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ACCEPTANCE AND INTEGRATION TRAINING® FOUNDATIONS

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CLARIFYING YOUR INTENTION

Directing awareness to our intentions and goals sets a pathway for their realization. Answering questions such as these below can illuminate your intention and perhaps a clear path the realization of that intention. I encourage you to take a few minutes and reflect on these sentence completions.

From my experience with the AAIT™ Foundations course, I expect and would like ...

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

From myself, I expect ...

From my learning facilitator, I expect and would like ...

Because of this experience, I expect my life could change in the following ways ...

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



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 LIFE is more mysterious than we typically recognize. There is a true-ness, a such-ness to the experience. For some of us, those experiences have been of a transcendent nature and we feel connected to the true self, beyond the trappings of conditioning.

Acceptance and Integration Training® (AAIT™) is about resolving reactivity and uncloaking the true self. It's about shifting identification from the false-conditioned self and aligning with the truth of who we are. In practical terms, it looks and feels like getting free from the pains and wounds that bind us to conditioned reactive responses, inhibit joy, and distort our perspective.

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. We do this by resolving reactivity and uncloaking the true self.

I was very young when I had my first experiences of transcendence. My grandmother had a magic mirror. Well, she had a mirror and told me it was magic. I believed her. 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. Educating me was apparently among those tasks.

I was a very good girl. Still, on the rare occasion when I got in trouble, she stood me in front of that mirror. *"You stand there and look in your eyes 'til you see God peeking back, then you come talk to me."* My grandmother's approach to spirituality both terrified and enchanted me. She was filled with love for Jesus and terror of hell.

Still, on that particular evening, 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. I stood in the golden light of the fading day, the dust motes taking on a particularly heavenly glow that seemed to light on everything. Everything became the same golden light.

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 found myself drifting into a kind of dreamy state as I gazed into the mirror. Time stopped and expanded all at once. Miraculously enough, the light in my eyes did change. Maybe I just saw the light in my eyes differently. Inevitably, at some point, I saw what I took to be *God peeking back at me*.

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 wonder and bliss. Lord only knows what she saw when I looked up at her. Whatever travesty I committed or hurt I'd been carrying dissolved into the glow of the golden evening light and she shooed me outside to play

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.

The impression left by theses experience has lasted a lifetime and seeded in me the desire to enter that space and become established in that transcendent awareness.. Throughout the years I had similar experiences in nature, at a temple, wandering through India. These brief, transcendent experiences fueled my interest in philosophies and practices aimed at nondual awareness.

I discovered 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 delusion of separation 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 and entering expanded nondual states of awareness. 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, Ericksonian hypnosis and my own study and practice, I found another magic mirror, Acceptance and Integration Training.

A meditation teacher and my mentor Dick Olney, founder of Self-Acceptance Training introduced me to the idea of unified consciousness through integration. 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 non-dualism, he has 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 of Ericksonian hypnosis and non-dual philosophy, 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 teachers who essentially took me by the shoulders and pointed me towards my early teachers and mentors. 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 become masterful at helping people, I'd better find masters 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 early in my career. Over this time, I learned of the subtle and profound influence of knowing what to pay attention to and how to use what I discovered. Another influential therapist, Ernst Beier, Ph.D. was fond of saying, "*See what to use and use what you see.*" I believe it was this tutelage in Ericksonian hypnosis that began bridging my interest in yogic philosophy, transcendent states and healing. It was like someone began polishing 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 various versions of this question evolves into client recognition that they are at the helm of their lives. Moreover, they quickly discover that *taking responsibility for and tending to their inner state is the source of their freedom*. In this question, clients naturally begin recognizing what is within their sphere of influence and what is not.

We cannot change others.

We cannot change circumstances.

We CAN change our state and our experience.

We CAN change our response, even to previously triggering events.

Identifying a specific goal for change can feel intimidating for some practitioners. After all, it means being crystal clear with your clients and defining what we are addressing, how we intend to address it and what results we expect from the 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 their self.

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. We listen for where pain and tension are 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 binding tension is keeping them stuck?

We hear the answers in the stories. Yet, as one AAIT™ practitioner reports, *most therapists seem to stay stuck in discovery. I sure felt stuck in discovery before AAIT.*

Our clients' stories give us the time to DISCOVER and clarify the contract for change, setting the focus for our shared time, yet not get stuck there. 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 without getting entangled in the narrative. Once we have landed on what the focus of the work is, we are ready to go – implementing one of the integration methods that will typically result in the change towards which we are aiming.

When we are committed to establishing solid collaborative agreements with clients (and with ourselves), 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 are open to change are those within that client's sphere of influence, their own thoughts, emotions and behavior, their state of being. 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 ____ (whatever situation they have brought to the room), what is the dominant, thought, image, emotion or sensation that arises?*
- *How do you feel about _____? How would you rather feel?*
- *What would you like to focus on?*

Again, the more specific we and our clients can be in identifying the problem or goal for our time together, the more effective our results. And yes, working in this 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 without the imposition of interpretations and long story telling. The more adept we become with collaborative agreement, the more effective and efficient the 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.

Very shortly, as clients learn from their own experience and engage in embodiment practice at home, it becomes evident to them that they can tend to and curate their state. They learn this as we direct their awareness over time to the specific changes that they made and made with relative ease. Directing awareness to these changes empowers them even more.

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 even as we work to meet them where they are.

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 embrace self-responsibility. *Taking responsibility for and tending to our inner state is the source of our freedom.* It is the freedom from old ways of being, thinking and feeling alongside the freedom to manifest desires with greater ease of being. This involves inviting clients (and ourselves) clients into increased awareness of the power of embracing self-responsibility in thoughts, words, and deeds. This increased awareness coupled with

acceptance and integration begins revealing choice points that were 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 – *“Caroline 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 – On the journey to collaboration, *“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 Caroline 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 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 Caroline 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 Caroline’s perspective, Joe discovered a real compassion for her frustration about not feeling 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. While the integration work is supporting him with an inner steadiness, less reactive. His choice points are more obvious to him.

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 along 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.

Dick Olney

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 called the Great Mystery. If there was a country called Acceptance, Dick 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 the non-dual nature of Dick's work. Among his other teachers were Fritz Perls, Alexander Lowen, a shaman, and Akhter Ahsen.

From Dick's point of view, it is through early experiences, values and cultural expectations that 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 awareness.

We show up distorted, like our personality is presenting itself through fractured tension and pain. We show up as some idea of who we think we should be or who we think other's think we should be rather than the essence of who we are. Trapped in the pain of comparing ourselves to some ideal self-image, we experience the pain of this dissonance.

We go through this same process with our ideas about how others and life should be over and again. When our ideas don't match our experience, there is often tension and charged pain.

With Self Acceptance Training 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.

Non-dual 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 who introduced me to a variety of teachings on nondual philosophy and practices. I studied under her tutelage for more than twenty years. This granted me access to scholarship and teachings in non-dualism 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. I especially appreciated the Pratyabhijna-hridayam. The Splendor of Self Recognition. The juicy 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 being indicative of psychological health and spiritual well-being. This recognition points to the value of integrating opposites. Yet, few offer reliable consistent means of being able to do so. 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. They have the capacity to open a glimpse into nondual states. Still nothing quite matches the reliability of the path to entering these states and using them for transformation as the work of psychologist, Zivorad Mihajlovic Slavinski.

Zivorad Mihajlovic Slavinski

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 a couple of workshops with Gary Craig of Emotional Freedom Technique and Marshall Rosenberg of non-violent communication but had yet to connect with a teacher with whom I felt I could study 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 Slavinski, Spiritual Technology comprises several methods aimed at psychological and spiritual integration. Slavinski was born in Belgrade on December 4th, 1937. A prolific spiritual pioneer, he has developed reliable systems for spiritual development WHILE resolving 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. He had an insight, 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 while addressing client problems and goals.

The result of one integration is generally problem resolution, leaving the client with a strong sense of deep calm. Multiple integrations cultivate expansive and unified states of profound ease. When you couple these profound methods with the principles and therapeutic engagement that is woven into AAIT™, we and 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 spiritual and mundane goals.

Spiritual Technology is the confluence of three streams of knowledge; perennial philosophies of non-dualism, meridian therapies and reliable psychotherapeutic principles such as those found in the works of Carl Jung, Gestalt Therapy and Psychosynthesis, the work of psychiatrist, Roberto Assagioli. One can also see threads of quantum physics woven throughout the work.

If Integration was a country, Slavinski would be its Minister of Wholeness.

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 of us 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. We are naturally pulled between attractions and aversions.

- **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.*

Acceptance and Integration Training®, A Confluence and An Offering

The blessing of having good teachers is the impulse to forward what we've learned from them. I've been blessed with exceptional teachers. Indeed, the evolution of our collective professional work demands that we stand on the shoulders of giants and push the bounds of our current understanding. My teachers were giants, Acceptance and Integration Training (AAIT™) is my attempt to forward the influence of their wisdom.

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 deep and profound healing. For real. AAIT™ sprung from five streams of study and practice; Ericksonian Hypnosis, Redecision Therapy, Self Acceptance Training, Spiritual Technology and nondual philosophies.

Acceptance and Integration Training is an emerging and promising transpersonal intending to free practitioners and clients from the energetic tensions that keep us bound to pain and limitations. 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 as clients enter and become more familiar with expanded states of consciousness.

Spiritual well-being can be typified by relief from pain 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 a-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. So it is with Acceptance and Integration Training.

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, increased presence of being and 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. For some a journey beckons, walking us into the goal of being established in oneness-awareness. It's as if Awareness beckons itself as we resolve problems and access 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

The value of non-dual awareness and the integration of polarities are psychological concepts that date from the Patanjali Yoga Sutras to the more contemporary contributions of Roberto Assagioli, Carl G. Jung, and A. H. Almaas. However, until I began studying with Slavinski, I knew of no reliable means of accomplishing integration, nor did I fully recognize how essential it is to experiencing wholeness.

The most typical result of a single integration is psychological relief and the deactivation of the charge associated with a specific problem, neutralizing it as a trigger. Repeated integrations result in expanded awareness and the urge for higher goals.

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, deep well-being, ease, peace, love and even bliss. Pleroma is a Gnostic term referencing an inner fullness, profound well-being.

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 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. Yet, with each experience of integration, we access more

steady as the storms of life pass through, feeling grounded in something closer to the truth of who we are.

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 experiences, triggering reactions which of course 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. Moreover, when we attend to these elements without resistance, with acceptance, any charge tends 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, 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, resolution of the presenting problem, while contributing to spiritual wellbeing and wholeness. These states of non-dual awareness are generally empty of content; thoughts, images, emotions or sensations except a profound sense of wellbeing.

In the beginning, the integrative experiences expose 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 awareness. While we are not seeking insight, insight naturally arises. Awareness naturally increases.

AAIT™ leans into teachings from nondual philosophy, recognizing the psychological and spiritual value of cultivating an awareness of oneness-consciousness. We aim to advance the field by empowering healing-arts practitioners and our clients to readily restore the inner state, even 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
- ADHD
- Psychedelic Assisted Psychotherapy
- 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
- Remove layers of delusion that veil the true self, eliminating psycho-emotional charge that conceals the true self
- Easily adopt qualities that are expressions of spiritual values such as patience, understanding, compassion
- Release the obstacles to achieving goals and living professed values
- Access state of ONENESS that gradually increases in frequency and duration.
- 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.

To date, the youngest person to experience AAIT™ is four years old and the oldest is 83. Children and teens find AAIT™ to be a compelling way to address their pain and concern. All ages seem to appreciate the rapidity of relief without excavating old wounds.



AAIT™ THEORY, PRINCIPLES, AND PHASES

ACCEPTANCE + INTEGRATION = FREEDOM

When my husband, University of Tennessee professor, David Patterson, asked me about the theory of AAIT™, in my characteristic fashion, I replied, “*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, like I’d just shown him a basket of puppies when he asked me to show him a theory.

After much discussion and then more discussion, we landed.

Psycho-emotional and interpersonal distress can be relieved and resolved through the acceptance and integration of associated charged energies.

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

Embodiment practices perpetuate ongoing self-care by both practitioners and clients.

Let’s unpack this.

Psycho-emotional and interpersonal distress can be relieved and resolved, 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. Acceptance and integration 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 skillful choices, choices in line with our true self. Of course, this leads to intrapersonal and interpersonal skillfulness.

Embodiment practices perpetuate ongoing self-care by both practitioners and clients.

