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Deep bows to my teachers, my family, students and clients. You make life shine. Many thanks to the AAIT™ community for your commitment and devotion to learning. You've made me a better teacher. A special thanks to Heather Beverly, MSSW and Jo Willey, MSSW for your research prowess. To Jane Longendorfer, MSSW, Emily Hoffman, BA, and Sharon Startup, DVM, I am humbled by your mad flowchart skills. A wellspring of appreciation flows steady from the bottom of my heart for my husband, David A. Patterson, Ph.D. Without his unwavering support, Acceptance and Integration Training® would not exist.



TABLE OF CONTENTS

Clarifying Your Intention -----	5
Curriculum -----	7
Acceptance and Integration Training® Origins -----	9
Navigating a Paradigm Shift -----	65
Collaborative Learning Assignments -----	73
Acceptance and Snapshot Exercises -----	85
Verify & Stabilize -----	89
Basic PEAT -----	99
Sneaky PEAT -----	104
Deep PEAT 4 -----	107
Shadow Integration with Deep PEAT 4 -----	119
Golden Shadow Integration with Deep PEAT 4 -----	125
Deep PEAT 4 for Goals -----	133
Fingertip Method -----	135
Aspect Retrieval -----	141
Disarming ANTS -----	143
End of Words -----	147
Universal Process -----	151
Needs & Feelings Lists -----	157
Verbal Reduction & Expansion -----	161
Little Magical Method -----	165
Procedure for Entering the Great Space -----	167
Deep PEAT 2 -----	169
Deep PEAT, the Crest Jewel -----	173
Emptiness and the Expansion of Awareness -----	187
Sunyata Formula -----	191
Aspectics -----	193
Integrating Identities -----	207
Basic Integra -----	210
Standard Integra -----	211
Advanced Integra -----	213
Creating Desired Identities for Goal Achievement -----	223
Eliminating Unwanted Identities with Deep PEAT 4 -----	229
Ethical Care in a Non-traditional Practice -----	231
Appendix	
Research Resources -----	237
Processes & Primary Uses -----	243
Certification, License, and Service Agreement -----	245
Client Handouts -----	259
Writing a Bio -----	287
Bibliography -----	289



CLARIFYING YOUR INTENTION

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

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

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

...

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

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

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

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

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



AAIT™ FELLOWSHIP GROUP
Curriculum

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

Be sure to add all meeting dates to your calendar!

SESSION ONE ~ Foundations

Self-acceptance is a means and measure of wellbeing.

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

SESSION TWO ~ Integration and Reclaim the Mind

Integration of two opposing states can alleviate psychological suffering.

- Principle and practice review
- Recognizing AAIT™ Phases in Practice
- Listening for polarities
- Integration Troubleshooting
- Integration Practices – Universal Process, Verbal Reduction & Expansion, Little Magical Method, End of Words, Deep PEAT 2
- Embodiment ~ Review of Home Practice.

SESSION THREE ~ The Crest Jewel

Resolving reactivity reveals higher states of consciousness.

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

SESSION FOUR ~ Integration of Learning

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

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

SESSION FIVE ~ Emptiness as a Mechanism of Change

The non-dual states of empty consciousness are an indication and mechanism of change. Cultivating an awareness of these states contribute to increases in present focused attention, self-compassion, empathy, and more skillful choices

- Principle review
- Emptiness as a mechanism of change
- Satori Experience
- Sunyata Seminar
- Integration Method – Aspectics.

SESSION SIX ~ Integrating Identities

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

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

SESSION SEVEN ~ Ethics of Providing Non-traditional Care & Celebration of Learning

- Principle review
- Practices review
- Ethics
- Closing session



ACCEPTANCE AND INTEGRATION TRAINING® ORIGINS

We've all had experiences of true self—a moment gazing into the eyes of someone we love, or looking at the night sky, a walk in the woods as the mist lifts, watching a sunrise...Moments when we know we are more than we appear, others are more than they seem, and we are more connected than we typically experience. There is a true-ness to the experience. For some of us, those experiences have been of a transcendent nature 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 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 these experiences 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 learned that I could use more than the mirror in my own bathroom to enter that mysterious eternity. I discovered that Life, with its myriad triumphs and failures, my relationships, every mundane instance can reveal the golden light of unification once some illusion of separation dissolves through integration. There is unification. There is wholeness.

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

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

Bob and Mary Goulding

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

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

"What do you want to change?"

Asking variations of this question evolves into client recognition that they are at the helm of their lives. Moreover, they quickly discover that the truth in the AAIT principle, *taking responsibility for and tending to our inner state is the source of our freedom*. In this question, they naturally begin recognizing what is within their sphere of influence and what is not.

We cannot change others.

We cannot change circumstances.

We CAN change our state and our experience.

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

Identifying a specific goal for change can feel intimidating. After all, it means being crystal clear with our 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 highest truest 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. Listen for the pain and tension keeping them tethered to old ideas, limiting beliefs and compulsive reactivity. It may be in the ruminative content of their mind. It may be in the decisions they made based on traumas and unmet needs. What cognitive tendency, what pain tethers them to some story, what binding tension is keeping them stuck?

We hear the answers in the stories they tell. 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. It means listening to these stories for themes, early decisions, traumas, unmet needs, limiting beliefs and more. Essentially, it means listening through the stories for tethered pain. Once we have landed on what the focus of the work is, we are ready to go – moving on to the COLLABORATION and INTEGRATION phases of the work.

When we are committed to establishing solid collaborative agreements with clients, we discover that clarity and specificity leads to more effective results. In each session, we ask variations of the question, *What would you like to change?* We ask with the full understanding that the only areas 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 your results. And yes, working in his way does lead to the resolution of key and core issues over time. It is a strategic respectful approach that ultimately trusts the inner wisdom of the client without the imposition and 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 empower them even more.

The commitment to collaboration is no small thing for practitioners. It is foundational commitment. 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 clients that they embrace self-responsibility. *Taking responsibility for and tending to our inner state is the source of our freedom.* It is freedom from old ways of being, thinking and feeling, freedom to manifest desires with greater ease of being. This involves inviting clients (and ourselves) 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 – *Susan does this all the time. She should have just told me at the time she was still upset. You just can't read someone's mind! Of course, you get mad about stuff like that!*

Therapist – *Just for a moment, experiment with saying 'I get mad about stuff like that. I can't read her mind.'*

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

Therapist – *How does that statement feel different than, 'you get mad'?*

Joe – *Saying 'I' slows me down and reminds me I am the one in charge of me.*

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

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

The following session, Joe reported feeling much more patient and less irritable. Though he continues to shift from vague and blaming language to language infused with self-responsibility, it's happening. He's making great strides. This awareness of language choices is elevating his awareness of when he is blaming, projecting or otherwise abdicating responsibility.

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

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

This intentional clarity actively engages and expands client learning and their capacity for

collaboration. They naturally develop the ability to self-reflect. Focusing on a clear contract for change instills an awareness that change is possible, within their reach and is their responsibility.

Self Acceptance Training and 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 would call 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 Dick's work. Among his other teachers were Fritz Perls, Alexander Lowen, two shamans, 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.

Nondual Philosophy

Nondualism is a concept that shows up in science, philosophy, spirituality and pioneers in psychotherapy. It refers to the understanding that though things appear to be separate, they are actually ONE, inseparable. Early adopters of AAIT, like yourself are pioneers in advancing psychotherapy with an understanding of how nondual awareness informs and promotes healing.

Nondual awareness can be recognized as a state that is empty of content. Instead of an active mind or a pain-filled heart, there is a feeling of inner spaciousness, vast peace. Psychotherapy as a profession is just beginning to recognize the value of nondual awareness in psychological wholeness. To my knowledge, until AAIT, there have been no reliable means of accessing this state of awareness.

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 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 an indication of psychological health and well-being. This very recognition points to the value of integrating opposites. Though I didn't discover reliable consistent means of facilitating integration in this study, the practices and poetry nonetheless serve me well as cairns along the journey.

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

Spiritual Technology

In 2007, a friend called and encouraged me to make a trek to Louisville, KY for a workshop with a psychologist visiting from Belgrade, Serbia. By this time, it had been many years since Dick had passed and I had essentially given up on finding another mentor. I had taken more than a few workshops with Gary Craig of Emotional Freedom Technique and Marshall Rosenberg of Non-violent Communication but had yet to connect with a teacher with whom I felt I could study with for a while.

I resisted. I told her I was no longer looking for a teacher. I had become complacent. She said, *I know you found EFT helpful. Well, what Zivorad doing is like EFT on steroids.* That got my attention.

I went to Louisville with the intention of spending about 3 days. After the first morning, I cleared my schedule for the week. I was in the presence of a master and did not want to miss a minute of what turned out to be his last trip to the U.S.

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

Slavinski describes watching a crew of men in a Belgrade park rock a large pole back and forth working to lift it from the ground. 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 non-historic iterative approach evolves into a path for self-care, by both therapists and clients seeking a means to resolve problems, cultivate more satisfying relationships, and live a life of meaning. As clients embrace embodiment with home practice of AAIT, the rewards of getting liberated from the compulsiveness of the conditioned self become evident.

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

The idea of *waking up from the bad dream of who we think we are* was at the heart of Dick Olney's work, Self-Acceptance Training. 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. 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 reliably facilitating integration, nor did I fully recognize how essential it is to experiencing wholeness, psychological relief, and problem resolution.

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 an activated urge for higher, more meaningful 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, 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. 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
- 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
- Psychedelic Assisted Psychotherapy

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 concerns. All ages seem to appreciate the rapidity of relief without excavating old wounds.



AAIT™ THEORY, PRINCIPLES AND PHASES

ACCEPTANCE + INTEGRATION = FREEDOM

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

After much discussion 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.

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

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

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

Unbound from the tensions associated with the presenting problem, it is much easier

to make choices in line with our true self, rather than the imposition of conditioning. Of course, this leads to intrapersonal and interpersonal skillfulness.

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

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

Acceptance

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

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

Though there are now many mindfulness-based psychotherapy approaches such as Mindfulness Based Cognitive Therapy and Dialectal Behavior Therapy which aim at meeting life with deep acceptance, the most reliable doorways I have experienced into this territory are through the principles of self-acceptance I learned from Dick Olney and the integration methods developed by Slavinski and his students. Acceptance blossoms under the rays of integration.

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

He goes on to describe self-acceptance in this way, *Self-Acceptance Training is*

experiencing oneself in any given moment without the inhibition of self-criticism, self-evaluation, or self-judgment.

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

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 is the more accurate description than Acceptance and Integration *Therapy*.

Acceptance is not about approving of or liking. It's about recognizing and experiencing without resistance. Resistance is rooted in our fundamental polarities of good and bad, attraction and aversion. We deem some experiences as good, making them more acceptable and some experiences as bad, leading to resistance. Slavinski referred to acceptance as *spiritual judo*.

Self-acceptance is not about self-indulgence, nor is it about approving or liking. It is not even about loving yourself. One definition of acceptance is to receive. It's an awareness and allowing of your experience without denial or resistance. Complete acceptance can release whatever it is that was somehow difficult. This liberates the true self from getting entangled in any limitations associated with the challenging situation.

When you couple this kind of acceptance with polarities integration, there is a deep release of the underlying tension supporting a problem or inhibiting the realization of a goal. Leaning into the four elements of human experience—thoughts, images, emotions and sensations (TIES)—without resistance moves us back into the current of acceptance making integration easier to access and more complete.

With AAIT™ Lack of acceptance is personal and spiritual gold, it is the doorway into the garden. These nuggets point to areas in life where we are shackling ourselves to some idealized version of ourselves or life. It shows up as some limiting belief, early

decision, the pain of some unmet need, trauma, etcetera. We know that's true because whatever it is, is hard to accept. We resist it. Self-acceptance is a grand barometer 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 who 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 is 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. With AAIT™ we discover how to *think in other categories,*" as Olney 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 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 to experience. We all have the fundamental play of attraction and aversion going on inside. We may be perfectly fine with experiencing and expressing anger. However, when it comes to sadness or fear, those emotions may be relegated to the realms of unacceptable emotions, and therefore denied. Such denial forges the charged cage that imprisons us. It makes sense that we would deny and push into the shadows such suboptimal states of being. Having a relatively reliable means of untethering from the charged energy of these lower states is liberating and empowering. It begins with acceptance.

Sheik Nasruddin, the hero trickster of hundreds of Sufi stories, once became very interested in gardening. He admired the gardens of his neighbors and decided that he, too, wanted a beautiful garden. He planted, he weeded, he watered, he mulched. He did all the things he thought a good gardener should do. Yet, despite all his efforts, he was rewarded with a garden full of dandelions.

He asked his neighbors for advice and tried all their remedies, all to no avail. Finally, he decided to visit the palace gardener. After all, he was a wise gardener, known throughout the kingdom for his brilliant approach to gardening. After hearing of the trouble Nasruddin was having, and the failed remedies, the old gardener sat in silence for a long time. Finally, the old gardener sighed a lengthy sigh and said, *Well then, Nasruddin, I suggest you learn to love dandelions.*

How like Nasruddin we are. How desperately we try to destroy the emotional dandelions in the gardens of our lives, those feelings we deem unpalatable. We don't think it's okay to be afraid, so we pretend that we are not afraid. We think it's wrong to feel some manifestation of 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 a spacious inner awareness. Consider how such inner spaciousness might influence choices. These choices tend to be quite different than 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 real self. As respect slips away, we more easily commit little acts of self-betrayal. Self-realization becomes a pipe dream.

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

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

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 the integration happens very quickly, sometimes just by bringing to mind the opposite. With additional integrations, people tend to notice a gradually expanded capacity to experience life from a present-focused inner spaciousness coupled with increased compassion, greater resilience and 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 resolution of a problem. We become liberated from the unconscious reactive pull of the original problem, and often similar situations. We just don't get triggered as easily. This opens a pathway to create more freedom from and freedom to – freedom from the tension of tangled energy, freedom to realize our goals with greater ease of being.

Freedom

Consider a time when you found yourself in a suboptimal state of being—an unsatisfying state. You got irritated about something, or something didn't go the way you wanted. Or maybe you were just worrying yourself about something. Now bring to mind something that happened while you were in that state. 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 more skillful, untethered from the charged energy of some upset. Choices made from such spaciousness tend to be more closely aligned with true self rather than with the reactive and compulsive tendencies of the ego. In this way, we influence our destiny in a very direct and active way. Our choices are no longer reactive, but responsive. This responsiveness forms our destiny. What is destiny but the consequences of accumulated choices? Where else 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 M. Slavinski

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

AAIT Principles

The theory, principles, and phases of AAIT form a crucible for transformation. The more completely we understand 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. Cultivating an awareness of these states contributes to increases in present focused attention, self-compassion, empathy, and more skillful choices.



AAIT™ PRINCIPLES and PHASES, A DEEPER DIVE

The true self is not encumbered by the limitations associated with 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

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

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.

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

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

Our identification with the conditioned self conceals the Being of the real true self, the sovereign self. This illusion is fueled by the fundamental duality of attraction and aversion. We all experience the tension of these polarities. These charged experiences can become a doorway into a gradually expanding awareness of our TRUE self, free from the tangled charge of the past and free to make choices in alignment with the essence of who we are. Such choices tend to lead to stronger and more authentic connections with others, unencumbered by the limitations associated with a narrative.

Maintaining an awareness that of the fact that there is a true self beneath the clutter of our clients' pain can open a world of possibility. What difference do you suppose it would make if you hold an awareness of your client's true self alongside an appreciation of the pain suffered by their conditioned self?

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

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

~ Dick Olney

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

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

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

once known and they have a tremendous impact on our psychological work. First enlightenment, then the laundry.



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 fashion our life experience and weave the tapestry of our destiny. Frequently, choices are driven by some pain or inner obstacle, rather than from the spaciousness of the real self. They are clouded and influenced by the tensions of unmet needs, defeated goals and more.

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

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

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

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

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

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

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

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

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

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

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

The following session, Joe reported feeling much more patient and less irritable. Though he continues to shift from vague and blaming language to language infused

with self-responsibility, it's happening. He's making great strides. Elevating his awareness of when he is blaming, projecting or otherwise abdicating responsibility has become easy and interesting to him.

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



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 oneself. It's also 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 old narrative or to some pain that is getting triggered in the lack of acceptance. Resistance to an experience points to the charge that is tethering us to the veil of the conditioned self. Slavinski taught, *“Acceptance is experiencing without involvement.”*

Self-acceptance is more an attitude than a static state. It is an ongoing, lifelong training, rather than a fixed, steady point. We are dynamic beings, ever changing, ever having new experiences that we accept or reject, partially or in total. This is why Olney referred to his work as Self-Acceptance Training. This is also why AAIT is training and not just therapy. Training and therapy are not mutually exclusive. AAIT can become

life-long hygiene for mind, body, heart and soul.

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



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.

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

~ Zivorad M. Slavinski

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



Integration of two opposing states can alleviate psychological suffering.

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

~ Zivorad M. Slavinski

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

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

As discussed earlier, the consequence of one integration is the resolution of a problem. We become liberated from the unconscious pull of the conditioned self in that, and often similar situations. We are no longer triggered in the same way as we might have been in the past. With repeated practice, integrating more and more aspects of

consciousness results in a gradually expanding awareness and sense of WHOLENESS. We begin “playing a higher game” with even more freedom from the compulsive and often unconscious pull of the false-conditioned self—the ego.

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

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

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

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



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

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

~ Lillian Silburn

When our minds are brimming with worries about this or that, cluttered with the emotional pain that comes from encountering the challenges of life, 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

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

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

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

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

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

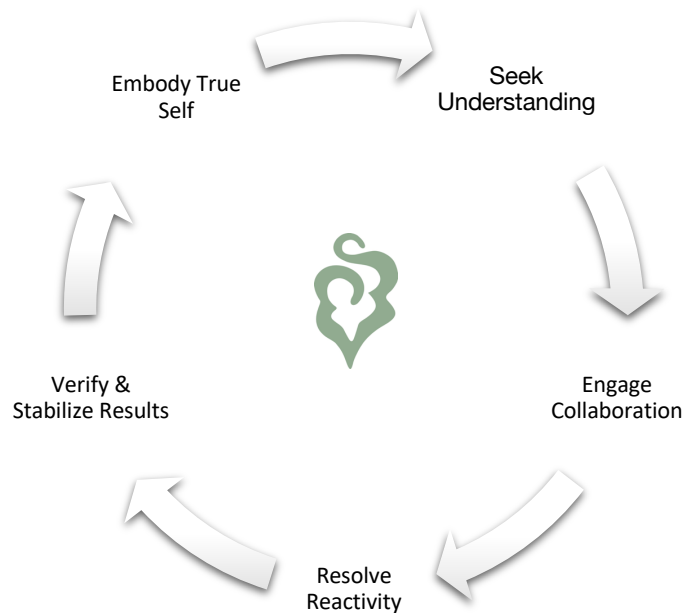
S – Seek Understanding

E – Engage Clarity and Focus

R – Resolve Reactivity

V – Verify Results

E – Embody True Self



1. **Seek Understanding** – We begin seeking understanding by discovering;
 - a. The impact of the work they did the previous session 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 specific issue they would like to address. What problem would they like to resolve or 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 true 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, 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 (see p.89 for a more thorough explanation):
- a. Directing awareness to the body
 - b. Integrating other points of view
 - c. Resolving resistance to resolution of the problem
 - d. Clearing the future of the problem imposing itself AGAINST WILL
 - e. Articulating new knowledge.
5. **Embody True Self** – 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 self. 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, hygiene for our heart and soul.

Directed Awareness

Unlike most therapeutic approaches, we actively direct client awareness, pointing out important aspects of being that might otherwise be missed. Entering our inner territory can be a bit overwhelming. Like a child on some adventure, we don't know where to focus. And like a skilled guide, we point to experiences that will support complete resolution and expanding awareness.

Directing awareness is woven throughout all of the phases and supports clients in naturally increasing capacity for self-reflection, insight, and awareness. Looking for opportunities to link awareness to the changes they are experiencing to the work they are doing empowers and inspires clients to engage in self-care.

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

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

Further, if the problem still feels real to them, we know their problem has 'legs' and needs a little deeper work. In such cases, first be sure that you are following the instructions correctly. Check if there are future concerns about the problem and address those. Typically, these points will resolve the problem. If they are still having the same problem, consider beliefs, early decisions, injunctions, ego states, scripts, identities that may be in play.

