

_____ VS _____

3. Feel both at the same time, full easy breath.
4. What's happening between them? Are they one for you or can you feel them separately? Repeat if necessary.
5. Fill the space.
6. What do you know now that you didn't before?
7. How will knowing that inform your thoughts, words or deeds in the coming days?



UNIVERSAL PROCESS
Releasing Reactivity to Unmet Needs

“When you feel bad, if you allow yourself to feel worse, you will feel better.”
~ Dick Olney

When you find yourself in a suboptimal state, remember, taking responsibility for and tending to your state of being is the source of your freedom. Often our suboptimal states are due to some unmet need or want. We want something we can't have or are not getting. Follow these steps to untangle from the pain created by not having your needs met. In this way, you can curate a more satisfying state of being and help your clients do the same..

1. If you find yourself feeling bad, in a suboptimal state of being, identify the need that is not being met. See the list below. The good folks at CNVC.org graciously allowed us to include the feelings and needs list in our manual.

Use the UP to integrate the four points of view of the needs. Most, but not all needs involve the POV of having the need met and the POV not having the need met. Then we have the POV of fulfilling the need for another and the POV of withholding the need from another.

2. Example using the need for reassurance:
 - a. being reassured / not being reassured
 - b. providing reassurance / withholding reassurance
3. You can use this same process to integrate feelings from feelings lists. You can choose just about any list and integrate opposites, be creative. In my experience, human needs are a great place to begin a practice as it takes less than ten minutes a day and most experience benefits relatively quickly.
4. Make this a daily practice for optimum results.



NEEDS LIST

Permission to use graciously granted by CNVC.org*

CONNECTION Acceptance Affection Appreciation Belonging Cooperation Communication Closeness Community Companionship Compassion Consideration Consistency Empathy Inclusion Intimacy Love Mutuality Nurturing Respect/Self-respect Safety Security Shared Reality Stability Support To know and be known To see and be seen To understand and be understood Trust Warmth	HONESTY Authenticity Integrity Presence PLAY Joy Humor PEACE Beauty Communion Ease Equality Harmony Inspiration Order PHYSICAL WELL-BEING Air Food Movement/exercise Rest/sleep Sexual expression Safety Shelter Touch Water	MEANING Awareness Celebration of life Challenge Clarity Competence Consciousness Contribution Creativity Discovery Efficacy Effectiveness Growth Hope Learning Mourning Participation Purpose Self-expression Stimulation To matter Understanding AUTONOMY Choice Freedom Independence Space Spontaneity
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* Center for Nonviolent Communication WITH PERMISSION Website: www.cnvc.org
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FEELINGS WHEN NEEDS ARE MET

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<p>AFFECTIONATE compassionate fond loving openhearted sympathetic tender warm</p> <p>CONFIDENT empowered open proud safe secure</p> <p>INSPIRED amazed awed wonder</p> <p>ENGAGED absorbed alert curious engrossed enchanted entranced fascinated interested intrigued involved spellbound stimulated</p> <p>GRATEFUL appreciative moved thankful touched</p>	<p>REFRESHED enlivened rejuvenated renewed rested restored revived</p> <p>EXCITED amazed animated ardent aroused dazzled eager energetic enthusiastic giddy invigorated lively passionate surprised vibrant</p> <p>JOYFUL amused delighted glad happy jubilant pleased tickled overjoyed</p>	<p>EXHILARATED blissful ecstatic elated enthralled exuberant radiant rapturous thrilled electrified euphoric overjoyed</p> <p>PEACEFUL calm clearheaded comfortable centered content equanimity fulfilled mellow quiet relaxed relieved satisfied serene still tranquil trusting</p> <p>HOPEFUL expectant encouraged optimistic inspired</p>
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FEELINGS WHEN NEEDS ARE NOT MET
Permission to use graciously granted by CNVC.org*

<p>AFRAID apprehensive dread fearful foreboding frightened mistrustful panicked petrified scared suspicious terrified wary worried</p> <p>ANNOYED aggravated dismayed disgruntled displeased exasperated frustrated impatient irritated irked</p> <p>ANGER angry enraged furious incensed indignant irate livid outraged resentful</p> <p>CONFUSED ambivalent baffled bewildered dazed hesitant lost cold detached distant distracted indifferent numb removed withdrawn</p> <p>YEARNING envious jealous longing nostalgic pining wistful</p>	<p>DISQUIET agitated alarmed discombobulated disconcerted disturbed perturbed rattled restless shocked startled surprised troubled turbulent turmoil uncomfortable uneasy unnerved unsettled upset</p> <p>EMBARRASSED ashamed chagrined flustered guilty mortified self-conscious</p> <p>FATIGUE beat burnt out depleted exhausted lethargic listless sleepy tired weary worn out AVERSION animosity appalled contempt disgusted dislike hate horrified hostile repulsed</p> <p>DISCONNECTED alienated aloof apathetic bored</p>	<p>TENSE anxious cranky distressed distraught edgy fidgety frazzled irritable jittery nervous overwhelmed restless stressed out</p> <p>VULNERABLE fragile guarded helpless insecure leery reserved sensitive shaky</p> <p>PAIN agony anguished bereaved devastated grief heartbroken hurt lonely miserable regretful remorseful mystified perplexed puzzled torn</p> <p>SAD depressed dejected despair despondent disappointed discouraged disheartened forlorn gloomy heavy hearted hopeless melancholy unhappy wretched</p>
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UNIVERSAL PROCESS, MOVIE APPLICATION
Developed by Zivorad M. Slavinski, adaptation - Melanie McGhee

“When you feel bad, if you allow yourself to feel worse, you will feel better.”
~ Dick Olney

When you find yourself in an unsatisfying suboptimal state, remember, *taking responsibility for and tending to your state of being is the source of your freedom*. Lead yourself through these steps to untangle from the pain created by self-limiting thoughts and other cognitive habits, you will discover how valuable this can be for clients as an embodiment practice at home. Just as someone with diabetes checks his insulin daily, often many times a day, those who journey with dysregulated mood benefit from consciously tending to their state and getting free of the disturbances associated with cognitive distortions.

Instructions:

1. **Identify the self-limiting thought and title it.** If that idea was a movie or novel, *what would the title be?* Give it a short title. Name it. Remember, a distortion feels static or heavy, while other thoughts feel more dynamic, airy.
2. **Identify a more satisfying story.** *What movie or story would you rather be watching or reading? What story might someone who is in a more pleasing state tell themselves?* This story will likely not feel as “real” as the distortion. That doesn’t matter. Just feel it as best you can. You will bring it alive as fully as you can.
3. **Find an experience of the first story, FEEL it,** describe it briefly and take a breath. After you are familiar with how this works, you will likely be able to stop describing it to yourself. You will just feel/experience the story.
4. **Find an experience of the second story, FEEL it,** describe it and take a breath.
5. **Repeat steps 3 and 4, two to four times.**
6. **Feel at the same time.** Take a breath, experience both stories at the same time as best you can. Easy breath.
7. **Notice what’s happening between the two stories can you separate them?** If you can separate them, if you can feel one without the other, repeat the process. In the beginning this can take up to four rounds. With just a bit of

practice, you will likely integrate in the first two rounds. The test question is to ask if you can separate them.

REMINDER: A stable integration occurs in two ways:

- a. they vanish and you can't find either story anymore - if that happens, you will still ask yourself if you can feel one without the other.
- b. you cannot feel a discernable difference between the stories, they swirl or mingle and you can't feel them separately.

Pause in the spaciousness of the integrated state with a few easy breaths. Fill with light or both.



VERBAL REDUCTION AND EXPANSION

Developed by Zivorad M. Slavinski

Identify and write down the self-limiting thought, narrative or problem that has your client entangled. Describe the process, how you will be working together. Discuss the unwanted state or situation. Ask them to briefly elaborate on the problem, their reaction to whatever situation is bothering them. Keep in mind that that the problem is always subjective and within the client's sphere of influence, a reaction to a situation.

Things to look for in VRE

The problem could vanish in any phase of VRE. Usually it vanishes during **reduction**.

As the process progresses, elements of experience (TIES) may not be present. If one of the elements is not present, simply move on to the next.

In the phase of **verbal expansion**, positive emotions normally become stronger and they sometimes are transformed to a mild euphoria. At the end of the process it is advisable to apply the expansion procedure. This will stabilize positive feelings in place of the problem.

Be careful to **STOP** the process at any point when an optimal reaction occurs. It could happen at any point of the process, on two sentences, one, or on the single word. What we are looking for is the client to feel better. I find that if they enter a slightly better state, a bit more can reveal the optimal state, often arising when the client reports 3 positive or neutral contents in a row.

To continue after the optimal point would be overrunning and it would have a negative effect, pushing them into an unwanted state. If you bypass the optimal point of the process, the result could be similar to overeating. You were hungry and you ate. At a certain point, you felt good. If you continue eating, you will soon feel sick. From the optimal point, you don't want to continue the process. Once you reach that optimal point, do the expansion procedure.

VRE Instructions:

Verbal Reduction

Don't elaborate or return to the starting problem throughout the process. Instead –

1. **Four sentences.** Tell your client to "**Describe** your **PRESENT** state. How do you **feel** about the situation in **FOUR** short concise sentences?" If the depression

has been severe or it is a very STRONG self-limiting thought, start with 5 or 6 sentences.

- a. Both you and your client write these sentences down, one after the other.
 - b. Read the sentences aloud to your client as they sit with eyes closed. Bring kind and compassion attention to your reading of the sentences. Remind your client to breathe as needed.
 - c. Ask them to *“Notice the thoughts, images emotions and sensations present.”* Record these elements.
2. **Three sentences.** Again, don’t mention the starting problem. Ask your client to *“Describe your PRESENT state. How do you feel about the situation in **THREE** short concise sentences?”*
- a. Both of you write these sentences down, one after the other.
 - b. Read the sentences aloud to your client.
 - c. Ask them to *“Notice the thoughts, images emotions and sensations present.”* Record these elements.
3. **Two sentences.** Again, don’t mention the starting problem. Ask your client to *“Describe your PRESENT state. How do you feel about the situation in **TWO** short concise sentences?”*
- a. Both of you write these sentences down, one after the other.
 - b. Read the sentences aloud to your client.
 - c. Ask them to *“Notice the thoughts, images emotions and sensations present.”* Record these elements.
4. **One sentence.** Again, don’t mention the starting problem. Ask your client to *“Describe your PRESENT state. How do you feel about the situation in **ONE** short concise sentence?”*
- a. Both of you write these sentences down, one after the other.
 - b. Read the sentences aloud to your client
 - c. Ask them to *“Notice the thoughts, images emotions and sensations present.”* Record these elements.
5. **One word.** Ask your client to *“Describe your PRESENT state. How do you feel about the situation in **ONE** word?”*
- a. Both of you write word down.
 - b. Read the word aloud to your client, inviting them to let them wash over them with closed eyes.
 - c. Ask them to *“Notice the thoughts, images emotions and sensations present.”* Record these elements.

Verbal Expansion:

During verbal expansion, if there is a charge with any element (thought, image, emotion, sensation), record the elements and remind your client to simply accept them as a part of life. These elements may disappear as the process progresses.

1. **One sentence.** Again, don't mention the starting problem. Ask your client, "*How do you feel about your situation now? Describe how you feel in **ONE** sentence.*"
 - a. Both of you write this sentence down.
 - b. Invite your client to close their eyes. Read the sentence aloud.
 - c. Ask them to "*Notice the thoughts, images emotions and sensations present.*" Record these elements.

2. **Two sentences.** Again, don't mention the starting problem. Ask your client, "*How do you feel about your situation now? Describe how you feel in **TWO** sentences.*"
 - a. Both of you write these sentences down.
 - b. Invite your client to close their eyes. Read the sentence aloud.
 - c. Ask them to "*Notice the thoughts, images emotions and sensations present.*" Record these elements.

3. **Three sentences.** Again, don't mention the starting problem. Ask your client, "*How do you feel about your situation now? Describe how you feel in **THREE** sentences.*"
 - a. Both of you write these sentences down.
 - b. Invite your client to close their eyes. Read the sentence aloud.
 - c. Ask them to "*Notice the thoughts, images emotions and sensations present.*" Record these elements.

4. **Continue in this way** expanding up to four sentences.

5. **Stabilize** with expansion of the optimum state.

* Minor adaptations and commentaries have been added by Melanie McGhee



LITTLE MAGICAL METHOD
Developed by Zivorad M. Slavinski

We can apply the Little Magical Method (LMM) to many experiences and address the tension associated with problematic thoughts, emotions and physical sensations. It can be particularly useful to address anxiety, stress and pain. For those who experience dread find it a ready antidote. People who tend to have a predisposition to experience the kinesthetic, the body sensations, associated with their problems appreciate the relief of LMM.

The mechanism of change in this method begins with the collapse of a wave into a particle, which can be manipulated through acceptance and integration. Investigate the unwanted state through a systematic exploration of qualities associated with matter, energy, space and time (MEST).

LMM Instructions

1. **Place attention on the unwanted** thought, emotion or physical sensation.
2. **Collapse the wave** with the following questions:
 - a. *Where exactly do you feel it? What is its location?*
 - b. *How deep is it in your body?*
 - c. *Is it inside, outside or both?*
 - d. *What shape is it?*
 - e. *How big is it?*
 - f. *How heavy is it?*
 - g. *What color is it?*
 - h. *What is its temperature, body temperature, warmer or cooler?*
 - i. *How old is it? (This questions is not always necessary)*
 - j. *On a scale from 0 to 10, how strong is it?*

You could add a question about its level of consciousness, *how intelligent is it? What is its level of consciousness?*

3. **Repeat the same sequence of questions** several times. With each pass, encourage your client to experience the unwanted state as fully as possible. Confronting and accepting the experience eliminates a portion of energy from that unwanted sensation. It gets smaller and smaller, becomes weaker and finally vanishes. This is a form of what Olney called naming and taming the beast.

Troubleshooting

Sometimes people feel confused with the questions, it doesn't have a color, shape, etc. When this happens, ask, *if it DID have a color, what color would it be? Give it a color, a shape, a size, etcetera.*

Experiencing the body sensations and associated content in this way, generally decreases the charge and the energy dissipates and vanishes. This usually happens in 4 – 5 rounds of repeating the questions. Once there is no content in response to the question, there is no need to repeat that question.

If after 3 – 4 repetitions of the sequence of questions there is no lessening of dimensions and strength, direct awareness to the movement of the body sensation.

In the body sensation, there must be some movement, otherwise it would not exist. Every cessation of movement brings about the vanishing of the body sensation. Therefore, observe carefully that body sensation. What kind of movement of energy is there in it? Remember, energy can move vertically circular, horizontally circular, oblique movement, alternatively contracting and expanding etc. Direct your client to become aware of and feel the movement of energy and then direct the movement of energy in the opposite direction. Simultaneously, imagine both of those opposite energetic movements.

If the energy persists, try the Procedure for Entering the Great Space.

Put your intention on the unwanted thought, emotion or physical sensation and ask the following questions:

Location	Depth	Inside/Outside	Shape	Size	Weight	Color	Body temp? Warmer / Cooler	Age	Strength

Tune into the directionality of the movement of energy, intentionally direct it to move in the opposite direction. Experience the energy moving at the same time in both directions.

Fill the space where the energy used to live with light.



PROCEDURE FOR ENTERING THE GREAT SPACE

Developed by Zivorad M. Slavinski

Invite the client to close their eyes and place two fingers on the point beneath the eyebrow. Then ask:

1. ***Does that pressure come from your body or from outside you?***

After some hesitation, they will almost always say that it comes from an outside world. If the client reports that it comes from within, that feeling is not a “guide post,” that is the end of the process.

If the answer is that the pressure comes from outside, the next question follows.

2. ***Does it come from this world, from this universe, or from some other world or universe?***

If the client says the pressure is coming from this world, it is the end of the process. Most people will answer that the pressure is coming from some other world/universe. In that case, move to the next instruction.

3. ***Direct your awareness toward the source of that pressure and point your hand towards the point in that world from which the pressure is coming.***

Sometimes the client needs additional stimulation to do that, because they hesitate or cannot pinpoint it exactly. Encourage the client without applying too much pressure, *“It’s easy. Just feel the direction the pressure is coming from, turn towards that direction and let your hand show us itself where that point is.”*

After a few seconds, the client typically raises a hand and shows the direction from which the pressure came.

4. ***In your thoughts and feelings, transfer yourself to that world. Be there. Tell me, or nod your head, when you are there.***

When you get an affirmative answer, give the client the next instruction.

5. ***From that world, from that perspective, look at your body, which is here. Tell me how it looks to you and what you feel watching it.***

Most people give almost identical answers: *“It looks tiny”, “It’s small, like a spot” “I look like an ant”* and similar answers.

6. ***In that world, where you are looking from, how big are you?***

Again, the answers are very similar. *“I’m huge,” “I’m limitless,” “I’m infinitely big.”* Subjects also spontaneously give statements like *“This here is the True I. That tiny being in the room is just a small part of me.”* Such statements are often followed with excitement and sometimes with tears.