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

Acceptance

“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

Dick described it 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. This deep, unwavering acceptance can release whatever it is that was somehow difficult. This typically liberates the true self from getting entangled in any limitations associated with the challenging situation.

There are many mindfulness-based practices aimed at meeting life with such radical acceptance. There are a thousand doorways into the garden, open just one kneel, and kiss the ground. The most reliable doorway I have found is through the integration methods developed by Slavinski and his students. Self-acceptance blossoms under the rays of integration.

Self-acceptance is more an attitude 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. Thus, Olney referred to his work as *Self-Acceptance Training*. In the same way, life is rich, and we are continually having new experiences that invite us into a full experience of acceptance and integration; we are always in training. Therefore, Acceptance and Integration Training. This is also why this model is available to therapists, spiritual directors, and coaches rather than it being Acceptance and Integration *Therapy*.

Acceptance is not about approving of or liking. It's about recognizing and experiencing without resistance. Dick described self-acceptance training as *“experiencing oneself in any given moment without the inhibition of self-judgment, self-evaluation, or self-criticism.”* Zivorad describes 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, receiving. Complete acceptance can release whatever it was 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, with fair reliability, a deep release of the underlying tension supporting the problem or inhibiting the realization of a goal.

With AAIT™, lack of acceptance is personal and spiritual gold. These little 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. It's reactive. We know that's true because whatever it is, is hard to accept. Self-acceptance is a grand barometer of well-being.

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 ideas and wear them like 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 whom we think we should be and who others should be, rather than real people in the here and now. With acceptance and integration, we metabolize the energy associated with challenging experiences and learn to flow with the current of what is versus what we think should be.

Each new experience is accompanied by thoughts, images, emotions, and sensations. Each moment, we are challenged to accept or reject these experiences—such as the play of attraction and aversion. Therefore, self-acceptance training (SAT) is an ongoing 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 of using the wisdom of this awareness and clearing the clutter of these past impressions. It's a practice in *“thinking in other categories,”* as Olney would say.

Self-acceptance is a willingness to experience and allow our own reactions with compassion. It doesn't mean we have to like the experience. Nor does it mean we have to go about imposing our reactions onto others. Self-acceptance means noticing and allowing the reaction to be what it is. Then using this awareness to clear the clutter of these reactions and past impressions. It's a practice in *“thinking in other categories,”* as Dick would say, so that you can freely *be who you are*.

“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 in 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. Allowing the existence of some experience 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. 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. Nonetheless, 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 dandelions in the gardens of our lives, those thoughts, images, emotions, and sensations 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. The charged energy of thoughts, images, emotions, and sensations (TIES) filter and distort our perspective.

Alternatively, the true self has the capacity to experience charged energy as the ocean experiences its own waves and currents or the sky experiences clouds; balanced with spacious inner awareness. Consider how such inner spaciousness might influence choices. These choices tend to be quite different from the ones we make when we are activated.

Self-acceptance 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. Denying our experience is one way of inhibiting self-acceptance thereby denying the value of our human experience and corroding any sense of worthiness.

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 true 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 your life, you may feel a nagging sense of disappointment, due to the failure of experiencing and expressing your own true Self. Therein is the value of practicing AAIT, to realize who

you are and help others do the same—the real 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.

AAIT invites practitioners to support our clients in leaning into the four elements of human experience—thoughts, images, emotions and sensations (TIES)—without resistance. In this leaning-in, we uncloak the real self, free from limitation. AAIT™, empowers clients with the means and understanding to liberate ourselves at will from the pain of the *unacceptable*, breaking free from injunctions, scripts, limiting decisions, and suboptimal states of 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. From Slavinski I learned principles of practice alongside reliable integration practices used in AAIT™. 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, until I met Slavinski, I knew of no reliable means to recognize or facilitate integration. The morning I met him and first saw him work; I knew I had the opportunity of a lifetime. I remembered the advice to find master therapists and study with them. Slavinski 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 and began one of the most important relationships of my life.

Studying with Zivorad for these past many years has given me an appreciation of the profound psychological and spiritual value of full integration. Psychologically, the value lies in being liberated from the ideas and emotions that inhibit us. They are effectively neutralized. This neutralization of charged energy liberates us from the previous pain and reveals the space between stimulus and the response, allowing us to choose with greater ease and clarity. Our choices become less compulsively driven from triggered pain or outdated decisions.

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 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 higher states of consciousness. Ultimately, this leads to greater access to inner wisdom.

Instead of exploring stories for insight or opportunities for behavioral change, we strategically use the threads of a narrative to facilitate integration. This effectively untethers clients from associated tensions of the narrative 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. In this way, our capacity for mindful present focused attention naturally increases.

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. Again, instead of exploring stories for insight or opportunities for behavioral change, we strategically use the charged threads of the narrative to accomplish integration 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.

The consequence of one integration is the resolution of a problem. We become liberated from the unconscious reactive pull present of the original problem, and often similar situations. We just don't get triggered as easily. This opens a pathway to create 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 recent time when you found yourself in a suboptimal state of being—an unsatisfying state of being. 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. Maybe a friend called, or you got an email. Maybe the dog barked or someone wanted something from you. 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 we tend to make more skillful choices from a spacious inner freedom, 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. Our choices are no longer reactive, but responsive. This responsiveness forms our destiny. What is destiny but the consequences of accumulated choices? Where else could freedom be if not in the moment of choice?

With a single integration, there is significant movement towards problem resolution and decreased reactivity. The originating charged psychological energy is neutralized, the problem is resolved or the goal is more easily attained. With repeated integrations, there is a gradual shifting of identification from the false conditioned self to the true self, accompanied by a growing sense of wholeness and wellbeing. Along the way insights arise and awareness naturally expands as we gain 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 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 this, 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.
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The true self is not encumbered by the limitations of a narrative. The true self is a being.

*“Our true Self is who we truly are in a state of wholeness, integrated with previous shadow-stuff, without illusions of separateness. Connecting with our true Self allows us to realize that we are True Spiritual Beings, not separate personalities.”**

~ Zivorad Slavinski

The true self is concealed by layers of reactive impulses associated with the conditioned self. These layers are like veils woven from our wounds --- the traumas and fear, the sorrows and pain of unmet needs and defeated goals --- all concealing the true sovereign self. The intra-psychic knots, comprising experiences and wounds from unhealed and unintegrated content (TIES) enshrouds us and clouds our experience of who we are, who others are and what life is.

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.

*personality comes from the Greek root, persona, meaning mask.

Taking responsibility for and tending to our inner state is the source of 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 are often made from a reactive unconscious state yet fashion our life experiences. Our choices fashion our life experiences 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.

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

Self-acceptance is not about self-indulgence, nor is it about liking or approving of yourself or your experiences. It's not about agreement. Self-acceptance is about allowing. We can use our lack of acceptance to help point to areas in life where we are shackling ourselves to some pain that is getting triggered in the lack of acceptance. This resistance to what is points us to the veil of the conditioned self. This resistance, the lack of acceptance, points us to the veil of the conditioned self.

Self-acceptance is more an attitude than a state. Slavinski says “*Acceptance is experiencing without involvement.*” It is more an ongoing lifelong training than a fixed, steady point. We are dynamic beings, ever-changing, ever having new experiences that we accept or reject, partially or in totality. This is also why AAIT is training and not just therapy. AAIT can become lifelong hygiene for the mind, body, heart, and soul.

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, M.D.

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.

Integrating tension 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. 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 spaciousness tend to be choices closer to the truth of who we are and do not create additional problems. Deactivating assorted pains and wounds, along with the energized constellations of psychological content, contributes to inner steadiness. This deactivation neutralizes psycho-emotional 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.

Integration of two opposing states can alleviate psychological suffering

“When an individual simultaneously experiences two opposing psychological states. The problems built upon those states tend to vanish.”

~ Zivorad 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 have been no reliable means, to my knowledge, of facilitating such integration.

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.

The non-dual state of empty consciousness is a mechanism and indication 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, we tend to be more reactive than responsive. Alternatively, we can cultivate an awareness of an 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 present-focused attention. Most people also experience decreased reactivity, increases in compassion, and more skillfulness with choices.

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.*” The conscious use of nondual states of awareness sets AAIT apart from other models of care.

Ernest Rossi, a deeply respected psychologist, spoke at the 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 woo-woo 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 of 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. In other words, we verify the results.

AAIT™ Phases

Providing clients with a predictable rhythm for our time together supports them in feeling more at ease and getting the most out of our time together. 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. It ensures we are addressing the problems and goals that brought our clients to the room. Is that brought our clients to the room.

At the heart of AAIT™ is serving the true self by empowering therapists and our clients to *wake up from the bad dream of who we think we are*. This was how Olney described what Self-Acceptance Training was about at its core. So it is with Acceptance and Integration Training.

SERVE:

S – Seek Understanding

E – Engage Collaboration

R – Resolve Reactivity

V – Verify Results

E – Embody New Knowledge



1. **Seek Understanding** – We begin seeking understanding by discovering;
 - a. The impact of the work they did the previous session was to ensure we addressed the concerns our clients brought to the room.
 - b. Their experience with embodiment practice at home.
 - c. Current state, problem, experience, belief, or goal they would like to address.
2. **Engage Collaboration** – at this point, we begin what the Gouldings would call contracting for change. Bringing the collaboration into sharp focus, we partner with our clients to;
 - a. Identify and agree on a specific issue they would like to address. What problem would they like to resolve or what goal they would like to move towards?
 - b. Hold a shared stance of collaboration, respecting their autonomy.
 - c. Recognize that we are collaborating with their highest self on behalf of their truest self, free of their conditioning. This is not always overtly stated.
 - d. Choose practice for integration, complete any preparatory exercises and answer client questions.
3. **Resolve Reactivity**– holistic resolution of a problem involves integrating, and neutralizing the reactive charge energy (TIES) associated with the problem. There are a variety of methods designed to facilitate this neutralization, each with its own benefits.

- a. Choose practice for integrating charged energy.
 - b. Facilitate resolution.
4. **Verify and Stabilize Results** – a distinguishing aspect of this model, verifying and stabilizing results includes:
- a. Directing awareness to the body
 - b. Integrating other points of view
 - c. Resolving resistance to the resolution of the problem
 - d. Clearing the future of the problem imposing itself AGAINST WILL
 - e. Articulating new knowledge.
5. **Embodiment** – there are three aspects to consider in relation to embodiment:
- a. Expanding awareness may point to additional un-integrated tension associated with the problem, revealing the next step with AAIT.
 - b. Embodiment could mean aligning with qualities that would be useful. We can support our clients with Golden Shadow or Sneaky PEAT to access inner resources to support goal achievement.
 - c. Embodiment also includes engaging in a home practice of spending a few minutes a day to tend to the inner state. This home practice moves us closer to our true selves. Along the way, clients discover that their personal embodiment practice with AAIT becomes a reliable means of *taking responsibility for and tending to the inner state*. Integrating these tools into daily life as a practice will provide support throughout life, and hygiene for our hearts and soul.

Why Does Embodiment Practice Matter?

“Don't wait until you are in the middle of a fire to practice a fire drill.”

~ Dick Olney

Olney's repetition of this phrase has woven itself into my consciousness like a golden thread. Yet so many of us do wait. We wait until we are in some crisis before taking care of ourselves. Addressing our state with home practice is an easy fire drill.

To fully appreciate the value of AAIT™, it is essential to become established in a 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 us. To guide them into these states, it helps to know the territory. As we move deeper into our personal 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.

What comprises AAIT™ Embodiment?

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 clients and students, *what else are you doing with your one wild and precious life?*

Embodiment is a regular home practice that entails a willing noticing of moments and situations when we encounter inner tension and resistance to what is. Olney would call this *naming and taming the beast*. Mindfulness-based interventions aimed at witnessing the experience are one approach to recognizing resistance and acceptance. This strengthens the capacity to be with what is. But it takes time. Most people just want to feel better as quickly as they can.

You will experience the full benefit of deliberate embodiment if you engage regularly. This means practicing daily, as best you can. It can be and is for me, part of meditation practice. In the same way, we serve clients, in embodiment practice, we engage in the SERVE phases and teach our clients to do the same,

In the beginning, we may break up the phases. For instance, we may seek understanding and engage focus in one sitting and resolve reactivity and verify and stabilize results in another. As we go, we become more efficient, every phase takes less time.

How to Get Started

These suggestions apply to you and your clients. First, find a regular time and place for your practice. Set aside the time and garner the support of your people. If you live with others, it means letting them know what you are doing, why you are doing it, and what kind of support you need from them.