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

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

3. During their integration work, we direct awareness to the four elements of experience (thoughts, images emotions and sensations – TIES). This naturally increases self-awareness and present focused attention.
4. As the client enters calmer or expanded states of consciousness we use directed awareness to help anchor that state. Additionally, some people find states of ease and peace unsettling. Directing awareness to these states gives us an opportunity to discover and untether from the subtle resistance to feeling

steadier states of being. Pausing during moments when clients are experiencing internal spaciousness, gives them a few seconds to notice and imprint those moments through simple aware attention.

5. After their work, direct awareness to the knowledge gained from their integration experience and how they will use that knowledge. Ask questions like, *“What do you know now that you didn’t know before? What will you do with that knowledge? How will knowing that influence your behavior?”* During the next session, be sure to follow up.

Each phase of AAIT is informed by competencies we can use as guidelines to inform and refine our practice.

Seek Understanding Competencies:

At the heart of seeking understanding is utilizing sharpened discovery skills to navigate our brief precious time with clients effectively and efficiently. After learning more about this phase, one AAIT practitioner suggested that perhaps *most therapists spend most of our time stuck in discovery seeking understanding.*

First and foremost, listen with compassion and focused attention. We are going for clarity about a specific problem. The following additional competencies offer further guidance.

- Listen for charged language as well as their description of various opposites *“I feel this, when I would rather feel that.”* An Ericksonian hypnosis principle is alive in AAIT, *see what to use, use what you see.*
- Listen for identifications, injunctions, early decisions, trauma, limiting beliefs, unmet needs and other pain points.
- We are balancing two objectives as we seek understanding, authentically connect and help clients determine the area of focus for their session in the context of their larger goals.
- Allow for conversation, invite the narratives that inform our pain points. Within those stories, you will discover the threads of tension that bind your clients. However, don’t get lost in the stories looking for insight or solutions. Take note of the difference between meeting a friend for coffee and professionally serving another. In other words, balance, these conversations with integration.
- From directed awareness, we may have learned our client is still challenged by what they addressed in their previous session. If that is the case, and there is nothing more pressing, we continue working on the previous situation, problem or goal, unless something more pressing arises. Be sure to check on other points of view and the future to completely resolve unresolved issues.

- Help your client identify their biggest sources of pain. If they could walk out of your office feeling better about one thing, what would it be? If they could move closer to one goal, what would it be?
- Track polarities that come into play. As you learn to listen for opposites, you will hear them in your client's language and stories. These polarities will inform your intervention choices and become home practice suggestions for your clients.

Engage Collaboration Competencies:

- Briefly explain AAIT, if you have not already. Look for opportunities to link their experience to the principles and phases that inform this work, especially emphasizing self-responsibility as a source of freedom and home practice.
- Discuss the difference between pursuing threads of a narrative vs untethering from energetic threads of content, TIES. This means that you will likely interrupt your client from time to time. Let them know that is a strong possibility.
- Clearly define the problem to be addressed in session, the session goal. For some practitioners, this can take some getting used to. Directly asking, *"What would you like to focus on today?"* can feel awkward at first. You may find your clients appreciate your nudging them. When clients are a little all over the map, asking at any point, *"Is this what you would like to focus on today?"* can enliven their awareness and clarity about their time with you. Another useful question to get at this material I learned from Mary Roberson, Ph.D., *"What's top of mind today?"* Another question I like is, *"What one thing would you like to change, and the changing of that one thing would change many things?"*
- Remind your clients when necessary that the only problems we can resolve are the ones within our sphere of influence. We can ONLY address problems that are subjective, our own experience. We cannot address objective problems, such as the way others feel and behave. We can address our reactions to their behavior.
- If the problem is general or situational ask, *"When you think about ... what bubbles up? What do you feel?"* This will likely give you the first thread to pull to help unwind from a difficult situation.
- Describe the integration process you will be using if necessary and your client appreciates that kind of collaboration. For instance, some clients don't care and just want to jump in. Inform your client how they can collaborate with you (for example, be as honest a reporter as you can). Answer any questions they have.

Resolve Reactivity Competencies:

- Begin with the preparatory acceptance and snapshot exercises, once they have done these exercises, you need not repeat them.
- Support clients as they learn to accept their experience without resistance.

- Encourage them as they learn to hold opposites without opposition, reminding when necessary, *“what you resist persists.”*
- Compassionately support clients in experiencing difficult emotional reactions. Check your reaction to such experiences and add these reactions to your home practice if needed.

Verify and Stabilize Results Competencies:

- We will go into much more detail of this later. In the meantime, get comfortable challenging the effectiveness of the work you’ve done. The primary way we do this is to ask about any changes in the problem we addressed. *Does it still feel like a problem?*
- Most integration includes other relevant points of view. Integrate all points of view for complete resolution. It may mean that the work happens in stages. In time, you will master other integration methods that untether multiple layers of content in a single session resulting in wider and deeper results for you and your clients.
- We will also clear concerns about the problem arising in the future against their will. Ask direct questions about the future. *Is it possible that this problem (the more specific the better) could impose itself on you in the future against your will?* With long standing problems like those associated with mood disorders, it can be useful to be less binary, *On a scale of 0 – 10, how confident are you that you are now free of this problem.*
- Once we have verified the effectiveness of our work, we move onto stabilizing with light, forgiveness, appreciation, pleroma expansion, or pineal breathing.

Embodiment Competencies:

- Embodiment includes the embodiment of charged energy (TIES). Bring alive TIES and feeling in the present, as if it’s happening now. Embodiment also includes aligning with the energy associated with specific qualities, habits and traits.
- However, our home practice is essential to embodiment. It provides a crucible for us to reap the greatest benefits from this model. In the beginning, you are learning to use the same skills you will be teaching your clients. As you receive more training, you will have multiple tools at your disposal, each with unique benefits, from the relief from daily stressors to the release of long held problems and realization of important goals.
- With fair reliability, a steady personal embodiment practice reveals higher states of consciousness and steadier states of being. Many people describe this as sense of spiritual wellbeing.

- Discuss embodiment with your clients, the meaning and the practicalities. Share that home practice is the key to their cultivating a steady inner state and attending to their personal mental health care hygiene.
- After some practice, you will be teaching your clients End of Words, Basic PEAT, Little Magical Method, and Verbal Reduction and Expansion. At this point, their progress will take off. In the meantime, embodiment is likely to include practices like exercise, meditation, lovingkindness, and self-acceptance training.
- Instruct your clients in mindful noticing practice. The practice of pausing throughout the day to notice thoughts, images, emotions and sensations without resistance can reveal moments of great pain and great b
- Remind your clients to use the FESS statement as a self-acceptance practice when they find themselves in a sub-optimal state of being. Place two fingers or hand to chest point (or over the heart) while repeating, “*Even though I feel/think _____, I love and accept myself.*” Couple this statement with one or two easy breaths. For others, Olney’s statement, “*I feel _____, that’s where it’s at and that’s ok*” feels more congruent.
- The single most important embodiment competency is that you, as a practitioner, have a strong personal embodiment practice.

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 a personal embodiment 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 neglect our personal practice, our clients will outpace us. They will be entering states of consciousness that are unfamiliar territory. To guide them into these states, it helps to know the territory. As we move deeper into our personal 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.

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

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

Practice is about embodying the wonder of being human. In therapeutic settings, 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 we are always experiencing new situations.

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

Home practice puts the power to disrupt a *sub-optimal state of being* in our hands, within our grasp. This is profoundly empowering for practitioners and our clients.

Embodiment gives us what we need to restore ourselves to an ease of being that allows for greater present focused awareness all while letting go of the associated tensions of the problem, generally for good.

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

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

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

What comprises AAIT™ Embodiment Practice?

This practice is about embodying the wonder of being human. It means embodying our pained states as a doorway to higher consciousness and expanding awareness. Ultimately, a deliberate home practice is about embodying the true self while shedding the tensions and pains of the conditioned self. Again, it doesn't happen overnight. It can go on for a lifetime.

What else are you doing with this one wild and precious life?

Embodiment is a practice that entails a curious noticing of moments and situations when we encounter inner tension, resistance to what is. Olney would call this *naming and taming the beast*. Mindfulness based interventions aimed at witnessing the experience is one approach to 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 for where they are in life and what will be serve. 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 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.

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 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 the 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.



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 inspiration for integration including whatever we are reading, poems and even the news. Wisdom cards, the lives of our friends and family, spiritual reading can all be inspiration 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 enjoy cooking, but I enjoyed watching her put things in place and bring her creativity to cooking. She considered it to be an organizing principle for other parts of her life. Mise en place, having everything in place. I think the 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 everyday? 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, 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 ourselves. What would need to change for you to embrace an embodiment practice? What would you need to give up? Who's support would be valuable?

To become established in an embodiment practice, I need to:

- Change (what habits might need to change?) ...
- Make space by ...

- 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 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. I also appreciate how it reminds us that we have access to optimal states. 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 shadow, 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 of others.

Situations

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

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

Needs and Feelings

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

Goals

Goals can inspired 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 general sense of dread. Make note of these reactions.

Once you have resolve 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 wellbeing. Addressing catastrophic expectations under the care of a practitioner can be tremendously relieving for those who journey with a mood disorder.

Limiting Beliefs

Identify the beliefs that may be keeping you stuck. What ideas do you have about yourself, others, 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 home embodiment practice we are in collaboration with the true self, our highest self. The root of the word discipline is disciple. Embodiment practice can be a practice of discipleship to your highest truest self. Working with a practice partner or joining an AAIT™ practice group will increase your accountability to practice. Practice partners often 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 towards 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 ways we sabotage our success with practice alongside related integration suggestions:

- **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 you**

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:

- Focused / Scattered
- Doing what I want / Doing what I should
- Disruptions / No disruptions
- Giving up / Not giving up
- Excuses / No excuses

- **Have a back-up plan for when your schedule or practice gets thrown off.**
That might mean practicing at another time or place. It could mean engaging 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 a practice. One of the reasons I designed the Curate Your State™ course was to address this very issue. Practicing with a group and having the support of like-minded people can go a long way towards increasing motivation.

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



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 world view. 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 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, not the most elegant or effective.

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 encounter the very uncomfortable feeling trying something so far outside the box.

When you find yourself in that *stepping off a cliff* place, remember to lean into the principles and the steps of the processes. Don't be shy about having your instructions alongside you as you work until you feel confident with the steps. It would be a mistake to change the processes 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 using 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. Even a little End of Words on changing paradigms.

Integration Tips:

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

Introducing Clients to AAIT

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

New clients give you a chance to start fresh and an opportunity to introduce clients to Acceptance and Integration Training(R 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:

- AAIT™ is based on the understanding that our problems are result of the tension of un-integrated content, thoughts, images, emotions and sensations, the four elements of the human experience. In more traditional talk therapies we seek to gain insight and understanding as a means of releasing this tension. In this approach, we aim to deactivate the tension directly and quickly through acceptance and integration.
- Let them know that you will likely interrupt them from time to time. Though you are interested in the stories associated with their problem, you will not necessarily be diving into the stories in the way they may be used to, looking for insight. Insight and greater understanding is a natural side effect of this approach, 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 them about the neutralization of energy. You could use a metaphor like turning magnets towards each other, or balancing on a teeter totter. 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, *taking responsibility for and tending to our state of being is the source of our freedom.*
- Depending on the needs of your clients and your practice setting, you may want to share the principles in advance or as they experience them. In the Fellowship Training Group, the contemplations and commentaries of the principles enrich your understanding contributing to greater ease in sharing with clients as you synthesize your understanding and meet your clients where they are. One good example of this is Carla Winchester's website, <https://www.carlawinchesterlcsw.com/my-approach>

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

with whom you have a strong relationship. They KNOW that you have their best interest at heart. Explain:

- You are learning a new approach that has been very effective in eliminating psycho-emotional tension with relative speed and ease. Assure them that you will be checking as you go to make sure that they are experiencing therapeutic benefit.
- You will be referring to your notes and taking notes (if you don't normally take notes when in session).
- That though you are interested in the stories associated with their problem, you will not necessarily be diving into the stories in the way they are used to unraveling them.
- The AAIT™ principles and phases. As stated above, you can offer them to clients as they experience the principle. Or share it in one fell swoop alongside a document introducing the model in your welcome packet. It depends on the needs of the client, the urgency of their pain and your setting.

Typical Session Example: SERVE



Seek Understanding (Approximately 10 - 20 minutes)

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

- *What effect, if any, did you notice from the work of the previous session?*
- *What, if anything lingers from the situation addressed in the previous session?*
Clients often forget what they addressed, remind them.
- 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? What was their experience with embodiment practice at home?
- 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?
- Have they taken steps towards a goal?
- Listen with focused, compassionate attention.
- Listen for charged energy in thoughts, images, emotions and sensations (TIES).
- Listen for polarities in play.

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*. Maintain the 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.

- Create structure by identifying and clarifying the session goal. It may be a continuation of the previous session goal.
- Establish the contract, overtly agreeing what specifically you will be addressing.
- 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?*
- The point is to give practitioners and our clients something to measure against. This measuring of progress as we go empowers our clients and insures we are helping clients resolve problems and move closer to the realization of their goals. In this way, clients begin to rely on the evidence of their experience of change by consistent illumination of the status of their problems and goals.

Resolve Reactivity (10 – 30 minutes)

Use an integration method deactivate and neutralize the charged energy (TIES) associated with the identified problem, situation, belief, 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. It's natural to conflate processes and make slight adjustments. That would be a mistake. Keep the instructions with you until you are solid that you are following the instructions correctly.

- 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, resist the urge to make changes to the process.
- The two biggest challenges people have when learning AAIT™ is sticking to the instructions as noted above and pacing. Finding a balanced pacing with clients is important. We can move too fast and lose them or too slow and they get distracted. Collaborate with your client to find your pacing.

Verify and Stabilize Results (3 – 20 minutes)

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 resolved, there is little to no body tension.
- Check on the stated problem. *How do you feel about that problem now? Does it still feel like a problem?*
- Address relevant points of view. *Are there relevant points of view that could be influencing your experience and would be worth exploring?*
- Clear the future. *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 body sensations or their expanded state with hypnotic suggestion, expand that experience
- filling the space where the problem lived with light, forgiveness or gratitude
- using pineal breathing
- golden shadow work.

Embody True Self

As we move into this phase we discover what new knowledge has arisen and how they intend to embody new understanding. 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 the value and importance of embodiment practice, just as valuable as other forms of personal hygiene. Support client with embodiment tips and suggestions. Ensure they know the practice you are offering them.



COLLABORATIVE LEARNING ASSIGNMENTS

Practice Success Strategies and Commentary Guidelines

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

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

1. Reflect on the principle and phase of focus.

Hold the principle in your awareness. Memorize it. Think about it. Mull it over. Repeat it to yourself. As questions, insights and connections arise, write them down. Think about the phase and the role it plays in providing effective efficient care.

2. Engage your mind.

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

3. Access true self wisdom.

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

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

Stay open to what arises, it could be thoughts, images, emotions and

sensations. The emptiness will fill. Attune yourself to the subtle threads of insight that may emerge. No need to judge, evaluate, criticize, or even try to understand. Simply allow yourself to experience whatever arises. Do this for 3 – 5 minutes.

4. **Capture your experience.**

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

5. **Summarize**

These commentaries are an invitation to dive into an exploration of the entire principle to insure comprehension and discover any questions or gaps in understanding.

- Review your notes, sketches and other experiences. Crystalize your understanding. Write your commentary on the theory, principle, or phase you are exploring. 500 – 800 words.
- **Be sure to include the following points in your commentary:**
 - How is this principle or phase similar and different from other approaches you have studied, experienced or practiced? We are looking for an exploration and understanding of the ENTIRE principle, not just one word. It may help to write the entire principle at the top of your commentary.
 - How does your understanding and use of this principle or phase influence your work with clients?
 - What questions do you have? What would you like to explore in relation to this principle or phase?
 - How would you explain this principle or phase to clients in three sentences or less?

6. **Personal Embodiment Practice Case Study**

Include a short description of an example of AAIT from your personal practice. Walk through each phase of the model. Give specific attention to the phase and principle we are focusing on.

Email your commentaries to your learning facilitator.

- Send as a word document – 12-point font, between 500 – 800 words.
- Name the document with one word associated with the principle and your last name, such as Acceptance – McGhee in the top right hand corner.

Make sure your name is on your commentary.

- Be sure to include and reference any relevant other works, teachings, quotes, etcetera that illuminate your understanding, giving credit where credit is due.



TEACHING TIPS

Points to Consider when Teaching Individual Clients and Demo Learning Assignments

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

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

Preparing to teach

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

habit and completely resolve the problem going through all the steps. In this way, you and your clients avoid perpetuating bad habits.

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

Essential points for teaching practices to individual clients (CYS is for groups):

☐ EoW

- Importance of FEELING content between swaying between good and bad.
- Keep going until there is no more content, emptiness on both good and bad.
- What is emptiness? Absent of TIES.

☐ BP

- Snapshot exercises – holographic principle
- FESS
 - Also useful as a stand-alone self-acceptance practice.
- Eye-points
 - Where?
 - Why? (End points for bladder, triple warmer and stomach meridians).
- Psycho-emotional energy of problem with no snapshot.

- ❑ Little Magical Method
 - Doesn't matter if you can SEE the energy, sense as best you can.
 - If making no or little progress after four rounds, shift to oscillation of the direction of movement.

- ❑ Universal Process
 - Find an experience to access content.
 - Doesn't have to be your experience
 - Conscious breath with each pass

- ❑ Verbal Reduction and Expansion
 - SHORT sentences
 - Read to self as if being read by most loving accepting elder or best friend.

- ❑ Deep PEAT 2
 - Keep a steady pace.
 - Follow the stream of consciousness.
 - No story telling.



SESSION ONE	
AAIT Origins and Foundations	
Collaborative Learning Assignments following Session ONE	Complete
Read <i>Creating a Crucible for Transformation</i> – AAIT Origins, Theory, Principles and Phases, Navigating a Paradigm Shift	
Commentary due by the Friday before the next session: Principle – Self acceptance is a means and measure of well-being. Phase – Seek understanding.	
Meet with practice partner (x4)	
Solo practice BP (x4)	
Solo Practice DP4 (x4)	
Solo Practice DP4 for shadow integration (x4)	
Solo Practice DP4 for resourcing (golden shadow) (x4)	
Solo Practice FTM (x2)	
Practice BP with client* (x2)	
Practice DP4 with client (x2)	
Practice DP4 shadow with client (x2)	
Practice DP4 golden shadow with client (x2)	
Practice FTM with client (x2)	
Explain AAIT to a friend	
Explain AAIT to a colleague	
Explain AAIT to a client	

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



SESSION TWO

Disarming Automatic Negative Thoughts (ANTs) and Other Cognitive Distortions.