If we ask the client, *“If while in that place do you observe the world from one point in space, for example, the eyes?”* we usually get the answer that the place one is observing from is not a point, but an endlessly great space. One’s sense of sight is panoramic and as broad as the subject themselves.

7. **Settle into that expansive awareness.**



DEEP PEAT 2

Developed by Zivorad M. Slavinski

Deep PEAT 2 (DP2) is particularly useful for intellectually oriented clients, who find it difficult to discern emotions from thoughts. This alternating helps them recognize emotions and sensations with greater awareness. With DP2, we alternate between thoughts and emotions connected to the problem or self-limiting cognition.

For solo practice, writing the responses will help you track the emotion / thought duality and may point to persistent limiting beliefs that could be useful for your embodiment practice. That said, don't let slow writing slow the process.

REMINDER: Images can be accepted as thoughts and body sensations can be treated as emotions.

Instructions:

1. **Identify** the situation, experience, belief, or goal. Name it, the _____ situation.
2. Instruct your client to **FEEL the problem** (situation, experience, belief or goal) as completely as possible. Use their language. Notice their breathing and invite them to take an easy breath if the breath stalls.
3. Ask – **What EMOTION follows** that _____ (situation, experience, belief or goal)
4. Ask – **What THOUGHT follows** that _____ (situation, experience, belief or goal)
5. **Alternate between thoughts (or images) and emotions (or sensations)** until the client reports three consecutive positive or empty contents
6. **Stabilize** with the expansion of the positive or empty state.
7. **Check** on the original problem, opposition, future and other POVs.

Troubleshooting

- As you are facilitating the process, be sure to mention the problem (*situation, experience, belief or goal*) several times in order to draw the client's attention to associated content.
- You can use the eyepoints in this process. It does not seem to influence the speed of the process but does seem to help those who have a hard time distinguishing thoughts and emotions. If you choose to use them, have the client touch the first left eye point for the emotion and the first right eyepoint for the thought.

- In this process, there is an obvious transformation of negative contents into positive ones. The client starts from a problem and reports her negative feeling regarding the problem. Then negative thoughts and feelings follow each other. At some point contents become neutral and soon afterwards, positive. This is the sign that the negative energetic charge has been “peeled off”.

EXAMPLE: The client stated that her problem was trying too hard to satisfy others.

Problem: I try too hard to satisfy others.

NAME it: The *trying too hard to satisfy others situation* --- you can shorten the name as you go – *the trying too hard situation* or *the satisfying others situation*.

Practitioner: *Feel that you try too hard to satisfy others; while feeling that you try too hard to satisfy others, tell me, which thought follows that trying too hard situation.*

Client: I would like to get rid of that compulsion.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: Dissatisfaction because I overdo it.

Practitioner: *What THOUGHT follows that trying too hard situation?*

Client: If I would only not try so hard.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: Sadness

Practitioner: *What THOUGHT follows that trying too hard situation?*

Client: If others praise me, I feel better.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: I irritate myself.

Practitioner: *What THOUGHT follows that trying too hard situation?*

Client: The thought is coming to my mind: Come on, be a little independent.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: I feel I'm blocked and incompetent.

Practitioner: *What THOUGHT follows that trying too hard situation?*

Client: It is as if I went nuts.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: It's nice and fun.

Practitioner: *What THOUGHT follows that trying too hard situation?*

Client: It would be great if this state could last.

Practitioner: *What EMOTION follows that trying too hard situation?*

Client: Peace

NOTE: This is the third consecutive positive content. The process is over. Begin **stabilization**.

Practitioner: *Feel that peace spreading and saturating your whole body, spreading far far away in front of you. Become aware of that peace extending behind you. Beyond the beyond behind you. Become aware of that peace extending above and below you – far above forever above you. Become aware of peace extending to your right and your left far beyond the edges of eternity on both sides of you. Become aware of that peace extending simultaneously in all six directions....like a star radiating into forever...in front and behind, above and below, to the right and the left.”* Let the client sit in this space for 30 seconds or so before inviting them to open their eyes.

Practitioner: *How does trying too hard to satisfy others seem to you now?
Is it possible for this problem to impose itself on you against your will in the future?
Are there other POVs involved?*



DEEP PEAT, The CREST JEWEL
Developed by Zivorad M. Slavinski

Slavinski has referred to Deep PEAT (DP) as the crest jewel of Spiritual Technology. It has taken me several years and much personal and professional practice to begin to appreciate that statement. Discovering the depth and breadth of release made possible through DP is a journey I've found worth the challenge. Mastering the mystery that is DP is deeply rewarding.

DP grants us access to multi-layered freedom in a single session. For many, it breaks and neutralizes the fundamental tension that drives much of the drama of life. Following the threads of charged psycho-emotional content weaves the brilliant wisdom of following the stream of consciousness with non-dual awareness and meridian therapy, creating a magnificent tapestry.

It flows in much the same way as other integration methods, we first determine the problem and goal, then we help the client access the pain associated with the problem. We ask the client to close her eyes and feel her problem as deeply and completely as possible. They may choose a situation where the problem manifested, and feel the problem in that setting as if it were happening "here and now".

Important Initial Tips

- As you go through the process WRITE DOWN THE CONTENT! This will help you recognize stuck points, swimming and other problems that can derail your process.
- Be careful how you formulate questions during the process. For instance, never ask "*What are you **feeling**?*" This encourages the client to report ONLY feelings and body sensations, not images and thoughts. We are to remain open to all four elements, thoughts, images, emotions and sensations.
- Never ask, "*What do you **see** now?*" With that question, we stimulate the client to give images, not the other three elements. Images are not as useful in the Deep PEAT Process. With images, **discover** the feelings, thoughts or sensations accompanying the images or are behind the images.
- For the same reason, in DP, we don't ask, "*What are you **thinking** now.*" This question is directed only at thoughts and excludes the other three elements.
- Instead, ask your client: "*What is happening?*" "*What are you experiencing?*" "*Which elements are coming up?*" "*What's there now?*"



DEEP PEAT, Step-by-Step
Developed by Zivorad M. Slavinski

Practitioner and client should be well hydrated. Dehydration can prolong and stall the process.

1. Give a short description of how PEAT works.

Let them know what to expect and that they should report actual current experience in this moment, not what they remember feeling in the past. Ask them to be an honest reporter of their experience.

*“During our session I will be asking you **to focus on your immediate experience**. It could be thoughts, images, emotions, and body sensations. Some experiences will be positive. Some will be negative. Be an honest reporter of whatever you experience.*

*“It is important that you **not repress or avoid** what comes up but that you **feel** whatever arises as deeply as you can. Fair quickly, the story associated with what we’re working with will fall away and there will just be what we **call ‘raw content.’** You will quickly **separate yourself from the initial problem** as you dive into the unfolding content. If you stay with the original problem, it’s like **swimming**. Whereas when you just go with experiencing each new content that emerges it’s like **diving** and in this way, we’ll get to the foundation of the problem and will be able to uproot it quickly.*

*“**Thoughts, images, emotions, and body sensations may arise**. Those are the four elements through which we experience life. Be equally open to all four.*

*There is no “right” or “wrong” thing that should happen. Just be an **honest reporter** to me whatever **element** (image, thought, body sensation, emotion) comes up in your awareness and report it as concisely as you can. In fact, giving explanations, comparisons, associations, etcetera. is not only not necessary, it can stall the process. Just give the raw material. If you start to tell me a story, I’ll interrupt you. Ok?*

*“It’s important **not to resist negative contents** (thoughts, images, emotions and sensations). Feel them just as they are. There will likely be times that I’ll ask you to deliberately intensify or dramatize the content.*

*“We all have a tendency to **self-sabotage**, it’s natural and human to resist change. To counter this tendency, I will be having you make an affirmation statement while touching the chest point. We will also be using three points around the eye (show them).”*

Explain why we are using eye-points, if they are interested. The first eye-point is the end-point for the bladder meridian. Stimulating this point with light touch while focusing on the troubling content, supports the release of the charged content. The second eye-point is the endpoint of triple warmer and can calm the system when emotion is heightened. The third eye-point is the endpoint for stomach meridian, supporting digestion, integration.

*“It’s important to **breathe deeply** because deep breathing acts like an energy pump, drawing contents out of the unconscious into the field of clear awareness.*

*“Finally, there are **two possible outcomes** of the Deep PEAT process: Pleroma and the integration of primordial polarities. Pleroma is a Gnostic term referencing what some might call, bliss states. These are states of deep calm, expansive peace, love or joy.”*

It is important to **explain** to the client what **Primordial Polarities** are, unless the client has neutralized them already.

*“We live in a **polarized world**, man / woman, day / night, up / down... and we have the same thing going on inside of us. In fact, most problems are rooted in the tension that we feel when we are attracted to one thing and averse to another. When we **integrate** a pair of opposites, we **free yourself** from the **strong pull of attraction and aversion** so we can **choose our experiences and reactions with greater freedom**.*

*“Further, we each have a pair of **primary polarities**, called our Primes or Primordial Polarities. They are like our own personal yin/yang. Another way of thinking about this is that our Primes form the pillars of stage right and stage left of our life’s drama. When we integrate those polarities, we expand the stage of life and can begin choosing our experiences with greater freedom.*

*“Most people notice that they are simply not as triggered as they used to be. And, as you move deeper into this work, integrating more and more polarities --- you create greater and greater freedom for yourself. You become less and **less tangled in charged reactive, conditioned responses**.*

“Are you ready to get started? Do you have any questions?”

2. Short Interview about Problem / Define the Problem.

Have them connect with and feel the problem. Ask them to remember several situations when the problem was evident and have them bring the feelings of those situations into the present.

“What is the problem or goal that you’d like to address today? Tell me a little more about this --- can you remember a few situations when that problem was evident? Can you bring the feelings you had then into this moment? Notice the thoughts and feelings that come up for you --- notice the body sensations and images that are associated with that problem.”

3. Create a goal structure – Define the Goal

Articulate a specific and clear goal. Doing this helps you and your client align with a strong intention, the will to change. It also gives us a clear understanding of how we can measure the work.

“What would you like the outcome of this work to be? What’s your goal in relationship to this problem? Or, what do you want to achieve in this session?”
Remember, this MUST be within your client’s sphere of influence.

4. Begin Processing with FESS (Formula for the Elimination of Self Sabotage)

Have the client close their eyes, place two fingers on the chest-point and say,

“Even though I (problem) I love and accept myself, my body and personality, and (problem).”

5. Go the first Eye-Point

Have them close their eyes and go deeply into the problem and experience it as fully as they can. When they are feeling it as deeply as they can, ask them to take a breath. Without interpreting or censoring, ask them to tell you what comes up.

“Place your index and middle finger, it doesn’t matter which hand, on your first eye-point, under your eyebrow, close to the bridge of your nose. Go into this feeling/problem as deeply as you can, just let yourself experience it as fully as you can. Maybe feeling yourself settling into that problem as if it were happening right here, right now. Take a deep breath (pause 6 – 10 seconds). Tell me what’s there now? Or, what comes up? Or, what are you experiencing now?”

Accept whatever raw material arises. WRITE down your client’s response.

Two things can happen here, either the same material persists or new material arises:

- If there is **any new and different content** go back to the chest point, and repeat the FESS statement on that material. Continue again to the first eye-point.

“Even though (new content), I deeply and completely love and accept myself, my body, my personality and the fact that (new content).

- If there is still **the same material**, go on to the second eye-point, have them feel it deeply again, even exaggerating it, and again take a deep breath, and exhale.

“Good, go to your second eye-point. Go even deeper into that feeling. You might even exaggerate it. Feel it as a part of life, a part of being human. Don’t resist. Take a breath. (Wait 6 – 10 seconds). Tell me, what’s there now?”

If the same material is still there, go to the third eye-point. **If new material arises**, repeat FESS statement and return to first eye-point.

Encourage and support your client as you go with reassurances, such as *“That’s right. Very good.”*

6. When a polarity emerges

“There is (first polarity) and (second polarity), OR I feel (first polarity) and (second polarity), and I completely love and accept myself, my body and personality and the fact that there is (first polarity) and (second polarity).

“Go to your first eye-point. Experience (first polarity) as fully as you can. Take a breath. Good. Now, set that aside. Close the door on that.

“Now, experience (second polarity) feel it as a part of life. Take a breath. Very good.

*“Now take another breath, deep breath and experience (first polarity) and (second polarity) **at the same time**. Experience (first polarity) and (second polarity) **simultaneously**, as best you can.”*

Pause 7 or so seconds. *“Tell me what’s happening **between** (first polarity) and (second polarity)?”*

If they are starting to merge, OR are fighting, OR are bouncing back and forth, go to chest point and repeat FESS like this:

“(First Polarity) and (second polarity) are starting to merge (OR fighting, OR bouncing back and forth) and I love and accept myself, my body and personality and the fact that (first polarity) and (second polarity) are starting to merge (OR fighting, OR bouncing back and forth).”

Be careful here --- **use their language** --- they might say swirling, blending, coming together, or some other language indicating integration.

Continue the process with the two polarities on the second and then third eye-point. Integration happens when they have merged on all three points.

Ask the **test question**, “*Are they one for you or can you feel them separately? In other words, can you experience them separately, one without the other?*”

If they cannot separate them, continue to the stabilization questions. If they can, check for meta polarities or begin with the same polarities at the chest point.

7. What if positive material comes up?

Check to see if the negative content is still there. If so, you have a polarity. Go back to the chest point. When the content changes from negative to positive OR from positive to negative, ALWAYS check to see if there is any bit of the previous negative or positive content. If so, you have a polarity.

Tell your client, *repeat after me,*

“There is (one polarity) and (second polarity), and I completely love and accept myself, my body and personality and the fact that there is (first polarity) and (second polarity). OR I feel, (one polarity) and (second polarity), and I completely love and accept myself.

If not, keep going as before, but change the FESS statement. Have them state:

“I feel (positive state) and I love and accept myself, my body and personality, and the (positive state).”

If no polarity emerges and the positive content doesn't change and persists on all three points, this is a pleroma state. Check to see if there is anything they would not want to feel, if so, you have a polarity Process that polarity. If not, expand the pleroma state.

8. Dive Deeper

Continue in this way, diving deeper and deeper, until one of two outcomes occurs. Either a **pleroma state** is reached or **polarities emerge and are neutralized**.

The FIRST time your client integrates polarities with Deep PEAT, it will be the integration of primordial polarities. Stabilization will include the stabilization questions. If it is not their first time, stabilize in the normal way.



Primordial Polarities Stabilization

The INTENTION of these four groups of questions is to help expand and extend client awareness and experience of the unified state. Ask them in the following order:

First Group of Questions:

Instruction to the client: *“Tell me, **NOT** based on previous knowledge and thoughts, and things you think you know, but based on what you **are experiencing NOW** in this moment, can you FEEL a difference between__ and __or there is no difference?”*

You needn't ask each of these, though you can. It's fine to ask 5-8.

- Advancing and retreating?
- Here and there?
- Conscious and unconscious?
- Creating and destroying
- Freedom and love?
- Endlessly big and endlessly small?
- Day and night?
- Male and female?
- I and Not-I?
- Existence and nonexistence?
- Physical world and Spiritual world?
- Power and powerlessness?
- Divine and worldly?
- Freedom and no freedom?

If client sees no difference between 5 – 8 polarities, ask client to open their eyes and look at you. Announce their primes. Instruct them to close their eyes and proceed to second group of questions. If client sees difference, go back to chest point with same polarities you suspect are primes and continue the process. If the content remains the same without integration, look for meta-polarities.

Second Group of Questions:

Instruction to the client: *“Tell me, not based on your previous knowledge and thoughts, and things you think you know, but based on what you are experiencing NOW in this moment...”*

- Are you as a person, definite, indefinite or both at the same time?
- Are you now in the physical body, out of the body or both?
- Are you a man, a woman, or both at the same time?
- Are you now in the physical universe, out of it, or both at the same time?
- That which you call “I”, where is it now?
- Have you got boundaries; in other words, is there a space where you stop existing and the rest of the world begins, or does it feel a little muddy right now?
- Are you limited in any sense now?
- Is there any part of this physical universe that is now unattainable for you?

Third Group of Questions:

Instruction to the client: *With eyes closed. Take a good look at your past and tell me... You could also ask them to imagine that they are on the top of a very high mountain and can see their whole past. As they consider their past...*

- *Now that you know your Primes are ___ and ___ (state the client’s Primes), do some of your past behaviors become clearer to you?*
- *Do your Primordial Polarities (___ and ___) explain your relationships with other people in your past?*
- *Because of your Primordial Polarities, have you been forced or felt compelled to behave in a certain way in your past?*
- *Now that you have neutralized, that is integrated your Primes (___ and ___), will you in the future be forced or compelled to behave as you did before?*
- *Now that you have uncovered and neutralized your Primes (___ and ___), will you be able to decide more freely about your behavior in the future?*

Last Two Questions:

Instruct your client to open their eyes. *“Look around and tell me, of all these things, what could you have?”*

Repeat this question as if asking it for the first time until the client has the insight. The insight is usually followed by a statement such as: *“I could have everything”* or *“...everything around here”* or *“I could have you”, “I don’t need anything”* etc.