As we seek understanding, it can be a bit overwhelming to know where to start. Some people prefer beginning with a holistic assessment of where they are in life and what will be served. Others prefer to just dive in and address what is currently alive and troubling.

A holistic assessment can really take any form. This is where your current model of understanding might inform your work together. For instance, if you use a schema perspective, you might look at the present and troubling schemas. If your work is informed by internal family systems, you might explore which parts to engage. Sidenote, IFS becomes supercharged with identity work learned in the Fellowship Training Group.

Balance Wheel

It can be helpful to use a balance wheel to get a holistic picture for broader assessment. It can also be a great tool for a quick snapshot view of life. Master coaches Peter Reding and Marcia Collins introduced me to the balance wheel. Imagine that the center of the wheel is 0 while the outer edge is 10. 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.

The first wheel below was inspired by Peter Reding and Marcia Collins. The second wheel is the primary inventory used in psychedelic-assisted (*Consciousness Medicine, Bourzat & Hunter*). The inventory includes:

- Mind
- Body
- Community
- Environment
- Spirit

As suggested by others in the field, adding **heart** to this inventory rounds it out for many practitioners as a way of identifying associated with emotions and wounds of the heart. You can find inventory questions in their book or use the model to design assessment questions for the populations you serve

Another option is to simply 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 goals or challenges associated with this area.

Balance Wheel



One of these approaches to balanced living may appeal to you and your clients in discovering the best course for holistic care.

Finding Inspiration for Integration

Beyond the broad overview of life, we can also take a more playful approach. Life presents with myriad inspirations for integration including whatever we are reading, poems, and even the news. Wisdom cards, the lives of our friends and family, and spiritual reading can all be inspirations for integration.

My niece who was in culinary school at the time told me about the concept of mise en place. At the time, I did not really enjoy cooking, but I enjoyed watching her put things in place and bring her creativity to her cooking. She considered it to be an organizing principle for other parts of her life. Mise en place, having everything in place. I think this idea applies to embodiment as well. This means:

- Find a regular time and place to engage in home practice. Daily. Do you brush your teeth every day? Why neglect the rest of who you are?
- Keep a list of reactive responses that feel outside of conscious control.
- Daily and weekly reflect on goals and dream them alive by addressing the obstacles between you and the realized goal alongside integrating qualities that will help you achieve that goal.
- Use this reflection to reveal a map for your practice plan. Inspired Goals = Inspired Practice.
- 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. What situations are stressing you? What qualities would help you attain your personal or professional goals?

Becoming Established with Embodiment Practice

With most clients, we offer specific suggestions for their home practice. Generally, we begin by teaching them End of Words and Basic PEAT in an individual setting. With additional training, you will be able to teach your clients other methods as well as teach in a group setting. Using AAIT™ in group is highly supportive of the development of an embodiment practice. Though you are required to complete the Curate your State™ course to TEACH integration practices in group, you can facilitate profound group and individual integration experiences with AAIT™ in group.

Supporting clients in engaging in embodiment practice at home has a stronger chance of success if we have a strong embodiment practice. As we have discussed, it can be quite challenging to help clients navigate the territory if you don't know the territory.

Healing arts professionals are not always the best at tending to themselves. What would need to change for you to embrace an embodiment practice? What would you need to give up? Whose support would be valuable?

To become established in an embodiment practice:

- I need to change ...
- I need to make space by ...
- I need to garner the support of ...

Engaging in self-inquiry that results in a successful embodiment practice takes time. First, identify 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.

Consider how practice can be **proactive** – moving you towards some goal or inspired by something in your world or **reactive** – resolving the reactive tension of a problem. Below are several areas to which to attend in assessing options for home practice:

Reactivity

Reactivity is spiritual gold. Reactivity reveals just where the conditioned self is hiding. It's like a trail marker, pointing the way back to the ease of being that is closest to who we are. It's like a game of hide and seek --- we see the reactive self and then engage it to race home. Pay attention to those times when you feel anything less than peace, ease, love, or joy. Notice when you find yourself reacting rather than responding. Using these feelings as reference points, you can begin to uncover and dismantle the play of conditioning in your life. *Resolve reactivity. Uncloak the true self.*

Problems

The best place to start is where we are. Problems are all the ways we encounter reactions to life circumstances and other people that get us entangled in some pain. They are the primary ideas, limiting beliefs, habits and experiences that inhibit our sense of pleasure in life. 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. You will find that many problems just fall away and are no longer relevant.

Sub-optimal states

Vladimir Stojakovic 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.

Relationships

For most of us, reflecting on our relationships exposes areas for integration. 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, you will find yourself shifting to the inner spaciousness of the true self and interacting from understanding, curiosity, and compassion.

Relationships reveal our, the parts of us we reject and project onto others. Integration of the shadow with Deep PEAT 4 is of tremendous value in cultivating relationship satisfaction and respect for others.

Situations

Bring to mind a situation and notice the content that arises, thoughts, images, emotions, and sensations (TIES). This kind of inquiry will typically lead 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 these situations.

Chosen polarities – choosing a list of polarities to integrate is a ready tool to continue shifting identification to the real self during those times when we have a few minutes or when our lives are relatively calm. Identify polarities and systematically integrate. Resources include spiritual texts from any tradition, popular culture, astrology, archetypes, poetry, music, the I Ching, the enneagram, and affirmations --- the only limit is your imagination. We can find polarities at every turn, depending on our 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 list of feelings and needs. You will find it in the appendix. 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 a feeling when we receive understanding and when we don't. Then there is the experience of not understanding someone and understanding them.

Goals

Goals can inspire and infuse our practice with energy as we conscientiously use our goals to inspire practice. 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 a general sense of dread. Make note of these reactions.

Once you have resolved the resistance to the resolution of the goal, use Deep PEAT 4 and integrate the qualities, traits, and identities that will help you achieve your goals. Remember, after working with goals, stabilize the work with pineal gland breathing.

Finally when working 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

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 well-being. 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, and life that inhibit your presence of being, appreciation of life, and others? What ideas or early decisions might be preventing you from achieving your goal or resolving your problem? What conclusions have you drawn that you hold to be true? 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.

Self-Inquiry with Awareness Prompts

Most everyone has conversations with themselves. Why not make these conversations 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 awareness prompts are incomplete sentences that beg to be answered. Try these or make up your own:

- I feel stressed about . . .
- I regret . . .
- I resent . . .
- I'm worried about . . .
- My future self is so glad I . . .
- 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 . . .
- To dream alive my dream today, I will . . .
- My goal today is . . .

What if you have trouble getting started and being disciplined?

Remember, with a deliberate embodiment practice you 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, begin with discipline. Still, we all benefit from community. Being a part of the AAIT™ is a great source of inspired discipline. Working with a practice partner will increase your accountability to practice. Many practice partners commit to texting each other once they've practiced for the day.

What comes up when you think about engaging in disciplined self-care with AAIT™? What emotions arise? What thoughts or beliefs get activated? Work with that content. You may also find it useful to integrate polarities related to disciplined practice:

- Discipline / No Discipline
- Consistent / Inconsistent
- Neglecting Self-Care / Engaging in Self Care

Establishing the identity of someone who practices goes a long way toward supporting the development of new habits. We will discuss identities at length in the AAIT™ Fellowship Training Group. Curate Your State™ facilitators incorporate the development of identities in supporting their clients with embodiment.

Common Challenges to Embodiment Practice

Aside from identities with competing goals, 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 suggested related integrations:

- **Blowing past success**

Positive reinforcement goes a long way towards keeping us motivated when integrating a new habit. When seeking understanding, direct awareness to previous issues addressed. Celebrate the small successes with awareness by reflecting on the benefits of your practice. What situations and problems have been affected? What goals have you made progress on? What has changed in your relationships?

Integration suggestions:

- acknowledging success / ignoring success
- self-awareness / ignoring self
- celebration / no celebration
- Identify and integrate limiting beliefs and identifications associated with blowing past success.

- **Not sharing with those closest to us**

This can set us up for an unconscious and perhaps unintentional sabotage of success. Alternatively, when we garner the support of our dears, we have partners in success. As we work with relationship challenges in our personal embodiment practice, we become less reactive, making for more harmonious relationships. This benefits those from whom we seek support for taking the time to practice.

However, in some circumstances, protecting the privacy of our embodiment 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.

Integration suggestions:

- secretive / sharing
- speaking up / not speaking up
- having support / not having support
- asking for support / not asking for support

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

At the heart of any excuse making is an abdication of responsibility. When you think about assuming full responsibility for your life and state, what arises. Consider the why behind practice. Why does this matter to you? What

difference could it make in your life. What is your intention for practicing? Is there some resistance to following a plan? When you think of practicing, what comes up (TIES).

Integrate:

- Taking responsibility for myself / Not taking responsibility for myself
 - Focused / Scattered
 - Doing what I want / Doing what I should
 - Disruptions / No disruptions
 - Giving up / Not giving up
 - Excuses / No excuses
- **Have a backup plan for when your schedule or practice gets thrown off.**
That might mean practicing at another time or place. It could mean engaging in a simpler practice like End of Words or paradoxically drilling down with one of the more layered processes like Deep PEAT or Integra which you learn in the Fellowship Training Group.

Integrate:

- focused / scattered
- doing what I want/doing what's good for me
- disruptions / no disruptions
- giving up / not giving up

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 practice. One of the reasons I designed the Curate Your State™ course was to help our clients address this very issue. Practicing with a group, and the support of like-minded people can go a long way toward 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.



NAVIGATING a PARADIGM SHIFT

Paradigm shifts and trying a new approach can lead to feeling wildly unsteady. We are thrown off our game. Most healing arts practitioners have invested quite a bit of time and money into our professional development. This investment typically leads to an established worldview. Given this, it's natural to hold back, shy away, and revert to familiar and ways of being. Client education, engaging with a practice partner, and your personal embodiment practice will ease this discomfort and elevate your understanding of just what you are offering your clients. Still, 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 phenomena that arises as we navigate paradigm shifts is comparing the mind, the 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 found in integration and 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 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. However, most of us inevitably encounter the very uncomfortable feeling like you are stepping off a cliff. When you find yourself in that *stepping off a cliff* place, remember to lean into the principles and the steps of the processes.

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 some aspect of the process or neglect a stabilizing component to fit some idea based on previous knowledge or another model. You will not get the same results and will miss 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.

Integration Tips:

- 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.

New clients give you a chance to start fresh start and an opportunity to introduce clients to 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 these conversations and how we will collaborate. Here are some ideas you may want to include in your introduction:

Here are some ideas you may want to include:

- AAIT™ is based on the understanding that our problems are result of the tension of un-integrated content, thoughts, images, emotions and sensations. 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 are used to exploring them looking for insight and connections. Insight and greater understanding is a

natural side effect of this approach arising from our own inner wisdom following integration.

- 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 collaboration – 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. Sometimes it's useful to explain here the concepts of true self and conditioned self with reminders that we are collaborating on behalf of the true self.
- The concept of integration – when we psychologically experience two opposing states simultaneously, our problems tend to disappear. Talk with your client about the neutralization of energy. You could use a metaphor like turning magnets towards each other or balancing on a teeter-totter. The integration 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 20 minutes. Further, they will learn methods that can be used throughout their lives as they cultivate greater ease of being. It can be helpful to pair a conversation about embodiment with the principle, that *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 interests at heart.

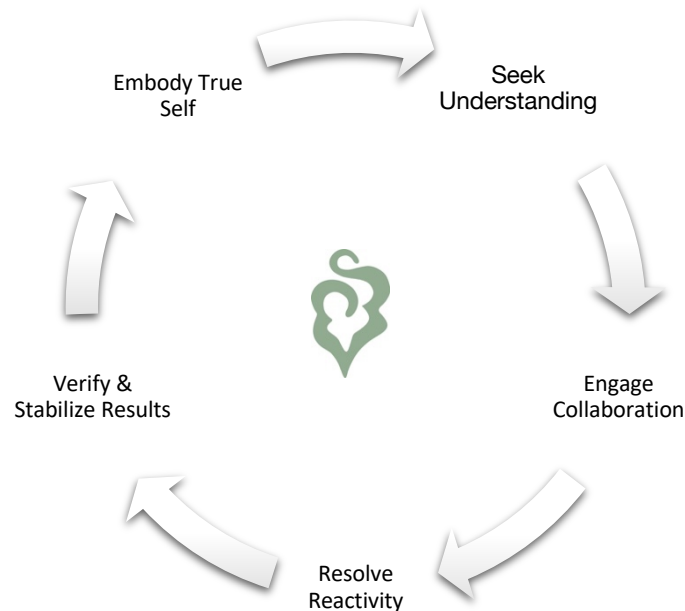
Choose two or more clients with whom you have a good relationship. Explain that you:

- 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 a therapeutic benefit
- will be referring to your notes and taking notes (if you don't normally take notes when in session)
- will not be diving into the stories in the way they are used to unraveling them.