Collaborative Learning Assignments following Session TWO	Complete
Read <i>Creating a Crucible for Transformation</i> – Disarming ANTS	
Commentary due by the Friday before the next session: Principle – <i>The integration of two opposing states can alleviate psychological suffering.</i> Phase – Engage collaboration.	
Meet with Practice Partner (x4)	
Solo practice DP4 for goals (x2)	
Solo Practice DP4 for problem resolution (x4)	
Solo practice DP4 for shadow integration (x2)	
Solo practice DP4 for resourcing (golden shadow) (x2)	
Solo practice with DP4 for aspect retrieval (if arises)	
Solo Practice VRE (x2)	
Solo Practice UP for self-limiting cognitive activity (x2)	
Solo Practice UP (4)	
Solo Practice EoW (4)	
Solo Practice BP (x2)	
Solo Practice LMM (x2)	
Practice with client BP (x2)	
Practice with client DP4 for goals (x2)	
Practice with client DP4 for problem resolution (x2)	
Practice with client DP4 shadow integration (x2)	
Practice with client DP4 resourcing (golden shadow) (x2)	
Practice with client Aspect Retrieval (if arises)	
Practice with client VRE (x2)	
Practice UP with client (x4)	
Practice with client UP for self-limiting cognitive activity (x2)	
Practice with client* EoW (x4)	
Practice teaching client EoW (x4)	
Practice teaching client BP (x4)	
Explain AAIT to a friend	
Explain AAIT to a colleague	
Explain AAIT to a client	



SESSION THREE The Crest Jewel	
Collaborative Learning Assignments following Session Three	Complete
Read Creating a Crucible for Transformation: Crest Jewel	
Commentary due by the Friday before the next session: Principle – <i>Resolving reactivity reveals higher states of consciousness.</i> Phase – Resolve reactivity.	
Meet with Practice Partner (x4)	
Solo Practice DP (x8)	
Solo Practice DP4 Problem Resolution (x2)	
Solo Practice DP4 Goals (x2)	
Solo Practice DP4 Resourcing (x2)	
Solo Practice DP4 Shadow (x2)	
Solo Practice LMM (x2)	
Solo Practice UP (x4)	
Solo Practice BP (2)	
Practice with client DP (x6)	
Practice with client DP4 (x4)	
Practice FTM with client (x2)	
Practice Aspect Retrieval as arises	
Practice BP with client (x2)	
Practice EoW with client (x4)	
Practice UP with client(x4)	
Practice LMM with client (x2)	
Practice explaining DP to a friend	
Practice explaining DP to a colleague	
Practice explaining DP to a client	
Practice teaching DP2 to client (x4)	
Practice teaching BP to client (x4)	



SESSION FOUR	
Integration of Learning	
Collaborative Learning Assignments following Session FOUR	Complete
Catch up on your reading of Creating a Crucible for Transformation	
Commentary due by the Friday before the next session: Principle – <i>Taking responsibility for and tending to our inner state is the source of our freedom.</i> Phase – Verify & Stabilize Results	
Meet with Practice Partner (x4)	
Solo Practice DP (x6)	
Solo Practice DP4 Problem Resolution (x4)	
Solo Practice DP4 Shadow Integration (x4)	
Solo Practice DP4 Resourcing (x2)	
Solo Practice EoW (x4)	
Solo Practice VRE (x2)	
Solo Practice LMM (x2)	
Solo Practice BP (x2)	
Practice DP with client (x6)	
Practice LMM with client (x2)	
Practice FTM and Aspect Retrieval with client (x4)	
Practice DP4 with client (x2)	
Practice BP with client (x2)	
Practice teaching DP2 to client (x4)	
Practice teaching LMM to client (x4)	
Practice other methods with clients as needed	
Practice explaining the role embodiment plays in AAIT to clients	
Practice explaining the role embodiment plays in AAIT to a friend	
Practice explaining the role embodiment plays in AAIT to a colleague	



SESSION FIVE	
Emptiness as a Mechanism of Change.	
Collaborative Learning Assignments following Session FIVE	Complete
Read <i>Creating a Crucible for Transformation: Emptiness and the Expansion of Awareness</i>	
Meet with Practice Partner (x4)	
Commentary due by the Friday before the next session: Principle – <i>The non-dual states of empty consciousness are an indication and mechanism of transformation.</i> Phase – Embody True Self and New Knowledge - Include your understanding of how to apply various elements of embodiment.	
Solo Practice Aspectics (x8)	
Solo Practice DP (x4)	
Solo Practice Sunyata Formula (x4) The Sunyata Formula is just for your solo practice, not with clients	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice Teaching VRE to client (x4)	
Practice teaching UP to client (x4)	
Practice Aspectics with client (x8)	
Practice explaining Aspectics to a friend	
Practice explaining Aspectics to a colleague	
Practice explaining Aspectics to a client	



SESSION SIX Integrating Identities	
Collaborative Learning Assignment	Complete
Read <i>Creating a Crucible for Transformation ~ Integrating Identities</i>	
Meet with Practice Partner (x4)	
<p>Commentary due by the Friday before the next session: Principle – <i>The true self is not encumbered by the limitations of a narrative. The true self is a being.</i> Phase – Embody True Self- Include your understanding of how to apply various elements of embodiment along with using directed awareness.</p>	
Solo Practice Integra (x8)	
Solo Practice Aspectics (x4)	
Continue regular practice of methods you have learned so far, in your daily solo practice and with clients. Be sure to include practicing methods with which you don't feel confident.	
Practice with client Integra (x4)	
Practice with client Aspectics (x4)	



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



ACCEPTANCE & SNAPSHOT *Exercises*

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

Repeating the phrase 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.*

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

Use these preparatory exercises for beginning your work into integration. Particularly use them for 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.

Acceptance Exercises

Remind your client to accept means to receive, to allow, not resisting someone or something. It is acknowledgement without the energetic tension of resistance to the experience. 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 which we resist, persists. Resisting the emotional waves of being human doesn't mean they don't exist, they just get stronger. Just as resisting the presence of weeds in a garden, gives room for weeds to spread.
- Acceptance leads to a weakening of the problem and its eventual disappearance. Acceptance, the allowing of an experience without resistance can give us the perspective we need to make good decisions, decisions driven by awareness instead of denial.

Acceptance and Introducing Snapshots

1. Invite the client to look around the room and accept 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, no matter whether they likes 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, feel it as if it were happening now. Then accept it. Again, this doesn't mean
4. With their eyes closed, ask the client to remember an unpleasant event, not a traumatic event. Feel it as intensely as possible, as if it were happening at this moment and accept it.
5. With their eyes closed, ask the client to remember another unpleasant experience, feel it as if it were happening in the present moment and accept it, but this time in a specific way– not as a whole – globally – but with its four elements individually, one after another. These four elements comprise the content of the human experience 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 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
- An anus
- Sputum on the street
- Bloody saliva
- Bloody cotton
- Purulent wounds
- Ulcers
- Excrement on the street
- Vomit on the street
- Bloody cuts
- A Bad smell in closed space
- Halitosis
- The scene of animal hurt on the street



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? Does it still feel like a problem?* 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 insure problem resolution, we take a gestalt approach and engage in holistic processing. It is essential to understand that ALL points of view are relevant. If there is significant 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.

- o 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.’”

- **Pineal Breathing**, developed by Slavinski, involves directing awareness to a guided expansion and contraction of light accompanied by awareness of the expansion and contraction of the breath.

The pineal gland resides in the center of the head. It is about a third of an inch and shaped like an acorn, a symbol of higher wisdom and expanded states in many spiritual traditions. Rene Descartes considered it to be the *seat of the soul*, a meeting place for the spiritual and physical worlds. Other scientists and philosophers speculate that it could be a vestigial third eye. The pineal gland and the retina are believed to be the only places in the body which can directly sense light.

Slavinski, like Descartes, considers the pineal gland to be a meeting place, a confluence through which we can broadcast and align with the expression of high intentions. Pineal breathing can be beneficial following anything that involves creation. He instructed that it is most useful after:

- making important decisions
- formulating and visualizing desired goals
- taking steps towards achieving a goal
- creating new identities and personality traits
- integrating the shadow
- Golden Shadow
- Sneaky PEAT
- integrating limiting beliefs.

Pineal Gland Breathing Instructions: Before beginning, you may want to show them where the pineal gland is.

Imagine a basketball sized globe of light about a foot or so above your head. Sense it radiating a strong and pleasant light, in whatever way is meaningful for you. On your next inhalation imagine light draining from the globe, flowing into and through the top of your head into your pineal gland, a small acorn shaped gland in the center of the head. On your next exhalation, imagine that light going back to globe above your head.

Continue breathing in this way for a bit, light draining from the globe above your head and flowing into the pineal gland on the inhalation and flowing back into the globe on the exhalation. Sense this in whatever way is meaningful, I'll tell you when it's enough (five to seven times).

On your next exhalation, imagine a limitless, infinite field of light. As you inhale, imagine that the whole light field rapidly contracts into the middle of your head, in pineal gland. As you exhale, imagine light spreading from pineal gland into the endless field of light on all sides, in front and behind, above and below, to the right and left, all at the same time. Sense this in whatever way is meaningful for you.

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

- **Pleroma Expansion**

Similar to pineal breathing, when the client arrives to an expanded pleasant state of being, invite your client to focus on this experience and imagine this energy expanding on all sides of them.

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

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

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

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

- **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. Allow them to stay in this state as long as time allows. This kind of investigation goes a long way towards supporting people to become more comfortable with comfortable states.

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. *How will knowing that change things for you? 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.

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 the identified action. You would finish this with pineal breathing.



BASIC PEAT

Prime Energy Activation and Transcendence

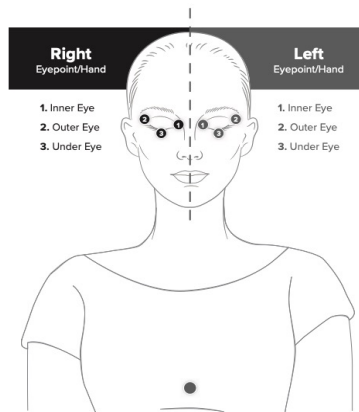
Developed by Zivorad M. Slavinski

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 acu-points around the eyes. They alternately stimulate, in a left-right sequence, lightly touching each point. This left-right alternating corresponds with the crossover between the brain's hemispheres. 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 end point of the bladder meridian. The temple point at

the side of the eye is the end point for triple warmer meridian and helps integrate strong emotion. The third eye point is the end point 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, goal and situation.** 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, “10” that it has maximum strength. Bring to mind a situation in which the problem exists.
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 my loves and accepts me.*

5. **Stimulate the Eye-points (EP) in sequence.** While focusing on the snapshot, lead your client through lightly touching each of the six EPs in sequence using the index and middle fingertips. Encourage them feel and experience this moment in time as fully as they can as if it's happening in this moment. Remind them to take a breath at each point. Notice if your client is holding their breath or taking shallow breaths. If so, encourage them to take 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, in this moment. See the same image, hear the same sounds and feel the same feeling. Inhale and exhale. Don't try to evolve it into a more satisfying scene."

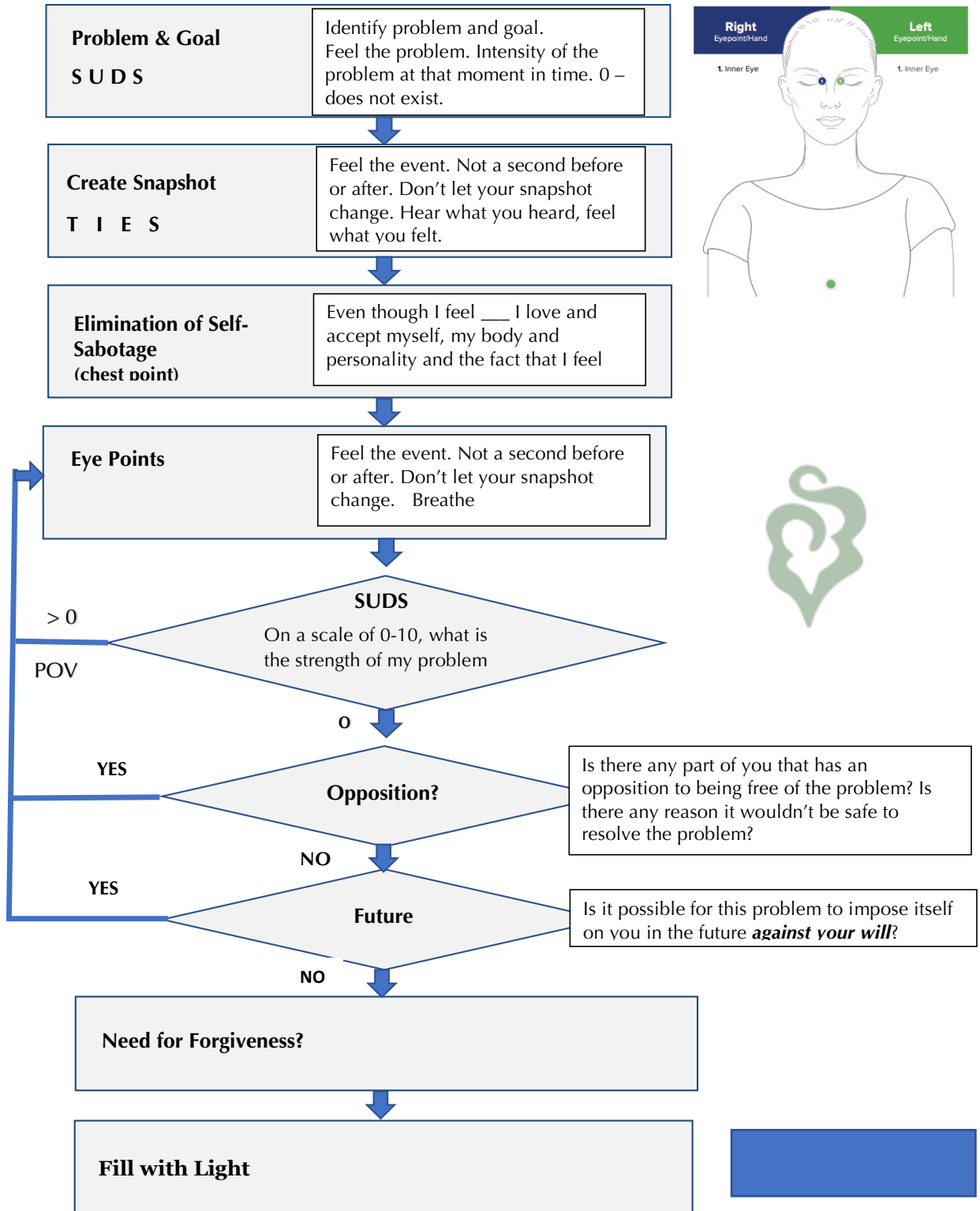
- a) First EP on the left side – under the eyebrow, close to the bridge of the nose, also called the insight point.
- b) First EP on the right side – under the eyebrow, close to the bridge of the nose, the insight point.
- c) Second EP on the left side – on the side of the eye, about a fingertip away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

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 SUDS.** *"On a scale of 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? Or*

How likely is it that this problem could impose itself on you 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

To my knowledge, Slavinski did not give a name to this creative use of Basic PEAT. It was dubbed Sneaky PEAT by Jo Willey, M.S.S.W. Sneaky PEAT can be used to amplify the energy of a desired trait, quality or identity. Generally speaking, neutralizing charge first creates a fertile ground for instilling and amplifying the energy associated with some desired state, quality or identity. In this way, it can be a part of stabilization. However, Sneaky PEAT can be valuable as a stand-alone practice for resourcing.

Instructions:

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 eye brow

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.



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 a 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, the here and now will not be a strong enough anchor for highly charged content.

2. **Create the snapshot of the first polarity.** Instruct your client to place the index and middle finger of the left hand underneath the left eyebrow, close to the bridge of the nose. Ask them to bring to mind the 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 finger tips 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?*

3. **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 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?*

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 empty, not even a speck of content left. You can also use language like, *is it stronger, weaker, or about the same as it was a moment ago?*

Once an element empties, it is not necessary to ask about it again. As most elements empty, you could ask, *is there anything there, or is it empty?* ? The process is complete when both sides are completely empty and feel the same or the situations have merged.

Neutralization reminders

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

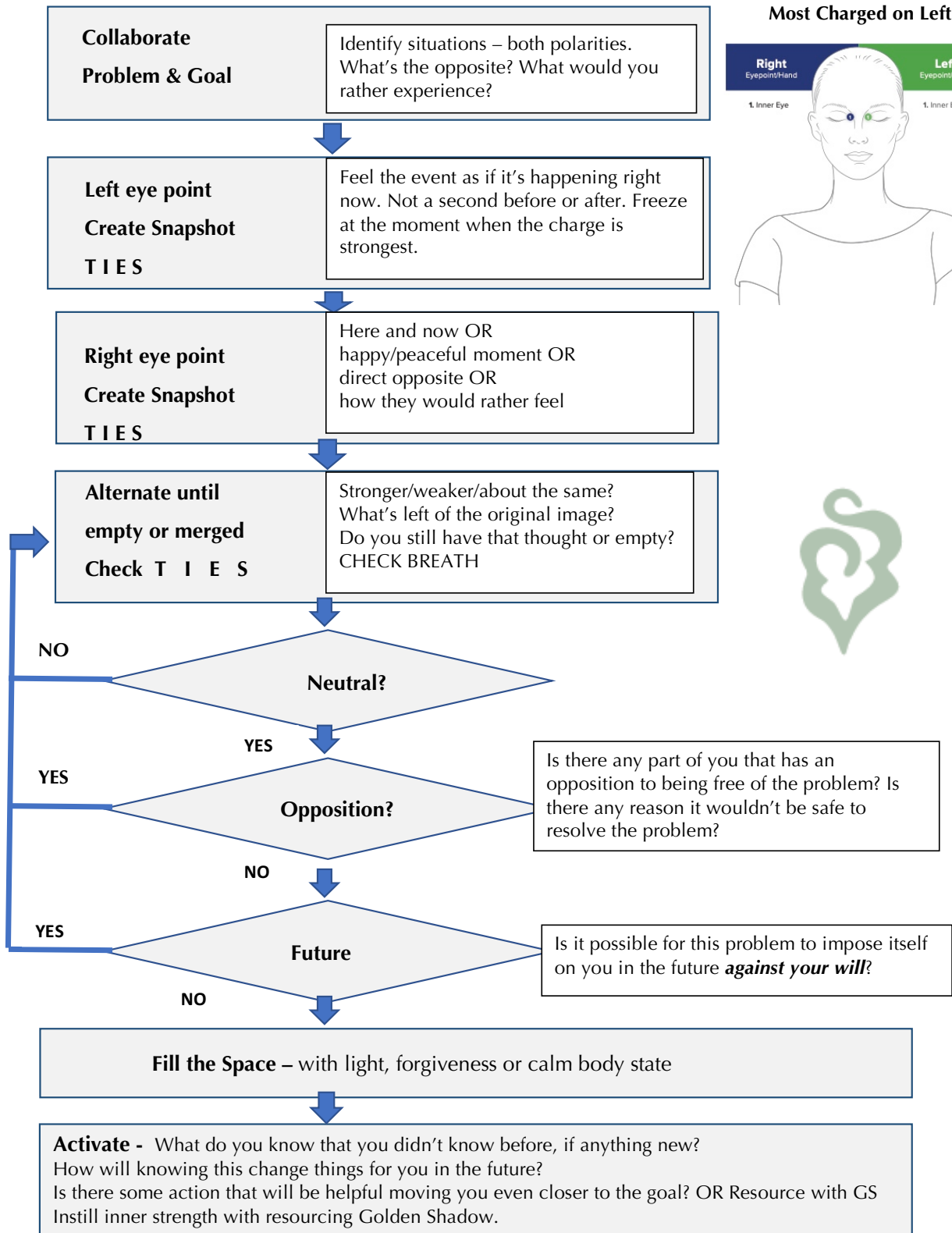
4. **Continue verification & Stabilization.** DP4 is a useful tool for activation of new knowledge and goals. Ask your client, *is there action that comes to mind that will be helpful in moving you even closer to (goal). If so, create a snapshot of yourself doing that action.* If there's time you could 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 eye brow 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, body sensation (TIES). Take a breath.*
- *Place two fingers under the right eyebrow, close to the bridge of the nose. Feel (second polarity). Create 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.*
- *Change hands. Is it stronger, weaker or about the same as it was a moment ago?*

- *Change hands. Is it stronger, weaker or about the same as it was a moment ago?*
- *What's left of the original thought? If there's nothing left move to one of the other elements (image, emotions, sensations).*
- Continue back and forth in this way.
- As the process develops elements will start to vanish. Therefore, it's not necessary to ask about each of the 4 elements in turn, *"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 empty of content, or more rarely, merged.

Deep PEAT 4





SUGGESTIONS & TIPS FOR A SUCCESSFUL DP4 PROCESS

Suggestions and tips for a successful DP-4 process

Primarily, The client must ***not resist the negative*** polarity and negative elements in general, only acceptance, self-acceptance of their own experience. *What you resist persists*. The client may mistakenly cling to the positive polarity and positive elements. They are to simply experience both positive and negative elements. They should not allow or encourage the negative pole to evolve into 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 just raw frozen material: thoughts, images, emotions and body sensations, describing them as briefly as possible.
- Help the client identify situations which will be their two poles before beginning. Narrow the situation 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 or 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. Remind them to breathe if their breath is shallow or they are clearly holding the breath.
- Remember you are oscillating between two frozen images, simply checking on the ORIGINAL content (TIES) until both sides are empty and feel the same. Do not allow your client to add new content, UNLESS it was part of the original moment. It would be a mistake, lengthening and muddying the process.
- With lingering content, invite the client to amplify, exaggerate the experience and FEEL it as strongly as possible.
- Let your client know that the snapshots will gradually fade away, empty OR they will merge, which is rare.
- The client must not resist to 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 experience.* As positive elements disappear, some clients report they don't want them to go away. They are not going anywhere. They will always be part of their experience.
- They should resist any tendency to allow the negative pole to evolve into positive image.



DEEP PEAT 4
Practice Sheet

Date: _____

Problem: _____

Goal: _____

Left Eye-point Snapshot

Right Eye point Snapshot

	T	
	I	
	E	
	S	

TIES = Thoughts, Images, Emotions, Sensations

Verify

- Problem
- Opposition
- Future
- Holistic POV

Stabilize

- Light
- Forgiveness
- Gratitude
- Activation

NOTES:



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Practice Sheet

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- Opposition?
- Future?
- Holistic?

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.

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 are 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. Lightly touch 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. Lightly touch 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.