Of all these things, what could you do without?

Continue asking as if asking for the first time until your client has insight.



Pleroma Expansion

*“Direct your awareness to (name their expanded state, using their language). Experience this peaceful/calm state fully, as fully as you can. Surrender to it. Let it permeate you as you breathe easily and deeply --- allow it to expand like a vibrational wave throughout your body --- now expanding beyond your body, **in front of you** like a wave --- to the edges of infinity. And **behind you** flowing behind you to the gates of eternity, to **the right** and to **the left** --- beyond the beyond--- far far away beyond the edges of all that is and **below** you far past the depths of forever. Feel this ____ extend far far **above you**.*

Say this part a little **quickly**. *“Become aware of this (_____) expanding simultaneously in all six directions, in front and behind, above and below, to the right and the left, all at the SAME time, like a star, expanding into forever.”*

Invite your client to *“settle into this awareness, and let this settling have an effect and leave an impression. So much so that by the time you open your eyes, whenever YOU are ready, it will have left a deep impression, much deeper than you are experiencing in this moment.”*

Let your client settle into this state for about two minutes or as long as would like as time allows.



DEEP PEAT, Short Instructions
Developed by Zivorad M. Slavinski

DP Short Instructions

- **Define the problem** (Briefly interview your Client about the problem).
- **Define the goal** (It should be specific, not generalized).
- **Eliminate self-sabotage** (FESS).
- **Apply the Deep PEAT (DP) procedure.**
- If the DP procedure ends with a **pleroma** state, do the **expansion procedure**, check what has happened to the initial problem and proceed to steps 8 to 11.
- If the DP procedure ends with the **integration** of Primordial Polarities, apply the **stabilization questions**. Then check on the original problem and proceed with considering opposition, future concerns and other points of view.
- If they have already integrated primes and DP ends with the integration of polarities, proceed with stabilization in the normal way. If there is stabilization on pleasant emptiness or a positive pleroma state on all three points and there is nothing the client would resist feeling, proceed with pleroma expansion.
- **Put future under control** *“Do you think or feel that this problem could return to you in the future **against your will?**”* If the answer is *“YES,”* resolve the future.
- **Circular Processing** (this is done if other persons or groups participate in the client’s problem. You should process all relevant points of view. **The basic principle is: Complete solution to the problem requires encompassing all points of view containing emotional charge).**
- **Forgiveness, Light, Gratitude.**
- **Activation** (if necessary). For example, we ask the client: *“Now that you have solved this problem, what is the first useful thing you’ll do for yourself or others?”* Or, *“What do you know now that you didn’t before? How will you apply that new knowledge?”*



This is from a communication on Spiritual Technology list-serve, sometime before 2011.

The Client started with the pair of polarities he was conscious of in his life (Hope and Hopelessness). He thought they were his Primes, which is usually the wrong assumption. After several body sensations and emotions, he came to polarity Tension and Relaxation.

They persisted on several contents, so it seemed they were going to merge. But after spending some time with them, I asked him, could we use a better term for them and the Client said: Tension is like No-Freedom, and Relaxation is like Freedom.

Again, there happened approaching of these polarities to each other. They seemed to merged, but they became One on two points around the eye, then they separated at the third point and he said: "I accept myself when I feel free and I can't accept myself when I feel that I'm not free."

Beware! It would be a mistake to continue trying to merge them. Under polarities of Freedom and No-freedom lurked another pair of polarities: "Acceptance and Non-acceptance. So, I said to the Client: "It's evident, here we have two processes at work, Acceptance and Non-Acceptance". And we continued the process with them.

After several minutes, they started to approach each other and the Client said: "They are almost the same thing, like two sides of the same coin."

Be careful now! They become one and we started with the stabilization on 3 points around the eye. They were One on two points, then on the third they separated again. I tried a couple of times to get integration. They again united on two points, then separated...and so on and on.

In that moment, I pointed out to the Client: "See, here we have two evident processes: Unity and Separation. So, just feel the process of uniting...Now feel the process of the separation...Inhale trying to experience both at the same time, and let me know what happens between the Unity and the Separation."

They became almost at once "The same thing". It seemed we finally came to the end of the process, to the Neutralization of Primes. But...but... Very soon the Client said: "I

can't keep them united. As soon as I feel them united, they separate again. For a moment, I can feel them united, then after the moment I can't do it."

Thus I said to the Client again: "Very good, so we evidently have two states here - I can and I can not".

So we started the now process of integration of I can and I can not, which are Primes of many people. They started to approach each other, and to merge. But there was one more surprise. They merged and separated, merged and separated...for a couple of minutes. One moment the Client said: "When I Can, I feel that I exist and when I Can't I feel that I don't exist."

So, in that moment I pointed out to another polarity: "It seems there are two processes here: Existence and Non-Existence. Feel first Existence...Then feel Non-Existence. Then inhale and exhale trying to experience both at the same time." They almost at once merged and on three points they were more and more stable, started to spread around etc. So, finally, we came to the Clients Primes: Existence and Nonexistence, which made sense to him.

The moral from this process is as follows. Don't hasten the process. Don't think that polarities which seem to be Primes, are that for sure. And DON'T try to force their integration. Whenever the Client is staying too long on some pair of polarities without integrating them, start thinking about possibility of hidden polarities under them.

I hope this helps to our Processors and Trainers.

Arelena
Zivorad



Discovering meta-polarities can be facilitated by asking ONLY one or two of the questions below;

- *Are there other more precise terms for these polarities?*
- *What do you feel when you are in _____ (state the first polarity)? What do you feel when you are in _____ (state the second polarity)?*
- *What is _____ (first polarity) like? It's like _____? What's _____ (second polarity) like? It's like _____.*
- *What does _____ (first polarity) cause in you? What does _____ (second polarity) cause in you?*



Deep PEAT Troubleshooting Tips

Our work with Deep PEAT can stall for a number of reasons. Over the years, I've found several tips to be helpful in addressing the stall and getting things back on track. In January of 2015, I emailed Zivorad asking him to look at a compilation of Deep PEAT troubleshooting tips. Here is his reply. I share it because I think it says a great deal about how he approaches his work.

"Evidently you put a lot of efforts to make it and I appreciate it.

At the other side, my approach to processing is much simpler. I don't pay attention to so many things I used to pay before. Method must be as simple as possible to be effective. As old saying goes: "Simplicity is close to the perfection".

I stress only several things to my students:

- a. Prevent swimming*
- b. Separate the client as soon as possible from the starting problem.*
- c. Try to never miss a point of transformation of negative to a positive content.*
- d. I stopped asking my clients for the opposition (it comes down to future), I don't do forgiving except when a client in the beginning feels very guilty.*
- e. Holding my attention 100% on my client with the intention to help him."*

Arelena,

Zivorad

In my experience, the following troubleshooting tips have helped me get out of the weeds and find the flow when the process seems to stall.

Energetic Reset

"We'll start by doing a little energetic reset. You know how when you're gardening, you take the time to make sure your plot is ready for planting? Well, this helps the body prepare.

"Take your non-dominant hand and make an 'ok' sign. Join your middle finger to that, so your thumb, middle finger and index finger are all touching. Place that in your belly button. Make a peace sign with your dominant hand, turn that horizontal and rub gently

under your nose and lip. Take a breath. Keeping your fingers in your belly button, take the palm of your dominant hand and rub gently on your clavicle. Take a breath. Keeping your fingers in your belly button, with the palm of your dominant hand, rub gently on the base of the spine. Take a breath. Good. Relax both hands."

Dehydration significantly influences the success of PEAT process. You and your client may be dehydrated. Often, a process that was bogged down goes well after drinking a glass of water

Look for meta-polarities if you notice that two polarities don't merge when you lead your client through two or all three eye-points.

Alternate nostril breathing. Invite your client to hold the left nostril closed, breathe in through the right nostril to the count of four to six, hold the breath to the count of four to six. Open the left nostril and exhale to the count of four to six. Inhale through the left nostril with the right nostril closed to the count of four to six. Hold to the count of four to six. Exhale through the right nostril to the count of four to six. Repeat.

Encountering and Resolving Specific Problems in the Process

Client not able to feel anything

- Ask, *"What part of this problem would you not like to speak about or deal with?"* These parts are generally the most charged. When they come up, enter that part of the experience and your client's feelings may be more accessible.
- Ask *"If there were an important emotional factor to this problem, what would it be?"*
- Delay working until client is able to feel the problem.

Swimming, repetition of the problem and not going to new elements

- Ask, *"What would you rather feel?"* This gives you a polarity.
- Or, *"What is the opposite state to what you are now experiencing?"* This gives you a polarity.
- Or, *"Does this state remind you of something?"* or *"What kind of experience is the state you are in? It is like what?"*
- Ask, *"Does this state remind you of something?"*
- Apply multiple viewpoint processing. There are two ways for this:
 - Think of a person who loved you most of all. Identify with that person and look at the problem from their point of view. Then do the PEAT process from that point of view.
 - Or, work from the point of view of others involved in the problem.

One content persists, for example a fear keeps returning

This content was not dissolved completely or after vanishing, it reappears.

- Ask the client to try to experience it more fully, even exaggerate it, and stay in it while on the eye-point a bit longer.
- Use the collapse of the wave to particle process. This is similar to what one does in quantum physics when one tries to measure the wave. The wave vanishes, transforming into a particle, and you are then able to work with the particle. Take the element/content and find its location, age, color, weight, energy, strength 1-10. Experience it fully in this way, and dissolve it with the acu-points and the breath, using LMM.
- Ask, “*What would you like to have in your mind now or what would you not like to have in your mind?*” “*What would you rather experience?*” This gives you a polarity to process and integrate.

You are not able to define a specific goal structure. For example, the problem is, “I can't fit into society,” or “I'm always depressed.”

- Collapse the wave, as above.
- Define problem, but only location, size, weight, age, etcetera of the problem. Having these general characteristics, you can start to process it.
- Start a sentence describing the problem and mentally repeat it until an answer comes up. “I'm always depressed because.....”

Client experiences “emptiness” tension. It is a nothing state that feels unpleasant. Ask, “*What would you like to have in your mind now instead of nothing?*” Or, ask, “*What would you not like to feel or have in your mind now?*” Or activate the unpleasant nothingness and continue with the eye-points. Essentially, you are uprooting anything they are attracted to or avoiding. If there is anything that is desired (or avoided), accept that content. Continue DP with the *unpleasant nothing* and desired content as the new set of polarities.

Client finds it difficult to approach the problem from other viewpoints, work on these points in this order:

- resistance to solutions to the problem or being without it.
- any feelings or thoughts that you might need to keep the problem.
- body sensations
- emotions
- mental components of the problem (thoughts, beliefs convictions, decision, attitudes, agreements with others, justifications, etc.
- the identity that lies at the base of the problem.



ASPECTICS, EMPTINESS, AND THE EXPANSION OF AWARENESS

After several years of asking Zivorad to lead me through Sunyata, he finally did. I arrived in Belgrade a little weary from travel. My father and husband explored the city while I spent time with Zivorad. We began with a Gnostic Intensive and then moved into the Sunyata Seminar. This experience is a seminar he developed that engages participants in a series of dharanas, concentration exercises that can culminate in an awareness or glimpse of Sunyata (Divine Void, Empty Consciousness). Many of the exercises are drawn from texts like the Vijnana-bhairava ~ The Yoga of Delight, Wonder and Astonishment and his own experiences. Unlike my previous dips into transcendent awareness, this one lasted days and left a very deep impression.

As my mother-in-law might say, *well, pin a rose on your nose*. It's not that I'm intending to brag with a kind of spiritual one-ups-man-ship here. Just like my grandmother's mirror, I believe it's of great value to remember and contemplate our experiences of transcendence, for these experiences leave an impression. Reflecting on these experiences can bring them alive, if but for a split second and reveal a footprint guiding us back into the awareness of Truth. There's value in remembrance.

My first experience of sunyata left me absorbed in a non-dual state of consciousness and set me on a course that guides me still. At a young age in front of my grandmother's mirror, I understood, based on my own experience, that Life is more than it seems. I knew that I liked peeking behind the curtain and wanted to live from that transcendent state – all the time. The gift of Slavinski's work is that he has developed reliable methods and processes of entering and gradually aligning with these higher states. The Sunyata Seminar is one such method.

What prevents us from having this experience all the time? One explanation is conditioning. Conditioning comprising layers and layers of deeply imbedded impressions forming veils around our awareness and leaving us feeling separate: separate from our truest Self, separate from each other and separate from God, whatever that means to you. Entering states that dissolve the illusion of separation acclimates us to expanded and expanding awareness.

Moreover, the value to psychological and spiritual well-being of such states is only just beginning to be measured and understood. One clear value of integration is the development of spacious awareness arising from the untethered stress of content previously tangled in tension. Aside from the more esoteric experiences of transcendence, on a more mundane level this manifests as a pause between a

previously triggering event and our response. We become aware of the space between stimulus and response. The eloquent wisdom of Viktor Frankel comes alive in our own experience, *“Between stimulus and response, there is a space. In that space is our power to choose our response. In our response, lies our growth and freedom.”*

The relationship between this wisdom and the AAIT principle on emptiness is evident. *Non-dual states of empty consciousness are an indication and mechanism of change. Cultivating an awareness of these states contributes to decreased reactivity and increases in compassion, present-focused attention and more skillful choices.* As tensions release, most people experience a mind empty of content and a feeling of spacious transparent awareness. There is no thought, image, emotion or body sensation. It is a non-dual state of empty consciousness. It can be accompanied by a feeling of wholeness and reveals options we may not have previously seen or would have been hard to choose.

When our minds are brimming with worries about this or that, cluttered with the emotional pain that comes from encountering the challenges of life, we are simply less present. We are identified SOLELY with the conditioned self and caught up in the past or the future. Through deliberate practice, we can find ourselves more present-focused while cultivating an awareness of inner spaciousness, uncluttered from the tensions that bind us and influence our choices. Liberated from the pull of worrying about the future and regrets and wounds from the past, we discover a more present focused attention and a gradual shifting of identification. With most people, this also gives rise to increases in compassion for self and others.

One of the things I find so interesting about integration is how afterwards, there is a natural unfolding of increased awareness and insight into right action. Once the tension between two opposites is neutralized (integrated), there is a natural openness, an inner spaciousness. This open empty consciousness is free from thoughts, images, emotions and sensations. It typically includes a natural expansion in awareness. Right action becomes simply obvious.

The AAIT principle about nondual states sets AAIT apart from other models of care. We center the importance of nondual awareness and provide the means to make evident the space between stimulus and response. This space echoes the deeper nondual state of Sunyata and other expanded states people experience in our offices. This space grants us freedom from previously problematic and sometimes compulsive behaviors and thinking patterns.

Ernest Rossi, a deeply respected psychologist, spoke at the Evolution of Psychotherapy Conference in California in 2017. Among the points he made was about

nondual awareness. He referenced how hypnosis was considered with skepticism 50 years ago. Twenty-five years later, meditation was thought to be too woo-woo to bring into the therapy room. These days, hypnosis is readily accepted as an efficacious modality of change and we have neuroscientists encouraging meditation. Rossi shared, the new frontier for psychotherapy is nondual awareness. I am in agreement.

I am not alone out here on this frontier of non-dualism and mental health and wellbeing. When I presented at the Association for Comprehensive Energy Psychology last spring, I was among three presenters speaking on non-dualism, but I was the ONLY presenter with a reliable, practical model. Though the other presenters shared their experiences of nondual awareness in their work, no one presented a model with tools that consistently produce the same promising results of entering this territory.

Recognizing Non-Dual Awareness

If the nondual state of empty consciousness is an indication and mechanism of transformation, what is it? How do we RECOGNIZE it? It is an awareness epitomized by three states:

- Neutrality
- Non-polar positive state
- Vast nothingness

Neutrality is typified by a very neutral feeling that is neither good nor bad. Neutrality with a capital “N.” It just is. There is a suchness, an is-ness to the experience. It is empty of thought, image, emotion and sensation. It doesn’t feel particularly satisfying or unsatisfying. What’s noteworthy is that the original problem no longer has any feeling of associated tension.

A **non-polar state**, like peace, love, or joy, feels to some like a bliss state, a pleroma state. These non-polar states are full enough that they have room for opposites like worry or anxiety without disturbing the state. If we were to ask, *“Is there anything you would not want to feel in this moment?”* the answer would be *“no.”*

Another expression of a nondual state is a deep, expansive, spacious and pervasive **nothingness**. There is no English word I know of that quite captures the essence of this experience. Sanskrit and Pali use the word “sunya” to describe this territory. It means both empty and swollen with potential, simultaneously empty and full. When in this state, it feels like it contains everything and nothing simultaneously. Integration with the deeper practices begin revealing a transparent awareness of this territory in walking-around life.

With AAIT we learn to access, recognize and gradually stabilize in these higher states.

At first, it feels like the resolution of a problem. Over time, with repeated practice, we enter and glimpse the possibility of stabilizing in steadier states of being and begin, as Slavinski says, *“playing a higher game.”* For some this leads to stabilizing in the Gnostic awareness of KNOWING who you are, what life is, who another human being is and what you are.