AAIT™ principles and phases

I will sometimes explain these as the client begins to experience the principles and phases. Sometimes I explain the principles in one fell swoop and give them a client handout. It depends on the needs of the client, the urgency of their pain.

Typical Session Example: SERVE



Seek Understanding (Approximately 10 minutes)

In this phase we are reconnecting with our client while discovering:

- What effect, if any, did they notice from the work of the previous session?
- What, if anything lingers from the situation addressed in the previous session. Often, your client will have forgotten that it was a problem or another layer of the problem will clearly present itself.
- We also direct awareness to their home practice. What support do they need in that regard?
- Finally, we seek to discover and understand what is currently alive for them while keeping in mind their overarching goals. What situations or goals are currently activated?

Engage Collaboration (Approximately 2 - 3 minutes)

This is where we begin the practical part of our collaboration, what the Gouldings would call *contracting for change*. Nonetheless, as stated earlier part of this clarity and focus is in the subtle awareness that we are collaborating to liberate the inner wisdom of the true self from conditioning. Of course, this is not always, or even often in our

clients' awareness or part of the conversation. Consider how it might serve therapists to keep this in our awareness. We create structure and clarity by identifying the session goal.

- It may be a continuation of the previous session goal.
- You may have discovered it while listening for charged energy and polarities at play while seeking understanding.
- It could be helpful to ask clarifying questions such as; *What would you like to focus on today? What would you like to change.* This question demands that we recognize that the only thing within our change sphere is oneself. *If you could feel better about one thing today, what would it be? "It seems as though _____ is between you and where you want to be. Is this what you would like to address?"*

In this way we establish the contract, overtly agreeing what specifically we will address together. 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 the problems they came to us with and support them in moving closer to the realization of their goals. In this way, clients begin to rely on the evidence of their experience of change by the regular illumination of their problems and goals.

Resolve Reactivity

Use an integration method deactivate and neutralize the charged energy (TIES) associated with the identified problem, situation or goal. As you are learning these methods, have your notes in front of you to make sure that you are correctly using the process to fully resolve the reactivity associated with the identified problem or goal.

- Decide which process you will be using.
- Remember to do any preparatory exercises necessary.
- Answer any questions your client may have.
- Follow the outlined protocol.

Verify and Stabilize Results

One aspect of practice that sets AAIT™ apart from other models are the explorations into tensions that could undermine full resolution. We first **verify** the results by asking:

- *What do you notice in your body?* The body won't lie. If there is remaining tension, we know there is a remaining problem. Once a problem is resolve, there is little to no body tension.
- *How do you feel about that problem now? Does it still feel like a problem?*
- *Are there relevant points of view that could be influencing your experience and would be worth exploring?*
- *Is it possible for this problem to impose itself on you again in the future against your will? If so, we will address this until the client responds that it's unlikely.*

Once we have verified the success of their work, we **stabilize** the work by

- directing awareness to their expanded state with hypnotic suggestion
- filling the space where the problem lived with light
- accessing and expanding forgiveness or gratitude
- using pineal breathing.

Embodiment

As we move into this phase we discover what new knowledge has arisen and how they intend to embody that new knowledge. We also offer embodiment suggestions in this phase.

- *What do you know now that you didn't before if anything new, especially in relation to (problem or goal addressed)?*
- Write down embodiment practice suggestions for them as you are working and share with your client if appropriate, *Great work today. Would you like some practice suggestions?*
- 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.



ACCEPTANCE & SNAPSHOT

Exercises

The formula for the elimination of self-sabotage (FESS) is a simple and useful tool for self-acceptance home practice. We primarily use the FESS with Basic PEAT and Deep PEAT. However, it can be a valuable, as a stand-alone practice during challenging moments.

Repeating the FESS while taking a few breaths with intentionally longer exhales 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.*

Resistance to this type of statement can be normal. It may points to how mired they are in the pain and wounds of the conditioned self. They might say, *but I don't love and accept myself.* Respond to them by saying, *Repeat after me. Even though I feel like I don't love and accept myself, some part of me loves and accepts me, my body and personality.*

Acceptance Exercises

Use these preparatory acceptance exercises for beginning your work into integration. Use them with Basic PEAT, Fingertip Method, Deep PEAT and Deep PEAT 4. They take just a few minutes and once you have led your client through the exercises, they need not be repeated.

Explain to your client that to accept means to receive, to allow, not resisting someone or something. We can acknowledge the experience without the energetic tension of resisting it. We don't have to like something to accept it. In this way we can learn to experience strong emotions, as the sky experiences a storm, or the ocean experiences a wave. When we go deep enough into the stormiest of seas, there is a point of

stillness. This 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 worth considering:

- What 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~~ gives us the perspective we need to make decisions driven by awareness instead of denial.

Acceptance and Introducing Snapshots

1. Invite the client to look around the room and accept three 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 three things they notice, whether they like them or not, whether they resist them or are indifferent to them. Accept without choosing.
3. With their eyes closed, ask the client to remember a pleasant experience and to feel it as if it were happening now. Then accept it. This doesn't mean we need to have a strong feelings about it.
4. With their eyes closed, ask the client to remember an unpleasant event, but not a traumatic event. Feel it as intensely as possible, as if it were happening at this moment. Then accept it. This doesn't mean we have to like it or agree with it.
5. With their eyes closed, ask the client to remember another unpleasant experience and to feel it as if it were happening in the present moment. Then 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 and bind us to the energetic charge associated with the 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 while in that experience.

Snapshot & Duplication 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. It is to remain like a frozen snapshot.

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.
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. Though only occasionally necessary, 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 without resistance, just allow it to be. 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
- Sputum on the street
- Bloody saliva
- Bloody cotton
- Ulcers and other wounds
- 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



VERIFY & STABILIZE

Supporting a stable integration begins with engaging focus and clarity for your collaboration, a clear change contract. Having resolved the problem, the primary focus shifts to verifying that resolution. We aim to ensure, as best we can, the durability of the work. Verifying and stabilizing the work helps our clients achieve what we are setting out to help them achieve.

Our intention is to COMPLETELY resolve the problem so much so that the problem will not re-emerge in the future. To that end, we work our way through relevant points of view related to the problem, opposition to the resolution of the problem and concerns about the future. Checking on the work we've done will help verify that we are achieving what we are setting out to achieve.

Verify

1. **Direct awareness to the body.** As Olney was fond of saying, *the body won't lie*. If there is remaining unresolved tension, it will show up. This understanding is even illustrated in the contemporary book on trauma, *The Body Keeps the Score*. Taking the time to resolve this tension can insure a complete resolution of the problem. Otherwise, people generally report feelings of relaxation and calm. If any remaining tension remains, resolve it.

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.

2. **Check the original content:** *When you think of (problem, experience, belief, goal) how does it feel to you now?* If yes, it may clear with opposition, future or point of view work.
3. **Check for 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 another holistic processing. If no, continue with the future.
4. **Check the future:** *Is it possible for this problem to impose itself on you in the future **against your will?***

This question creates a pathway to clearing the future of the originating compulsive problematic reaction. This can feel tricky, especially with long standing issues. However, this question is key to ensuring 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?* Until empty.

Or, instruct your client to imagine a circumstance in the future when the problem returned, use Basic PEAT or Deep PEAT 4 with a snapshot of the problem returning in the future ***against their will.***

5. Neutralize the charge associated with all relevant points of view using holistic processing. *What other relevant points of view come to mind? Are there any relevant points of view in relation to this problem?*

This is not always a necessary step for verification, but when it is and we neglect it, problems typically reemerge. To ensure 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 a significant charge in some other point of view, the problem will not likely resolve until that energy is neutralized.

When we go through challenging experiences, we may experience that problem from multiple points of view. This is especially true for sensitives. The tension of some current problem may be held in another position, another point of view. Considering the WHOLE is essential for complete healing.

If a problem is not resolving, it may be that there is some point of view involved we are not considering. What other points of view might be involved? 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.

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

Examples of POV:

- Family members
- A favorite grandmother, grandfather, aunt or uncle
- Ancestors
- Groups
- Pets
- The body, especially do not neglect the POV of the body.
- The issue itself
- Money
- God
- Everything has a point of view.

How to Process from the other POV

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.

- a) 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. Imagine being that person or other POV as fully as possible.

Some clients benefit from an introductory POV exercise. Instruct them to imagine themselves as something in the room, a tissue box for instance.

Imagine feeling themselves as a tissue box, the POV of the tissue box, even the goal of the tissue box. Tossing awareness like this encourages an intrapsychic flexibility that is psychologically useful.

- b) Instruct your client to feel the problem, issue, concern from that POV. Interview them while in that POV. *What do they feel, need or want? How do they feel about the issue? What are they trying to achieve? Look at the situation as if through their eyes over their shoulder. What's the situation like from their POV?* Discover any charged content from the other POV. As you are engaging in this interview, be sure to use the name of the POV you are exploring to help anchor your client in that POV.
- c) Integrate any charged content that arises from the other POV. Any integration method can be used with POV work, except Integra.

Stabilize

In addition to resolving the problem, we are simultaneously supporting our client in a gradual expanse of inner steadiness. Cultivating an awareness of the state following integration contributes to decreases in reactivity, increases in present focused attention, compassion, and more skillful choices.

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.

FILL THE SPACE / INVESTIGATE THE TERRITORY

Many have heard the aphorism nature abhors a vacuum. Removing tension creates a vacuum. Filling that space with ease, light, appreciation, forgiveness, or resourcing creates an environment for the cultivation of healthier habits and inner steadiness. As clients enter the more expanded states of awareness following methods like Deep PEAT, Aspectics, Integra, or Pair a Day it's very valuable to investigate the expanded states.

- **Ease** – Direct awareness to the body, expanding relaxation and calm. Bringing awareness to the part of the body that feels the most relaxed. Instruct 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.*

- **Light** – *Imagine yourself filled with light, throughout your entire body, especially where the problem used to live.*
- **Appreciation** – Be careful here, this is not intended as a space for them to praise you. *Notice, do you feel a sense of appreciation or gratitude? Allow this feeling of appreciation to expand, like a blossom dropped into a still pool of water, notice how this appreciation expands. Filling up your whole being.*
- **Resourcing** – If time allows, Sneaky PEAT or DP4 golden shadow can be a beneficial way to fill the space by helping clients access and amplify inner strengths and resources. Follow with pineal breathing.
- **Forgiveness** – The NEED for forgiveness is not a given. In other words, do not assume that someone will feel a need for forgiveness regardless of their spiritual orientation. Ending most work with this question is very beneficial, *Do you feel a NEED to forgive or for forgiveness?*

It will not feel like a SHOULD. It will feel like a need. Like, *yes, I'm thirsty when asked if you are thirsty. Or no I am not.* Typically, when we feel the need after integration, the energy of forgiveness is easily accessible.

Expand the awareness of forgiveness. Instruct your clients to direct awareness to the feeling of forgiveness. They should have easy access. Encourage them to begin by offering forgiveness to themselves, maybe even silently saying *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.

Use language that serves your client, encouraging the expansion of forgiveness.
Sample Script:

“Silently say to yourself, ‘I forgive you.’ Allow that forgiveness to expand, rippling out and including anyone who played a part ... including ancestors and other people, anyone involved in the problem ... I forgive you ... Like a blossom dropped into a still pool of water, rippling out even further to include systems and organizations ... ‘I forgive you’ ... rippling out even further to include LIFE itself, God of your understanding ... ‘I forgive you.’”

- **Investigate the Territory / Being at Peace with Peace**

It is not uncommon, especially with the more layered methods and client experience, that clients enter expansive states of conscious awareness. There are two reasons we investigate this territory with clients. First, for some people at some fundamental level, it's not ok to feel ok. They are uneasy with ease. Peace and calm, let alone expansive emptiness can be deeply unnerving. Second, the investigation itself can widen and deepen the felt experience.

Explore the unified state following integration with the following questions while encouraging easy breath awareness if needed. This begins revealing and releasing any points of discomfort with ease.