We can systematically integrate the shadow to create more wholeness following Slavinki's suggestion to engage in self inquiry, diligently uncover and integrate the shadow in the following areas of life:

- 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 other people?*
- In the field of **power or status** in society, *what do you object to in other people?*

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 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 the other person is bothersome (trigger)?* Make a snapshot of that for the 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

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)

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- 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 successful 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 the movie 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.

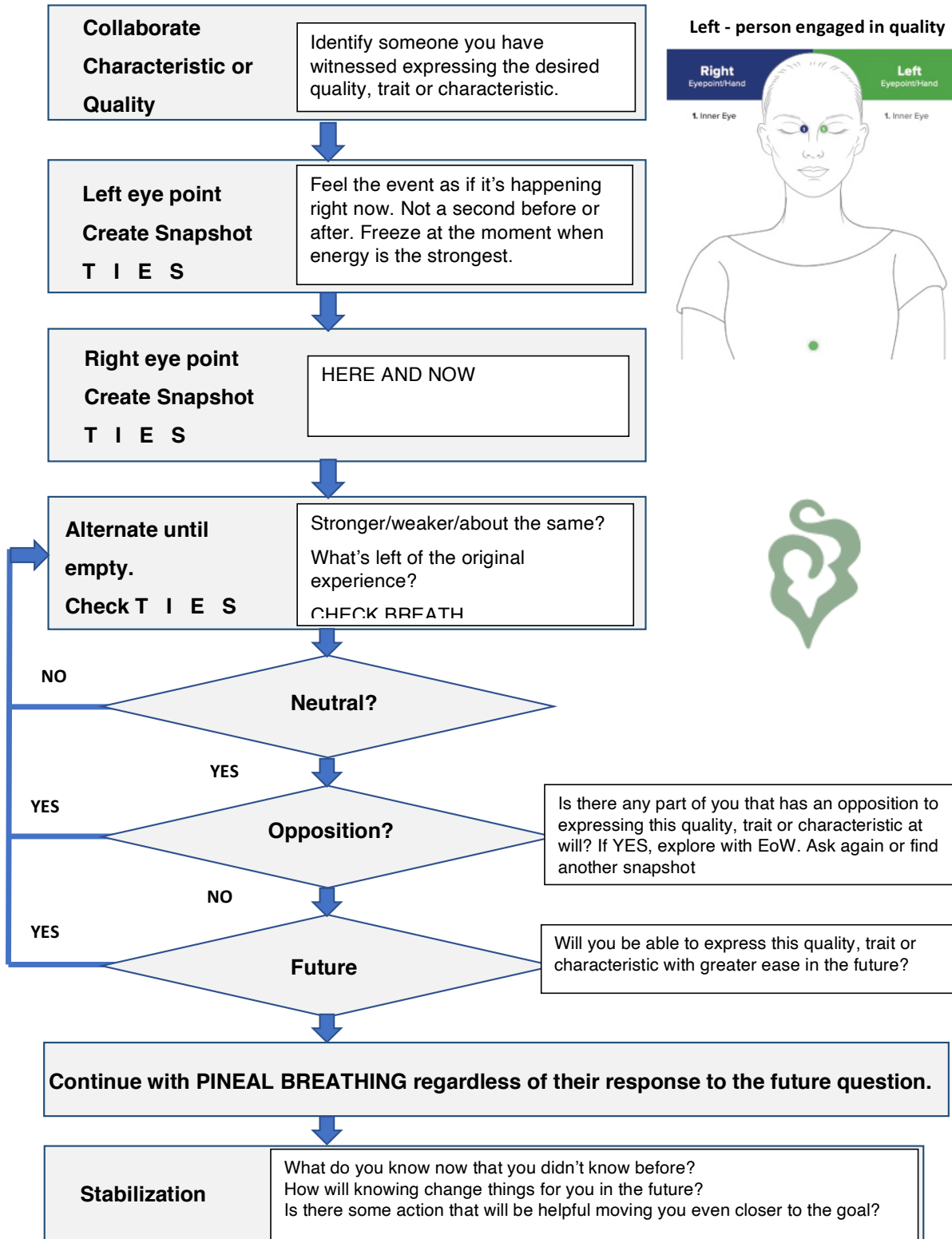
As discussed earlier, nature abhors a vacuum. When we clear a problem, there is a vacuum. You fill that vacuum with light, forgiveness, and/or thankfulness. When you are integrating a quality, there is no vacuum. Therefore, we activate and stabilize the expression of that quality with pineal breathing.

These questions identify material for integration:

- 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?

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

Golden Shadow – DP4





GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point

Snapshot of person engaged in quality

Right Eye-point

Snapshot of Here and Now

	T	
	I	
	E	
	S	

TIES = Thought, Image, Emotion, Sensation

Verify

- Future expression?

Stabilize

- Pineal Breathing



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point

Snapshot of person engaged in quality

Right Eye-point

Snapshot of Here and Now

TIES = Thought, Image, Emotion, Sensation

	T	
	I	
	E	
	S	

Verify

- Future expression?

Stabilize

- Pineal Breathing



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point

Snapshot of person engaged in quality

Right Eye-point

Snapshot of Here and Now

TIES = Thought, Image, Emotion, Sensation

	T	
	I	
	E	
	S	

Verify

- Future expression?

Stabilize

- Pineal Breathing

TIES = Thought, Image, Emotion, Sensation



GOLDEN SHADOW INTEGRATION
Practice Sheet

Date: _____

Quality: _____

Left Eye-point

Snapshot of person engaged in quality

Right Eye-point

Snapshot of Here and Now

	T	
	I	
	E	
	S	

Check your work:

Future expression?

Complete:

- Pineal Breathing



DEEP PEAT 4

Goals

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

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

- 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 center of Earth / I here and now
- I connected to center of Cosmos / I here and now
- Goal achieved / I here and now
- Goal achieved / Peak moment
- 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 M. 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, identities 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 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 emotion rather than being flooded by them. This is simply a reminder, under most circumstances, the FTM will not be the first practice you guide them through.
3. **Briefly explain the fingertip method** and its important elements.
 - a. Ask your client to accept, not resist, unpleasant elements. Remember, resistance leads to persistence. Remind them to breathe should they take overly shallow breaths or hold their breath. 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, hear what they heard as if it's happening now.

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

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

5. **Orient to the here and now.** Tell your client, *Forget the trauma, set it aside for the time being. Identify and describe the thought, image, emotion and body sensation in this very moment.* The purpose of the question is to orient the client in the first terminal – here and now. If they are clearly in some other moment than the here and now, help them to experience and focus on the present moment. The most important thing is to focus attention on the physical sensation of the feet touching the floor and other sensations of here and now. If they have trouble setting aside the trauma, suggest they bounce a little bit and open their eyes and orient to the room. 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 half way around, is that ok?* With permission, turn your client to 180 degrees to the left, counter clockwise, and tell them bring to mind the traumatic moment. *Feel what you felt then, see what you saw, hear what you heard, think what you thought as if it's happening now, as best you can, it will be good enough.* Watch their breath to make sure they are breathing and remind them to breathe if their breath is shallow or held.
7. **Six-fold break down of space and time.** Instruct your client to imagine the snapshot of the traumatic moment in front of them and place the index finger of the dominant hand in the center of the traumatic image and hold it there.

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

- a. *Estimate the distance between the tip of your finger, which is in the center of the traumatic moment (or that awful moment), and the **wall in front of you** in this room (or the room you are now if working via tele-health).*
 - 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 hand held 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 his 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.**

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. Common mistakes impacting the success of the process:

- The client resists traumatic emotions. Explore the principles you think might help, particularly related to self-acceptance and true self. Remind them about what acceptance is encourage acceptance.
- The client doesn't keep the traumatic image immovable, but moves in time in his thoughts and emotions before it or after it, or picks some other part of the trauma or tries to let the image evolve into a more pleasant experience.
- Repeat with any residual dissipated content of the original snapshot. If the trauma doesn't release after 3 rounds, proceed with Spinner. Spinner is essentially the same as FTM, only you spin your client 3.5 turns counterclockwise instead of just a half circle.

Multiple Traumas

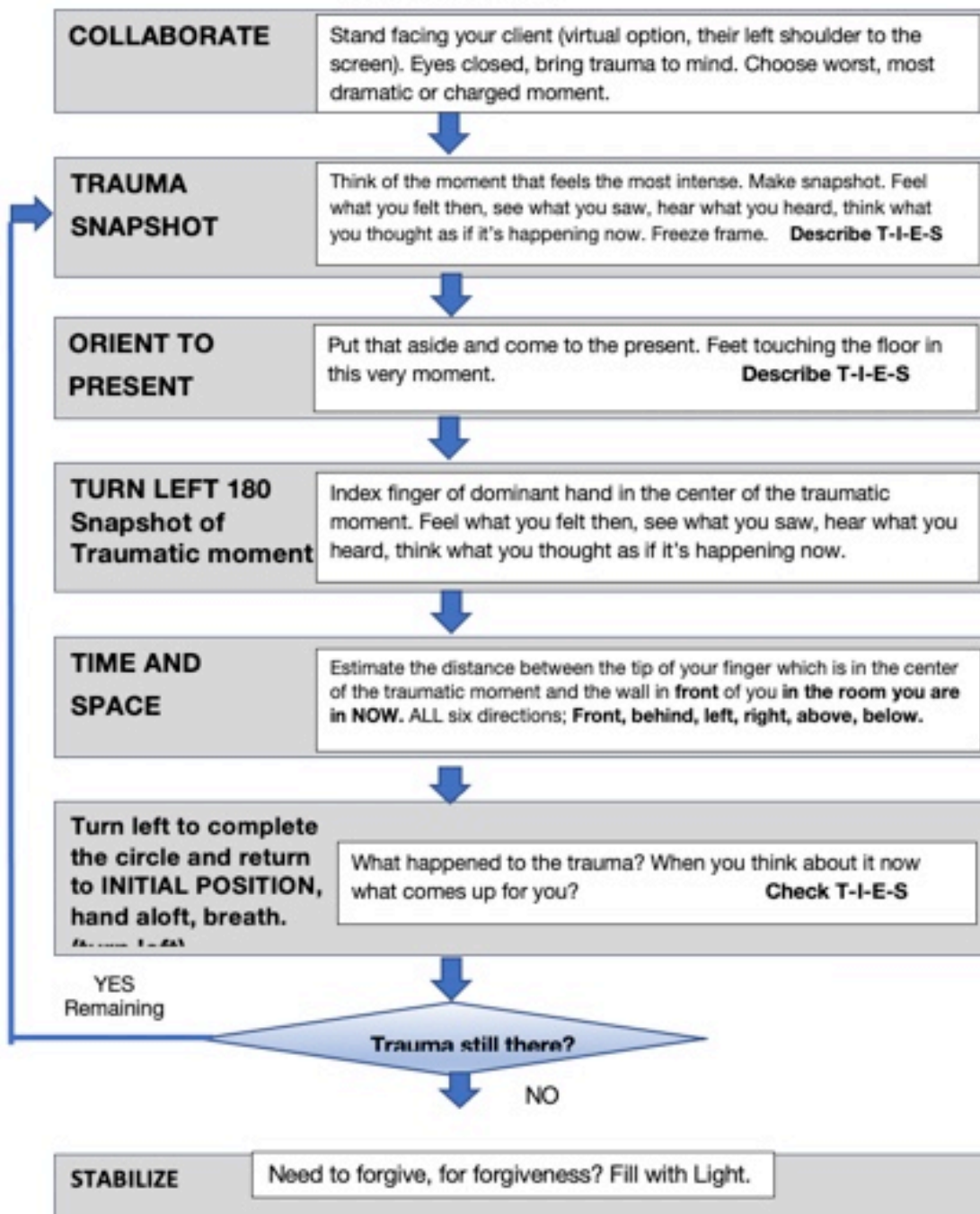
AFTER your client has addressed a few single traumas, you can begin to work with traumas in groups using the FTM, Transcendence or Unification. When similar traumas occurred in multiple circumstances, or micro-aggressive traumas, you can work with them in groups using FTM. To identify which snapshot 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 a personal embodiment practice. This moves them past feeling victimized and identifying as a victim. This will be MUCH easier as you strengthen your personal practice.
2. Improve their capacity for emotional regulation with processes like BP and EoW.
3. Install qualities like strength, resilience and so many more that will help them develop more stable and accessible inner resources. For this, we use Sneaky PEAT or DP4 Golden Shadow.

Fingertip Method





ASPECT RETRIEVAL WITH DP4 & REDECISIONS

Developed by Zivorad M. Slavinski & Melanie McGhee

When an individual dissociates some aspect of their experience during a trauma, that “lost” aspect could be contributing to feelings of being broken, disconnected and more. Retrieving that aspect typically contributes to a greater feeling of wholeness and wellbeing. We sometimes discover lost aspects when working with a client who has experienced trauma. Through exploring their description of the trauma, it becomes clear they have likely dissociated as they describe their snapshot from outside their own perspective, as if they are seeing themselves from the outside looking in.

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

Aspect Retrieval Instructions:

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

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

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

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

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



DISARMING AUTOMATIC NEGATIVE THOUGHTS (ANTS) AND OTHER SELF-LIMITING COGNITIVE ACTIVITY

Recognizing Self-limiting Cognitive Activity

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

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

When entangled in SLCA, the content FEELS real and true. Applying logic only has temporary effects and neglects the kinesthetic impact of the cognitive activity.

Whereas, investigating the energetic dynamic of the cognitive activity with a simple question can give the client a means of easily recognizing distorting cognitive activity, thoughts that distort our perspective.

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

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

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

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

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

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

Common Self-limiting Cognitive Activity

Adapted from David Burns, The Feeling Good Handbook

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

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

Injunctions

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

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

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

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

EXAMPLE: Dismantling Injunctions following the phases of AAIT™

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

ENGAGE COLLABORATION with your client. Determine the problem and session goal. Discuss and describe the approach you will use to dismantle the polarized tension.

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

VERIFY and STABILIZE their work, amplifying and expanding their more relaxed state.

EMBODY TRUE SELF. Offer suggestions for their home practice. For many of them it will be to address injunctions and other self-limiting cognitive activity identified in the session.

The following practices are beneficial in untangling from SLCA:

- End of Words
- Universal Process
- Universal Process – Movie Application
- Verbal Reduction and Expansion
- Little Magical Method
- Deep PEAT 2
- Basic PEAT

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



END OF WORDS

Developed by Ivana Tomanovic and Zivorad M. Slavinski

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

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. EoW is deceptively simple and deep in its effect.

Good/Bad are fundamental polarities for all people. With this practice, we oscillate between what is good and what is bad about a problem, experience, belief, injunction, worry, etcetera (trigger) until you come to “end of words.” At that point there are no longer any ideas related to what is good or bad about the issue. There is a feeling of inner emptiness.

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

Instructions

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

EoW Instructions:

1. Identify the topic or self-limiting thought or feeling (trigger). The more specific the better your results will be. If it is a problem or experience, bring to mind the experience. Notice the feeling or thought that accompanies your experience. That is your *thought or feeling (TF)*.

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. **Tell your client to FEEL** the TF. *What ELSE is good about (TF) _____?*
6. **REPEAT steps 4 and 5** until you reach the end of your words, there is nothing good or bad. There will be a bit more inner spaciousness. It will start to feel like you are reaching for a thought, image or emotion and there is nothing there.
7. **Verify** the results. How do you feel about the trigger now? Is there another relevant point of view (POV) to consider? Resolve from the other POV if necessary. Use EoW to resolve opposition if necessary.
8. **Stabilize** with light or forgiveness.

Trouble shooting:

- It is ESSENTIAL to FEEL the content as you swing between explorations of the good and bad. This begins loosening and neutralizing the energetic charge of the content.
- To FULLY neutralize the charge and make gains towards disrupting distorted and automatic negative thinking, 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.
- The chart below is JUST a guideline. It's likely that you will have many more layers of content than the lines in the chart.
- If content repeats, dig a little to discover more specifics about the repeating content.



EoW Practice Sheet

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

After much practice, this can become an easy walking around practice. However, in the beginning, it's valuable to write down the content or speak it aloud.



UNIVERSAL PROCESS
Developed by Zivorad M. Slavinski

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

~ Zivorad M. Slavinski

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

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

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

Integration happens in time, not space. Avoid the urge to suggest clients feel opposites *together.*

Universal Process Instructions:

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

For that reason, we do not need to rely only on our experience, we can imagine the experience through the perspective of another.

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

Reminder: polarities integrate in three different ways:

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

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

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

Example using Receiving / Giving:

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

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



UP Short Instructions

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

_____ VS _____

3. Feel both at the same time, full easy breath.
4. What's happening between them? Are they one for you or can you feel them separately? Repeat if necessary.
5. Verify and stabilize.



UNIVERSAL PROCESS
Releasing Reactivity to Unmet Needs

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

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

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

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

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



UNIVERSAL PROCESS, MOVIE APPLICATION

Developed by Zivorad M. Slavinski, adaptation - Melanie McGhee

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

Instructions:

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

REMINDER: A stable integration occurs in two ways:

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

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



NEEDS LIST

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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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FEELINGS WHEN NEEDS ARE MET

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

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<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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VERBAL REDUCTION AND EXPANSION

Developed by Zivorad M. Slavinski

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

Things to look for in VRE

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

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

In the phase of **verbal expansion**, positive emotions normally become stronger and they sometimes are transformed to a mild euphoria. At the end of the process, stabilize with expansion.

Be careful to **STOP** the process at any point when an optimal reaction occurs. It could happen at any point of the process, on two sentences, one, or on the single word. The optimal state is when the client reports 3 positive or neutral contents in a row.

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

VRE Instructions:

Verbal Reduction

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

1. **Four sentences.** Tell your client to “**Describe** your *PRESENT* state. How do you **feel** NOW in **FOUR** short concise sentences?” If depression has been severe or it is a very STRONG self-limiting thought, start with 5 or 6 sentences.
 - a. Both you and your client write these sentences down, one after the other.

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

Verbal Expansion:

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

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

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

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

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

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

* Minor adaptations and commentaries have been added by Melanie McGhee



LITTLE MAGICAL METHOD
Developed by Zivorad M. Slavinski

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

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

LMM Instructions

- **Place attention on the unwanted** thought, emotion or physical sensation.
- **Collapse the wave** with the following questions:
 - a. Where exactly do you feel it? What is its location?*
 - b. How deep is it in your body?*
 - c. Is it inside, outside or both?*
 - d. What shape is it?*
 - e. How big is it?*
 - f. How heavy is it?*
 - g. What color is it?*
 - h. What is its temperature, body temperature, warmer or cooler?*
 - i. On a scale from 0 to 10, how strong is it?*

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

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

- **Stabilize with Light.** Fill the space where the energy used to live.

Troubleshooting

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

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

If after 4 – 5 repetitions of the sequence of questions there is no lessening of dimensions and strength, direct awareness to the movement of the body sensation.

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

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

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

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

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



PROCEDURE FOR ENTERING THE GREAT SPACE

Developed by Zivorad M. Slavinski

When LMM is not working to alleviate pain, try this procedure. Invite the client to close their eyes and place two fingers on the point beneath the eyebrow. Then ask:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



DEEP PEAT 2

Developed by Zivorad M. Slavinski

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

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

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

Instructions:

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

Troubleshooting

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

touch the first left eye point for the emotion and the first right eyepoint for the thought.

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

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

Problem: I try too hard to satisfy others.

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

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

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

Practitioner: *What EMOTION follows that thought getting rid of that compulsion)?*

Client: Dissatisfaction because I overdo it.

Practitioner: *FEEL dissatisfaction, what THOUGHT follows dissatisfaction?*

Client: If I would only not try so hard.

Practitioner: *FEEL if only I would not try so hard. What EMOTION follows if only I wouldn't try so hard?*

Client: Sadness

Practitioner: *Feel sadness. What THOUGHT follows sadness?*

Client: If others praise me, I feel better.

Practitioner: *FEEL if others praise me, I would feel better. What EMOTION follows if others praise me, I would feel better?*

Client: Irritation

Practitioner: *FEEL irritation. What THOUGHT follows I irritation?*

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

Practitioner: *What EMOTION follows come on, be a little independent?*

Client: I feel I'm blocked and incompetent.

Practitioner: *Feel blocked and incompetent. What THOUGHT follows I'm blocked and incompetent?*

Client: It is as if I went nuts.

Practitioner: *FEEL it's as if I went nuts. What EMOTION follows it's as if I went nuts?*

Client: It's nice and fun.

Practitioner: *FEEL it's nice and fun. What THOUGHT follows it's nice and fun?*

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

Practitioner: *FEEL it would be great if this state could last. What EMOTION follows that idea, it would be great if this state could last?*

Client: Peace

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

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

Practitioner: *How does trying too hard to satisfy others seem to you now?*

Is it possible for this problem to impose itself on you against your will in the future?