*“In it pleasure and pain fade like snowflakes that float on the sea and melt in it,
leaving no trace.”*

~ Lillian Silburn



INSTRUCTIONS FOR GNOSTIC PARTNERS
Developed by Zivorad M. Slavinski

THIS IS ONLY for your experience of the Gnostic Intensive. This is NOT for use with clients.

1. Close your eyes; feel who you are **here and now**. Find something that is you **here and now**. Feel that. Open your eyes and tell me something about it.
2. Close your eyes; feel who you are **not here and now**. Find something that is not you **here and now**. Feel that. Open your eyes and tell me something about it.
3. Repeat Steps 1 – 2.

Continue in this way until the Gnostic Facilitator guides you to switch roles or change partners.

Once your partner has experienced Gnosis on the question, “*Who am I?*” they can move to other questions:

- Who is another human being?
- What is Life?
- What am I?
- What is the purpose of my life?
- What is God?
- Who is God?



INSTRUCTIONS FOR GNOSTIC PARTNERS – The Four Questions
Developed by Zivorad M. Slavinski

This is ONLY for your experience of the Gnostic Intensive. This is NOT for use with clients.

Who am I?

- Close your eyes.
- Feel who you are here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

- Close your eyes.
- Feel who you are NOT here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

What is Life?

- Close your eyes.
- Feel what life is here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

- Close your eyes.
- Feel what life is NOT here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

Who is another human being?

- Close your eyes.
- Feel who another person is here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

- Close your eyes.
- Feel who another person is NOT here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

What am I?

- Close your eyes.
- Feel what you are here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)

- Close your eyes.
- Feel what you are NOT here and now.
- Open your eyes and tell me something about it. (Thoughts, images, emotions and sensations)



SUNYATA FORMULA FOR THE DISCRETION
OF UNWANTED STATES

Developed by Zivorad M. Slavinski

Preparatory Exercise One:

1. Close your eyes.
2. In that emptiness create an image picture of an apple.
3. Pull your attention backwards from that picture into emptiness that precedes any kind of knowledge or information you have about the apple. Pull your attention into the back part of your head, into emptiness existing there.
4. See that image of an apple from that empty space as if seeing it for the first time, as if you have never seen it before.
5. Now quickly transfer your attention into the emptiness existing BEHIND the image of the apple on the other side of the image of the apple.
6. Now ask yourself: “*What happened to the image of the apple?*” It should have vanished.

Preparatory Exercise Two

1. Close your eyes and see the empty space in front of you (behind your eye lids).
2. Remember an unpleasant experience. See it clearly and feel it as strongly as you can. That means, see what you saw then, hear what you heard then and feel what you felt then. If you feel it in the body, retreat backwards, and from that position see it in front of you.
3. As soon as you see and feel it, pull your attention backwards, into emptiness, an empty space in the back part of your head, which precedes any knowledge about it, as if you are seeing and experiencing it for the first time.
4. At once transfer your attention into the emptiness existing BEHIND that content, on the other side that content, unite, merge with that emptiness.
5. That object and experience should vanish.

The Sunyata Formula is most useful for those who can easily access empty consciousness. It can be challenging if you cannot easily access emptiness. With practice, the Sunyata Formula is very valuable to address a number of issues including practicing with the dis-identification with our normal identifications. We use it primarily to address unwanted states of consciousness.

Sunyata Formula Instructions

- A. Close your eyes and see the empty space in front of you (behind your eye lids).
- B. Bring to mind the unwanted state. Identify where in the body you experience it most strongly. Give it qualities; size, shape, color, etc. Retreat backwards and from that position see it in front of you. Dissociate from it.
- C. As soon as you see and feel it, pull your attention backwards, into empty consciousness. Many of us experience it as an empty space in the back part of the head. Empty the emptiness which precedes any knowledge about this state or problem, as if you are seeing and experiencing it for the first time.
- D. At once, in one strong push, transfer your attention into the emptiness existing BEHIND that content of consciousness, on the other side of it. Unite, merge with that emptiness.
- E. That object and experience should vanish.



ASPECTICS

Developed by Zivorad M. Slavinski

Aspectics is a process that leans into the understanding and recognition that the psyche doesn't discriminate between goals that have been realized in *real life* and those that have been realized in our imagination. Athletes, public speakers and more use this understanding to their advantage to refine their skills and insure their success.

With Aspectics, we use this same understanding coupled with an appreciation of the hierarchy of goals to help our clients untangle from problems and realize goals. However, the real brilliance of this method is its ability to walk clients into higher states and briefly identify with these states.

Dynamics and the hierarchy of goals; experienced in life and transcended with Aspectics.

The dynamic urges within the human experience:

1. The urge towards **existence as one's self**. In essence, it is the **urge** towards **self-preservation**.
2. The **urge** towards **existence** as a **sexual** activity and **survival** through **family**, including the **raising of children**.
3. The **urge** towards **existence** in **groups** of individuals (school, club, society, town, nation, religious groups, etcetera).
4. **The urge** towards **existence** as **mankind**.
5. The **urge** towards **existence** of the **kingdom** of **all living beings**, vegetable, animal and similar.
6. The **urge** towards **existence** as the **physical universe** which is **composed of matter, energy, space** and **time**.
7. The **urge** towards **existence** as a **spiritual being**, soul, consciousness etc.
8. **The urge toward existence** as **infinity** or **Supreme Being**. It is also called **God** dynamic.

The **goals** of **each** dynamic are **subordinated** to the **goals** of the **higher** dynamic. And the **goals** of **all** dynamics are ultimately **subordinated** to the **goal** of the **eighth** dynamic – which is **Absolute Emptiness, Oneness, Sunyata, Tao**, etc.

In life, we must clear the lower dynamics before we can transfer our attention to higher dynamics and their goals, with the highest goal being awareness of itself as pure consciousness.



ASPECTICS PREPARATORY EXERCISES

Developed by Zivorad M. Slavinski

These exercises are meant to take just a few minutes. They are not long guided visualizations. They are written in such a way that they can be read to your client.

First Exercise

1. Imagine that you are a large, ripe sunflower. Feel how the rays of sunlight fall onto your head and body, so that you feel the warmth. There is a drought, and the earth from which you are growing is dry and cracked, devoid of water.
2. Identify with the sunflower, feel as it feels. You feel strong thirst, maybe even sense a contraction of the cells as parts of you seek water. Then you hear footsteps. A person is approaching you. It doesn't matter whether you know this person or not. This person is carrying a large vessel full of fresh, cool water. Then the person begins to pour the water onto your roots.
3. Experience a sense of pleasure and refreshment when the water begins to climb up through your body. And as your body takes it in, you feel restored and revitalized. Feel appreciation towards the person and silently give thanks: *"Thank you for the water!"*

Second Exercise

1. Relax as best as you. Begin to travel through your body with concentrated awareness, beginning with the top of your head, then moving slowly downwards, all the way to the soles of your feet. While you move with your body, pause at each place where anything might be brought to your attention: tension, pain, itching, tingling, any kind of sensation.
2. When you come an area with some sensation, first try to really sense it, and then establish communication with it. Ask it, as though it is a separate being, what is happening with it? Do this casually, without straining or giving much importance to the answer. *Accept the first answer* you receive, regardless of the form it comes in: it could be a thought, a telepathic message, a voice coming from the area you are addressing, or a general feeling or intuitive impression.
3. As soon as you receive the answer, regardless of how weak or vague it might be, tell this area *thank you*, and then continue with the search. If from any area you don't receive an answer within ten seconds, accept that it doesn't want to

answer, and confirm by telling it: "Ok, you don't want to answer. That's fine, I'll go on," and then continue to stroll along your body to the next area where you feel something. If an area of your body feels perfectly fine, ask it the reason for the good feeling and thank it for the answer. When you reach the soles of your feet, this exercise will be finished. Just let me know when it's complete.

Third Exercise

1. Close your eyes and relax as much as possible. Create a feeling that you are sinking deep within yourself, as though you are lowering yourself within. In that lowering, you come before a dark wooden door with a light-colored metal lock. Visualize the door as vividly as you can. Notice the material the door is made of, and its color and appearance. Now imagine that all the Aspects of your personality live in a room behind the door – from the most important to the most insignificant.
2. Open the door and let some of the main aspects come out before you, those you are aware exist within you. Just watch them neutrally for a little while; put yourself in the role of an objective observer. (*about 30 seconds*)
3. Concentrate your attention on the aspect which you find the most interesting or most important in the group. Address it, asking it what it wants and why? (*a little pause*) Then thank it for the answer.
4. Now change your point of view; identify with the aspect, fully feel how it feels and what it wants. Ask yourself as this Aspect: "*What do I want and why?*"
5. Return to your initial position, now you are yourself again. For a moment, carefully observe this aspect again and ask yourself: '*What kind of a life would I have, if I were this Aspect all the time? Would its goal satisfy me?*'
6. Now address the Aspect once more, with these words: '*I will help you realize your goal!*' Carefully watch to see how it experiences your statement. Feel within yourself your readiness to help it, and know, with satisfaction, that it can't begin to guess that its real, highest, and final goal is even more worthy than it could possibly imagine.



ASPECTICS INSTRUCTIONS

Developed by Zivorad M. Slavinski

Instructions

1. Identify the problem and goal.

Find an unwanted aspect your client wants to change, a problem they want to address and identify their goal.

2. Establish honest reporter agreement.

Tell your client that we will be communicating with that problem as an aspect of themselves. These communications may sound like a human voice (not very often), or as thoughts, images, emotions, or bodily sensations. It may also feel like an intuitive impression. *Accept whatever arises and be an honest reporter of your experience.*

3. Associate with the problem and collapse the wave.

Ask them to briefly describe one or two situations. The reason for this is to bring the problem alive as fully as possible. *In which situations does that unwanted state come up? Remember typical situations in which that state manifests itself.* Tell your client, *Now, find one SPECIFIC incident when this kind of unwanted state happened. In your imagination, enter that incident. See with your eyes what you saw at that time, feel what you felt, and hear what you heard! At the same time start to notice your unwanted state coming up.* This step is aimed at activating the unwanted state as strongly as possible.

Give the problem qualities of MEST, causing the collapse of a quantum wave into the particle, so that you can work with it. *Where do you feel that aspect most strongly? If it is in the body, where is it in the body? If you feel it outside the body, where is it? or Where do you feel it most strongly? Is it inside? Outside? Or both? Notice characteristics of that aspect: How big is it? What form does it have? What is its color? What does it weigh? How old is it? How strong is it? On the scale measuring its strength from 0-10, which number you would give to that aspect? Does it have any consciousness? If your client says that he can't see such attributes, tell him: *Pretend. If it had some color, what color would it be? If it had strength, how strong would your aspect be? Etc.**

4. Engage the aspect and identify its goals.

The line of communication is directly between the aspect and your client. You

are not the one asking the questions to the aspect. Tell your client to ask their aspect to manifest as fully and completely as it can, *I know that you have good intentions toward me, because you are a part of me. Thank you. Now, manifest yourself strongly and completely so we can communicate. Or, wake up so we can have a conversation.* Remind your client that *it will communicate with an impression of a thought, image, emotion, or sensation.*

Say to the client, *ask your aspect: What goal do you have for me with such behavior? What GOAL do you want to attain for me?* Then tell your client, *pay attention to anything that comes. It could be thoughts, images, emotions, or bodily sensations. Accept the first one, the first content that comes up.*

Write down the aspect's goal. This is the first goal on the goal chain. Instruct the client to thank his aspect for each answer. Say *'Thank you' to your aspect.*

5. Imagine the realization of the goal.

Now give this instruction, *In your imagination, create a situation in which that goal is fulfilled. See it and feel it as realized completely the best you can. Tell me when you have done that. Use the playground of your imagination and realize that goal. Feel what that feels like.*

When the client says yes, or nods his head, tell them to thank their aspect.

6. Discover higher goals.

Instruct your client, *Ask your aspect: 'Now that we have realized that goal the way you wanted it to be, what goal do you have for me NOW which is more valuable and HIGHER, spiritually higher?'*

When the client gives you the answer, write it down (do this with all goals). It is the second goal on the goal chain. Instruct the client again to thank his aspect and imagine the realization of this goal.

7. Repeat higher goal discovery and realization (Step 9) until you arrive at the LAST GOAL on the goal chain. It must be some spiritual state, like Peace, Complete peace, Truth, My true being, God, Oneness, Unity, Love, Light, Golden light, Harmony with the entire world, True I, I am, Grace of God, All is as it should be, One, etc.

How do you know that your client came up to the last goal on the chain? They will tell you that there is NO higher goal, there is nothing beyond the final goal. And it feels like a spiritual state of being.

8. Enter the state beyond the highest goal.

Ask the client to describe with his own words that NOTHING which is beyond his last goal, but give him some suggestions. Tell him: *How would you call that NOTHING beyond the last goal? 'Emptiness'? 'Just Nothing'? 'Void'? 'Silence'? 'Light ...? It should be beyond the pleroma states of love, peace, etc, and empty of charge.*

Accept any answer the client gives you, then tell him: *Now, enter that Emptiness (use their words ---) and feel it completely! Identify with it, become one with it as best you can! Recognize it as the Essence of your Being. Experience it as an aspect of your essential nature. Tell me, or nod your head when you have done that.*

With Slavinski's approval, I use this time to imbed post hypnotic suggestions such as: *I'm going to be quiet for a minute. During this time, allow yourself to settle into this awareness of yourself as endless --- even more. Allow this settling to have an effect and leave an impression. So much so that when you open your eyes it will have left a deep impression, much deeper than you are experiencing in this moment. (20 – 30 seconds of silence)*

9. Apply the expansion procedure.

Tell your client, *Now feel that the Void (Use THEIR language describing the nothingness state), which is the essence of your being, is spreading like a wave in front of you endlessly, into infinity. Now feel that you as the Void (...) are spreading endlessly into infinity behind you. Feel that you as the Void (...) are spreading endlessly to the left. Feel that you as the Void (...) are spreading endlessly to the right. Feel that you as the Void (...) are spreading endlessly above yourself. Feel that you as the Void (...) are spreading endlessly under yourself.*

Now concentrate on the following: Feel that you as the Void (...) are spreading endlessly in all directions simultaneously: In front and behind yourself, left and right of yourself, above and under yourself...in all directions into infinity (wait 20-30 seconds or longer).

Suggested language – *Become aware of yourself as 'emptiness' (THEIR language ---) extending in front of you far far away beyond the beyond in front you and let me know when you've done that. When they indicate they are ready to move on, Become aware of yourself as --- extending endlessly behind you past the edges of your imagination ... let me know when you've done that ... become aware of yourself as --- extending to your right and left far past the infinity's gate to your left far past eternity's edge to your right into forever on*

both sides of you ... let me know when you've done that ... become aware of yourself as --- extending endlessly above and endlessly below you ... far past all that is above you ... far beyond all that is beneath you ... let me know when you've done that ... become aware of yourself as --- extending simultaneously in all six directions ... in front and behind, above and below, to the right and to the left ... all at the same time, like a star radiating into forever. I'm going to be quiet for a bit. Allow yourself to settle into this awareness even more and allow that settling to have an effect and leave an impression. So much so by the time you hear my voice again, it will have left a deep impression, much deeper than you are experiencing in this moment.

10. Review the goals.

After your client spends some time (30 - 60 seconds) in that state: Let's see how that awareness of yourself as Void (THEIR language) changes or influences previous goals on the goal chain. You will just pass through each goal and see how your consciousness about yourself being _____ (their language for empty state) influences your perspective about each previous goal.

Moving down the goal chain, at each goal ask, *how do you feel about ___ now?* Repeat that same question as the client goes quickly down the chain until he comes to the aspect with which you started the process. If any of the goals still feel sticky. Repeat the procedure from that goal.

11. Check and stabilize the work.

From the perspective of yourself as --- how do you feel about (the problem)?

Does the problem still feel like a problem?

Is there any opposition?

Clear the future.

Address other POVs if necessary.

12. Fill with light.

Client should fill the place where his unwanted state used to be with light.

13. Check for new knowledge.

Troubleshooting

- If a goal along the goal chain still feels like it has charge – repeat the process from the point of that goal.

- If the client gives negative goals (e.g. “I wish I weren’t here”), only allow them to give one or two at most. If another negative goal follows, challenge them: *No, that’s not a spiritually higher goal. Ask it again.*
- If the aspect has not fully disappeared, tell the client: *Let the emptiness (... highest state of the client) permeate your entire body. From head to toe, every cell of your body. Let it pass several times up and down through you, as if to rinse and flood you completely.*
- Look for any opposing aspect. End of words can be helpful. *Ask the client to address all his aspects at once and ask them: Is there any aspect of mine which doesn't want this previous aspect to be integrated? If there is, you must repeat the same process with it.*
- If the client has charge about experiencing the nothingness, that it might feel unsafe, use Ivana End of Words: *What’s bad about nothingness?* Etc. until empty, then continue the Aspectics Process.