1. What would you call this state you are experiencing? ____
2. How do you feel about ____?
3. Is there anything bad about ____ or not?
4. Feel ____, what do you believe as you are feeling ____?
5. Feeling ____, direct your awareness to your body. What do you notice?
6. Feel ____, what, if anything, is present in or around ____?
7. Feeling ____, what if anything is missing as you experience?
8. Is there anything else that needs to be said about ____?

If time allows you can repeat the questions until they are empty.

PINEAL BREATHING

Pineal breathing was developed by Zivorad M. Slavinski. It is most useful after making an important decision, formulating and visualizing the desired goal, or creating new identities and personality traits. We also use it after integrating the shadow and work regarding the achievement of a goal following the golden shadow or sneaky PEAT. Pineal breathing can be beneficial following anything that involves creation. You can also use it after integrating limiting beliefs.

Instruct your client:

Imagine 10 – 20 inches above your head small blazing sun, about the size of a 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 the 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 on all sides around you there exists a limitless and infinite field of light. When you inhale, imagine that the whole light field rapidly contracts in the middle of your head, in the pineal gland, in the small point. When you exhale, visualize that light spreads from the pineal gland to all sides into the endless field of light.

Breathe in this way for 2-3 minutes. I'll tell you when it's enough.

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.

- *Now that you know ...*
- *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 for DP4. 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.



BASIC PEAT

Prime Energy Activation and Transcendence

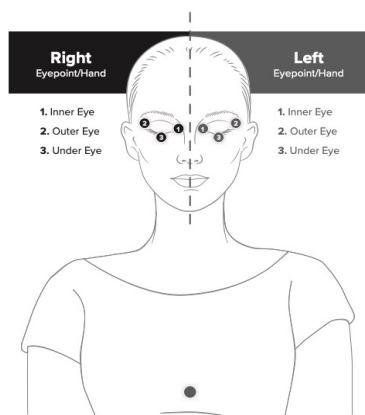
Developed by Zivorad M. Slavinski

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 and challenging experiences. It is most useful with emotional regulation and a valuable tool to mitigate daily stress. More layered problems tend to benefit from more layered practices like Deep PEAT, Aspectics, Integra, and Pair a Day.

Nonetheless, 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 to *take responsibility for and tend to their state*. Basic PEAT (BP) stimulates both brain hemispheres, through bilateral stimulation of six acupoints 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. There is no need to tap or press hard.

If at the end of 3 rounds of the full process, you have not achieved a SUDs (subjective unit of distress – scale of 0 – 10) rating of close to 0, consider the issue another point of view or explore opposition.

Basic PEAT Instruction



1. **Provide Eye point and Chest Point Instruction.** We use the index and middle finger to stimulate each eye point with a light touch. We alternate between the left and right as we touch each eye point. Under the eyebrow close to the bridge of the nose stimulates the endpoint of the bladder meridian. The temple point at the side of the eye is the endpoint for the triple warmer meridian and helps integrate strong emotion. The third eye point is the endpoint for the stomach meridian – supporting metabolizing and digestion. Normalize these points noting how people touch these points subconsciously all the time.
2. **Identify the problem and goal.** Instruct your client to **bring alive** the problem by recalling it and feeling it as strongly as possible. Sometimes talking about it for just a few moments does this. Tell 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, and “10” that it has maximum strength.
3. **Create a snapshot of the problem.** Include all four elements: **Thought, Image, Emotion, and Sensation (TIES)**. 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.”*

Alternatively, many clients find great relief by simply focusing on the emotion and/or body sensations associated with the problem without constructing a snapshot. The value of the snapshot is it creates a container for people who tend to experience emotional flooding.

4. **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 _____.*

If they claim that they don’t love and accept themselves, encourage them to repeat, *Even though I don’t love and accept myself, some part of me loves and accepts me.*

5. **Stimulate the Eye-points (EP) in sequence.** While focusing on the snapshot, lead your client by lightly touching each of the six EPs in sequence using the index and middle fingertips. Encourage them to feel and experience this

moment in time as fully as they can as if it's happening at 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 an easy breath. It is a natural tendency for many people to hold their breath when they are distressed, the movement of the breath supports a ready release.

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, at 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.

It is a natural tendency for many people to hold their breath when they are distressed, the movement of the breath supports a ready release.

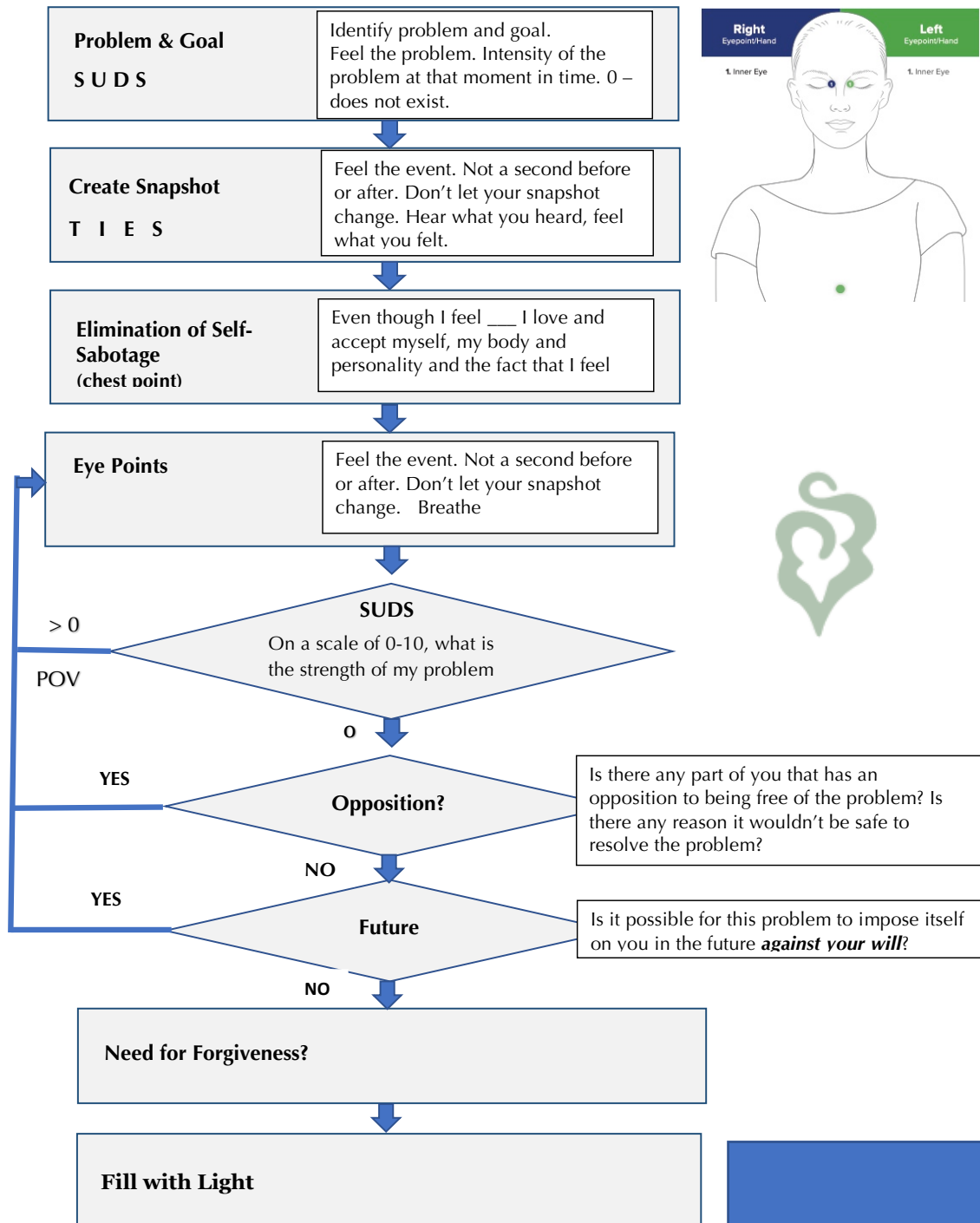
6. Check the problem. *"On the scale measuring the intensity of the experience from 0 to 10, what is the strength of your problem now?"*

- 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”.

7. **Continue with Verification & Stabilization.** For example, 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.

Basic PEAT





SNEAKY PEAT

Developed by Zivorad M. Slavinski

Basic PEAT can give us access to inner resources that we might otherwise miss. It's quite simple to use and may even seem *sneaky*. After clearing any tension associated with a problem, make a snapshot of either you or someone you have seen exhibiting a quality, characteristic, or trait associated with your problem, some attribute that you would like to exhibit and install in yourself.

Using the same acupoints as with BP, begin with two fingers at the chest point and repeat, _____ *(name the quality) exists in humanity and I love and accept that I am part of humanity.*

Follow the procedure backward, beginning at the third eye-point under the right eye. Stabilize with pineal breathing.

1. **Identify** the trait, quality, or identity your client wants to cultivate.
2. **Find an experience** of the client experiencing a moment when this quality feels alive and real or a time, they have seen someone else experience this.

Create and embody a snapshot, as in Golden Shadow work. If you are using a snapshot of someone else embodying the energy your client is activating, encourage your client to *imagine* what that other person, their avatar for this quality, is thinking. Ask them to describe the image picture to you. Instruct them to *feel* what they imagine their avatar is *feeling*. Encourage them to *imagine, to sense* what the other person may feel in their body. As best they can.

3. **FESS Variation** – with two fingers to the chest:
_____ *(name the quality) exists in humanity and I love and accept that I am part of humanity.*
4. **Move through the eye-points backwards.** That is your client will move through the eye-points in the order below while focusing on the snapshot. Use the index and middle fingers with an easy breath at each point:
 - a. Under right eye
 - b. Under left eye
 - c. Side of right eye
 - d. Side of left eye
 - e. Under right eyebrow
 - f. Under left eyebrow

5. **Verify** – Check to see how they feel about the expression of the quality, trait, or identity. If there is any remaining charge, consider End of Words regarding the expression of the content they were working with.
6. **Stabilize** with pineal breathing.



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.

~ Melanie McGhee

End of Words (EoW) has many creative applications, especially related to dismantling negative mental habits. It can also be used to disrupt hidden, subconscious resistance to change. Once learned, it can be a useful *walking around* practice.

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 Step by Step

1. Identify the self-limiting thought or feeling. It might also be a cluster of thoughts and feelings. However, the more specific the better.
2. **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. **FEEL** the TF. *What's good about (TF) _____?*
4. **FEEL** the TF. *What ELSE is bad about (TF) _____?*
5. **FEEL** the TF. *What ELSE is good about (TF) _____?*

*self-guided instructions can also be applied & shared with client

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. Pause there.
7. **Stabilize** with light.
8. **FEEL the TF.** Now does it feel 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, and 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.

Troubleshooting:

- 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.

Scribing your experience will help you guide yourself through the end of words. The chart below is **JUST** a guideline, a practice guide. It's likely that you will have many more layers of content than the lines in the chart below. After much practice, you will be able to do this as a walking around practice and it will take less time.



End of Words

What's GOOD about ---?	Content	What's BAD about ---?



DEEP PEAT 4

Developed by Zivorad Slavinski

Deep PEAT 4 (DP4) is one of the most flexible integration methods developed by Slavinski. 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 it creates 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
- Cravings and addictions related issues
- Goal achievement
- Integration of chose opposites
- Resourcing
- Creativity
- Aspect or soul retrieval
- Grief
- Death and dying

Deep PEAT 4 Instructions (No FESS necessary)

The most important part of your success is your client's willingness to FEEL the chosen state or situation. Towards that end, be sure to use the acceptance and snapshot exercises. We use both *insight points*, the first point on the left and right, under the eyebrow, close to the bridge of the nose. Remind your client to simply be an honest reporter of their experience, not to suppress anything.

1. **Identify the problem and goal or the chosen polarities.** Instruct your client to find situations for both polarities. You don't need to hear the story. It's useful, to begin with situations in mind first. Then go to the eye-points to crystalize the snapshots. You can use direct opposites, how the client would rather feel, a happy moment, the here and now, or nature for the right side. The challenging situation goes on the left side. Keep in mind, that the here and now will not be a strong enough anchor for highly charged content.

2. **Identify the two polarities and the experience associated with each polarity.**

It isn't necessary for them to tell you about their experience. Just bring it to mind.

3. **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 moment with the most charge. Instruct them to *Feel what you felt, 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.*

With two fingertips stimulating the first eye point, identify the associated TIES. Write down client responses. Remind them to breathe.