Are there other POVs involved?



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

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

DP grants us access to multi-layered freedom in a single session. For many, it breaks and neutralizes the fundamental tension that drives much of the drama of life. Following a stream of consciousness informed by charged psycho-emotional content liberates the client from layers of connections contributing to problems.

It flows in much the same way as other integration methods. We first determine the problem and goal. Next, we help the client access the pain associated with the problem. They can do this by talking about it for a bit, closing their eyes and feeling the problem as deeply and completely as possible. They may choose a situation where the problem manifested, and feel the problem in that setting as if it were happening *here and now*.

Important Initial Tips

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



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

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

1. Give a short description of how PEAT works.

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

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

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

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

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

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

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

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

It's important to **move the breath**. The breath acts like an energy pump, drawing contents out of the unconscious into the field of clear awareness.

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

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

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

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

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

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

2. Short Interview about Problem / Define the Problem.

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

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

3. Create a goal structure – Define the Goal

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

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

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

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

Even though I (problem) I love and accept myself, my body and personality, and (the fact that I can experience this problem).

5. Go the first Eye-Point

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

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

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

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

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

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

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

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

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

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

6. When a polarity emerges

A polarity can emerge when “negative” content gives way to “positive” content or vice versa and a little of both remain.

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

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

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

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

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

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

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

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

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

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

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

7. What if positive material comes up?

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

Tell your client, *repeat after me,*

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

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

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

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

8. Dive Deeper

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

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



Primordial Polarities Stabilization

The **INTENTION** of these four groups of questions is to facilitate the expansion of client awareness and their experience of the unified state. Ask them in the following order:

First Group of Questions:

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

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

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

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

Second Group of Questions:

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

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

Third Group of Questions:

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

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

Feel _____ & _____ at the same time, easy breath. Rest in this state of awareness. Allow this rest to have an effect and leave an impression.

Let them stay in that state as long as time allows.

Last Two Questions:

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

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

Of all these things, what could you do without?

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

Verify & Stabilize



DEEP PEAT, Short Instructions
Developed by Zivorad M. Slavinski

DP Short Instructions

1. **Define the problem** (Briefly interview your Client about the problem).
2. **Define the goal** (It should be specific, not generalized).
3. **Eliminate self-sabotage** (FESS).
4. **Apply the Deep PEAT (DP) procedure.**
 - If the DP procedure ends with a **pleroma** state, do the **expansion procedure**, check what has happened to the initial problem and proceed to steps 8 to 11.
 - If the DP procedure ends with the **integration** of Primordial Polarities, apply the **stabilization questions**. Then check on the original problem and proceed with considering opposition, future concerns and other points of view.
 - If they have already integrated primes and DP ends with the integration of polarities, proceed with stabilization in the normal way. If there is stabilization on pleasant emptiness or a positive pleroma state on all three points and there is nothing the client would resist feeling, proceed with pleroma expansion.
 - **Verify and Stabilize**



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

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

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

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

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

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

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

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

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

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

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

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

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

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

I hope this helps to our Processors and Trainers.

Arelena,
Zivorad



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

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



Deep PEAT Troubleshooting Tips

In a private communication discussing trouble shooting with Deep PEAT, Zivorad offered this advice,

I stress only several things to my students:

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

Arelena,

Zivorad

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

Energetic Reset

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

Take your non-dominant hand and make an 'ok' sign. Join your middle finger to that, so your thumb, middle finger and index finger are all touching. Place that in your belly button. Make a peace sign with your dominant hand, turn that horizontal and rub gently under your nose and lip. Take a breath. Keeping your fingers in your belly button, take the palm of your dominant hand and rub gently on your clavicle. Take a breath. Keeping your fingers in your belly button, with the palm of your dominant hand, rub gently on the base of the spine. Take a breath. Good. Relax both hands.

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

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

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

Encountering and Resolving Specific Problems in the Process

Client not able to feel anything

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

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

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

One content persists, for example a fear keeps returning

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

- Ask the client to try to experience it more fully, even exaggerate it, and stay in it while on the eye-point a bit longer.
- Use the collapse of the wave to particle process. This is similar to what one does in quantum physics when one tries to measure the wave. The wave vanishes, transforming into a particle, and you are then able to work with the particle. Take the element/content and find its location, age, color, weight, energy, strength 1-10. Experience it fully in this way, and dissolve it with the acu-points and the breath, using LMM.

- Ask, *What would you like to have in your mind now or what would you not like to have in your mind? What would you rather experience?* This gives you a polarity to process and integrate.

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

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

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

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

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



EMPTINESS AND THE EXPANSION OF AWARENESS

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

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

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

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

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

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

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

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

One of the things I find so interesting about integration is how afterwards, there is a natural unfolding of increased awareness and insight into right action. Once the tension between two opposites is neutralized (integrated), there is a natural openness, an inner spaciousness. This open empty consciousness is free from thoughts, images, emotions and sensations. It typically includes a natural expansion in awareness. Right action becomes simply obvious. As one client describes it, *I can easily make thoughtful decisions without having to think about them.*

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

Ernest Rossi, a deeply respected psychologist, spoke at the Evolution of Psychotherapy Conference in California in 2017. Among the points he made was about nondual awareness. He referenced how hypnosis was considered with skepticism 50 years ago. Twenty-five years later, meditation was thought to be too woo-woo to bring into the therapy room. These days, hypnosis is readily accepted as an efficacious modality of change and we have neuroscientists encouraging meditation. Rossi shared, the new frontier for psychotherapy is nondual awareness. I am in agreement.

I am not alone out here on this frontier of non-dualism and mental health and wellbeing. When I presented at the Association for Comprehensive Energy Psychology in 2019, I was among three presenters speaking on non-dualism, but I was the ONLY presenter with a reliable, practical model. Though the other presenters shared their experiences of nondual awareness in their work, no one presented a model with tools that consistently produce the same promising results of entering this territory.

Recognizing Non-Dual Awareness

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

- Neutrality
- Non-polar positive state
- Vast nothingness

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

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

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

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

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

~ Lillian Silburn



SUNYATA FORMULA FOR THE DISCRETION
OF UNWANTED STATES

Developed by Zivorad M. Slavinski

Preparatory Exercise One:

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

Preparatory Exercise Two

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

5. That object and experience should vanish.

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

Sunyata Formula Instructions

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



ASPECTICS

Developed by Zivorad M. Slavinski

Aspectics is a protocol that leans into the understanding and recognition that the psyche doesn't discriminate between goals that have been realized in the manifest world and those that have been realized in our imagination. Athletes, public speakers and others use this understanding to their advantage to refine skills and ensure their success.

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

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

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

8. **The urge toward existence as infinity or Supreme Being.** It is also called **God** dynamic.

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

In life, we must clear the lower dynamics before we can transfer our attention to higher dynamics and their goals, with the highest goal being awareness of itself as pure consciousness.



ASPECTICS PREPARATORY EXERCISES

Developed by Zivorad M. Slavinski

These exercises are meant to take just a few minutes. They are not long guided visualizations. They are written in such a way that they can be read to your client.

First Exercise

- 1. Imagine that you are a large, ripe sunflower. Feel how the rays of sunlight fall onto your head and body, so that you feel the warmth. There is a drought, and the earth from which you are growing is dry and cracked, devoid of water.*
- 2. Identify with the sunflower, feel as it feels. You feel strong thirst, maybe even sense a contraction of the cells as parts of you seek water. Then you hear footsteps. A person is approaching you. It doesn't matter whether you know this person or not. This person is carrying a large vessel full of fresh, cool water. Then the person begins to pour the water onto your roots.*
- 3. Experience a sense of pleasure and refreshment when the water begins to climb up through your body. And as your body takes it in, you feel restored and revitalized. Feel appreciation towards the person and silently give thanks: Thank you for the water!*

Second Exercise

- 1. Relax as best as you. Begin to travel through your body with concentrated awareness, beginning with the top of your head, then moving downwards, all the way to the soles of your feet. While you move with your body, pause at each place where anything might be brought to your attention: tension, pain, itching, tingling, any kind of sensation.*
- 2. When you come an area with some sensation, first try to really sense it, and then establish communication with it. Ask it, as though it is a separate being, what is happening with it? Do this casually, without straining or giving much importance to the answer. Accept the first answer you receive, regardless of the form it comes in: it could be a thought, a telepathic message, a voice coming from the area you are addressing, or a general feeling or intuitive impression.*
- 3. As soon as you receive the answer, regardless of how weak or vague it might be, tell this area thank you, and then continue with the search. If from any area you don't receive an answer within ten seconds, accept that it doesn't want to*

answer, and confirm by telling it: "Ok, you don't want to answer. That's fine, I'll go on," and then continue to stroll along your body to the next area where you feel something. If an area of your body feels perfectly fine, ask it the reason for the good feeling and thank it for the answer. When you reach the soles of your feet, this exercise will be finished. Just let me know when it's complete.

Third Exercise

- 1. Close your eyes and relax as much as possible. Create a feeling that you are sinking deep within yourself, as though you are lowering yourself within. In that lowering, you come before a dark wooden door with a light-colored metal lock. Visualize the door as vividly as you can. Notice the material the door is made of, and its color and appearance. Now imagine that all the Aspects of your personality live in a room behind the door – from the most important to the most insignificant.*
- 2. Open the door and let some of the main aspects come out before you, those you are aware exist within you. Just watch them neutrally for a little while; put yourself in the role of an objective observer. (about 30 seconds)*
- 3. Concentrate your attention on the aspect which you find the most interesting or most important in the group. Address it, asking it what it wants and why? (a little pause) Then thank it for the answer.*
- 4. Now change your point of view; identify with the aspect, fully feel how it feels and what it wants. Ask yourself as this Aspect: "What do I want and why?"*
- 5. Return to your initial position, now you are yourself again. For a moment, carefully observe this aspect again and ask yourself: "What kind of a life would I have, if I were this Aspect all the time? Would its goal satisfy me?"*
- 6. Now address the Aspect once more, with these words: "I will help you realize your goal!" Carefully watch to see how it experiences your statement. Feel within yourself your readiness to help it, and know, with satisfaction, that it can't begin to guess that its real, highest, and final goal is even more worthy than it could possibly imagine.*



ASPECTICS INSTRUCTIONS

Developed by Zivorad M. Slavinski

Instructions

1. Identify the problem and goal.

Find an unwanted aspect your client wants to change, a problem they want to address and identify their goal.

2. Establish honest reporter agreement.

Tell your client that we will be communicating with that problem as an aspect of themselves. These communications may sound like a human voice (not very often), or as thoughts, images, emotions, or bodily sensations. It may also feel like an intuitive impression. *Accept whatever arises and be an honest reporter of your experience.*

3. Associate with the problem and collapse the wave.

Ask them to briefly describe one or two situations. The reason for this is to bring the problem alive as fully as possible. *In which situations does that unwanted state come up? Remember typical situations in which that state manifests itself.* Tell your client, *Now, find one SPECIFIC incident when this kind of unwanted state happened. In your imagination, enter that incident. See with your eyes what you saw at that time, feel what you felt, and hear what you heard. At the same time start to notice your unwanted state coming up.* This step is aimed at activating the unwanted state as strongly as possible.

Give the problem qualities of MEST, causing the collapse of a quantum wave into the particle, so that you can work with it. *Where do you feel that energy most strongly in or around the body? Is it inside? Outside? Or both? Notice characteristics: How big is it? What form does it have? What is its color? What does it weigh? How old is it? How strong is it? On the scale measuring its strength from 0-10, how strong is it? If your client says that he can't see such attributes, tell him: Pretend. If it had some color, what color would it be? If it had strength, how strong would your aspect be? Etc.*

4. Engage the aspect and identify its goals.

The line of communication is directly between the aspect and your client. You are not the one asking the questions to the aspect. Tell your client to ask their aspect to manifest as fully and completely as it can, *I know that you have good*

intentions toward me, because you are a part of me. Thank you. Now, manifest yourself strongly and completely so we can communicate. Or, wake up so we can have a conversation. Remind your client that it will communicate with an impression of a thought, image, emotion, or sensation, report whatever comes up.

Say to the client, ask this energy, this aspect: What goal do you have for me? What GOAL do you want to attain for me? Then tell your client, pay attention to anything that comes. It could be thoughts, images, emotions, or bodily sensations. Accept the first one, the first content that comes up.

Write down the goal. This is the first goal on the goal chain. Instruct the client to thank his aspect for each answer. *Thank it for that.*

5. Imagine the realization of the goal.

Now give this instruction, In your imagination, create a situation in which that goal is fulfilled. See it and feel it as realized completely the best you can. Tell me when you have done that. Use the playground of your imagination and realize that goal. Feel what that feels like.

When the client says yes, or nods his head, tell them to thank the aspect or energy.

6. Discover higher goals.

Instruct your client, Ask it: Now that we have realized that goal the way you wanted it to be, what goal do you have for me NOW which is more valuable and HIGHER, spiritually higher?

When the client gives you the answer, write it down (do this with all goals). It is the second goal on the goal chain. Instruct the client again to thank his aspect and imagine the realization of this goal.

7. Repeat higher goal discovery and realization (Step 9) until you arrive at the LAST GOAL on the goal chain. It must be some spiritual state, like Peace, Complete peace, Truth, My true being, God, Oneness, Unity, Love, Light, Golden light, Harmony with the entire world, True I, I am, Grace of God, All is as it should be, One, etc.

How do you know that your client came up to the last goal on the chain? They will tell you that there is NO higher goal, there is nothing beyond the final goal. And it feels like a spiritual state of being.

8. Enter the state beyond the highest goal.

Ask the client to describe with his own words that NOTHING which is beyond his last goal, but give him some suggestions. Tell him: *How would you call that NOTHING beyond the last goal? 'Emptiness'? 'Just Nothing'? 'Void'? 'Silence'? 'Light ...? It should be beyond the pleroma states of love, peace, etc, and empty of charge.*

Accept any answer the client gives you, then tell him: *Now, enter that Emptiness (use their words ---) and feel it completely\ Identify with it, become one with it as best you can. Recognize it as the Essence of your Being. Experience it as an aspect of your essential nature. Tell me, or nod your head when you have done that.*

With Slavinski's approval, I use this time to imbed post hypnotic suggestions such as: *I'm going to be quiet for a minute. During this time, allow yourself to settle into this awareness of yourself as endless --- even more. Allow this settling to have an effect and leave an impression. So much so that when you open your eyes it will have left a deep impression, much deeper than you are experiencing in this moment. (20 – 30 seconds of silence)*

9. Apply the expansion procedure.

Tell your client, *Now feel that the Void (Use THEIR language describing the nothingness state), which is the essence of your being, is spreading like a wave in front of you endlessly, into infinity. Now feel that you as the Void (...) are spreading endlessly into infinity behind you. Feel that you as the Void (...) are spreading endlessly to the left. Feel that you as the Void (...) are spreading endlessly to the right. Feel that you as the Void (...) are spreading endlessly above yourself. Feel that you as the Void (...) are spreading endlessly under yourself.*

Now concentrate on the following: Feel that you as the Void (...) are spreading endlessly in all directions simultaneously: In front and behind yourself, left and right of yourself, above and under yourself...in all directions into infinity like a star expanding into forever (wait 20- 30 seconds or longer)

Suggested language – *Become aware of yourself as 'emptiness' (THEIR language ---) extending in front of you far far away beyond the beyond in front you and let me know when you've done that. When they indicate they are ready to move on, Become aware of yourself as --- extending endlessly behind you past the edges of your imagination ... let me know when you've done that ... become aware of yourself as --- extending to your right and left far past the*

infinity's gate to your left far past eternity's edge to your right into forever on both sides of you ... let me know when you've done that ... become aware of yourself as --- extending endlessly above and endlessly below you ... far past all that is above you ... far beyond all that is beneath you ... let me know when you've done that ... become aware of yourself as --- extending simultaneously in all six directions ... in front and behind, above and below, to the right and to the left ... all at the same time, like a star radiating into forever. I'm going to be quiet for a bit. Allow yourself to settle into this awareness even more and allow that settling to have an effect and leave an impression. So much so by the time you hear my voice again, it will have left a deep impression, much deeper than you are experiencing in this moment.

10. Review the goals.

After your client spends some time (30 - 60 seconds) in that state: *Let's see how that awareness of yourself as Void (THEIR language) changes or influences previous goals on the goal chain. You will just pass through each goal and see how your consciousness about yourself being _____ (their language for empty state) influences your perspective about each previous goal.*

Moving down the goal chain, at each goal ask, *how do you feel about ___ now?* Repeat that same question as the client goes quickly down the chain until he comes to the aspect with which you started the process. If any of the goals still feel sticky. Repeat the procedure from that goal. Goals generally feel far away, irrelevant or part of everything.

11. Verify.

- Does the problem still feel like a problem?
- Clear the future.
- Address other POVs if necessary.

12. Stabilize - Fill with light.

Fill the space where unwanted state used to be with light.

13. Check for new knowledge.

Troubleshooting

- If a goal along the goal chain still feels like it has charge – repeat the process from the point of that goal.

- If the client gives negative goals (e.g. *It wants to hurt me*), only allow them to give one or two at most. If another negative goal follows, challenge them: *No, that's not a spiritually higher goal. Ask it again.*
- If the aspect has not fully disappeared, tell the client: *Let the emptiness (... use their language for the highest state) permeate your entire body. From head to toe, every cell of your body. Let it pass several times up and down through you, as if to rinse and flood you completely.*
- Look for opposition for problem resolution. End of Words can be helpful. Or, ask the client to address all his aspects at once and ask them: *Is there any aspect of mine which doesn't want this previous part to be integrated? If there is, you must repeat the same process with it.*
- If the client has charge about experiencing the nothingness, that it might feel unsafe, use End of Words: *What's bad about nothingness?* Etc. until empty, then continue the Aspectics Process.

For the full understanding of Aspectics and its many applications, practitioners should study the book *Aspectics: Gnosis of the Fourth Dimension* by Zivorad Mihajlovic Slavinski



ASPECTICS – short instructions
Developed by Zivorad M. Slavinski

1. Identify problem and goal.

What would you like to address? What's your goal?

2. Establish honest reporter agreement.

Just be an honest reporter of whatever arises.

3. Associate with the problem and collapse the wave.

Get in touch with the problem by describing a situation in which you feel the problem in the present. Where do you feel it most strongly? Is it inside your body, outside or both? What is its shape? How big is it? What is its color? How heavy is it? Body temperature, warmer or cooler? On a scale of 0 – 10, how strong is it?

4. Engage the aspect and identify its goal.

What goal do you wish to achieve for me?

5. Imagine the goal realized.

In your mind, create a situation in which your aspect's goal is fully realized.

6. Discover higher goal.

*Now that we have realized this goal, the way you want it, what goal do you have for me which is even more important and spiritually **higher**?*

7. Repeat higher goal discovery and realization Repeat 5 and 6 until the client reaches the last goal on the goal chain.

8. Enter the state beyond the highest goal.

How would you describe that state just beyond the last goal? Some of us feel it as emptiness or stillness or just light. How would you describe it? Enter that state (use the client's words) and feel it completely. Identify with it, become one with it. (30 seconds or so)

9. Do the expansion procedure. (30 – 60 seconds or more)

10. Review the goal chain.

We will move quickly through those goals to see how they seem from this perspective. Let's see how you feel about (state the last goal on the goal chain). Repeat the same question all the way down the goal chain.

11. Verify & stabilize the work (future, opposition, other POVs, light).

Does the _____ problem still feel like a problem?

12. Fill with light.

Client should fill the place where his unwanted state used to be with light.

13. Check for new knowledge.

What do you know now that you didn't know before? How will knowing this change things for you in the future?