For the full understanding of Aspectics and its many applications, practitioners should study the book *Aspectics: Gnosis of the Fourth Dimension* by Zivorad Mihajlovic Slavinski



ASPECTICS – short instructions
Developed by Zivorad M. Slavinski

1. Identify problem and goal.

What would you like to address? What's your goal?

2. Establish honest reporter agreement.

Just be an honest reporter of whatever arises.

3. Associate with the problem and collapse the wave.

Get in touch with the problem by describing a situation in which you feel the problem in the present. Where do you feel it most strongly? What is its shape? How big is it? What is its color? How heavy is it? How old is it? On a scale of 0 – 10, how strong is it?

4. Engage the aspect and identify its goal.

What goal do you wish to achieve for me?

5. Imagine the goal realized.

In your mind, create a situation in which your aspect's goal is fully realized.

6. Discover higher goal.

*Now that we have realized this goal, the way you want it, what goal do you have for me which is even more important and spiritually **higher**?*

7. Repeat higher goal discovery and realization Repeat 6 and 7 until the client reaches the last goal on the goal chain.

8. Enter the state beyond the highest goal.

How would you describe that state just beyond the last goal? Some of us feel it as emptiness or stillness or just light. How would you describe it? Enter that state (use the client's words) and feel it completely. Identify with it, become one with it. (30 seconds or so)

9. Do the expansion procedure. (30 – 60 seconds)

10. Review the goal chain.

We will move quickly through those goals to see how they seem from this perspective. Let's see how you feel about (state the last goal on the goal chain). Repeat the same question all the way down the goal chain.

11. Check and stabilize the work (future, opposition, other POVs).

*From the perspective of yourself as --- how do you feel about (the problem)?
Does the problem still feel like a problem?*

12. Fill with light.

Client should fill the place where his unwanted state used to be with light.

13. Check for new knowledge.

What do you know now that you didn't know before? How will knowing this change things for you in the future?



ASPECTICS SCRIPT

Developed by Zivorad M. Slavinski - Melanie McGhee, L.C.S.W. Script

1. *What would you like to focus on?*
2. *Client Education – You have likely heard how the psyche doesn't really know the difference between a goal that has been realized in the imagination and a goal that has been tangibly realized. Athletes use this all the time, right? Well, we are going to use that same principle with this problem, the tensions associated with this problem. The idea is that all energy has a goal, and when we realize our goals, another goal emerges. In this process, we are just using that dynamic to our advantage for healing.*
3. *Can you feel this problem, this unwanted state now? If not, briefly tell me about the most recent time you experienced this --- just to get in touch with the feeling. When you are in touch with it, let me know. The story about it doesn't matter as much as you getting in touch with this problem. We are just using the story to help you access that feeling.*
4. *Where in your body do you feel it most strongly?*
5. *What is its shape? How big is it? What color is it? How heavy is it? How old is it? On a scale of 0 – 10, how strong is it? How deep in your body is it? Is it body temperature, or warmer or cooler?*
6. *Tell your aspect, "I know you mean me well, because you're part of me." Ask it to communicate as clearly as it can so we can better understand each other. Understand that it will communicate with a thought, image, emotion or sensation. Just be an honest reporter of whatever comes up.*
7. *Ask your aspect now: With this ---- (problem) ---- what goal do you wish to achieve for me? Write down each goal.*
8. *Thank it for that. Using the playground of your imagination, create some scenario where you feel that goal fully, completely realized. Feel what that feels like and tell me when you've done that. If they start to describe the scene, interrupt them and tell them to focus on experiencing the realization of the goal and take a breath.*

9. *Ask it, now that we've realized this goal the way you want it to be, what goal do you have for me now that is more important, even higher, a spiritually higher goal?*
10. Repeat 8 and 9 until the client reaches the last goal on the goal chain.
11. *How would you describe that space just beyond ---- (last goal) ---? Some people feel it as nothingness, emptiness, light or stillness. How would you describe it?*
12. *Now enter that (use the client's words) space and feel it completely. Identify with it, become one with it, as best you can. Even recognize it as an aspect of your real self. (30 seconds or so) I'm going to be quiet for a moment. Just allow yourself to settle into this experience. Allow this settling and this recognition to leave an effect and leave an impression. So much so that by the time I talk with you again, it will have left a deep impression. Much deeper than you are experiencing in this moment. (30 seconds or so of silence)*
13. *Do the expansion procedure. (30 seconds or so). Feel yourself as ----(stillness, emptiness, etc, use their words) ---- expanding far, far away in front of you, beyond the beyond behind you, endlessly into forever above you, far beyond the depths of all that is beneath you, feel yourself as ---- (use their words) --- extending to your right and to your left beyond eternity's edge on both sides of you. Feel yourself as ---- (use their words) --- extending simultaneously in all six directions, all at the time, radiating like a star, in front and behind, above and below, to the right and to the left all at the same time. (30 seconds or so of silence)*
14. *From this point of view, let's see how you feel about (state the last goal on the goal chain), or how does that goal seem to you from this point of view? Move quickly through the goal chain, no need to linger. And (previous goal)? And how about (previous goal)? Etc. Continue all the way down the goal chain.*
15. *How do you feel about (original problem)? Does it still feel like a problem?*
16. *Do you feel any resistance to completely resolving (the problem where we started)?*
17. *Is it possible that --- (client's problem) --- could impose itself on you in the future against your will?*

18. *Is there anyone else who was involved or participated in this problem? Is there another point of view worth considering?*

19. *Fill the space where the aspect lived with light.*



INTEGRATING IDENTITIES

An Introduction

I was first introduced to the idea of being identified with identities by Dick Olney. One of the ways he talked about this was learning to recognize the tension between the idealized self-image and the real self. Slavinski and his student, Vladimir Stojakovic took this introduction and depth charged my understanding about the role identities play in our lives and how to liberate ourselves from their constriction.

WHY integrate our identities?

Our conditioned self is like a cloak of veils woven from our wounds --- the traumas and fears, the sorrows and pain of unmet needs and defeated goals. This unintegrated content enshrouds us, clouding our experience of who we are, who others are and what life is. Untangling from identities is essential for getting free from the conditioning that binds us to the ego.

WHAT is an identity?

An identity is a sub-personality, containing thoughts, images, emotions, and sensations. These comprise beliefs, decisions, attitudes, and GOALS. Identities are enfolded within the false, limited, conditioned self. We could think of them as ego states, personality adaptations or parts. Their primary reason for being is to achieve a specific goal. In short, an identity is a separate and temporary “I,” created to accomplish a certain goal and certain sub-goals. We move from one identity to another unconsciously, quickly, easily and for the most part, unconsciously. When we are in the identity, we think we are the identity. We perceive the identity as our true being.

The human being is the presence behind its identities.

We all have multiple identities, bundles of TIES creating a dense mass of charge. Our ego is the total sum of identities and their charges. This makes us perceive ourselves as separate. It encapsulates the spiritual wound, the wound of separation.

We have both positive and negative identities. Identities are neither good or bad. They are necessary to move through life. We simply need to be able to drop them and pick them up at will. What we are after with our practice of identity integration is cultivating freedom FROM the compulsive reactivity of an identity and freedom TO turn on an identity to achieve our goals. Identities help us achieve our goals. The problem arises when we can't assume the identity we want in order to achieve a goal. Or, we can't release an identity that doesn't serve us.

HOW are they created?

Identities are constructed of decisions and goals. In the Integra Protocol, created by Vladimir Stojakovic, we use a strategic exploration of goals and decisions to release the bondage of being stuck in identities. We create identities when our goals fail. We experience defeat and make decisions that guide our behavioral patterns with the goal of preventing the same negative outcome in the future. This is a decision of defeat and shapes our reality. We aim to achieve some goal and we get defeated. That defeat drives other decisions and goals, creating other identities to avoid future defeats.

Example – We suffer a problem in love, we lose someone we care about. We've been defeated. To prevent losing love in the future, we move from the open person with the goal to have love to the closed person whose goal is to avoid being hurt, losing love. Both identities stay active and are in conflict until integrated. Once integrated, we access the freedom to move between an open and closed person at will. In my experience, the most efficient way to get free from identities is the Integra Protocol. However, identities can also be integrated with Deep PEAT 4 and the Fingertip Method.

We use a strategic exploration of decisions and goals to help unravel from the bondage of unconscious identities. These are identities that we can't put on and take off as easily as a cloak. Curious questions help reveal the goal of the identity.

As we are exploring goals, we use questions like:

- *What do you want?*
- *What do you want to accomplish or achieve?*
- *Do you need something?*
- *Is there something you want to say to someone, to send a message?*
- *What's your intention?*
- *Do you want to accomplish something?*

When exploring decisions, we use questions like:

- *Have you concluded something?*
- *About yourself? Others? Life?*
- *Have you drawn any conclusions?*
- *Is there some belief?*
- *Have you decided anything?*
- *What's life like from that point of view?*
- *What are other's like from that point of view?*



INTEGRA PROTOCOL

Developed by Vladimir Stojakovic

Preparatory Exercises:

First do the exercise with a positive experience.

- *Remember one positive experience.*
- *In your thoughts and emotions go into that experience.*
- *See what you saw then, feel what you felt then as if it's happening now.*
- *As you are in that experience, notice the emotion that appears.*
- *Ask yourself, am I this emotion or do I feel this emotion?*
- *Shift your attention. from the emotion to yourself, feel yourself. Now shift the attention from yourself to the emotion, feel the emotion. Now shift attention from the emotion to yourself. Feel the identity. What identity is that? What kind of person.*
- *Feel that identity, assume it's point of view. Look through its eyes. From the POV of that person, that identity, what is your goal? What do you want to accomplish?*

Do this with at least three positive experiences. Some clients may benefit from these same exercises with three negative experiences.

Another way to prepare clients is to shift their awareness to some object in the room, like a tissue box. Tell them to *feel yourself as the tissue box...the soft inner of the tissue... the harder exterior of the box ... feel the goal of the tissue box.*

We are aiming to establish intrapsychic flexibility to shift from one point of view to another with relative rapidity and ease.



INTEGRA BASIC PROTOCOL
Developed by Vladimir Stojakovic

1. *When you think about (experience, problem, goal), how do you feel? (X)*
2. *Feel X and tell me, What's bad about bad about X? What else? (Until empty)*
3. *Feel X and tell me, What's good about it? What else? (Until empty)*
4. *Feel X. Assume the point of view of the person who feels X... Feel that person... What identity is that, what kind of person? (person A)*
5. *Feel person A. From the point of view of person A, what's your goal? What would you like to achieve or say? What else do you want? To do? To be? To have? To say? (Until empty) It's not necessary to ask each of these questions.*
6. *Feel person A. From the point of view of person A, what have you decided or concluded? Have you made any decisions about yourself? Others? Life? When you think about life from this POV, what's that like? (Until empty) It's not necessary to ask each question.*
7. *If this identity (person A) vanished, would something bad happen? What else bad could happen? (Until empty)*
8. *If this identity (person A) vanished, would something good happen? What else good could happen? (Until empty)*

Stabilization

- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- Light
 - And / or body awareness
 - And / or thankful appreciation
 - And / or pineal breathing
- New knowledge



INTEGRA STANDARD METHOD
Developed by Vladimir Stojakovic

1. *When you think about (experience, problem, goal), how do you feel? (X)*
2. *What would you like to feel instead of that? (Y)*
3. *Feel X and tell me, what's bad about it? What else is bad about it? (Until empty)*
4. *Feel X and tell me, what's good about it? What else is good about it? (Until empty)*
5. *Feel Y and tell me, what's good about it? What else is good about it? (Until empty)*
6. *Feel Y and tell me, what's bad about it? What else is bad about it? (Until empty)*
7. *Feel X. Assume the point of view of the person who feels X... Feel that person... What identity is that, what kind of person? (person A)*
8. *Feel Y. Assume the point of view of the person who feels Y... Feel that person... What identity is that, what kind of person? (person B)*
9. *Feel person A. From the point of view of person A, what's your goal? What do you want to achieve? Is there anything you want to say? To be? To do? To have? (Until empty) It's not necessary to ask each question.*
10. *Feel person A. From the point of view of person A, What have you decided or concluded? About yourself? Others? Life? When you think about life, what's that like? When you think about others or yourself, what's that like? (Until empty)*
11. *Feel person B. From the point of view of person B, do you have a goal? What do you want to achieve? Is there anything you want to say? To be? To do? To have? (Until empty) It's not necessary to ask each question.*
12. *Feel person B. From the point of view of person B, What have you decided or concluded? About yourself? Others? Life? When you think about life, what's that like? When you think about others or yourself, what's that like? (Until empty)*

13. *Feel both person A and person B at the same time, take an easy full breath. Can you feel them separately? (If no, check the result. If yes, continue.)*

If yes:

- a. *If person A and person B merged, would something bad happen? (Until no)*
- b. *If person A and person B merged, would something good happen? (Until no)*

14. *Feel both person A and person B at the same time, and as you feel them at the same time, inhale and exhale. Can you feel them separately? (If no, check the result and continue with Stabilization. If yes, continue as below.)*

If not:

- a. *Feel person A. Is A still the best name for that identity or can you give me a better one? (Record if new)*
- b. *Feel person B. Is B still the best name for that identity or can you give me a better one? (Record if new) (Return to step 9)*

Standard Integra Practice Summary

Situation or Problem:

Goal:

Feeling (X) –	Preferred Feeling (Y) –
Bad:	Bad:
Good:	Good:
Identity (A)	Identity (B)
Goals:	Goals:
Decisions:	Decisions:

- Simultaneously experience both identities with breath.
- Can they be separated? If yes, what bad could happen if they merge until empty, what good could happen if they merge, until empty. If no, stabilize

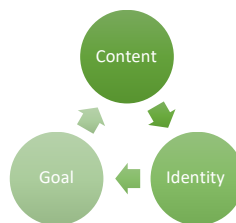
Stabilization

- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- Light
 - And / or body awareness
 - And / or thankful appreciation
 - And / or pineal breathing
- New knowledge



INTEGRA ADVANCED PROTOCOL
Developed by Vladimir Stojakovic

1. *When you think about (experience, problem, situation, goal), how do you feel? What emotions arise? **Formula – I feel _____ about _____.***
2. **Identify Identity** - Feel (content)... assume the POV of the person who feels _____. What identity are you in? (What kind of person?)
3. **Identify Goal** - Feel (identity)... what is your goal? Is there something you would like to achieve or say? Do? Have? Decisions may also come up. It is not necessary to ask each question. After they share the goal, simply reply *thank you* and invite them to take a breath.
4. **Identify Content** Feel (goal)... what happens? Or what's there now? Report any image, thought, emotion, or body sensation no matter if it makes sense or not.
5. **Repeat Steps 2 – 4** until no more identities and identifications appear. There is just a sense of presence.
6. **Direct awareness** to the state of no identifications and identities, proceed to stabilization.



Stabilization:

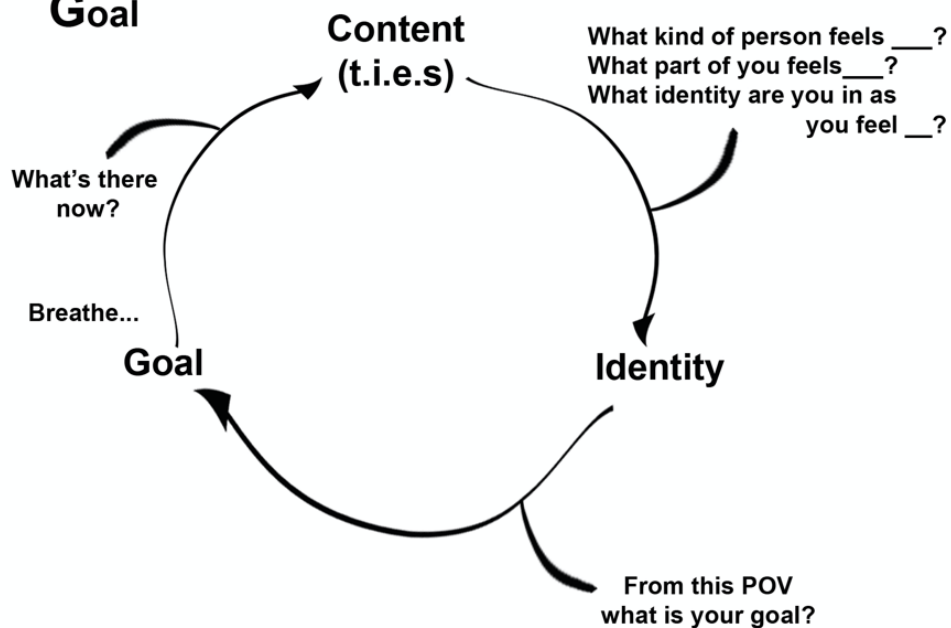
- Settle with the awareness of self without identity. Settle with awareness of presence, self without identity, pleroma expansion if you like.
- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- Light
 - And / or body awareness
 - And / or thankful appreciation
 - And / or pineal breathing
- New knowledge



Integra Advanced

Content
Identity
Goal

* repeat until there are no more goals
and only presence of being,
just "me" with no goals.