- *What thought are you having in that moment, as if it's happening now?*
- *What are you seeing in your mind's eye? Make sure they are associated, that means inside their own experience, rather than from the outside looking in. What thought are you having in that moment, as if it's happening now?*
- *What are you feeling emotionally, as if it's happening now?*
- *What do you notice in your body? What body sensations are you having, as if it's happening now? Do you have a felt sense of your surroundings in that moment?*

4. **Create the snapshot of the second polarity.** Again, the second polarity can be a direct opposite, how the client would rather feel, a happy moment, the here and now, or a nature moment. 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 them to bring to mind the moment 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.*

With two finger tips stimulating the first eye point, identify the associated TIES. Write down client responses. Remind the client to breathe.

- *What thought are you having in that moment, as if it's happening now?*
- *What are you seeing in your mind's eye? Make sure they are associated, that means inside their own experience, rather than from the outside looking in. What thought are you having in that moment, as if it's happening now?*

- *What are you feeling emotionally, as if it's happening now?*
- *What do you notice in your body? What body sensations are you having, as if it's happening now? Do you have a felt sense of your surroundings in that moment?*

5. **Alternate between the two situations and two eye points**, using the breath at each pass until both sides are empty and feel the same. 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 are empty, not even a speck of content left. Once an element empties, it is not necessary to ask about it again. As most elements are empty, you could ask, *is there anything there, or is it empty?* The process is complete when completely empty or the situations have merged.

Neutralization reminders

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

6. **Continue verification & Stabilization.** DP4 is a useful tool for the activation of new knowledge and goals. Ask your client, *is there an action that comes to mind that will be helpful in moving you even closer to (goal). If so, create a snapshot of yourself doing that action.* If there's time you could activate with DP4 using the here and now as the other pole. Follow with pineal breathing in this case.

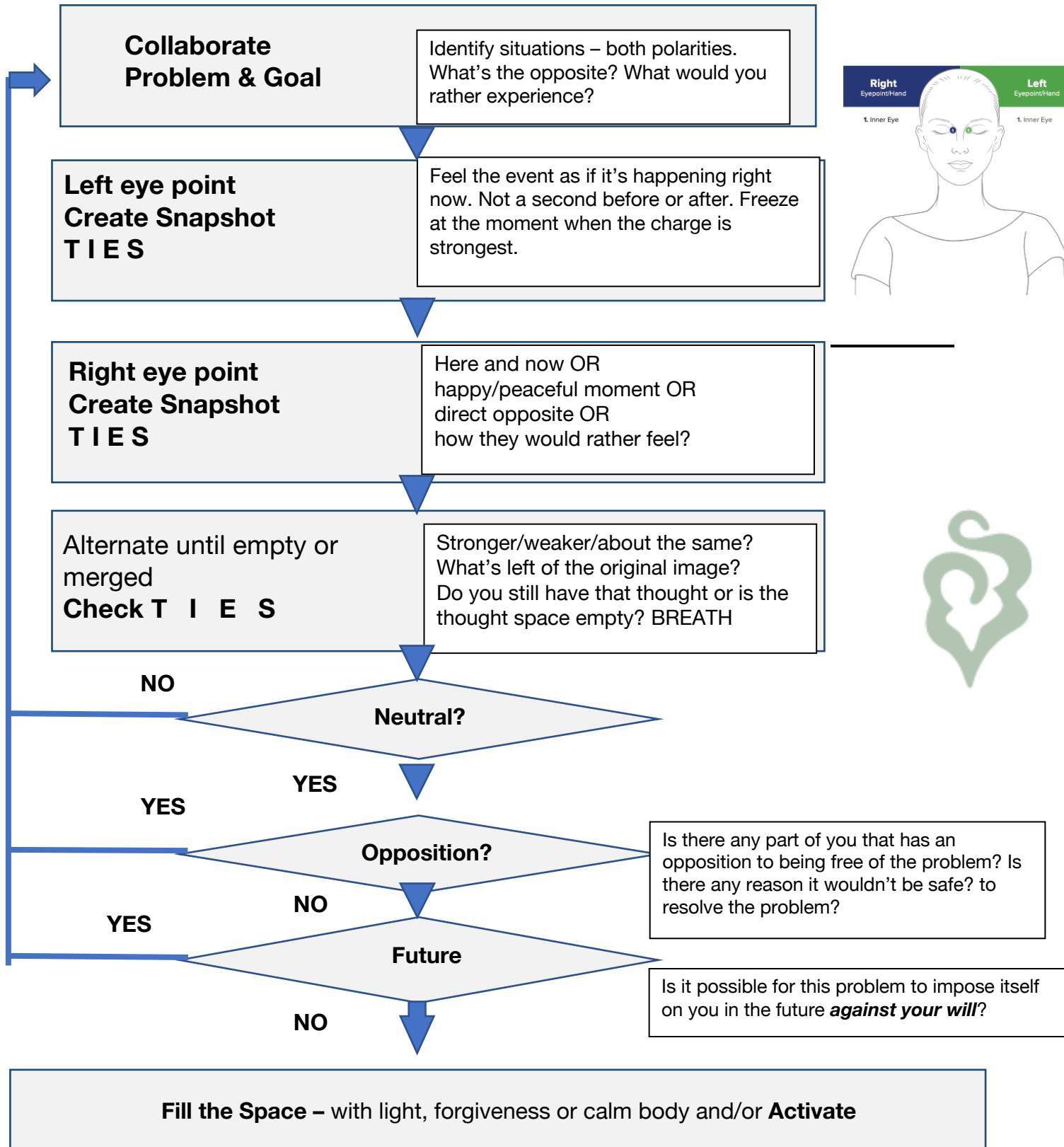
Brief Script

- *Place two fingers under the left eyebrow close to the bridge of the nose. Feel (first polarity). Create a snapshot of the most charged moment. Tell me the four elements that appear in your body and consciousness: thought, image picture, emotion, and body sensation (TIES). Take a breath.*
- *Place two fingers under the right eyebrow, close to the bridge of the nose. Feel (second polarity). Create a snapshot of the most charged moment. 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

Most Charged on Left





SUGGESTIONS & TIPS FOR A SUCCESSFUL DP4 PROCESS

Primarily, the client must ***not resist the negative*** polarity and negative elements in general. No resistance, only acceptance. Resistance brings persistence. The client may cling to the positive polarity and positive elements, that is a mistake, though natural. They are to simply experience both positive and negative elements. They should not allow or encourage the negative pole to evolve into a positive image. Just experience it as it is.

- Instruct the client to avoid long stories, comparisons, analyzing, or interpreting. Let them know you will interrupt them if necessary.
- They should give us just raw frozen material: thoughts, images, emotions, and body sensations, describing them as briefly as possible.
- Help the client identify situations that will be their two poles before beginning. 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 polarities is for the client to take 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.
- The general principle is this: Use the LEFT eyepoint for the situations with the most charge. It is associated with the right brain, tending to be more adept at integrating emotion.
- 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.
- It’s not necessary to encourage a “deep” breath. An easy breath, take a breath is enough. Deep breaths become tiresome after several passes.
- When your client says it’s *“almost empty.”* Double-check to make sure it’s completely empty.

- 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. breath.
- Remember you are oscillating between to 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, empty OR they will merge, which is rare.
- The client must not resist the negative polarity and negative elements in general. No resistance, only acceptance.
- 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 a positive image.



DEEP PEAT 4

Practice Sheet

Date: _____

Problem: _____

Goal: _____

Left Eye-point Snapshot

Right Eye point Snapshot

	T	
	I	
	E	
	S	

TIES = Thought, Image, Emotion, Sensation

Verify

- ☐ Problem
- ☐ Opposition
- ☐ Future
- ☐ Holistic POV

Stabilize

- ☐ Light
- ☐ Forgiveness
- ☐ Gratitude
- ☐ Activation

NOTES:



DEEP PEAT 4

Practice Sheet

Date: _____

Problem: _____

Goal: _____

Left Eye-point Snapshot

Right Eye point Snapshot

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DEEP PEAT 4

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Goal: _____

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- ☐ Opposition
- ☐ Future
- ☐ Holistic POV

Stabilize

- ☐ Light
- ☐ Forgiveness
- ☐ Gratitude
- ☐ Activation

NOTES:



A MAGICAL MIRROR

Integrating the Shadow with DP4

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. Most people also report notable increases in compassion for self and other. To my knowledge, DP4 is the most efficient means of integrating the shadow, golden or dark.

The idea of shadow work gained popularity with 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 or when we are *shoulding* others. We can find it hiding in annoyance. 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. This mental activity is like cairns, trail markers pointing us in the direction of more wholeness.

Strictly speaking from one perspective the shadow references our darker nastier bits, the parts of ourselves we reject. The active 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 of integrating the shadow, golden or dark.

Shadow Integration Instructions

1. Identify a person with whom you feel annoyed, judgmental, or critical about something specific. Be clear about what specifically you resist in the other person.
2. Stimulate the left eye point and create a snapshot of a specific moment when the person behaved in a way that you feel critical about or annoyed by. Be clear about what specifically about that person you resist.

3. Stimulate the right eye point and create a snapshot of a specific situation where you manifested the same or similar behavior (or wished you could), no matter when it happened, even if you were a child when the event occurred.
4. Oscillate between the two sides until both are empty and feel the same.
5. When there is emptiness on both sides, ask: *What do you feel now about the behavior of that person?* There is typically no longer a charge.

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.

You can systematically integrate the shadow to create more wholeness following Slavinski's suggestion to engage in self-inquiry, diligently uncover and integrate the shadow with the following questions:

- In the areas of sex, love, and emotional relationships, what do you object to in other people?
- In the field of money and material possessions, what do you object to in some other person?
- In the field of power or status in society, what do you object to some person?

From my personal and professional experience, I cannot overestimate the value of shadow integration. Systematically focusing on integrating the shadow as it relates to people closest to us, including the family of origin, can go a long way towards creating greater ease in our primary relationships. This is also important in our personal practice 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* (trigger)? 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	

Verify

- ☐ Check reaction to trigger

Stabilize

- ☐ Pineal Breathing

NOTES:



SHADOW INTEGRATION WITH DP4

Practice Sheet

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Right Eye-point Snapshot (you)

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	I	
	E	
	S	

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Stabilize

- ☐ Pineal Breathing

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Practice Sheet

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Shadow: _____

Left Eye-point Snapshot (other person)

Right Eye-point Snapshot (you)

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Verify

- ☐ Check reaction to trigger

Stabilize

- ☐ Pineal Breathing

NOTES:



SHADOW INTEGRATION WITH DP4

Practice Sheet

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Shadow: _____

Left Eye point Snapshot (other person)

Right Eye point Snapshot (you)

	T	
	I	
	E	
	S	

Verify

- ☐ Check reaction to trigger

Stabilize

- ☐ Pineal Breathing

NOTES:



INDIANA JONES TECHNIQUE or GOLDEN SHADOW INTEGRATION

Developed by Zivorad M. Slavinski

Slavinski developed the Indiana Jones Technique using DP4 to effectively integrate 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.

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 can also help us adopt an identity when needed to achieve a specific goal. For instance, 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 can also go on a little treasure hunt, identifying qualities and traits we admire in others as we move through life. In this way, we gather snapshots for integration.

It can be valuable to discover the qualities and traits that are aligned with our goals and integrate those qualities. Generally, 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. 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.