ASPECTICS SCRIPT

1. *What would you like to focus on?*
2. *Client Education – You have likely heard how the psyche doesn't really know the difference between a goal that has been realized in the imagination and a goal that has been tangibly realized. Athletes use this all the time, right? Well, we are going to use that same principle with this problem, the tensions associated with this problem. The idea is that all energy has a goal, and when we realize our goals, another goal emerges. In this process, we are just using that dynamic to our advantage for healing.*
3. *Can you feel this problem, this unwanted state now? If not, briefly tell me about the most recent time you experienced this --- just to get in touch with the feeling. When you are in touch with it, let me know. The story about it doesn't matter as much as you getting in touch with this problem. We are just using the story to help you access that feeling.*
4. *Where in or around your body do you feel it most strongly?*
5. *What is its shape? Is it inside your body? Outside or both? How big is it? What color is it? How heavy is it? Body temperature, warmer or cooler? On a scale of 0 – 10, how strong is it?*
6. *Tell it, "I know you mean me well, because you're part of me." Ask it to communicate as clearly as it can so we can better understand each other. Or simply ask it to "Wake up so we can have a conversation." Understand that it will communicate with a thought, image, emotion or sensation. Just be an honest reporter of whatever comes up.*
7. *Ask it: With this ---- (problem) ---- what goal do you wish to achieve for me? Write down each goal.*
8. *Thank it for that. Using the playground of your imagination, create some scenario where you feel that goal fully, completely realized. Feel what that feels like and tell me when you've done that. If they start to describe the scene in detail, interrupt them and tell them to focus on experiencing the realization of the goal and take a breath.*

9. *Ask it, now that we've realized this goal the way you want it to be, what goal do you have for me now that is more important, even higher, a spiritually higher goal?*
10. Repeat 8 and 9 until the client reaches the last goal on the goal chain.
11. *How would you describe that space just beyond ---- (last goal) ---? Some people feel it as nothingness, emptiness, light or stillness. How would you describe it?*
12. *Now enter that (use the client's words) space and feel it completely. Identify with it, become one with it, as best you can. Even recognize it as an aspect of your essential self. (30 seconds or so) I'm going to be quiet for a moment. Just allow yourself to settle into this experience. Allow this settling and this recognition to leave an effect and leave an impression. So much so that by the time I talk with you again, it will have left a deep impression. Much deeper than you are experiencing in this moment. (30 seconds or so of silence)*
13. Do the expansion procedure. (30 seconds or so). *Feel yourself as ----(stillness, emptiness, etc, use their words) ---- expanding far, far away in front of you, beyond the beyond behind you, endlessly into forever above you, far beyond the depths of all that is beneath you, feel yourself as ---- (use their words) --- extending to your right and to your left beyond eternity's edge on both sides of you. Feel yourself as ---- (use their words) --- extending simultaneously in all six directions, all at the time, radiating like a star, in front and behind, above and below, to the right and to the left all at the same time. (30 seconds or so of silence).*
14. *From this point of view, let's see how you feel about (state the last goal on the goal chain), or how does that goal seem to you from this point of view? Move quickly through the goal chain, no need to linger. And (previous goal)? And how about (previous goal)? Etc. Continue all the way down the goal chain.*
15. *How do you feel about (original problem)? Does it still feel like a problem?*
16. *Is it possible that --- (client's problem) --- could impose itself on you in the future against your will?*
17. *Is there anyone else who was involved or participated in this problem? Is there another point of view worth considering?*
18. *Fill the space where the aspect lived with light.*



INTEGRATING IDENTITIES

I was first introduced to the idea of being identified with identities by Dick Olney. One of the ways he talked about this was learning to recognize the tension between the idealized self-image and the real self. Slavinski and his student, Vladimir Stojakovic took this introduction and depth charged my understanding about the role identities play in our lives and how to liberate ourselves from their constriction.

WHY integrate our identities?

Our conditioned self is like a cloak of veils woven from our wounds --- the traumas and fears, the sorrows and pain of unmet needs and defeated goals. This unintegrated content enshrouds us, clouding our experience of who we are, who others are and what life is. Untangling from identities is essential for getting free from the conditioning that binds us to the ego.

WHAT is an identity?

An identity is a sub-personality, containing thoughts, images, emotions, and sensations. These comprise beliefs, decisions, attitudes, and GOALS. Identities are enfolded within the false, limited, conditioned self. We could think of them as ego states, personality adaptations or parts. Their primary reason for being is to achieve a specific goal. In short, an identity is a separate and temporary “I,” created to accomplish a certain goal and specific sub-goals. We move from one identity to another unconsciously, quickly, easily and for the most part, unconsciously. When we are in the identity, we think we are the identity. We perceive the identity as our true being, who we are.

The human being is the presence behind its identities.

We all have multiple identities, bundles of TIES creating a dense mass of charge. Our ego is the total sum of identities and their charges. This makes us perceive ourselves as separate. It encapsulates the spiritual wound, the wound of separation.

We have both positive and negative identities. Identities are neither good or bad. They are necessary to move through life. We simply need to be able to drop them and pick them up at will rather than being stuck in them. What we are after with our practice of identity integration is cultivating freedom FROM the compulsive reactivity of an identity and freedom TO turn on an identity to achieve our goals. Identities help us achieve our goals. The problem arises when we can't assume the identity we want in order to achieve a goal. Or, we can't release an identity that doesn't serve us.

HOW are they created?

Identities are constructed of decisions and goals. In the Integra Protocol, created by Vladimir Stojakovic, we use a strategic exploration of goals and decisions to release the bondage of being stuck in identities. We create identities when our goals fail. We experience defeat and make decisions that guide our behavioral patterns with the goal of preventing the same negative outcome in the future. This is a decision of defeat and shapes our reality. We aim to achieve some goal and we get defeated. That defeat drives other decisions and goals, creating other identities to avoid future defeats.

Example – We suffer a problem in love, we lose someone we care about. We've been defeated. To prevent losing love in the future, we move from the open person with the goal to have love to the closed person whose goal is to avoid being hurt, losing love. Both identities stay active and are in conflict until integrated. Once integrated, we access the freedom to move between an open and closed person at will. In my experience, the most efficient way to get free from identities is the Integra Protocol. However, identities can also be integrated with Deep PEAT 4 and the Fingertip Method.

We use a strategic exploration of decisions and goals to help unravel from the bondage of unconscious identities. These are identities that we can't put on and take off as easily as a cloak. Curious questions help reveal the goal of the identity.

As we are exploring goals, we use questions like:

- *What do you want?*
- *What do you want to accomplish or achieve?*
- *Do you need something?*
- *Is there something you want to say to someone, to send a message?*
- *What's your intention?*
- *Do you want to accomplish something?*

When exploring decisions, we use questions like:

- *Have you concluded something?*
- *About yourself? Others? Life?*
- *Have you drawn any conclusions?*
- *Is there some belief?*
- *Have you decided anything?*
- *What's life like from that point of view?*
- *What are other's like from that point of view?*



INTEGRA PROTOCOL

Developed by Vladimir Stojakovic

Preparatory Exercises:

First do the exercise with a positive experience.

- *Remember one positive experience.*
- *In your thoughts and emotions go into that experience.*
- *See what you saw then, feel what you felt then as if it's happening now.*
- *As you are in that experience, notice the emotion that appears.*
- *Ask yourself, am I this emotion or do I feel this emotion?*
- *Shift your attention. from the emotion to yourself, feel yourself. Now shift the attention from yourself to the emotion, feel the emotion. Now shift attention from the emotion to yourself. Feel the identity. What identity is that? What kind of person.*
- *Feel that identity, assume it's point of view. Look through its eyes. From the POV of that person, that identity, what is your goal? What do you want to accomplish?*

Do this with at least three positive experiences. Some clients may benefit from these same exercises with three negative experiences.

Another way to prepare clients is to shift their awareness to some object in the room, like a tissue box. Tell them to *feel yourself as the tissue box...the soft inner of the tissue... the harder exterior of the box ... feel the goal of the tissue box.*

We are aiming to establish intrapsychic flexibility to shift from one point of view to another with relative rapidity and ease.



BASIC INTEGRA

Developed by Vladimir Stojakovic

1. *When you think about (experience, problem, goal), how do you feel? (X)*
2. *Feel X and tell me, What's bad about bad about X? What else? (Until empty)*
3. *Feel X and tell me, What's good about it? What else? (Until empty)*
4. *Feel X. Assume the point of view of the person who feels X... Feel that person... What identity is that, what kind of person? (person A)*
5. *Feel person A. From the point of view of person A, what's your goal? What would you like to achieve or say? What else do you want? To do? To be? To have? To say? (Until empty) It's not necessary to ask each of these questions.*
6. *Feel person A. From the point of view of person A, what have you decided or concluded? Have you made any decisions about yourself? Others? Life? When you think about life from this POV, what's that like? (Until empty) It's not necessary to ask each question.*
7. *If this identity (person A) vanished, would something bad happen? What else bad could happen? (Until empty)*
8. *If this identity (person A) vanished, would something good happen? What else good could happen? (Until empty)*

Verify & Stabilize

- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- Light
 - And / or body awareness
 - And / or thankful appreciation
 - And / or pineal breathing
- New knowledge



STANDARD INTEGRA

Developed by Vladimir Stojakovic

1. *When you think about (experience, problem, goal), how do you feel? (X)*
2. *What would you like to feel instead of that? (Y)*
3. *Feel X and tell me, what's bad about it? What else is bad about it? (Until empty)*
4. *Feel X and tell me, what's good about it? What else is good about it? (Until empty)*
5. *Feel Y and tell me, what's good about it? What else is good about it? (Until empty)*
6. *Feel Y and tell me, what's bad about it? What else is bad about it? (Until empty)*
7. *Feel Y. Assume the point of view of the kind of person who feels Y... Feel that person... What identity is that, what kind of person? (person B)*
8. *Feel X. Assume the point of view of the person who feels X... Feel that person... What identity is that, what kind of person? (person A)*
9. *Feel person A. From the point of view of person A, what's your goal? What do you want to achieve? Is there anything you want to say? To be? To do? To have? (Until empty) It's not necessary to ask each question.*
10. *Feel person A. From the point of view of person A, What have you decided or concluded? About yourself? Others? Life? When you think about life, what's that like? When you think about others or yourself, what's that like? (Until empty)*
11. *Feel person B. From the point of view of person B, do you have a goal? What do you want to achieve? Is there anything you want to say? To be? To do? To have? (Until empty) It's not necessary to ask each question.*
12. *Feel person B. From the point of view of person B, What have you decided or concluded? About yourself? Others? Life? When you think about life, what's that like? When you think about others or yourself, what's that like? (Until empty)*

13. *Feel both person A and person B at the same time, take an easy full breath. Can you feel them separately? (If no, check the result. If yes, continue.)*

If yes, End of Words:

- a. *If person A and person B merged, what bad could happen? (Until empty)*
- b. *If person A and person B merged, what good could happen? (Until empty)*

14. *Feel both person A and person B at the same time, and as you feel them at the same time, inhale and exhale. Can you feel them separately? (If no, check the result and continue with Stabilization. If yes, continue as below.)*

If not:

- a. *Feel person A. Is A still the best name for that identity or can you give me a better one? (Record if new)*
- b. *Feel person B. Is B still the best name for that identity or can you give me a better one? (Record if new) (Return to step 9)*

Standard Integra Practice Summary

Situation or Problem:

Goal:

Feeling (X) –	Preferred Feeling (Y) –
Bad:	Bad:
Good:	Good:
Identity (A)	Identity (B)
Goals:	Goals:
Decisions:	Decisions:

Verify & Stabilize

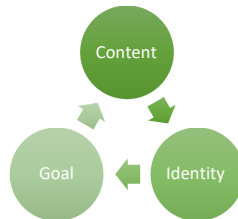
- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- Pineal Breathing
- New knowledge



ADVANCED INTEGRA

Developed by Vladimir Stojakovic

1. When you think about (problem, situation, goal, belief), how do you feel? What emotions arise? **Formula – I feel _____ about _____.**
2. **Identify Identity** - Feel (content)... assume the POV of the person who feels _____. What identity are you in? What kind of person feels _____?
3. **Identify Goal** - Feel (identity)... what is your goal? Is there something you would like to achieve or say? Do? Have? Decisions may also come up. It is not necessary to ask each question. After they share the goal, simply reply *thank you* and invite them to take a breath as needed.
4. **Identify Content** - Feel (goal)... what happens? Or what's there now? Report any image, thought, emotion, or body sensation no matter if it makes sense or not.
5. **Repeat Steps 2 – 4** until no more identities and identifications appear. There is just a sense of presence.
6. **Direct awareness** to the state of no identifications and identities, proceed to stabilization.



Verify & Stabilize

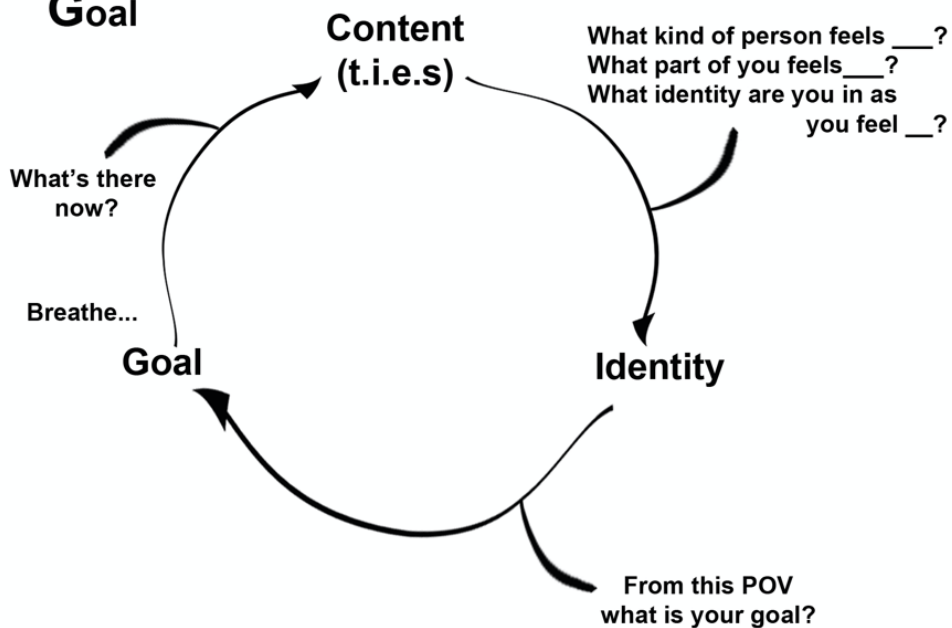
- Settle with awareness of presence, self without identity, pleroma expansion.
- Check Problem
- Check Future
- Check other POV
- Check forgiveness
- New knowledge



Integra Advanced

Content
Identity
Goal

* repeat until there are no more goals
and only presence of being,
just "me" with no goals.



- pick a problem, any problem
- pick a feeling, any feeling
- pick a goal, any goal

This model was designed through the collaborative creativity of Emily Hoffman,
Jane Longendorfer and Melanie McGhee.



ADVANCED INTEGRA
Developed by Vladimir Stojakovic
Melanie McGhee Script

1. *When you think about (experience, problem, situation, goal), how do you feel?
What emotions come up? (Record)*

2. *Feel (content)...*
 - As you feel this (content), what kind of person feels (content)?*
 - OR*
 - What identity are you in? (can also add:) as you feel (content)?*
 - OR*
 - Assume the point of view of a person who feels (content); what identity are you in?*
 - OR*
 - What aspect of being feels this (content)?*

3. *From the perspective of (identity) ...*
 - OR*
 - Feeling yourself as (identity) ...*
 - OR*
 - From the point of view of (identity) ...*
 - OR*
 - Through the eyes of (identity) ...*

What's your goal? (most often) / What do you want to achieve? / What do you want to be? Do? Have? Say? (Decisions may also come up)

4. *Thank you. Take a little breath. (pause, watching the breath, then after seven or so seconds) What's there now?*

5. *Repeat steps 2-4 until no more identities or goals appear.*

6. *Direct awareness to the state of no identities or goals. What do you notice now?
What does this state feel like?*
 - Allow yourself to settle into this (state), just you being you.*
 - OR*
 - Now rest in this (state) for a moment, just feeling who you are. Feel the presence of being that you are.*

Verify and Stabilize:

- **Check the result:** *When you think about (original experience, problem, goal), how do you feel? Does it still feel like a problem?*
- **Additional question:** *Is there anything else you notice / feel regarding (experience, problem, goal)?*
- **Consider other POVs** if necessary.
- **Clear the future:** *Do you feel like _____ could impose itself on you in the future against your will? OR do you think you could manifest that identity at will?*
- **Direct awareness** to the spacious awareness of no identity. Explore and deepen if you like with deepening questions or expansion. If you have been trained in the Satori Protocol, look for expansions in gnosis, expand and stabilize if appropriate with satori stabilization questions.



Troubleshooting

Client reports two identities.

Work with one identity at a time. If the other identity is of significant importance, it will emerge in the process. OR, switch to Standard Integra.

Client reports content instead of identity.

Accept the content and ask again for an identity. *Feel ____ what identity are you in as you feel ____? What kind of person feels ____? Tolerate content vs identity 3 or 4 times then pause and help them understand assuming another POV.*

You are uncertain if client has reported content or identity.

Do you feel ____ or are you ____? If they are ____ ask for a goal. From the POV of ____, what goal do you have?

If they are feeling the content, ask again for an identity. Invite them deeper into the perspective of the kind of person who feels _____. *Pretend you are an actor and ____ is the dominant feeling, what kind of person are you embodying?*

Client circles through same Identity – Goal – Content.

Allow for repetition for a couple of passes. Encourage client to thoroughly identify with identity. Expand client awareness of the goals of this identity. Keep asking, *from this POV (insert identity), what **else** do you want? To do? To be? To have?* Continue asking

until there are no other objectives or goals, until empty. It could also be useful to ask about decisions.

Client reports two polarities.

A polarity of content can come up. *Feel that ____ and ____.* Just experience this as it is. *What identity are you in as you feel both ____ and ____?*

Alternatively, you could drop into UP or Standard Integra.

Goal they can't put in words.

Tell me anything about it. Just think out loud, reporting whatever thought, image, or emotion that arises.

Identity with no words.

No problem just feel it, what is your goal from that POV?

Client reports emptiness, nothing.

As you are approaching the end --- *is there an identity now or no?* It's ok not to have an identity at this point.

If the client is in a high state and there is no goal – that's the end

If the client is in a low state – that's not the end – just ask – *what comes up now?*

Accept their response and continue.

It's easy to get lost in this method – just going in circles --- if you don't know where you are ask, *What comes up now?* Identify any remaining content.



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



ADVANCED INTEGRA
Practice Sheet

Situation, Problem, Goal, Current State, Relationship:

When I think about this, what arises?

Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								
Content	√								
Identity	√								
Goal	√								

Is there anything else regarding (situation)?

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Identity	√								
Goal	√								
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Identity	√								
Goal	√								

Is there anything else regarding (situation)?

What would you like regarding (situation)?

Check the result: Problem? ___ Future? ___ Other POV? ___ Body? ___

Stabilize: Expansion, light, forgiveness or thankfulness.

NOTES:



CREATING DESIRED IDENTITIES for CONSCIOUS GOAL ACHIEVEMENT

Often as people begin to move towards achieving their goals, creating identities for CONSCIOUS goal achievement is under-utilized or just not known. This is particularly valuable for coaches, spiritual directors and therapists as clients move more TOWARDS goals than AWAY from problems. We can also use the creation of desired identities as a way of resourcing, strengthening the clients' inner supply.

About integrating desired identities, Slavinski instructs, *Do not neglect this procedure, for it could bring about fundamental change in your personality, with little effort and in a short time.*

Below are suggested practices aimed at integrating traits, characteristics, habits, and beliefs associated with identities. Obviously, direct your awareness to the effectiveness of the integrations. Is the identity showing up effortlessly? It may be that some methods are more effective than others. We are essentially looking for a shift in mindset.

- BP reversed (Sneaky PEAT)
- DP4 Golden Shadow
- Fingertip Method reversed
- Integra Protocol
- UP

Those of you who are inclined towards research, it would be interesting to compare mechanisms for integrating identities. In the meantime, I have found that Integra seems to land differently and more distinctly as an identity, an available aspect of self, particularly advanced Integra than Basic PEAT for example. This may simply be a result of personal preference. However, the resulting *presence* that comes with Integra feels clearer to me.

One way to think of identities is as groups – clusters of characteristics and beliefs – representing our means of communicating and interacting with the world. We create identities to achieve a goal. To create identities for conscious goal achievement, we first clarify the collection of characteristics, beliefs, behaviors that make up an identity. OR, we simply begin with an awareness of the desired identity using Advanced Integra. *I feel ____ about ____.*

When the desired identity switches on in your mind automatically and unconsciously, without even the slightest effort on your part, the identity has been fully integrated. After some time and focus, you will naturally engage in the behavior and mindset of the chosen identity, realizing conscious goals and helping clients do the same.

Remember not to neglect other POVs.

Instructions – Identity Creation for Goal Realization

1. **Identify a goal.**
2. **Feel (experience) the goal**, what comes up? Use EoW or another process to address whatever arises.
3. **Clarify the identity** by discovering the kind of person who achieves the goal. What kind of person achieves a goal like this? What **MUST** the person who achieves this goal **BELIEVE**? About themselves? Others? Life? Gather a few major beliefs.
 - a. Make a list.
 - b. Create an affirmation associated with each.
 - c. Use one of the practices mentioned above to integrate each affirmation.
 - d. Follow with pineal breathing.
4. **Clarify qualities and characteristics** that make up that identity. Articulate other affirmations associated with that goal.
 - a. Make a list.
 - b. Create an affirmation associated with each quality, characteristic, routine, habit, etcetera.
 - c. Use one of the practices mentioned above to integrate each affirmation.
 - d. Follow with pineal breathing.