- pick a problem, any problem
- pick a feeling, any feeling
- pick a goal, any goal

This model was designed through the collaborative creativity of Emily Hoffman,
Jane Longendorfer and Melanie McGhee.



INTEGRA ADVANCED PROTOCOL
Developed by Vladimir Stojakovic
Melanie McGhee Script

1. *When you think about (experience, problem, situation, goal), how do you feel?
What emotions come up? (Record)*

2. *Feel (content)...*
As you feel this (content), what kind of person feels (content)?
OR
What identity are you in? (can also add:) as you feel (content)?
OR
*Assume the point of view of a person who feels (content); what identity
are you in?*
OR
What aspect of being feels this (content)?

3. *From the perspective of (identity) ...*
OR
Feeling yourself as (identity) ...
OR
From the point of view of (identity) ...
OR
Through the eyes of (identity) ...

*What's your goal? (most often) / What do you want? / What do you want
to be? Do? Have? (Decisions may also come up)*

4. *Thank you. Take a little breath. (pause, watching the breath, then after seven or
so seconds) What's there now?*

5. *Repeat steps 2-4 until no more identities or goals appear.*

6. *Direct awareness to the state of no identities or goals. What do you notice now?
What does this state feel like?*

Allow yourself to settle into this (state), just you being you.
OR

Now rest in this (state) for a moment, just feeling who you are. Feel the presence of being that you are.

Stabilization:

- **Check the result:** When you think about (original experience, problem, goal), how do you feel?
- **Additional question:** Is there anything else you notice / feel regarding (experience, problem, goal)?
- **Consider other POVs** if necessary.
- **Clear the future:** Do you feel like (experience, problem, goal) could impose itself on you in the future against your will? OR do you think you could manifest that identity at will?
- **Direct awareness** to the spacious awareness of no identity. Explore and deepen if you like with deepening questions or expansion. If you are a Gnostic Intensive facilitator, look for expansions in gnosis, expand and stabilize if appropriate with Gnostic stabilization questions.



Troubleshooting

Client reports two identities.

Take only one identity and continue the process. If the other identity is still relevant, it will come up in the process.

Client reports content instead of identity.

Accept the content and ask again for an identity. *Feel ____ what identity are you in as you feel ____.* Tolerate content vs identity 3 or 4 times then insist on an identity.

You are uncertain if client has reported content or identity.

Do you feel ____ or are you ____? If they are ____ ask for a goal. If they are feeling the content, ask again for an identity. From the POV of ____, ask for a goal?

Client circles through same Identity – Goal – Content.

Allow for it for a couple of passes. There will often be slight variations in the content and goal. Regarding goals and content on subsequent passes, ask *what else?* when questioning about goals. Continue identifying the multiple goals of an identity that repeats in the same way you would in Integra Standard, until empty. Continue asking until there are no other objectives or goals. It could also be useful to ask about decisions. Encourage client to thoroughly identify with identity.

Client reports two polarities.

What identity are you in now as you feel ... and a polarity can come up – feel both at the same time – feel that you want peace – feel that you want that goal = feeling the intention – feel it as it is – feel the goal as it is as something you want. What identity are you in? Alternatively, you could drop into UP or Standard Integra.

Goal they can't put in words.

Tell me anything about it. Just think out loud, reporting whatever thought, image, or emotion that arises.

Identity with no words – no problem just feel it, what is your goal from that POV?

Client reports emptiness, nothing.

As you are approaching the end --- is there an identity now or no? It's ok not to have an identity at this point.

If the client is in a high state and there is no goal – that's the end

Ask, what comes up now. Take any content and continue. If the client is in a low state – that's not the end – just ask – what comes up now – take it and continue.

It's easy to get lost in this method – just going in circles --- if you don't know where you are ask, *What comes up now?* Identify any remaining content.



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



CREATING DESIRED IDENTITIES for CONSCIOUS GOAL ACHIEVEMENT

Often as people begin to move towards achieving their goals, creating identities for CONSCIOUS goal achievement is under-utilized or just not known. This is particularly valuable for coaches, spiritual directors and therapists as clients move more TOWARDS goals than AWAY from problems. We can also use the creation of desired identities as a way of resourcing, strengthening the clients' inner supply.

About integrating desired identities, Slavinski instructs, *“Do not neglect this procedure, for it could bring about fundamental change in your personality, with little effort and in a short time.”*

Below are suggested practices aimed at integrating traits, characteristics, habits, and beliefs associated with identities. Obviously, direct your awareness to the effectiveness of the integrations. Is the identity showing up effortlessly? It may be that some methods are more effective than others. We are essentially looking for a shift in mindset.

- BP reversed (Sneaky PEAT)
- DP4 Golden Shadow
- Fingertip Method reversed
- Integra Protocol
- UP

Those of you who are inclined towards research, it would be interesting to compare mechanisms for integrating identities. In the meantime, I have found that Integra seems to land differently and more distinctly as an identity, an available aspect of self, particularly advanced Integra than Basic PEAT for example. This may simply be a result of personal preference. However, the resulting *presence* that comes with Integra feels clearer to me.

One way to think of identities is as groups – clusters of characteristics and beliefs – representing our means of communicating and interacting with the world. We create identities to achieve a goal. To create identities for conscious goal achievement, we first clarify the collection of characteristics, beliefs, behaviors that make up an identity. OR, we simply begin with an awareness of the desired identity using Advanced Integra. I feel ____ about ____.

When the desired identity switches on in your mind automatically and unconsciously, without even the slightest effort on your part, the identity has been fully integrated. After some time and focus, you will naturally engage in the behavior and mindset of the chosen identity, realizing conscious goals and helping clients do the same.

Remember not to neglect other POVs.

Identity Creation Instructions

1. **Identify a goal.**
2. **Feel (experience) the goal**, what comes up? Use EoW or another process to address whatever arises.
3. **Clarify the identity** by discovering the kind of person who achieves the goal. What kind of person achieves a goal like this? What **MUST** the person who achieves this goal **BELIEVE**? About themselves? Others? Life? Gather a few major beliefs.
 - a. Make a list.
 - b. Create an affirmation associated with each.
 - c. Use one of the practices mentioned above to integrate each affirmation.
 - d. Follow with pineal breathing.
4. **Clarify qualities and characteristics** that make up that identity. Articulate other affirmations associated with that goal.
 - a. Make a list.
 - b. Create an affirmation associated with each quality, characteristic, routine, habit, etcetera.
 - c. Use one of the practices mentioned above to integrate each affirmation.
 - d. Follow with pineal breathing.

Affirmations:

The affirmations below were constructed from a variety of sources (primarily Zivorad M. Slavinski and Vladimir Stojakovic) and are offered as examples. Allow your list to grow.

Identity of a successful person

- My goals are very clear.
- I use every favorable opportunity.
- I immediately turn all my ideas into action.
- I insist on my rights.
- I automatically take initiative in social and work-related situations.
- I persevere in achievement of my goals.
- I make money easily.
- I speak with ease in front of strangers.
- I deserve all the best.
- I attract favorable opportunities and a comfortable life.
- I am automatically at the right place at the right time.
- People love me and I love them.
- For me, money is energy I use in the best possible way.

Identity of an independent person

- I make my own decisions.
- I am resistant to criticism.
- I am tolerant of the remarks of others.
- I critically analyze other people's praise.
- I freely express my opinion and my emotions.
- I follow my ideas.
- I support others in being independent.
- I take initiative in social relationships.

Identity of a creative person

- I have creative ideas.
- I am full of creative energy.
- I work persistently on realization of my ideas.
- I see beauty in everything.
- I perceive everything as new, beautiful and unusual.
- I immediately note down every idea that comes to me.
- I am open to people and the world around me.
- I keep the vision of my goals in front of my eyes at all times.

Identity of a self-actualizing person

- I like to help others.
- I act naturally in every situation.
- I always tell the truth in a way that doesn't hurt others.
- I love other people.
- I give and receive love freely.
- I stick to the righteous path at every cost.
- I clearly distinguish between right and wrong.
- I am free of religious and national prejudices.
- I am free of racial and sexual prejudices.
- I always aspire toward justice, freedom and truth.

Identity of a happy person

- I am happy.
- I achieve everything with ease.
- I am lucky in every enterprise.
- I radiate happiness on other beings.
- I am happy with myself.
- I attract money and a happy and fulfilled life.
- I love myself.
- I love others.
- I love life.



ELIMINATION OF UNWANTED IDENTITIES

With Deep PEAT 4

As we know, an identity is a temporary personality one adopts to achieve some goal. From a structural perspective, an identity is a point of view, plus a goal we want to realize. These two elements need to be consciously observed to successfully eliminate an unwanted identity:

1. Point of view
2. Goal one wants to achieve

We will take jealous person as an example.

- Remember a time you felt jealous, recall what you felt when you were jealous. Describe that identity while you're feeling it.
- Get accustomed to the identity of a jealous person; feel it now as completely as possible, and while you're in the identity of jealous person, what goal do you want to achieve? What do you want to accomplish?
- What were all the consequences of this identity's existence in your life? Take your time to name all the consequences you can remember.

Apply the DP4 method with the two polarities:

- I in position of jealous person / I here and now.
 - Or jealous person / opposite identity
- It is not necessary to take as the other polarity "I, here and now". You can take the identity opposite to the one you are eliminating. For instance:
- Jealous person and tolerant (non-jealous) person
 - Fearful person and brave person
 - Irresponsible person and responsible person
 - Unlucky person and lucky person

Examples:

Identities that tend to create problems for people:

- Jealous person
- Possessive person
- Fearful person
- Controlling person
- Lazy person
- Person who avoids obligations
- Person who procrastinate
- Intrusive person

- Irresponsible person
- Intolerant person
- Aggressive person
- Person with tendency toward conflicts
- Person unable to finish the things she started
- Person unable to express her opinions and feelings
- Avoidant Person, etc.

Of course, you can use this same process to create **wanted identities**. Work with the chosen identity snapshot for the left terminal, I here and now for the right. Follow identity work with pineal breathing.



ETHICS and RESEARCH

Ethical care in a non-traditional practice

This summary of salient elements drawn directly from the NASW Code of Ethics is followed by the relevance for AAIT™ practitioners. Be mindful to follow the ethics code of your profession.

Ethical Responsibilities to Clients

- Promote the well-being of clients. Stand in a commitment to connection and collaboration. Align with compassion for the conditioned self all the while remaining committed to true self.
- Respect clients' right to self-determination. Assist clients in clarifying, determining, and staying on track with goals.
- Use clear and understandable language to insure you have informed consent from your client – including the purpose of the service, the risk and limits. Respect the client's right to refuse or withdraw consent. Give clients the opportunity to ask questions, refuse care and withdraw consent.
- Discuss the use of technology with clients and your policies concerning the use of technology. Respect the AAIT™ policy for no video recordings of the processes.
- If you use technology to provide services, assess the client's suitability and capacity for electronic and remote services. Consider their intellectual, emotional, and physical ability to use technology to receive services and the clients' ability to understand the potential benefits, risks, and limitations of such services. Support your client in feeling as comfortable as possible with the use of technology.
- Obtain client consent before conducting any electronic search on them. Exceptions may arise when the search is for purposes of protection.

Competence

- Represent yourself as competent only within the boundaries of your education, training, license, certification, consultation received, supervised experience, or other relevant professional experience.
- Review and maintain your yearly AAIT™ certification requirements.
- As generally recognized standards do not exist with respect to AAIT™, exercise careful judgment and take responsible steps (including appropriate education, research, training, consultation, and supervision) to ensure the competence of your work.

Conflicts of Interest

- Be alert to and avoid conflicts of interest that interfere with the exercise of professional discretion and impartial judgment.

- Do not take unfair advantage of any professional relationship or exploit others to further your personal, religious, political, or business interests.
- Do not engage in dual or multiple relationships with clients or former clients in which there is a risk of exploitation or potential harm to the client. In instances when dual or multiple relationships are unavoidable, take steps to protect clients and be responsible for setting clear, appropriate, and culturally sensitive boundaries. (Dual or multiple relationships occur when we relate to clients in more than one relationship, whether professional, social, or business. Dual or multiple relationships can occur simultaneously or consecutively.)

Privacy and Confidentiality

- Respect the client's right to privacy under all circumstances EXCEPT if there is a serious, foreseeable and imminent harm to self or others. Inform clients, to the extent possible, about the disclosure of confidential information and the potential consequences. When feasible, inform before the disclosure is made.
- Develop and disclose policies and procedures for notifying clients of any breach.

Discrimination

AAIT™ practitioners should not practice, condone, facilitate, or collaborate with any form of discrimination on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical ability. AAIT practitioners commit to inclusive and non-discriminatory practice.

Evaluation and Research Suggestions

- Monitor and continually evaluate the efficacy of the work you are providing through directed awareness.
- Use these instruments available in the public domain to measure the efficacy of your work.
- Promote, facilitate and stay abreast of AAIT™ research as opportunity allows.
- You can find fillable pdfs for some of these scales in the Skills Lab.

5 FACET MINDFULNESS QUESTIONNAIRE: SHORT FORM facet (ffmq-sf)

Below is a collection of statements about your everyday experience. Using the 1–5 scale below, please indicate, in the box to the right of each statement, how frequently or infrequently you have had each experience in the last month (or other agreed time period). Please answer according to what really reflects your experience rather than what you think your experience should be.

never or very rarely true **not often true** **sometimes true sometimes not true** **often true** **very often or always true**

1 **2** **3** **4** **5**

1	I'm good at finding the words to describe my feelings	DS	
2	I can easily put my beliefs, opinions, and expectations into words	DS	
3	I watch my feelings without getting carried away by them	NR	
4	I tell myself that I shouldn't be feeling the way I'm feeling	/NJ	
5	it's hard for me to find the words to describe what I'm thinking	/DS	
6	I pay attention to physical experiences, such as the wind in my hair or sun on my face	OB	
7	I make judgments about whether my thoughts are good or bad.	/NJ	
8	I find it difficult to stay focused on what's happening in the present moment	/AA	
9	when I have distressing thoughts or images, I don't let myself be carried away by them	NR	
10	generally, I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing	OB	
11	when I feel something in my body, it's hard for me to find the right words to describe it	/DS	
12	it seems I am "running on automatic" without much awareness of what I'm doing	/AA	
13	when I have distressing thoughts or images, I feel calm soon after	NR	

14	I tell myself I shouldn't be thinking the way I'm thinking	/NJ	
15	I notice the smells and aromas of things	OB	
16	even when I'm feeling terribly upset, I can find a way to put it into words	DS	
17	I rush through activities without being really attentive to them	/AA	
18	usually when I have distressing thoughts or images I can just notice them without reacting	NR	

19	I think some of my emotions are bad or inappropriate and I shouldn't feel them	/NJ	
20	I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow	OB	
21	when I have distressing thoughts or images, I just notice them and let them go	NR	
22	I do jobs or tasks automatically without being aware of what I'm doing	/AA	
23	I find myself doing things without paying attention	/AA	
24	I disapprove of myself when I have illogical ideas	/NJ	

correct scores for items preceded by a slash (/NJ, /AA, etc) by subtracting from 6

non react = ; observe = ; act aware = ; describe = ; non judge =

GAD-7 Anxiety

Over the <u>last two weeks</u> , how often have you been bothered by the following problems?	Not at all	Several days	More than half the days	Nearly every day
1. Feeling nervous, anxious, or on edge	0	1	2	3
2. Not being able to stop or control worrying	0	1	2	3
3. Worrying too much about different things	0	1	2	3
4. Trouble relaxing	0	1	2	3
5. Being so restless that it is hard to sit still	0	1	2	3
6. Becoming easily annoyed or irritable	0	1	2	3
7. Feeling afraid, as if something awful might happen	0	1	2	3

Column totals + + + =
Total score

If you checked any problems, how difficult have they made it for you to do your work, take care of things at home, or get along with other people?			
Not difficult at all	Somewhat difficult	Very difficult	Extremely difficult
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Source: Primary Care Evaluation of Mental Disorders Patient Health Questionnaire (PRIME-MD-PHQ). The PHQ was developed by Drs. Robert L. Spitzer, Janet B.W. Williams, Kurt Kroenke, and colleagues. For research information, contact Dr. Spitzer at ris8@columbia.edu. PRIME-MD® is a trademark of Pfizer Inc. Copyright© 1999 Pfizer Inc. All rights reserved. Reproduced with permission

Scoring GAD-7 Anxiety Severity

This is calculated by assigning scores of 0, 1, 2, and 3 to the response categories, respectively, of “not at all,” “several days,” “more than half the days,” and “nearly every day.” GAD-7 total score for the seven items ranges from 0 to 21.