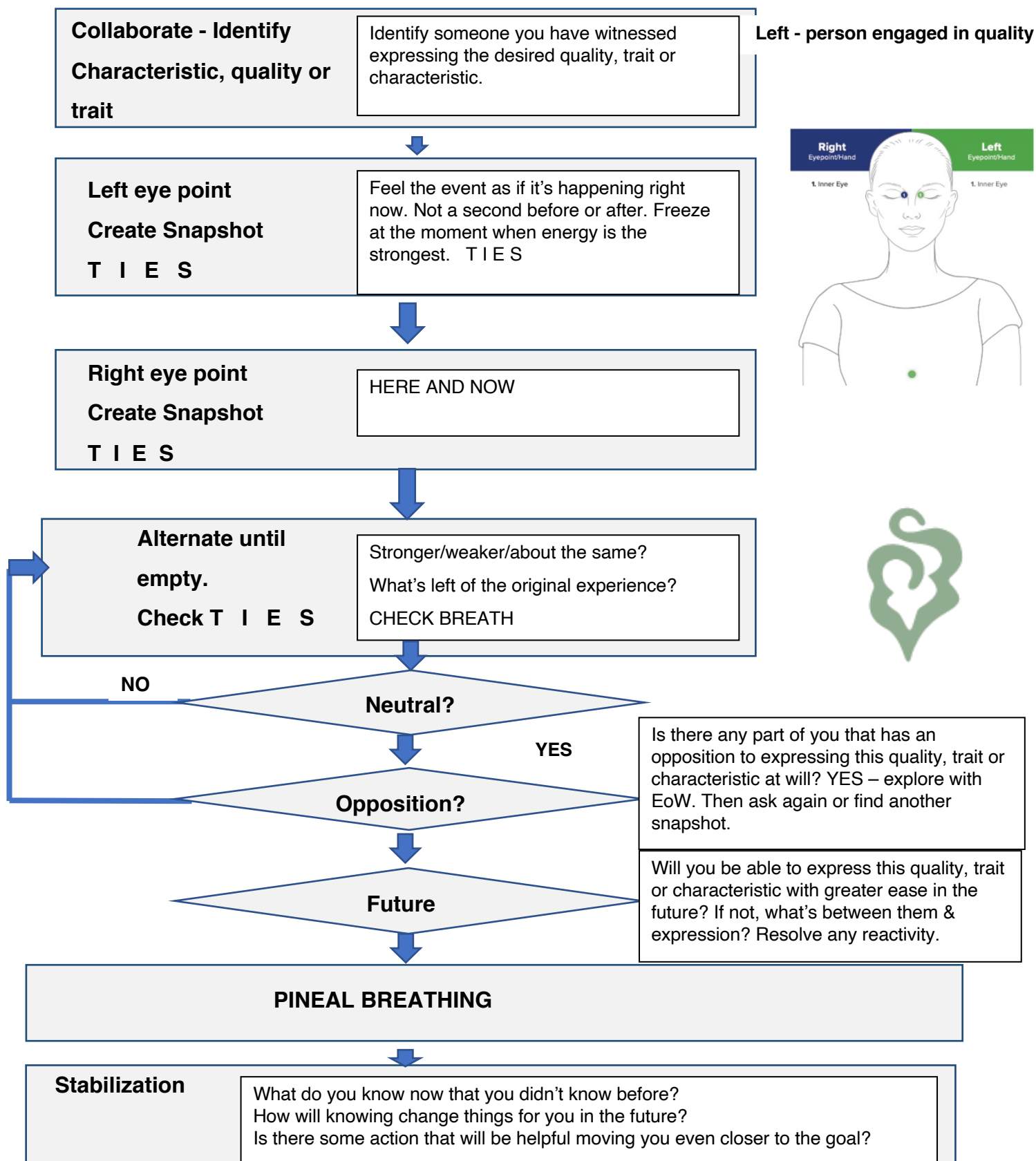
As discussed earlier, nature abhors a vacuum. When we clear a problem, there is a vacuum. You fill that vacuum with light, forgiveness, and/or thankfulness. When you are integrating a quality, there is no vacuum. Therefore, we activate and stabilize the expression of that quality with pineal breathing.

What qualities, characteristics, or traits would help you achieve your goals?

What are the qualities associated with people you admire?

What qualities do your friends and family express that you would like to also express?

Golden Shadow – DP4





GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot

Snapshot of person engaged in quality

TIES = Thought, Image, Emotion, Sensation

Right Eye-point Snapshot

Here and Now

	T	
	I	
	E	
	S	

Verify

☐ Future expression?

Stabilize

☐ Pineal Breathing



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot

Snapshot of person engaged in quality

TIES = Thought, Image, Emotion, Sensation

Right Eye-point Snapshot

Here and Now

	T	
	I	
	E	
	S	

Verify

☐ Future expression?

Stabilize

☐ Pineal Breathing



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot

Snapshot of person engaged in quality

TIES = Thought, Image, Emotion, Sensation

Right Eye-point Snapshot

Here and Now

	T	
	I	
	E	
	S	

Verify

☐ Future expression?

Stabilize

☐ Pineal Breathing



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point Snapshot

Snapshot of person engaged in quality

TIES = Thought, Image, Emotion, Sensation

Right Eye-point Snapshot

Here and Now

	T	
	I	
	E	
	S	

Verify

☐ Future expression?

Stabilize

☐ Pineal Breathing



ACHIEVING GOALS *with* DP4

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:

- When I think about my goal, I feel ...
- 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 integrations below are also beneficial when working with goals:

- I connected to the center of Earth / I here and now
- I connected to the center of Cosmos / I here and now
- Goal achieved / I am here and now
- Goal achieved / Peak moment
- Discover and integrate desired identities, the identity of the kind of person who achieves your goal, or the characteristics you need to achieve your goal

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.



FINGERTIP METHOD

Resolving Trauma with a Break in Time and Space

Developed by Zivorad Slavinski

The Fingertip Method (FTM) is a deceptively simple means of neutralizing even the most charged traumatic experiences. Coupled with aspect retrieval (taught in the Fellowship Training Group), we can expect to help clients get relief from ruminations, flashbacks, and other associated pains of traumatic experiences. Though primarily used for resolving trauma, the FTM can be creatively applied and can be useful with physical problems, problems, identity integration, and more. For instance, you can reverse the technique, spinning clockwise, and use it as a resourcing tool.

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 *there and then* as the second polarity or terminal. We are consciously activating two different experiences in space AND time. We also engage body awareness by changing the position of the body in space with a 180-degree counterclockwise turn.

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. The only reason to share the story is if it helps your collaboration. With some clients, you may never know their trauma.
2. **Facilitate acceptance and snapshot exercises**, if you have not already done so. This is critical in the use of the FTM. 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 emotions rather than being flooded by them. This is simply a reminder, that 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. It's not necessary that the breath be deep, just that it moves. If it's very shallow, encourage a *little bit deeper 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, and 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 their 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 toward emotional flooding.
 - a. Instruct your client to identify the three worst moments of the trauma.
 - b. Reduce the three moments to one, the one that feels like it has the most charge, or feels like the most dramatic. Ask your client to make a snapshot, *Feel what you felt then, see what you saw, hear what you heard, and 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 the full experience 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, and 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 the 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. The here and now should be free of charge.

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 halfway around, is that ok?* With permission, turn your client to 180 degrees to the left, counterclockwise, 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 breakdown 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. Tap the tip of the finger gently with the palm of your hand (if you are in the same room).

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 if working via telehealth).*
- 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 by completing the turn. In other words, with permission, turn them to the left, counterclockwise, with the handheld aloft until they arrive at their original position. At the end of the process, they have made a full circle. Tell them to rest their arm down and*

open their eyes. Ask, “What has happened to your trauma? Does it still exist or is it gone?”

h. If some elements remain, repeat the process.

8. Verify and Stabilize as 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 and 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.
3. 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

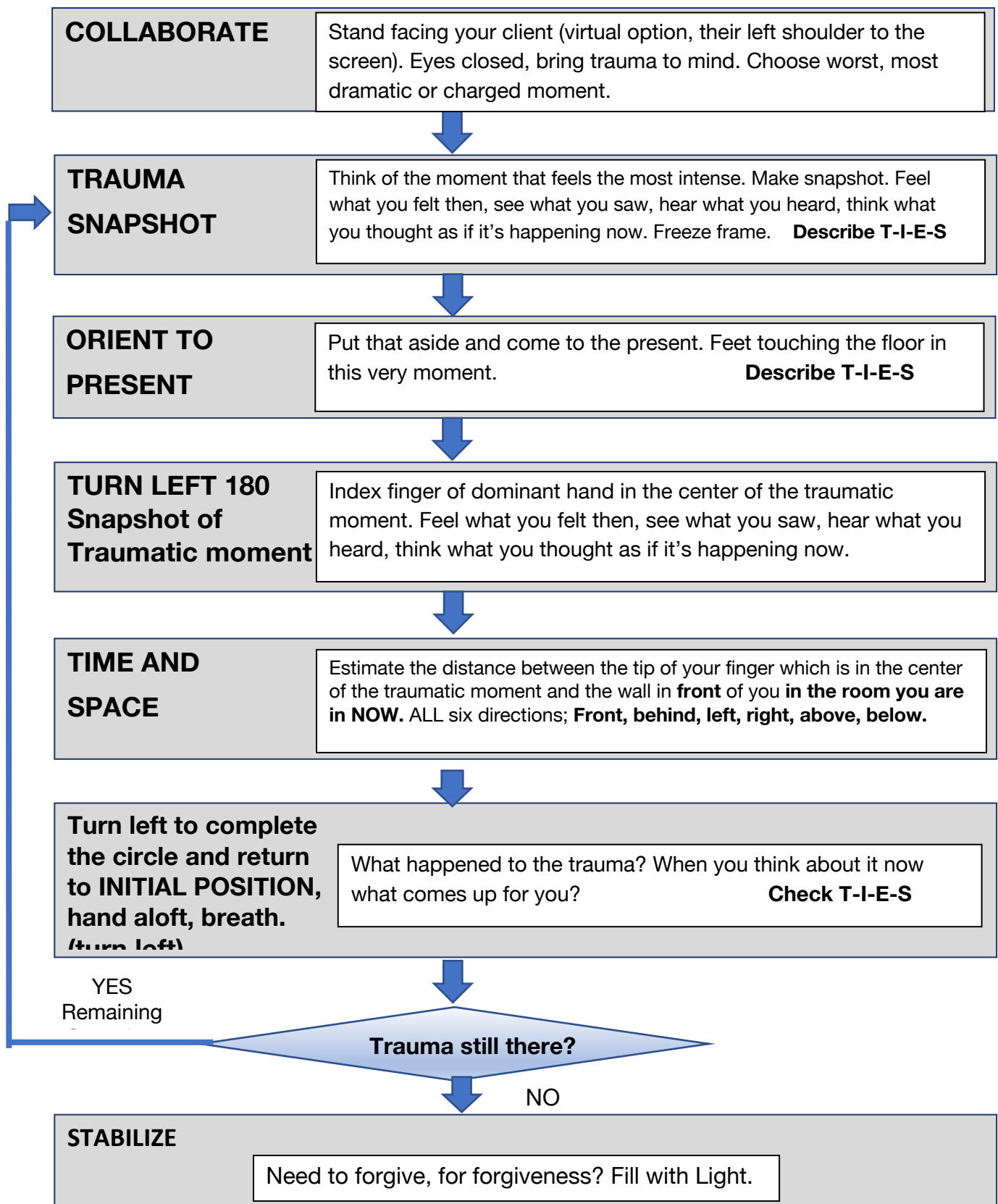
AFTER your client has addressed a few single traumas, you can begin to work with traumas in groups using the FTM, Transcendence, or Unification. When similar traumas occurred in multiple circumstances or micro-aggressive traumas, you can work with them in groups using FTM. To identify which snapshot 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 personal 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





APPENDIX



AAIT™ FOUNDATIONS LEARNING OBJECTIVES

After investing twenty-one training hours in AAIT™ Foundations, participants will be able to:

1. List the six principles of Acceptance and Integration Training®
2. Identify the five phases of Acceptance and Integration Training®
3. Utilize Basic PEAT to support clients in emotional regulation
4. Apply the Fingertip Method for trauma resolution
5. Employ Deep PEAT 4 to resolve problems, to integrate the shadow and resourcing
6. Activate positive qualities with Deep PEAT 4
7. Engage in productive self-care using, Basic PEAT, the Fingertip Method and Deep PEAT 4.



AAIT™ FOUNDATIONS COLLABORATIVE LEARNING

Collaborative Learning Assignment	Date Completed
Read AAIT™ Foundations Manual	
Meet with practice partner (x4)	
Solo Practice BP (x8)	
Solo Practice DP4 (x6)	
Solo Practice – Shadow (6)	
Solo Practice – Golden Shadow (x6)	
Solo Practice – End of Words (x10)	
Practice FTM with colleague, practice partner or client (x4)	
Practice BP with colleague, practice partner or client (x4)	
Practice DP4 with colleague, practice partner or client (x4)	
Practice End of Words with colleague, practice partner or client (x4)	
Explain AAIT™ to a client	
Explain AAIT™ to a friend	
Explain AAIT™ to a colleague. They will ask challenging questions which will help enrich your understanding.	



Welcome to Acceptance and Integration Training™

Founded by Melanie McGhee, L.C.S.W.