Affirmations:

The affirmations below were constructed from a variety of sources (primarily Zivorad M. Slavinski and Vladimir Stojakovic) and are offered as examples. Allow your list to grow.

My all-time favorite is *I don't chase, I allow. Everything that belongs to me will simply find me.*

Identity of a successful person

- My goals are very clear.
- I use every favorable opportunity.

- I immediately turn all my ideas into action.
- I insist on my rights.
- I automatically take initiative in social and work-related situations.
- I persevere in achievement of my goals.
- I make money easily.
- I speak with ease in front of strangers.
- I deserve all the best.
- I attract favorable opportunities and a comfortable life.
- I am automatically at the right place at the right time.
- People love me and I love them.
- For me, money is energy I use in the best possible way.

Identity of an independent person

- I make my own decisions.
- I am resistant to criticism.
- I am tolerant of the remarks of others.
- I critically analyze other people's praise.
- I freely express my opinion and my emotions.
- I follow my ideas.
- I support others in being independent.
- I take initiative in social relationships.

Identity of a creative person

- I have creative ideas.
- I am full of creative energy.
- I work persistently on realization of my ideas.
- I see beauty in everything.
- I perceive everything as new, beautiful and unusual.
- I immediately note down every idea that comes to me.
- I am open to people and the world around me.
- I keep the vision of my goals in front of my eyes at all times.

Identity of a self-actualizing person

- I like to help others.
- I act naturally in every situation.
- I always tell the truth in a way that doesn't hurt others.
- I love other people.
- I give and receive love freely.
- I stick to the righteous path at every cost.
- I clearly distinguish between right and wrong.
- I am free of religious and national prejudices.

- I am free of racial and sexual prejudices.
- I always aspire toward justice, freedom and truth.

Identity of a happy person

- I am happy.
- I achieve everything with ease.
- I am lucky in every enterprise.
- I radiate happiness on other beings.
- I am happy with myself.
- I attract money and a happy and fulfilled life.
- I love myself.
- I love others.
- I love life.



CREATING an IDENTITY FOR CONSCIOUS GOAL ACHIEVEMENT
Example Practice Sheet

Identity – Someone who priorities embodiment practice.

End of Words – Prioritizing personal practice.

Bad -

Good -

The person who achieves this believes about herself:

The person who achieves this believes about others:

_____ T
he person who achieves this believes about life:

AFFIRMATIONS:



ELIMINATING OF UNWANTED IDENTITIES

With Deep PEAT 4

As we know, an identity is a temporary personality one adopts to achieve some goal. From a structural perspective, an identity is a point of view, plus a goal we want to realize. These two elements need to be consciously observed to successfully eliminate an unwanted identity:

1. Point of view
2. Goal one wants to achieve

We will take jealous person as an example.

- Remember a time you felt jealous, recall what you felt when you were jealous. Describe that identity while you're feeling it.
- Get accustomed to the identity of a jealous person; feel it now as completely as possible, and while you're in the identity of jealous person, what goal do you want to achieve? What do you want to accomplish?
- What were all the consequences of this identity's existence in your life? Take your time to name all the consequences you can remember.

Apply the DP4 method with the two polarities:

- I in position of jealous person / I here and now.
- Or jealous person / opposite identity

It is not necessary to take as the other polarity "I, here and now". You can take the identity opposite to the one you are eliminating. For instance:

- Jealous person and tolerant (non-jealous) person
- Fearful person and brave person
- Irresponsible person and responsible person
- Unlucky person and lucky person

Examples:

Identities that tend to create problems for people:

- Jealous person
- Possessive person
- Fearful person
- Controlling person
- Lazy person
- Person who avoids obligations
- Person who procrastinate

- Intrusive person
- Irresponsible person
- Intolerant person
- Aggressive person
- Person with tendency toward conflicts
- Person unable to finish the things she started
- Person unable to express her opinions and feelings
- Avoidant Person, etc.

Of course, you can use this same process to create **wanted identities**. Work with the chosen identity snapshot for the left terminal, I here and now for the right. Follow identity work with pineal breathing.



ETHICAL CARE IN A NON-TRADITIONAL PRACTICE

This summary of salient elements drawn directly from the NASW Code of Ethics and includes additional points relevant for AAIT™ practitioners. Be mindful to follow the ethics code of your profession.

Ethical Responsibilities to Clients

- Promote the well-being of clients. Stand in a commitment to connection and collaboration. Align with compassion for the conditioned self all the while remaining committed to true self.
- Respect clients' right to self-determination. Assist clients in clarifying, determining, and staying on track with goals.
- Use clear and understandable language to insure you have informed consent from your client – including the purpose of the service, the risk and limits. Respect the client's right to refuse or withdraw consent. Give clients the opportunity to ask questions, refuse care and withdraw consent.
- Discuss the use of technology with clients and your policies concerning the use of technology. Respect the AAIT™ policy of no video recordings of the processes.
- If you use technology to provide services, assess the client's suitability and capacity for electronic and remote services. Consider their intellectual, emotional, and physical ability to use technology to receive services and the clients' ability to understand the potential benefits, risks, and limitations of such services. Support your client in feeling as comfortable as possible with the use of technology.
- Obtain client consent before conducting any electronic search on them. Exceptions may arise when the search is for purposes of protection.

Competence

- Represent yourself as competent only within the boundaries of your education, training, license, certification, consultation received, supervised experience, or other relevant professional experience.
- Review and maintain your yearly AAIT™ certification requirements.
- As generally recognized standards do not exist with respect to AAIT™, exercise careful judgment and take responsible steps (including appropriate education, research, training, consultation, and supervision) to ensure the competence of your work.

Conflicts of Interest

- Be alert to and avoid conflicts of interest that interfere with the exercise of professional discretion and impartial judgment.
- Do not take unfair advantage of any professional relationship or exploit others to further your personal, religious, political, or business interests.
- Do not engage in dual or multiple relationships with clients or former clients in which there is a risk of exploitation or potential harm to the client. In instances when dual or multiple relationships are unavoidable, take steps to protect clients and be responsible for setting clear, appropriate, and culturally sensitive boundaries. Dual or multiple relationships occur when we relate to clients in more than one relationship, whether professional, social, or business. Dual or multiple relationships can occur simultaneously or consecutively.

Privacy and Confidentiality

- Respect the client's right to privacy under all circumstances EXCEPT if there is a serious, foreseeable and imminent harm to self or others. Inform clients, to the extent possible, about the disclosure of confidential information and the potential consequences. When feasible, inform before the disclosure is made.
- Develop and disclose policies and procedures for notifying clients of any breach.

Discrimination

AAIT™ practitioners should not practice, condone, facilitate, or collaborate with any form of discrimination on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical ability. AAIT practitioners commit to inclusive and non-discriminatory practice.

Engage in self-care with personal embodiment practice

- Prioritize your personal AAIT™ practice. Understand that there is a moral imperative of self-care for healing arts professionals.
- Understand the role that fatigue and burnout play in professional impairment.
- Monitor your stress levels, take responsibility for and tend to your inner state.
- Establish and maintain clear work boundaries.
- Maintain strong support systems.
- Evolve your capacity for flexibility.
- Cultivate self-compassion

Evaluation and Research Suggestions

- Monitor and continually evaluate the efficacy of the work you are providing through directed awareness.
- Use these instruments available in the public domain to measure the efficacy of your work.
- Promote, facilitate and stay abreast of AAIT™ research as opportunity allows.
- You can find fillable pdfs for some of these scales in the Skills Lab.



Appendix

RESEARCH RESOURCES

5 FACET MINDFULNESS QUESTIONNAIRE: SHORT FORM facet (ffmq-sf)

Below is a collection of statements about your everyday experience. Using the 1–5 scale below, please indicate, in the box to the right of each statement, how frequently or infrequently you have had each experience in the last month (or other agreed time period). Please answer according to what really reflects your experience rather than what you think your experience should be.

<i>never or very rarely true</i>	<i>not often true</i>	<i>sometimes true sometimes not true</i>	<i>often true</i>	<i>very often or always true</i>
1	2	3	4	5

1	I'm good at finding the words to describe my feelings	<i>DS</i>	
2	I can easily put my beliefs, opinions, and expectations into words	<i>DS</i>	
3	I watch my feelings without getting carried away by them	<i>NR</i>	
4	I tell myself that I shouldn't be feeling the way I'm feeling	<i>/NJ</i>	
5	it's hard for me to find the words to describe what I'm thinking	<i>/DS</i>	
6	I pay attention to physical experiences, such as the wind in my hair or sun on my face	<i>OB</i>	
7	I make judgments about whether my thoughts are good or bad.	<i>/NJ</i>	
8	I find it difficult to stay focused on what's happening in the present moment	<i>/AA</i>	
9	when I have distressing thoughts or images, I don't let myself be carried away by them	<i>NR</i>	
10	generally, I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing	<i>OB</i>	
11	when I feel something in my body, it's hard for me to find the right words to describe it	<i>/DS</i>	

12	it seems I am “running on automatic” without much awareness of what I’m doing	/AA	
13	when I have distressing thoughts or images, I feel calm soon after	NR	
14	I tell myself I shouldn’t be thinking the way I’m thinking	/NJ	
15	I notice the smells and aromas of things	OB	
16	even when I’m feeling terribly upset, I can find a way to put it into words	DS	
17	I rush through activities without being really attentive to them	/AA	
18	usually when I have distressing thoughts or images I can just notice them without reacting	NR	

19	I think some of my emotions are bad or inappropriate and I shouldn’t feel them	/NJ	
20	I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow	OB	
21	when I have distressing thoughts or images, I just notice them and let them go	NR	
22	I do jobs or tasks automatically without being aware of what I’m doing	/AA	
23	I find myself doing things without paying attention	/AA	
24	I disapprove of myself when I have illogical ideas	/NJ	

correct scores for items preceded by a slash (/NJ, /AA, etc) by subtracting from 6

non react = ; observe = ; act aware = ; describe = ; non judge =

GAD-7 Anxiety

Over the <u>last two weeks</u> , how often have you been bothered by the following problems?	Not at all	Several days	More than half the days	Nearly every day
1. Feeling nervous, anxious, or on edge	0	1	2	3
2. Not being able to stop or control worrying	0	1	2	3
3. Worrying too much about different things	0	1	2	3
4. Trouble relaxing	0	1	2	3
5. Being so restless that it is hard to sit still	0	1	2	3
6. Becoming easily annoyed or irritable	0	1	2	3
7. Feeling afraid, as if something awful might happen	0	1	2	3

Column totals + + + =
Total score

If you checked any problems, how difficult have they made it for you to do your work, take care of things at home, or get along with other people?			
Not difficult at all	Somewhat difficult	Very difficult	Extremely difficult
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Source: Primary Care Evaluation of Mental Disorders Patient Health Questionnaire (PRIME-MD-PHQ). The PHQ was developed by Drs. Robert L. Spitzer, Janet B.W. Williams, Kurt Kroenke, and colleagues. For research information, contact Dr. Spitzer at ris8@columbia.edu. PRIME-MD® is a trademark of Pfizer Inc. Copyright© 1999 Pfizer Inc. All rights reserved. Reproduced with permission

Scoring GAD-7 Anxiety Severity

This is calculated by assigning scores of 0, 1, 2, and 3 to the response categories, respectively, of “not at all,” “several days,” “more than half the days,” and “nearly every day.” GAD-7 total score for the seven items ranges from 0 to 21.

- 0–4: minimal anxiety
- 5–9: mild anxiety
- 10–14: moderate anxiety
- 15–21: severe anxiety

Patient Health Questionnaire (PHQ-9)

Patient Name: _____

Date: _____

	Not at all	Several days	More than half the days	Nearly every day
1. Over the <i>last 2 weeks</i> , how often have you been bothered by any of the following problems?				
a. Little interest or pleasure in doing things	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Feeling down, depressed, or hopeless	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Trouble falling/staying asleep, sleeping too much	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Feeling tired or having little energy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Poor appetite or overeating	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Feeling bad about yourself or that you are a failure or have let yourself or your family down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Trouble concentrating on things, such as reading the newspaper or watching television.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Moving or speaking so slowly that other people could have noticed. Or the opposite; being so fidgety or restless that you have been moving around a lot more than usual.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Thoughts that you would be better off dead or of hurting yourself in some way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. If you checked off any problem on this questionnaire so far, how difficult have these problems made it for you to do your work, take care of things at home, or get along with other people?				
	Not difficult at all	Somewhat difficult	Very difficult	Extremely difficult
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Scoring the PHQ-9 for Depression:

Score	Depression severity	Comments
0-4	Minimal or none	Monitor; may not require treatment
5-9	Mild	Use clinical judgment (symptom duration, functional impairment) to determine necessity of treatment
10-14	Moderate	
15-19	Moderately severe	Warrants active treatment with psychotherapy, medications, or combination
20-27	Severe	

CRITICAL ACTIONS

- Perform suicide risk assessment in patients who respond positively to item 9 “Thoughts that you would be better off dead or of hurting yourself in some way.”
- Rule out bipolar disorder, normal bereavement, and medical disorders causing depression.



Processes and Primary Uses

developed as part of Spiritual Technology, used in AAIT

Basic PEAT

- unsatisfying states of being
- newly developed problems
- long-standing problems
- emotional upset
- lack of mental clarity
- fatigue
- cravings
- physical pain

Sneaky PEAT (BP, reversed)

- resourcing

Fingertip Method

- single or multiple (not micro) trauma
- charge associated with physical problems
- identity integration

Reverse Fingertip Method

- resourcing

Deep PEAT 4

- problem resolution
- increasing compassion
- integration of general opposites
- grief, death & dying
- relationship with time
- dreamwork
- integrating charged relationship tension (with POV)
- Relief for specific worry, future clearing
- identity integration

Deep PEAT 4 Shadow Integration

- resolving issues of feeling critical, judgmental, irritated, frustrated *with others*
- increasing compassion

Deep PEAT 4 Golden Shadow

- accessing hidden qualities or traits
- cultivating qualities for goal achievement

Deep PEAT 4 Goals

- goal achievement

Deep PEAT 4 with Aspect Retrieval

- aspect/soul retrieval

Universal Process

- problem resolution
- integration of various needs and feelings
- direct chosen polarities integration

End of Words

- disrupting self-limiting cognitive activity & injunctions
- disrupting hidden, subconscious resistance to change
- clearing content

Verbal Reduction & Expansion

- disrupting self-limiting thought, narrative, or problem

Little Magical Method

- tension associated with problematic thoughts, emotions, physical sensations
- anxiety
- stress
- physical pain

Deep PEAT

- problem resolution, especially long-standing problems
- integration of primes
- deep, layered and repetitive problems

Aspects

- problem resolution with respect to “parts” of self
- identity integration

Pair A Day

- problem resolution
- clearing content

Pair A Day for Love

- exploring, accepting, dissolving tension regarding relationships
- increasing compassion

Integra (Basic, Standard, Advanced)

- Identity integration
- deep, layered problems
- increasing perspective
- recognizing conditioned self



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You agree to submit all customized or new materials for planning, promoting, and executing Your AAIT™ events to Illumined Life, LLC, **in advance** for its review and approval, in Licensor's sole discretion, **before** beginning to use any such customized or new materials.

You must continue to use the Acceptance and Integration Training®, AAIT™, Curate Your State™, and CYS™ trademarks or service marks, as applicable, in connection with Your AAIT™ events. All AAIT™ courses must include the fundamental theory of AAIT™ (Acceptance + Integration = Freedom) and a reference to at least one of the AAIT™ principles.

Licensee hereby grants Illumined Life, LLC, a perpetual, irrevocable, worldwide, royalty-free, unlimited license to exercise all rights in any materials You create that incorporate any portion of the Intellectual Property or are based on or derivative works of the Intellectual Property, including but not limited to promotional materials, photographs, and videos (“Derivative Intellectual Property”). Licensee may not retain, use, sell, or transfer any Derivative Intellectual Property itself or to any third party except as permitted by this Agreement. All goodwill generated by the use of the Intellectual Property or Derivative Intellectual Property under this Agreement shall inure solely to the benefit of Illumined Life, LLC.

3. Licensee Content:

Illumined Life, LLC, may request Your consent to use Your likeness (including your name or pseudonym, at your option), comments, posts, photos, images, videos, or other contributions created by You (collectively, “Your Material”), for any purposes, including commercial purposes such as advertising. If You grant such consent, You agree that Illumined Life, LLC, and anyone authorized by Illumined Life, LLC, is granted an unlimited, royalty-free, perpetual, irrevocable, non-exclusive, unrestricted, worldwide license to use, copy, modify, transmit, sell, exploit, create derivative works

from, distribute, and/or publicly display Your Material, in whole or in part, in any manner or medium, now known or developed in the future, for any purpose, and grant Us the right to make it part of Our current or future website and course or training materials. This right includes granting Us proprietary rights or intellectual property rights under any relevant jurisdiction without any further permission from you or compensation by Us to You. You acknowledge that, if You grant this consent, We have the right but not the obligation to use Your Material and that We may cease the use of Your Material on Our website or in any of Our course or training materials at any time for any reason.

Illumined Life, LLC, may request Your consent to use any and all photographs, videos, recordings, or other records You or Your representatives or contractors may create or capture at or of AAIT™ events (collectively “Your AAIT Event Material”). If You grant such consent, You agree that Illumined Life, LLC, is granted an unlimited, non-exclusive, perpetual right and license to use Your AAIT Event Material on Our website, blog, or other marketing efforts, in any media now known or unknown.

4. Refunds; Chargebacks:

All Training Fees and License Fees are nonrefundable except as outlined in the Refund Policy for Training Fees Only below. If paying by debit card or credit card, You give us permission to automatically charge your credit or debit card as payment for the Training Fees and License Fees, without any additional authorization, for which You will receive an electronic receipt.

In the event that payment is not received by the date due, You will have a fifteen (15) day grace period to make the payment, otherwise Illumined Life, LLC, reserves the right to discontinue Your access to the Intellectual Property and discontinue the License immediately and permanently.

If You fail to make payment in a timely manner in accordance with this Agreement or voluntarily decide to discontinue this Agreement at any time or for any reason, You will remain fully responsible for the full cost of the Training Fees.

Refund Policy for Training Fees Only: If You complete any training and do not find it to be of personal or professional value, You may request a refund from Illumined Life, LLC. In order to request a refund of Your Training Fees, You must have completed all of the modules and worksheets for the applicable Facilitator’s Training. Illumined Life, LLC, may require that You submit documentation, including without limitation Your notes for each of the modules, all the completed worksheets from the program, and

the coaching You received by email, and may grant or deny any refund request, in its sole discretion.

Unless otherwise provided by law, or as outlined above in the Refund Policy for Training Fees Only, You acknowledge that Illumined Life, LLC, does not offer refunds for any portion of Your payment for any Training Fees or License Fees and no refunds will be provided to You at any time.

Since Illumined Life, LLC, has a clear and explicit Refund Policy for Training Fees Only to which You have agreed, Illumined Life, LLC, does not tolerate or accept any type of chargeback threat or actual chargeback from Your credit card company. In the event that a chargeback is placed on a payment or Illumined Life, LLC, receives a chargeback threat during or after Your payment(s), Illumined Life, LLC, reserves the right to report the incident to all three credit reporting agencies or to any other entity for inclusion in any chargeback database or for listing as a delinquent account which could have a negative impact on Your credit report score. The information reported will include Your name, email address, order date, charge amount, and billing address. Chargeback abusers wishing to be removed from the database shall make the payment for the amount of the chargeback.

5. Illumined Life, LLC, Services:

Illumined Life, LLC, agrees to provide the following Services to Licensee upon payment of the Training Fees and/or License Fees, as applicable:

- **Trainings:** Illumined Life, LLC, will provide the particular training selected during checkout, and any items specified for the particular training below:
 - **AAIT™ Untangle from Cognitive Distortions:** virtual access to videos and other training materials.
 - **AAIT™ Foundations:** one (1) printed training book, access to videos, and handouts.
 - **AAIT™ Curate Your State™ Training:** one (1) printed training book, access to videos, and handouts.
 - **AAIT™ Fellowship Group:** one (1) printed training book and digital file of materials which You may print and distribute to Your clients; Illumined Life, LLC, may from time to time revise or update these materials and provide You with digital files of updated materials, access to videos, and client handouts.
 - **AAIT™ Curate Your State™ Facilitator's Training:** one (1) printed training book and digital file of materials which You may print and distribute during Your AAIT™ event(s); Illumined Life, LLC, may from time

to time revise or update these materials and provide digital files of updated materials to You.