- 0–4: minimal anxiety
- 5–9: mild anxiety
- 10–14: moderate anxiety
- 15–21: severe anxiety

Patient Health Questionnaire (PHQ-9)

Patient Name: _____

Date: _____

	Not at all	Several days	More than half the days	Nearly every day
1. Over the <i>last 2 weeks</i> , how often have you been bothered by any of the following problems?				
a. Little interest or pleasure in doing things	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Feeling down, depressed, or hopeless	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Trouble falling/staying asleep, sleeping too much	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Feeling tired or having little energy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Poor appetite or overeating	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Feeling bad about yourself or that you are a failure or have let yourself or your family down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Trouble concentrating on things, such as reading the newspaper or watching television.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Moving or speaking so slowly that other people could have noticed. Or the opposite; being so fidgety or restless that you have been moving around a lot more than usual.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Thoughts that you would be better off dead or of hurting yourself in some way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. If you checked off any problem on this questionnaire so far, how difficult have these problems made it for you to do your work, take care of things at home, or get along with other people?				
	Not difficult at all	Somewhat difficult	Very difficult	Extremely difficult
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Scoring the PHQ-9 for Depression:

Score	Depression severity	Comments
0-4	Minimal or none	Monitor; may not require treatment
5-9	Mild	Use clinical judgment (symptom duration, functional impairment) to determine necessity of treatment
10-14	Moderate	
15-19	Moderately severe	Warrants active treatment with psychotherapy, medications, or combination
20-27	Severe	

CRITICAL ACTIONS

- Perform suicide risk assessment in patients who respond positively to item 9 “Thoughts that you would be better off dead or of hurting yourself in some way.”
- Rule out bipolar disorder, normal bereavement, and medical disorders causing depression.



Processes and Primary Uses

developed as part of Spiritual Technology, used in AAIT

Basic PEAT

- unsatisfying states of being
- newly developed problems
- long-standing problems
- emotional upset
- lack of mental clarity
- fatigue
- cravings
- physical pain

Sneaky PEAT (BP, reversed)

- resourcing

Fingertip Method

- single or multiple (not micro) trauma
- charge associated with physical problems
- identity integration

Reverse Fingertip Method

- resourcing

Deep PEAT 4

- problem resolution
- increasing compassion
- integration of general opposites
- grief, death & dying
- relationship with time
- dreamwork
- integrating charged relationship tension (with POV)
- Relief for specific worry, future clearing
- identity integration

Deep PEAT 4 Shadow Integration

- resolving issues of feeling critical, judgmental, irritated, frustrated *with others*
- increasing compassion

Deep PEAT 4 Golden Shadow

- accessing hidden qualities or traits
- cultivating qualities for goal achievement

Deep PEAT 4 Goals

- goal achievement

Deep PEAT 4 with Aspect Retrieval

- aspect/soul retrieval

Universal Process

- problem resolution
- integration of various needs and feelings
- direct chosen polarities integration

End of Words

- disrupting self-limiting cognitive activity & injunctions
- disrupting hidden, subconscious resistance to change
- clearing content

Verbal Reduction & Expansion

- disrupting self-limiting thought, narrative, or problem

Little Magical Method

- tension associated with problematic thoughts, emotions, physical sensations
- anxiety
- stress
- physical pain

Deep PEAT

- problem resolution, especially long-standing problems
- integration of primes
- deep, layered and repetitive problems

Aspects

- problem resolution with respect to “parts” of self
- identity integration

Pair A Day

- problem resolution
- clearing content

Pair A Day for Love

- exploring, accepting, dissolving tension regarding relationships
- increasing compassion

Integra (Basic, Standard, Advanced)

- Identity integration
- deep, layered problems
- increasing perspective
- recognizing conditioned self



Acceptance and Integration Training®
Certification, Licensure and Services Agreement

This License Agreement (this “Agreement”) is entered into between the undersigned (“Licensee” or “You”), and Illumined Life, LLC (“Illumined Life, LLC” or “Licensor” or “We”), a Tennessee limited liability company located at 718 Hickory Lane, Maryville, TN 37801, effective as of the date it is agreed to (the "Effective Date").

Before You may participate in any Acceptance and Integration Training® (“AAIT™”) training, or facilitate any AAIT™ event or course, You are required by Illumined Life, LLC, to agree and accept the following terms.

The terms of this Agreement will govern any future training, certification services, or license that Illumined Life, LLC, provides to You or Your company unless You and Illumined Life, LLC, expressly agree to other terms in writing.

1. Training & License Fees:

Licensee agrees to pay Illumined Life, LLC, a **Training Fee** for the particular training selected during checkout. (OR agrees to pay a training fee to learning facilitator)

If Illumined Life, LLC, approves Your certification application, You additionally agree to pay Illumined Life, LLC, an **Initial License Fee** prior to conducting Your first AAIT™ event.

If Illumined Life, LLC, renews Your license at the end of any Term, as outlined below in paragraph 7, You agree to pay Illumined Life an **Annual License Fee** set by Illumined Life, LLC, at the time of renewal, for any subsequent License Term.

The Initial License Fee and the Annual License Fee are collectively referred to as “License Fees.”

2. Limited License:

a) Limited License to Licensee:

When You accept these terms and conditions by checking that You agree to the terms of this Agreement, pay the Training Fee and any applicable License Fees, complete the training and/or certification requirements in this Agreement, and, if applicable, Your

certification application is approved, Illumined Life, LLC, will grant You a limited, non-exclusive, revocable, non-transferable license (the “License”) to use the Acceptance and Integration Training®, AAIT™, and Curate Your State™, CYS™, names, logos, trademarks, service marks, and materials made available to You and authorized at Your level of training and/or certification (collectively, the “Intellectual Property”).

The Intellectual Property may be used to work with clients and plan, promote, and execute an in-person or virtual / online AAIT™ event(s), as authorized at Your level of training and/or certification. You may display or allow streaming access to videos included in the Intellectual Property to Your participants, but **You may not permit any participants to download any videos.** You may not display or allow streaming access to videos showing a complete process as part of Your marketing or promotion efforts; You may only use a snippet (up to five minutes) of these videos to show the transformation in Your marketing or promotional materials. In no event shall You, or any person or entity that organizes, participates in, or performs services regarding Your AAIT™ event(s), use the Intellectual Property for any other purpose, including, but not limited to, the sale of books, articles, publications, audio recordings, videos, or other media, without the prior written consent of Illumined Life, LLC.

You may not transfer, sublicense or assign the License and/or Your rights to use the Intellectual Property. Illumined Life, LLC, may require You to stop using the Intellectual Property in connection with Your clients and/or Your AAIT™ event(s) and may discontinue any listing on any AAIT™ web page at any time, in its sole discretion. If You do not use the Acceptance and Integration Training®, AAIT™, and Curate Your State™, CYS™, trademarks or service marks according to any quality control guidelines set forth by Illumined Life, LLC, Your License may be discontinued. Illumined Life, LLC, may modify, amend, supplement, and/or replace the terms and conditions of this License in writing at any time.

Unless You are certified by Illumined Life, LLC as a Trainer, this License does not include permission for You to train other practitioners to facilitate AAIT™ trainings.

If You complete a particular training but Your application for certification is not approved by Illumined Life, LLC, Your license will be limited to the use authorized at Your level of training only, but You will not be permitted to plan, promote, or execute Your own in-person or virtual / online AAIT™ event(s).

b) Compliance with Rules:

Your use of the Intellectual Property must comply with any rules as provided or modified from time to time by Illumined Life, LLC, in its sole discretion, which are incorporated in this License.

c) Customizing the Intellectual Property; Derivative Intellectual Property:

You may not edit the content in the client instructions and handouts provided to You by Illumined Life, LLC. You may customize the materials Illumined Life, LLC, makes available to You as authorized at Your level of training and/or certification for planning, promoting, and executing Your AAIT™ events, by adding materials specific to Your audience or focus, and adding Your own company name and logo. You may also create Your own AAIT™ client introduction with Your commentary on the theory, principles and phases.

You agree to submit all customized or new materials for planning, promoting, and executing Your AAIT™ events to Illumined Life, LLC, **in advance** for its review and approval, in Licensor's sole discretion, **before** beginning to use any such customized or new materials.

You must continue to use the Acceptance and Integration Training®, AAIT™, Curate Your State™, and CYS™ trademarks or service marks, as applicable, in connection with Your AAIT™ events. All AAIT™ courses must include the fundamental theory of AAIT™ (Acceptance + Integration = Freedom) and a reference to at least one of the AAIT™ principles.

Licensee hereby grants Illumined Life, LLC, a perpetual, irrevocable, worldwide, royalty-free, unlimited license to exercise all rights in any materials You create that incorporate any portion of the Intellectual Property or are based on or derivative works of the Intellectual Property, including but not limited to promotional materials, photographs, and videos (“Derivative Intellectual Property”). Licensee may not retain, use, sell, or transfer any Derivative Intellectual Property itself or to any third party except as permitted by this Agreement. All goodwill generated by the use of the Intellectual Property or Derivative Intellectual Property under this Agreement shall inure solely to the benefit of Illumined Life, LLC.

3. Licensee Content:

Illumined Life, LLC, may request Your consent to use Your likeness (including your name or pseudonym, at your option), comments, posts, photos, images, videos, or other contributions created by You (collectively, “Your Material”), for any purposes, including commercial purposes such as advertising. If You grant such consent, You agree that Illumined Life, LLC, and anyone authorized by Illumined Life, LLC, is granted an unlimited, royalty-free, perpetual, irrevocable, non-exclusive, unrestricted, worldwide license to use, copy, modify, transmit, sell, exploit, create derivative works

from, distribute, and/or publicly display Your Material, in whole or in part, in any manner or medium, now known or developed in the future, for any purpose, and grant Us the right to make it part of Our current or future website and course or training materials. This right includes granting Us proprietary rights or intellectual property rights under any relevant jurisdiction without any further permission from you or compensation by Us to You. You acknowledge that, if You grant this consent, We have the right but not the obligation to use Your Material and that We may cease the use of Your Material on Our website or in any of Our course or training materials at any time for any reason.

Illumined Life, LLC, may request Your consent to use any and all photographs, videos, recordings, or other records You or Your representatives or contractors may create or capture at or of AAIT™ events (collectively “Your AAIT Event Material”). If You grant such consent, You agree that Illumined Life, LLC, is granted an unlimited, non-exclusive, perpetual right and license to use Your AAIT Event Material on Our website, blog, or other marketing efforts, in any media now known or unknown.

4. Refunds; Chargebacks:

All Training Fees and License Fees are nonrefundable except as outlined in the Refund Policy for Training Fees Only below. If paying by debit card or credit card, You give us permission to automatically charge your credit or debit card as payment for the Training Fees and License Fees, without any additional authorization, for which You will receive an electronic receipt.

In the event that payment is not received by the date due, You will have a fifteen (15) day grace period to make the payment, otherwise Illumined Life, LLC, reserves the right to discontinue Your access to the Intellectual Property and discontinue the License immediately and permanently.

If You fail to make payment in a timely manner in accordance with this Agreement or voluntarily decide to discontinue this Agreement at any time or for any reason, You will remain fully responsible for the full cost of the Training Fees.

Refund Policy for Training Fees Only: If You complete any training and do not find it to be of personal or professional value, You may request a refund from Illumined Life, LLC. In order to request a refund of Your Training Fees, You must have completed all of the modules and worksheets for the applicable Facilitator’s Training. Illumined Life, LLC, may require that You submit documentation, including without limitation Your notes for each of the modules, all the completed worksheets from the program, and

the coaching You received by email, and may grant or deny any refund request, in its sole discretion.

Unless otherwise provided by law, or as outlined above in the Refund Policy for Training Fees Only, You acknowledge that Illumined Life, LLC, does not offer refunds for any portion of Your payment for any Training Fees or License Fees and no refunds will be provided to You at any time.

Since Illumined Life, LLC, has a clear and explicit Refund Policy for Training Fees Only to which You have agreed, Illumined Life, LLC, does not tolerate or accept any type of chargeback threat or actual chargeback from Your credit card company. In the event that a chargeback is placed on a payment or Illumined Life, LLC, receives a chargeback threat during or after Your payment(s), Illumined Life, LLC, reserves the right to report the incident to all three credit reporting agencies or to any other entity for inclusion in any chargeback database or for listing as a delinquent account which could have a negative impact on Your credit report score. The information reported will include Your name, email address, order date, charge amount, and billing address. Chargeback abusers wishing to be removed from the database shall make the payment for the amount of the chargeback.

5. Illumined Life, LLC, Services:

Illumined Life, LLC, agrees to provide the following Services to Licensee upon payment of the Training Fees and/or License Fees, as applicable:

- **Trainings:** Illumined Life, LLC, will provide the particular training selected during checkout, and any items specified for the particular training below:
 - **AAIT™ Untangle from Cognitive Distortions:** virtual access to videos and other training materials.
 - **AAIT™ Foundations:** one (1) printed training book, access to videos, and handouts.
 - **AAIT™ Curate Your State™ Training:** one (1) printed training book, access to videos, and handouts.
 - **AAIT™ Fellowship Group:** one (1) printed training book and digital file of materials which You may print and distribute to Your clients; Illumined Life, LLC, may from time to time revise or update these materials and provide You with digital files of updated materials, access to videos, and client handouts.
 - **AAIT™ Curate Your State™ Facilitator's Training:** one (1) printed training book and digital file of materials which You may print and distribute during Your AAIT™ event(s); Illumined Life, LLC, may from time

to time revise or update these materials and provide digital files of updated materials to You.

- **AAIT™ Fellowship Training Group Facilitator's Training:** one (1) printed training book and digital file of materials which You may print and distribute during Your AAIT™ event(s); Illumined Life, LLC, may from time to time revise or update these materials and provide digital files of updated materials to You.
- **Certified Facilitators and/or Trainers:** If Illumined Life, LLC, approves Your certification application, Illumined Life, LLC, will provide:
 - Promotional graphics.
 - Listing on the Illumined Life, LLC, website (<https://www.acceptanceandintegrationtraining.com> and www.aait.solutions). You may provide Illumined Life, LLC, with a link to Your own event website where attendees may sign up for Your event(s), which Illumined Life, LLC, will include on its AAIT™ events web page.
 - 50% discount on all refresher courses.
 - 10% discount on all public course and retreat offerings.
 - Your first year of certification is included in Your tuition. Practitioners from the 2017, 2018, and 2019 AAIT™ FG cohorts are grand-mothered in at a rate of \$108 per year.

6. Certification Requirements:

Illumined Life, LLC, offers several levels of certification:

- AAIT™ Certified Practitioners: those who complete the AAIT™ Fellowship Training Group (FG).
- Curate Your State™ Facilitators: those who complete the AAIT™ FG and the Curate Your State™ (“CYS”) Facilitator’s Training (two sections – CYS Embodiment and CYS Playing a Higher Game, which may be completed in separate stages).
- CYS Trainers: those who complete AAIT™ FG, CYS Facilitator’s Training, and CYS Trainer’s Training.
- AAIT™ Fellowship Training Group Trainers: those who complete the AAIT™ FG, CYS Facilitator’s Training, and AAIT™ FG Facilitator’s Training.

In order to receive any of these certifications:

- You must complete the entire in-person Training(s) for Your chosen certification level.
- You must complete the appropriate Learning Tasks checklist to Licensor’s satisfaction, in its sole discretion.

- For AAIT™ Certified Practitioners only: At least 55% of Your business must comprise AAIT™.

In order to be eligible for renewal of the License, You agree and acknowledge that Illumined Life, LLC, may require that You fulfill additional training or other requirements, in its sole discretion. Any additional renewal requirements will be communicated to You in advance of the renewal date.

7. License Term, Renewal, and Discontinuation:

The Initial Term of the License will begin upon the latter of either completion of Your training or approval of Your application for certification by Illumined Life, LLC, and will end upon the earlier of (i) Licensor's discontinuation of Your License at any time if You should breach any of the terms of this License or discontinuation by Illumined Life, LLC, for any other reason, in Licensor's sole discretion; (ii) Licensee's discontinuation of this Agreement; or (iii) one (1) year after You pay the Initial License Fee.

Licensee may discontinue this Agreement at any time and for any reason, but in no event will Licensee be entitled to a refund of any portion of the License Fees. License Fees will not be prorated if Licensee or Illumined Life, LLC, discontinues this Agreement prior to the end of any Term.

At the end of the Initial Term, Illumined Life, LLC, will determine whether to renew Licensee's License, in Illumined Life's sole discretion, for a subsequent twelve (12) month term ("Renewal Term"). Illumined Life, LLC, will notify Licensee of its decision on renewal no later than 30 days prior to the end of the current term. Each Renewal Term will end upon the earlier of (i) Licensor's discontinuation of Your License at any time if You should breach any of the terms of this License or discontinuation by Illumined Life, LLC, for any other reason, in Licensor's sole discretion; or (ii) Licensee's discontinuation of this Agreement.

Upon discontinuation of the License, Licensee shall cease using the Intellectual Property as soon as is feasible, and Licensee agrees to return and/or delete from all computers and other electronic devices any and all Intellectual Property (including any copies or reproductions) in Your possession or control. Upon discontinuation of the License, Illumined Life, LLC, will remove Licensee's listing, if any, on any AAIT™ web page and discontinue access to all AAIT™ course materials, graphics, and other resources, including any shared third-party document storage system such as Dropbox and any private Facebook group or other private online community or message board.

Discontinuation or expiration of this Agreement shall not extinguish any of Licensor's or Licensee's obligations under this Agreement (including, but not limited to, the obligation to pay the Training Fees and License Fees) which by their terms continue after the date of discontinuation or expiration.