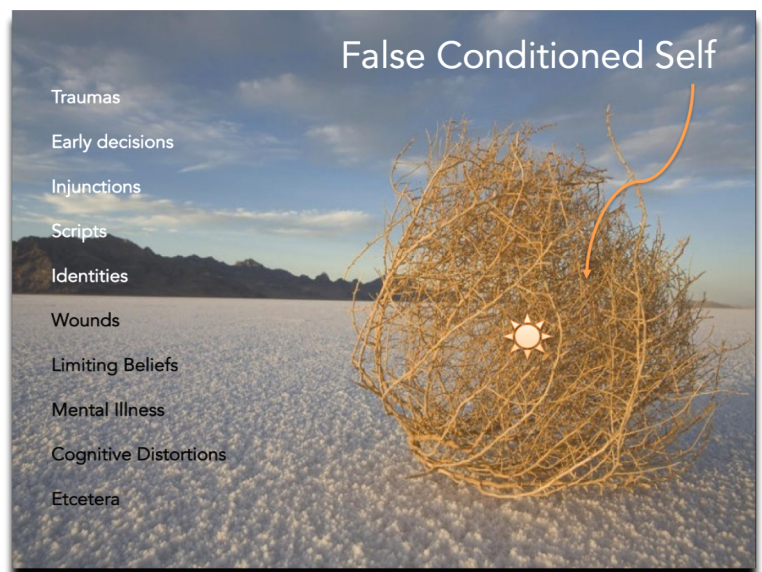
Aside from problem resolution, the single most reported result of practicing acceptance and integration training (AAIT) is decreased reactivity. Other common results include increases in compassion for self AND others, present focused attention and a more spacious awareness of choice points. Beyond that, most people experience a gradually expanding steadiness and for many a meaningful spiritual connection.

THEORY

Acceptance + Integration = Freedom

Accepting and integrating our full experience gives us freedom FROM the tension of tethered pain, limiting beliefs and old wounds and freedom TO move towards our goals. This is the freedom to BE our true self rather than being bound to the false conditioned self.

The conditioned self is like a tumbleweed wound around our true self. It is comprised of traumas, identities, schemas, addictions, limiting beliefs, early decisions, etcetera. AAIT™ practitioners aim to help people resolve their problems and realize their goals while shifting identification from the false conditioned self to the true self.



Resolve reactivity. Uncloak the true self.

ACCEPTANCE

Acceptance is not about approving of or liking. It's about recognizing and allowing without resistance. Dick Olney, the founder of Self-Acceptance Training described self-acceptance as *experiencing oneself in any given moment without the inhibition of self-judgment, self-evaluation, or self-criticism*. Psychologist, Zivorad Slavinski says *Acceptance is spiritual judo*.

INTEGRATION

Integration, as an operative mechanism in AAIT™, is defined as the acceptance and simultaneous experience of two opposing states resulting in balance, wholeness, and typically resolution of the presenting problem. With a single integration, there is significant movement

decreased reactivity. The originating charged psychological energy is neutralized, the problem is resolved or the goal is more easily attained. With repeated integrations, there is a gradual shifting of identification from the false conditioned self to the true self, accompanied by a growing sense of wholeness and wellbeing with notable increases in present focused attention.

PRINCIPLES

These principles and phases form a crucible, a container, for our work together. Understanding these will help us collaborate in your care.

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

Our true Self is who we truly are in a state of wholeness, integrated with previous shadow-stuff, without illusions of separateness.

~ Zivorad Slavinski

The true self is hidden beneath layers of reactive impulses associated with the false conditioned self. These layers are like veils woven from our wounds --- the traumas and fears, the sorrows and pain of unmet needs and defeated goals --- all concealing the true self. This unintegrated psychological content enshrouds us and clouds our experience of who we are, who others are, and what life is. With AAIT™, we poke holes in the veil.

2. Taking responsibility for and tending to our inner state is the source of 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 are often made from a reactive unconscious state yet fashion our life experiences. Our choices weave the tapestry of our destiny. When we take responsibility for and tend to the inner state, we can learn to access spacious inner freedom, freedom unconscious compulsive and reactive impulses. From this place, we are more likely to make choices that are aligned with our true self.

3. The non-dual states of empty consciousness are an indication and mechanism of transformation.

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

~ Lillian Silburn.

Non-dual is a feeling akin to deep expansive peace. It's vast enough to hold BOTH pain and pleasure. Moreover, that pain and pleasure is experienced as inseparable, not two different energies, but one. The tensions of pain dissolve in that vast field. Through

these experiences, we cultivate an inner spacious awareness, uncluttered from the tensions that bind us and influence our choices. Liberated from the pull of the future and wounds of the past, we discover a presence of being that tends to lead to more life satisfaction.

4. 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

Self-acceptance is not about self-indulgence, nor is it about liking or approving of yourself or your experiences. We can use our lack of acceptance to help point to areas in life where we are shackling ourselves to some pain that is getting triggered in the lack of acceptance. This resistance to what *points* us to the veil of the conditioned self. Slavinski says *Acceptance is experiencing without involvement*.

Self-acceptance is more an attitude than a state. It is more an ongoing lifelong training than a fixed, steady point. We are dynamic beings, ever-changing, ever having new experiences that we accept or reject, partially or in totality. This is also why AAIT™ is training and not just therapy. AAIT™ is intended as an invitation into a lifelong practice, of hygiene for mind, body, heart, and soul. Or it can help you resolve current issues and realize current goals if that's all you need and that's just fine.

5. Resolving reactivity reveals higher states of consciousness.

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

~ Zivorad Slavinski

Integrating tension 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 such a place of inner calm tend to be choices that do not create additional problems. These choices are generally more closely aligned with the true self rather than the conditioned self. Deactivating energized constellations of psycho-emotional tension typically contributes to inner steadiness, expansions in insight, awareness, and compassion.

6. The integration of two opposing states can alleviate psychological suffering.

When an individual simultaneously experiences two opposing psychological states. The problems built upon those states tend to vanish.

~ Zivorad 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 all experience the same dynamic of dualism mentally and emotionally. We feel this as charged upset emotional and mental energy tangled up in some experience that's bothering us. With AAIT™, we use the threads of this narrative to neutralize the charged tension rather than imposing an interpretation on it or exploring it for deeper insight. Insight and awareness expand naturally without laborious or intrusive psychological excavation.

With integration, we naturally expand our capacity to be present to ourselves, others and life without getting easily entangled in some resistance. Slavinski writes, *"What was unconscious and compulsive, becomes conscious and a matter of choice. You are set free."*

PHASES

Settling into a predictable rhythm can support you in getting the most out of shared time. It will also inform your home embodiment practice. Finally, this flow provides a means of ensuring you are addressing the problems and goals that brought you to seek support.





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.

~ Melanie McGhee

End of Words (EoW) has many creative applications, especially related to dismantling negative mental habits. It can also be used to disrupt hidden, subconscious resistance to change. Once learned, it can be a useful *walking around* practice.

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 Step by Step

1. Identify the self-limiting thought or feeling. It might also be a cluster of thoughts and feelings. However, the more specific the better.
2. **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. **FEEL** the TF. *What's good about (TF) _____?*
4. **FEEL** the TF. *What ELSE is bad about (TF) _____?*
5. **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. Pause there.
7. **Stabilize** with light.
9. **FEEL the TF.** Now does it feel 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, and 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.

Troubleshooting:

- 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.

Scribing your experience will help you guide yourself through the end of words. The chart below is **JUST** a guideline, a practice guide. It's likely that you will have many more layers of content than the lines in the chart below. After much practice, you will be able to do this as a walking around practice and it will take less time.



End of Words

What's GOOD about ---?	Content	What's BAD about ---?



INTEGRATION OF NEEDS AND FEELINGS

Needs and Feelings Lists are used with permission by the Center for Non-violent Communication

You can use Deep PEAT 4 (and the Universal Process learned in FTG) to integrate feelings and needs from a comprehensive list. Make it a daily practice for optimum experience. 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.

I simply cannot underscore enough, the value of a daily practice. Lists help.

Integrating 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.

Example using the need for reassurance:

1. being reassured / not being reassured
2. providing reassurance / withholding reassurance



NEEDS LIST

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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<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 MET

<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

<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</p> <p>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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Psychedelic Assisted Psychotherapy Integration with AAIT™

The only journey is the journey within.

~ Rainier Maria Wilke

As psychedelic assisted psychotherapy reaches into the mainstream, it serves us to educate ourselves and be prepared to support clients with the integration phase of their care. The suggestions below are offered only as guidance, not to be mistaken for a complete training on guiding client journeys. Nonetheless, consider how the framework of AAIT™ will support you and your clients in the integration phase of their care.

Inventory

Using an inventory can help us help our clients assess and access their inner wisdom about their WHOLE life, bringing awareness to the totality of being and more comprehensive healing. It begins setting the stage for a clear intention for the work

The primary inventory used in PAP is suggested by Francoise Bourzat and Kristine Hunter (*Consciousness Medicine*). The inventory includes:

- Mind
- Body
- Community
- Environment
- Spirit

As suggested by others in the field, adding **heart** to that inventory rounds it out for many practitioners as a way of identifying associated with the emotions of the heart. You can find inventory questions in their book or use the model to design assessment questions for the populations you serve.

The inventory can also be a useful quick glance at our lives as a **balance wheel** as discussed earlier.

As providers of care, it is essential that we are aware of our own lives and inventory. Self-care with AAIT™ will support you in taking responsibility and tending to your own state of being that you may show up for clients with a presence of being appreciated by both of you. Do not neglect your self-care.

Set aside ½ hour a day, reflect and restore yourself to a steadier state of being. Identify points for your practice. Join a practice group or find a practice buddy to help with accountability. The AAIT™ community is an open and generous resource. You can also begin by working with what you currently find most challenging and most rewarding about serving clients.

Integrating the Journey Experience

Using the SERVE framework, we can ease clients into an easy flow of integrating their experience with AAIT™.



Seek Understanding

Listening deeply to client reflection of their journey coupled with our notes and clarifying questions, we can begin identifying points for integration. At this point, we are listening for charged energy --- both positive and challenging. The positive can be used for resourcing with AAIT™ (golden shadow work for instance). While the negatively charged experiences reveal where to focus our work. Their journey experience informs their treatment and embodiment practice plan.

Engage Clarity and Focus

With remembrance that we are collaborating with the highest inner wisdom of our client, we bring into focus and clearly identify areas for integration and resolution. Collaborating with our clients, decide together what to address first. It is beneficial, especially with trauma to balance our care with resourcing.

Resolve Reactivity

Using AAIT™, we integrate the charged energy that emerged in the journey. Having identified a clear problem and goal, we support our clients in fully accepting and integrating the psycho-emotional charged of their pain along with integrating the psycho-emotional energy of their positive experiences. This balance gives clients ready access to inner resources that might otherwise have remained dormant. AAIT™ considerably shortens the integration phase allowing for deep, abiding transformation.

Verify & Stabilize Results

Using stabilization questions and practices, we ensure that our clients have fully addressed the issues inhibiting their wellbeing. In this way we work to liberate them from the presenting problem imposing itself on them in the future against their will. Stabilization leads to more holistic recovery as well as increases in compassion as we help our clients access other points of view.

Embody New Knowledge

Helping clients recognize and articulate their new understandings supports them in the embodiment of that new knowledge. In this phase, we also identify and offer practices to support them in the full embodiment of that new knowledge. Such practices include End of Words, Basic PEAT, Universal Process, Little Magical Method, Deep PEAT 2 and Verbal Reduction and Expansion. Of course other practices, such as movement, creative expression, etcetera may be useful to our clients.



AAIT™ TRAINING JOURNEY

- AAIT™ Foundations
- AAIT™ Fellowship Training Group (FTG)
Pre-requisites: Bachelor's degree, Masters preferred
Completing this course is required for AAIT™ Certification
- Curate Your State™ Facilitators Training
Pre-requisites:
 - AAIT™ FTG
 - Strong personal embodiment practice
- AAIT™ Foundations Facilitator's Training
Pre-requisites
 - AAIT™ FTG
 - Strong personal embodiment practice
 - AAIT™ Consultation Group
- AAIT™ Fellowship Training Group Facilitators:
Pre-requisites:
 - AAIT™ FTG
 - CYS Facilitators Training
 - AAIT™ FTG Facilitator's Training
 - Licensed Mental Health Professional
 - Strong personal embodiment practice
 - AAIT™ Consultation Group
- CYS Trainers:
Pre-requisites:
 - AAIT™ FTG
 - CYS Facilitator's Training
 - Strong personal embodiment practice
- Additional trainings available to FTG Graduates include, not limited to:
 - Energetic Influences
 - Pair a Day
 - Memento
 - Transcendence
 - Unification & Star Technique

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

Aspectics

- 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



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