At the end of the final Term of this Agreement, You agree to provide all of Your AAIT™-related domain names, social media handles, or account names and passwords to Illumined Life, LLC, at its request. If You or Illumined Life, LLC, decide to discontinue Your License, You agree to remove all reference to the Intellectual Property, Acceptance and Integration Training®, AAIT™, and Curate Your State™ names and curricula, and remove all Illumined Life, LLC, logo(s) from Your social media profiles, and website. In the event any social media platform does not permit this removal, You agree to transfer ownership of any AAIT™-related social network user names to Illumined Life, LLC, or another Illumined Life licensee, as requested by Illumined Life, LLC. If You refuse to transfer ownership to Illumined Life, LLC, after discontinuation, You acknowledge that Illumined Life, LLC, may file a notice of intellectual property infringement with the social media platform that may result in the deletion of the social media profile and all associated content. Illumined Life, LLC, cannot be held liable for expenses incurred during the purchase, transfer, or re-sale of AAIT™-related social network user names.

8. Unauthorized Use:

Licensee's use of Intellectual Property other than that expressly authorized in this Agreement or by a separate written assignment, is not permitted ("Unauthorized Use"). Licensee agrees to pay liquidated damages of five (5) times the total License Fees in the event of Licensee's Unauthorized Use, in addition to any legal or equitable remedies Illumined Life, LLC, may be entitled to pursue. This is not a penalty but an agreed liquidated damages charge for the Unauthorized Use.

9. Limitation on Authority:

Licensee is not authorized, and shall not represent that it has any power or authority, to bind Illumined Life, LLC, contractually or otherwise, or to assume or to create any obligation or responsibility, express or implied, on behalf of Illumined Life, LLC, or in its name, or any other Certified AAIT™ Practitioner, Facilitator, or Trainer.

10. Limitation of Liability; Insurance; Release; Indemnification:

- a) You will be responsible for all resources, equipment, staff, lodging, food, or other materials necessary or required to work with clients or for Your

AAIT™ event(s). Illumined Life, LLC, will not be responsible or liable for providing You with any resources, personnel, or materials other than those listed in Paragraph 5 of this Agreement.

- b) You agree that Illumined Life, LLC, will not be liable to You or any third party for any damages (including, but not limited to, lost data, lost profits, incidental or consequential damages), that arise from Licensor's performance of the Services (including, but not limited to, failure to perform in a timely manner) or arising out of or related to the License.
- c) **You agree to assume full responsibility for any and all injuries or damages You or others may sustain in connection with any AAIT™ event, and to indemnify, defend, and hold harmless Illumined Life, LLC, and its owners, officers, directors, sponsors, partners, employees, volunteers, affiliates, licensors, licensees, and suppliers from and against any liability arising from such injuries and/or damages, including responsibility for Illumined Life, LLC's attorney's fees, expenses, and costs related to any claim arising under or related to this Agreement.** This indemnification will survive the termination or expiration of this Agreement.

11. Disclaimers – Not Psychotherapy, No Doctor-Patient Relationship, or Confidentiality:

The Facilitator's Training and Intellectual Property are offered for information purposes only and no portion is intended to substitute for professional advice, including but not limited to medical, psychiatric, psychological, psychotherapeutic, or behavioral diagnosis, advice, and/or treatment, and You may not rely on these materials to provide such advice or treatment.

If You require medical, psychiatric, psychological, and/or psychotherapeutic care, You should retain the services of a licensed medical professional acting in his or her capacity as such. Although she is a Licensed Clinical Social Worker, Melanie McGhee, in her capacity as a coach to other professionals, is not providing medical care or advice, nor any other professional services including, but not limited to, psychiatric / mental health care, financial services, or any kind of behavioral therapy or counseling to You through the Illumined Life, LLC, Services. Any private counseling services You may receive from Melanie McGhee are separate from and not governed by this Agreement. Your payment of the Training Fee and License Fees do not establish a doctor-patient relationship of any kind between You, Illumined Life, LLC, or Melanie McGhee.

You further acknowledge that Illumined Life, LLC, is not training You to function as a licensed psychotherapist, counselor or medical professional.

You agree that Illumined Life, LLC, is not legally bound by any duty of confidentiality to You. Nevertheless, Illumined Life, LLC, agrees to keep all information that You request confidential except in very rare circumstances where disclosure is required by law, for example when a court might issue a subpoena for the file or information, or if You threaten to harm Yourself or others.

You agree to keep all information You learn about other training participants or their businesses strictly confidential except in very rare circumstances where disclosure is required by law.

Since We cannot, and do not, guarantee confidentiality, please choose carefully the materials that You share in group sessions, upload to, submit to, or embed on any website operated by Illumined Life, LLC, and any third-party forums operated by Illumined Life, LLC. Any material You share or post during training sessions, on Illumined Life, LLC, website or in any third-party forums operated by Illumined Life, LLC, may become public. You agree that Illumined Life, LLC, shall not be liable for the disclosure of any of Your information by another participant.

Illumined Life, LLC, and its owner and employees are not legal, tax, or financial professionals, and cannot give You legal, tax, or financial advice.

Illumined Life, LLC, cannot and does not guarantee any particular financial or business outcomes for Licensee.

12. Personal Responsibility, Assumption of Risk, Release, Behavior

- a) You acknowledge that, by engaging with Illumined Life, LLC, for any in-person training event, You voluntarily assume an element of inherent risk, and knowingly and freely assume all risk and responsibility for injuries to any persons or damages to any property, and release, covenant not to sue, and hold Illumined Life, LLC, its subsidiaries, affiliated companies, owners, members, managers, directors, officers, past and present employees, agents, coaches, volunteers, representatives, successors and assigns, and Melanie McGhee (“Releasees”) harmless for any and all liability to You, Your personal representatives, assigns, heirs and next of kin, for any and all claims, causes of action, obligations, lawsuits, charges, complaints, controversies, damages, costs, or expenses of

whatsoever kind, nature, or description, whether direct or indirect, in law or in equity, in contract or in tort, or otherwise, whether known or unknown, arising out of or connected with Your participation in any training event, whether or not caused by the active or passive negligence of the Releasees.

- b) In the event that the release and hold harmless provision is held unenforceable for any reason, You agree to limit any damages claimed to the total paid to Illumined Life, LLC, for the Training Fee and License Fees.
- c) Consent to Medical Care: You consent to medical care and transportation in order to obtain treatment in the event of injury to You as Illumined Life, LLC, volunteers or medical professionals may deem appropriate and understand that this Agreement extends to any liability arising out of or in any way connected with the medical treatment and transportation provided in the event of an emergency and/or injury.
- d) Following Rules, Instructions: You agree to observe and obey all posted rules and warnings, to follow any instructions or directions given by Illumined Life, LLC, through its employees, representatives, or agents and to abide by any decision of any Illumined Life, LLC, staff or volunteers, or Illumined Life, LLC, vendors or contractors, relative to Your ability to safely participate in or attend any training event.
- e) Appropriate Behavior; Dismissal Without Refund: You understand and agree that You are expected to exhibit appropriate behavior at all times while at any live, in-person training event and to obey all local, state, and federal civil and criminal laws while participating in or attending any such event. This includes, generally, respect for other people, equipment, facilities, or property. Illumined Life, LLC, may dismiss You, without refund, should Your behavior endanger the safety of or negatively affect any training event or any person, facility, or property.
- f) Damage or Theft of Property: You understand and agree that the Releasees are not responsible for any personal item or property that is lost, damaged, or stolen at or during any training event.

13. Assignability:

The License granted hereunder is and shall be personal to the Licensee, and shall not be assignable by any act of the Licensee or by operation of law. Any attempt by

Licensee to grant sublicenses or to assign or part with possession or control of the License granted hereunder or any of the Licensee's rights hereunder shall constitute a material breach of this Agreement. Illumined Life, LLC, shall have the right to assign this Agreement, in which event Illumined Life, LLC, shall be relieved of any and all obligations hereunder.

14. General Provisions:

The parties acknowledge that Illumined Life, LLC, will be irreparably harmed by a violation of this Agreement and that the value of such harm would be impossible to calculate with any degree of certainty. Accordingly, Illumined Life, LLC, shall be entitled, together with all other remedies at law, to enforce this Agreement by specific performance and/or injunctive relief without the necessity of posting a bond. The terms of this License Agreement and the rights, obligations, and performance of the Parties hereunder shall be governed by the laws of the State of Tennessee, without regard to conflict of laws principles. In the event a dispute arises out of or in connection with this Agreement, the Parties will first attempt to resolve the dispute through friendly consultation in good faith. If the dispute is not resolved by friendly consultation, the parties agree it may only be resolved by mediation, arbitration, or litigation in the state or federal courts in or nearest to Maryville, Tennessee. You agree to submit to the jurisdiction and venue of the state and federal courts in or nearest to Maryville, Tennessee, and waive any defense of lack of personal jurisdiction or forum non conveniens. This Agreement may only be modified by agreement of both parties in writing. If any provision of this Agreement is held invalid or unenforceable, the remainder of this Agreement will remain in full force and the invalid or unenforceable provision will be replaced by a valid or enforceable provision. The prevailing party in any dispute between the parties arising out of or connected to this agreement, whether resolved by negotiation, mediation, arbitration, or litigation, shall be entitled to recover its attorneys' fees and costs from the other party. You agree that the terms of this Agreement are the entire agreements between You and Illumined Life, LLC, and supersede all communications of any kind between You and Illumined Life, LLC, with respect to the License and any guidelines, rules, or policies incorporated in this License.

By signing below, You are asserting that You have read, understood, and agreed to this entire Agreement.

Print Name

Date

Signature

Licensee to grant sublicenses or to assign or part with possession or control of the License granted hereunder or any of the Licensee's rights hereunder shall constitute a material breach of this Agreement. Illumined Life, LLC, shall have the right to assign this Agreement, in which event Illumined Life, LLC, shall be relieved of any and all obligations hereunder.

15. General Provisions:

The parties acknowledge that Illumined Life, LLC, will be irreparably harmed by a violation of this Agreement and that the value of such harm would be impossible to calculate with any degree of certainty. Accordingly, Illumined Life, LLC, shall be entitled, together with all other remedies at law, to enforce this Agreement by specific performance and/or injunctive relief without the necessity of posting a bond. The terms of this License Agreement and the rights, obligations, and performance of the Parties hereunder shall be governed by the laws of the State of Tennessee, without regard to conflict of laws principles. In the event a dispute arises out of or in connection with this Agreement, the Parties will first attempt to resolve the dispute through friendly consultation in good faith. If the dispute is not resolved by friendly consultation, the parties agree it may only be resolved by mediation, arbitration, or litigation in the state or federal courts in or nearest to Maryville, Tennessee. You agree to submit to the jurisdiction and venue of the state and federal courts in or nearest to Maryville, Tennessee, and waive any defense of lack of personal jurisdiction or forum non conveniens. This Agreement may only be modified by agreement of both parties in writing. If any provision of this Agreement is held invalid or unenforceable, the remainder of this Agreement will remain in full force and the invalid or unenforceable provision will be replaced by a valid or enforceable provision. The prevailing party in any dispute between the parties arising out of or connected to this agreement, whether resolved by negotiation, mediation, arbitration, or litigation, shall be entitled to recover its attorneys' fees and costs from the other party. You agree that the terms of this Agreement are the entire agreements between You and Illumined Life, LLC, and supersede all communications of any kind between You and Illumined Life, LLC, with respect to the License and any guidelines, rules, or policies incorporated in this License.

By signing below, You are asserting that You have read, understood, and agreed to this entire Agreement.

Print Name

Date

Signature



BIBLIOGRAPHY

Aspectics, Zivorad M. Slavinski

Transcendence, Zivorad M. Slavinski

Peat New Pathways, Zivorad M Slavinski,

Spiritual Technology Train the Trainer Manual, Zivorad M. Slavinski

Walking in Beauty, Dick Olney

Integra, Vladimir Stojakovic

Gnostic Intensive with the Alternative Technique, Zivorad M. Slavinski,

Aspectics, Zivorad M. Slavinski

Motivational Interviewing in Health Care – Stephen Rollnick, William R. Miller, Christopher C. Butler, 2007

Motivational Interviewing, William R. Miller, Stephen Rollnick, 2012

Motivational Interviewing Slides – DSW 616, David A Patterson, 2018

The Theory and Practice of Group Psychotherapy, Irvin D. Yalom, 1970

The Doctrine of Vibration, Mark S. G. Dyczkowski, 1987

The Shiva Sutras, The Supreme Awakening, Lakshmanjoo, 2001



SUGGESTED READING

Several AAIT practitioners have asked. Here is an incomplete list of my favorite books, in no particular order.

Autobiography of a Yogi, Paramahansa Yogananda

I'm Okay. You're Okay, Thomas A. Harris

Games People Play, Eric Berne

God Makes the Rivers to Flow: An Anthology of the World's Sacred Poetry and Prose, Eknath Easwaran, 2009.

Transcendence, Zivorad M. Slavinski, 2010

Peat New Pathways, Zivorad M Slavinski, 2010

Spiritual Technology Train the Trainer Manual, Zivorad M. Slavinski

Aspectics, Zivorad M. Slavinski

Return to Oneness, Zivorad M. Slavinski, 2005

Integra Protocol, Vladimir Stojakovic, 2015

Walking in Beauty, Dick Olney, 1996

Gnostic Intensive with the Alternative Technique, Zivorad M. Slavinski

Motivational Interviewing in Health Care – Stephen Rollnick, William R. Miller, Christopher C. Butler

Motivational Interviewing, William R. Miller, Stephen Rollnick

The Theory and Practice of Group Psychotherapy, Irvin D. Yalom

Existential Psychotherapy, Irvin D. Yalom, 1980

The Doctrine of Vibration, Mark S. G. Dyczkowski, 1987

Hsin Hsin Ming The Book of Nothing: The Zen Understanding of Mind and Consciousness. Osho

Shiva Sutras, The Supreme Awakening, Swami Lakshmanjoo and John Hughes

Shiva Sutras, The Yoga of Supreme Identity, Jaideva Singh

Shankara's Crest Jewel of Discrimination, Swami Prabhavananda and Christopher Isherwood

The Stanzas on Vibration (SUNY series in the Shaiva Traditions of Kashmir), Mark S.G. Dyczkowski (translator)

The Yoga of Delight, Wonder, and Astonishment: A Translation of the Vijnana-bhairava with an Introduction and Notes by Jaideva Singh (SUNY series in Tantric Studies) by Jaideva Singh (Translator), Paul Muller-Ortega (Foreword)

The Subject Tonight Is Love: 60 Wild and Sweet Poems of Hafiz (Author), Daniel Ladinsky (Translator)

Vasistha's Yoga, Swami Venkatesananda

Upanishads, Eknath, Easwaran and *The Upanishads: Breath of the Eternal*, translated by Swami Prabhavananda and Frederick Manchester

The Splendor of Recognition: An Exploration of the Pratyabhijna-hridayam, a Text on the Ancient Science of the Soul, Swami Shantananda, Peggy Bendet

Jnaneshwar's Gita, A Rendering of the Jnaneshwari, Swami Krpanananda, Shankar Gopal, Tulpule

The Essential Rumi by Jalal al-Din Rumi, Coleman Barks , et al.

I Am That, Nisargadatta Maharaj, (Author), Translated by Maurice Frydman (Author), Sudhakar S. Dikshit (Editor)

Meditation for the Love of It: Enjoying Your Own Deepest Experience, Sally Kempton

Peace Is Every Step: The Path of Mindfulness in Everyday Life, Thich Nhat Hahn

Below is a bibliography for a few presentations I've given. Perhaps you will find it interesting. As many of you will readily appreciate, this list was primarily compiled by David A. Patterson.

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WRITING A BIO

There is plenty of advice on writing a good bio. A great bio evolves over time as we do. Visit and revisit it from time to time. Review where your bio is showing up and make sure you keep it spruced up, alive and current.

For consistency's sake, for the AAIT Practitioner's Page, keep your bio to 150 words. Often, your bio will need to be limited to 50 words. Please include a picture.

A couple of general guidelines to get you started to answer the who do you serve, how do you serve them and why you question.

1. What can people get from you they can't get anywhere else? Own what makes you different. What pains and problems do you help people resolve?
2. What kind of issues, problems or experiences do you address in collaboration with your clients?
3. What lights you up about your work?
4. Include at least one professional accomplishment. What experience, training, etcetera validates your ability to help them?
5. Do you work with individuals, groups, teens, couples? Who do you serve? Do you work virtually or in person only? Are you available for psychotherapy, coaching, spiritual direction? All three?
6. How can they reach you? Website, Email, Phone.



CONGRATULATIONS!

You have completed the requirements for certification in AAIT. Welcome to the community. The great good works you will do are inspiration. Make it easy for people to find you by writing your bio and submitting to info@aait.solutions so we can add you to the website.

I will leave you with the words Zivorad gave me and other students repeatedly, *“Continue working and remember there is the karma of the things you have done, but there is also the karma of not doing something when you could have.”*