- **AAIT™ Fellowship Training Group Facilitator's Training:** one (1) printed training book and digital file of materials which You may print and distribute during Your AAIT™ event(s); Illumined Life, LLC, may from time to time revise or update these materials and provide digital files of updated materials to You.
- **Certified Facilitators and/or Trainers:** If Illumined Life, LLC, approves Your certification application, Illumined Life, LLC, will provide:
 - Promotional graphics.
 - Listing on the Illumined Life, LLC, website (<https://www.acceptanceandintegrationtraining.com> and www.aait.solutions). You may provide Illumined Life, LLC, with a link to Your own event website where attendees may sign up for Your event(s), which Illumined Life, LLC, will include on its AAIT™ events web page.
 - 50% discount on all refresher courses.
 - 10% discount on all public course and retreat offerings.
 - Your first year of certification is included in Your tuition. Practitioners from the 2017, 2018, and 2019 AAIT™ FG cohorts are grand-mothered in at a rate of \$108 per year.

6. Certification Requirements:

Illumined Life, LLC, offers several levels of certification:

- AAIT™ Certified Practitioners: those who complete the AAIT™ Fellowship Training Group (FG).
- Curate Your State™ Facilitators: those who complete the AAIT™ FG and the Curate Your State™ (“CYS”) Facilitator’s Training (two sections – CYS Embodiment and CYS Playing a Higher Game, which may be completed in separate stages).
- CYS Trainers: those who complete AAIT™ FG, CYS Facilitator’s Training, and CYS Trainer’s Training.
- AAIT™ Fellowship Training Group Trainers: those who complete the AAIT™ FG, CYS Facilitator’s Training, and AAIT™ FG Facilitator’s Training.

In order to receive any of these certifications:

- You must complete the entire in-person Training(s) for Your chosen certification level.
- You must complete the appropriate Learning Tasks checklist to Licensor’s satisfaction, in its sole discretion.

- For AAIT™ Certified Practitioners only: At least 55% of Your business must comprise AAIT™.

In order to be eligible for renewal of the License, You agree and acknowledge that Illumined Life, LLC, may require that You fulfill additional training or other requirements, in its sole discretion. Any additional renewal requirements will be communicated to You in advance of the renewal date.

7. License Term, Renewal, and Discontinuation:

The Initial Term of the License will begin upon the latter of either completion of Your training or approval of Your application for certification by Illumined Life, LLC, and will end upon the earlier of (i) Licensor's discontinuation of Your License at any time if You should breach any of the terms of this License or discontinuation by Illumined Life, LLC, for any other reason, in Licensor's sole discretion; (ii) Licensee's discontinuation of this Agreement; or (iii) one (1) year after You pay the Initial License Fee.

Licensee may discontinue this Agreement at any time and for any reason, but in no event will Licensee be entitled to a refund of any portion of the License Fees. License Fees will not be prorated if Licensee or Illumined Life, LLC, discontinues this Agreement prior to the end of any Term.

At the end of the Initial Term, Illumined Life, LLC, will determine whether to renew Licensee's License, in Illumined Life's sole discretion, for a subsequent twelve (12) month term ("Renewal Term"). Illumined Life, LLC, will notify Licensee of its decision on renewal no later than 30 days prior to the end of the current term. Each Renewal Term will end upon the earlier of (i) Licensor's discontinuation of Your License at any time if You should breach any of the terms of this License or discontinuation by Illumined Life, LLC, for any other reason, in Licensor's sole discretion; or (ii) Licensee's discontinuation of this Agreement.

Upon discontinuation of the License, Licensee shall cease using the Intellectual Property as soon as is feasible, and Licensee agrees to return and/or delete from all computers and other electronic devices any and all Intellectual Property (including any copies or reproductions) in Your possession or control. Upon discontinuation of the License, Illumined Life, LLC, will remove Licensee's listing, if any, on any AAIT™ web page and discontinue access to all AAIT™ course materials, graphics, and other resources, including any shared third-party document storage system such as Dropbox and any private Facebook group or other private online community or message board.

Discontinuation or expiration of this Agreement shall not extinguish any of Licensor's or Licensee's obligations under this Agreement (including, but not limited to, the obligation to pay the Training Fees and License Fees) which by their terms continue after the date of discontinuation or expiration.

At the end of the final Term of this Agreement, You agree to provide all of Your AAIT™-related domain names, social media handles, or account names and passwords to Illumined Life, LLC, at its request. If You or Illumined Life, LLC, decide to discontinue Your License, You agree to remove all reference to the Intellectual Property, Acceptance and Integration Training®, AAIT™, and Curate Your State™ names and curricula, and remove all Illumined Life, LLC, logo(s) from Your social media profiles, and website. In the event any social media platform does not permit this removal, You agree to transfer ownership of any AAIT™-related social network user names to Illumined Life, LLC, or another Illumined Life licensee, as requested by Illumined Life, LLC. If You refuse to transfer ownership to Illumined Life, LLC, after discontinuation, You acknowledge that Illumined Life, LLC, may file a notice of intellectual property infringement with the social media platform that may result in the deletion of the social media profile and all associated content. Illumined Life, LLC, cannot be held liable for expenses incurred during the purchase, transfer, or re-sale of AAIT™-related social network user names.

8. Unauthorized Use:

Licensee's use of Intellectual Property other than that expressly authorized in this Agreement or by a separate written assignment, is not permitted ("Unauthorized Use"). Licensee agrees to pay liquidated damages of five (5) times the total License Fees in the event of Licensee's Unauthorized Use, in addition to any legal or equitable remedies Illumined Life, LLC, may be entitled to pursue. This is not a penalty but an agreed liquidated damages charge for the Unauthorized Use.

9. Limitation on Authority:

Licensee is not authorized, and shall not represent that it has any power or authority, to bind Illumined Life, LLC, contractually or otherwise, or to assume or to create any obligation or responsibility, express or implied, on behalf of Illumined Life, LLC, or in its name, or any other Certified AAIT™ Practitioner, Facilitator, or Trainer.

10. Limitation of Liability; Insurance; Release; Indemnification:

- a) You will be responsible for all resources, equipment, staff, lodging, food, or other materials necessary or required to work with clients or for Your

AAIT™ event(s). Illumined Life, LLC, will not be responsible or liable for providing You with any resources, personnel, or materials other than those listed in Paragraph 5 of this Agreement.

- b) You agree that Illumined Life, LLC, will not be liable to You or any third party for any damages (including, but not limited to, lost data, lost profits, incidental or consequential damages), that arise from Licensor's performance of the Services (including, but not limited to, failure to perform in a timely manner) or arising out of or related to the License.
- c) **You agree to assume full responsibility for any and all injuries or damages You or others may sustain in connection with any AAIT™ event, and to indemnify, defend, and hold harmless Illumined Life, LLC, and its owners, officers, directors, sponsors, partners, employees, volunteers, affiliates, licensors, licensees, and suppliers from and against any liability arising from such injuries and/or damages, including responsibility for Illumined Life, LLC's attorney's fees, expenses, and costs related to any claim arising under or related to this Agreement.** This indemnification will survive the termination or expiration of this Agreement.

11. Disclaimers – Not Psychotherapy, No Doctor-Patient Relationship, or Confidentiality:

The Facilitator's Training and Intellectual Property are offered for information purposes only and no portion is intended to substitute for professional advice, including but not limited to medical, psychiatric, psychological, psychotherapeutic, or behavioral diagnosis, advice, and/or treatment, and You may not rely on these materials to provide such advice or treatment.

If You require medical, psychiatric, psychological, and/or psychotherapeutic care, You should retain the services of a licensed medical professional acting in his or her capacity as such. Although she is a Licensed Clinical Social Worker, Melanie McGhee, in her capacity as a coach to other professionals, is not providing medical care or advice, nor any other professional services including, but not limited to, psychiatric / mental health care, financial services, or any kind of behavioral therapy or counseling to You through the Illumined Life, LLC, Services. Any private counseling services You may receive from Melanie McGhee are separate from and not governed by this Agreement. Your payment of the Training Fee and License Fees do not establish a doctor-patient relationship of any kind between You, Illumined Life, LLC, or Melanie McGhee.

You further acknowledge that Illumined Life, LLC, is not training You to function as a licensed psychotherapist, counselor or medical professional.

You agree that Illumined Life, LLC, is not legally bound by any duty of confidentiality to You. Nevertheless, Illumined Life, LLC, agrees to keep all information that You request confidential except in very rare circumstances where disclosure is required by law, for example when a court might issue a subpoena for the file or information, or if You threaten to harm Yourself or others.

You agree to keep all information You learn about other training participants or their businesses strictly confidential except in very rare circumstances where disclosure is required by law.

Since We cannot, and do not, guarantee confidentiality, please choose carefully the materials that You share in group sessions, upload to, submit to, or embed on any website operated by Illumined Life, LLC, and any third-party forums operated by Illumined Life, LLC. Any material You share or post during training sessions, on Illumined Life, LLC, website or in any third-party forums operated by Illumined Life, LLC, may become public. You agree that Illumined Life, LLC, shall not be liable for the disclosure of any of Your information by another participant.

Illumined Life, LLC, and its owner and employees are not legal, tax, or financial professionals, and cannot give You legal, tax, or financial advice.

Illumined Life, LLC, cannot and does not guarantee any particular financial or business outcomes for Licensee.

12. Personal Responsibility, Assumption of Risk, Release, Behavior

- a) You acknowledge that, by engaging with Illumined Life, LLC, for any in-person training event, You voluntarily assume an element of inherent risk, and knowingly and freely assume all risk and responsibility for injuries to any persons or damages to any property, and release, covenant not to sue, and hold Illumined Life, LLC, its subsidiaries, affiliated companies, owners, members, managers, directors, officers, past and present employees, agents, coaches, volunteers, representatives, successors and assigns, and Melanie McGhee (“Releasees”) harmless for any and all liability to You, Your personal representatives, assigns, heirs and next of kin, for any and all claims, causes of action, obligations, lawsuits, charges, complaints, controversies, damages, costs, or expenses of

whatsoever kind, nature, or description, whether direct or indirect, in law or in equity, in contract or in tort, or otherwise, whether known or unknown, arising out of or connected with Your participation in any training event, whether or not caused by the active or passive negligence of the Releasees.

- b) In the event that the release and hold harmless provision is held unenforceable for any reason, You agree to limit any damages claimed to the total paid to Illumined Life, LLC, for the Training Fee and License Fees.
- c) Consent to Medical Care: You consent to medical care and transportation in order to obtain treatment in the event of injury to You as Illumined Life, LLC, volunteers or medical professionals may deem appropriate and understand that this Agreement extends to any liability arising out of or in any way connected with the medical treatment and transportation provided in the event of an emergency and/or injury.
- d) Following Rules, Instructions: You agree to observe and obey all posted rules and warnings, to follow any instructions or directions given by Illumined Life, LLC, through its employees, representatives, or agents and to abide by any decision of any Illumined Life, LLC, staff or volunteers, or Illumined Life, LLC, vendors or contractors, relative to Your ability to safely participate in or attend any training event.
- e) Appropriate Behavior; Dismissal Without Refund: You understand and agree that You are expected to exhibit appropriate behavior at all times while at any live, in-person training event and to obey all local, state, and federal civil and criminal laws while participating in or attending any such event. This includes, generally, respect for other people, equipment, facilities, or property. Illumined Life, LLC, may dismiss You, without refund, should Your behavior endanger the safety of or negatively affect any training event or any person, facility, or property.
- f) Damage or Theft of Property: You understand and agree that the Releasees are not responsible for any personal item or property that is lost, damaged, or stolen at or during any training event.

13. Assignability:

The License granted hereunder is and shall be personal to the Licensee, and shall not be assignable by any act of the Licensee or by operation of law. Any attempt by

Licensee to grant sublicenses or to assign or part with possession or control of the License granted hereunder or any of the Licensee's rights hereunder shall constitute a material breach of this Agreement. Illumined Life, LLC, shall have the right to assign this Agreement, in which event Illumined Life, LLC, shall be relieved of any and all obligations hereunder.

14. General Provisions:

The parties acknowledge that Illumined Life, LLC, will be irreparably harmed by a violation of this Agreement and that the value of such harm would be impossible to calculate with any degree of certainty. Accordingly, Illumined Life, LLC, shall be entitled, together with all other remedies at law, to enforce this Agreement by specific performance and/or injunctive relief without the necessity of posting a bond. The terms of this License Agreement and the rights, obligations, and performance of the Parties hereunder shall be governed by the laws of the State of Tennessee, without regard to conflict of laws principles. In the event a dispute arises out of or in connection with this Agreement, the Parties will first attempt to resolve the dispute through friendly consultation in good faith. If the dispute is not resolved by friendly consultation, the parties agree it may only be resolved by mediation, arbitration, or litigation in the state or federal courts in or nearest to Maryville, Tennessee. You agree to submit to the jurisdiction and venue of the state and federal courts in or nearest to Maryville, Tennessee, and waive any defense of lack of personal jurisdiction or forum non conveniens. This Agreement may only be modified by agreement of both parties in writing. If any provision of this Agreement is held invalid or unenforceable, the remainder of this Agreement will remain in full force and the invalid or unenforceable provision will be replaced by a valid or enforceable provision. The prevailing party in any dispute between the parties arising out of or connected to this agreement, whether resolved by negotiation, mediation, arbitration, or litigation, shall be entitled to recover its attorneys' fees and costs from the other party. You agree that the terms of this Agreement are the entire agreements between You and Illumined Life, LLC, and supersede all communications of any kind between You and Illumined Life, LLC, with respect to the License and any guidelines, rules, or policies incorporated in this License.

By signing below, You are asserting that You have read, understood, and agreed to this entire Agreement.

Print Name

Date

Signature

Licensee to grant sublicenses or to assign or part with possession or control of the License granted hereunder or any of the Licensee's rights hereunder shall constitute a material breach of this Agreement. Illumined Life, LLC, shall have the right to assign this Agreement, in which event Illumined Life, LLC, shall be relieved of any and all obligations hereunder.

15. General Provisions:

The parties acknowledge that Illumined Life, LLC, will be irreparably harmed by a violation of this Agreement and that the value of such harm would be impossible to calculate with any degree of certainty. Accordingly, Illumined Life, LLC, shall be entitled, together with all other remedies at law, to enforce this Agreement by specific performance and/or injunctive relief without the necessity of posting a bond. The terms of this License Agreement and the rights, obligations, and performance of the Parties hereunder shall be governed by the laws of the State of Tennessee, without regard to conflict of laws principles. In the event a dispute arises out of or in connection with this Agreement, the Parties will first attempt to resolve the dispute through friendly consultation in good faith. If the dispute is not resolved by friendly consultation, the parties agree it may only be resolved by mediation, arbitration, or litigation in the state or federal courts in or nearest to Maryville, Tennessee. You agree to submit to the jurisdiction and venue of the state and federal courts in or nearest to Maryville, Tennessee, and waive any defense of lack of personal jurisdiction or forum non conveniens. This Agreement may only be modified by agreement of both parties in writing. If any provision of this Agreement is held invalid or unenforceable, the remainder of this Agreement will remain in full force and the invalid or unenforceable provision will be replaced by a valid or enforceable provision. The prevailing party in any dispute between the parties arising out of or connected to this agreement, whether resolved by negotiation, mediation, arbitration, or litigation, shall be entitled to recover its attorneys' fees and costs from the other party. You agree that the terms of this Agreement are the entire agreements between You and Illumined Life, LLC, and supersede all communications of any kind between You and Illumined Life, LLC, with respect to the License and any guidelines, rules, or policies incorporated in this License.

By signing below, You are asserting that You have read, understood, and agreed to this entire Agreement.

Print Name

Date

Signature



Welcome to Acceptance and Integration Training®
Melanie McGhee, L.C.S.W.

Resolve Reactivity. Uncloak the True Self

Aside from problem resolution, the single most reported result of practicing Acceptance and integration training (AAIT™) is decreased reactivity and steadier states of being, closer to who we truly are. Other common results include increases in compassion for self AND others, present focused attention and a more spacious awareness of choice points, leading to more skillful choices. Beyond that, most people also experience a gradually expanding sense of spiritual wellbeing.

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 ... 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 comprises 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.



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 M. Slavinski, the founder of Spiritual Technology teaches *“Acceptance is spiritual judo.”*

INTEGRATION

Integration, as an operative mechanism in AAIT, is defined as the acceptance and simultaneous experience of two opposing states. Further, such integration typically results in resolution of the presenting problem. 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.

PRINCIPLES

These principles and phases form a crucible, a container and structure for change. 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.**

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 clouds our experience of who we are, who others are and what life is.

- 2. Taking responsibility for and tending to our inner state is the source of our freedom.**

Every moment of everyday, we make choices often outside of our own awareness. These tiny choices fashion our life experience, weaving the tapestry of our destiny. When we take responsibility for and tend to the inner state, we can learn to access a spacious inner freedom, freedom from 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. Cultivating an awareness of these states contributes to increases in present focused attention, empathy, self-compassion and more skillful choices.**

We live in world of duality; Day / Night. Hot / Cold. Rainy / Sunny. We experience the same dual dynamic psychologically; Worry / Calm, Sadness / Ease. Once integrated, the pull between these opposites gives way to a non-dual state. The non-dual states are typically free of psychological content; thoughts, images, emotions and sensations and feel spacious and peaceful.

- 4. Self-acceptance is a means and measure of wellbeing.**

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 *is* points us to the veil of the conditioned self. Slavinski says *“Acceptance is experiencing without involvement.”*

5. Resolving reactivity reveals higher states of consciousness.

Integrating the polarized 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.

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

6. Integration of two opposing states can alleviate psychological suffering.

We live in a bi-polar 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 this dynamic of dualism psychologically. We feel this as charged upset emotional and mental energy wound about some experience that's bothering us. With AAIT, we use the threads of our narrative to untether the charged tension rather than interpreting narrative and 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 of our sessions can support you in getting the most out of our time together as well as inform your embodiment practice at home. The phases give us a way of insuring you are addressing the problems and goals that brought you to seek support.

The SERVE model of AAIT™ has five phases. We will generally move through all of these phases in a session:

- **Seek Understanding** – we will direct awareness to any impact from your previous session, address any issues related to your home embodiment practice and begin discovering what you would like to focus on in the current session.
- **Engage Collaboration** – in this phase we narrow our focus and come to agreement about what we are going to address, the session goal.
- **Resolve Reactivity** – at this point, we will engage an integration method to neutralize the charged tension associated with the problem.
- **Verify & Stabilize** – to ensure that the problem is entirely or almost entirely resolved, we question the results and then stabilize those results.

- **Embody True Self**– your willingness to take a few minutes a day to tend to your inner state will speed up your work. As we go, you will learn tools that could become a reliable means of taking responsibility for and tending to your state. Integrating these tools into your life as a practice will support you for the rest of your life.





END OF WORDS

Developed by Ivana Tomanovic and Zivorad Slavinski

Minor adaptations by Melanie McGhee, L.C.S.W.

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 self-limiting cognitive activity such as worry and regret. It is an easy to learn walking around practice that can also be used to disrupt stress responses such as tension and anxiety, self-limiting cognitive activity and can help with decision making.

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 at will.

EoW Instructions

9. **Identify focus for your practice**, the self-limiting thought, feeling, behavior, idea, decision, etc. It might also be a cluster of thoughts and feelings. However, the more specific the better. Notice the content of your focus, does it feel heavy or light?
10. **FEEL the thought, feeling, idea, belief ...** *What's bad about _____?* 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, rather than engaging in a pro-con list driven by the mind. As you **FEEL**, notice thoughts, images, emotions and sensations.
11. **FEEL** the _____. *What's good about _____?*
12. **FEEL** the _____. *What ELSE is bad about _____?*

13. **FEEL** the _____. *What ELSE is good about _____?*

14. **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.

15. **Stabilize** with light. Imagine filling all the spaces where this problem took up space in your mind and body with light.

16. **FEEL the** _____. Now does it feel light or heavy? Generally, the content feels lighter.

Trouble shooting:

- It is **ESSENTIAL** to **FEEL** the content as you swing between explorations of the good and bad. This begins loosening and neutralizing the energetic charge of the content.
- To **FULLY** neutralize the charge and make gains towards disrupting this type of cognitive activity, it is necessary for both sides to be completely empty of content. This means there is, no thought, image, emotion or body sensation other than being present.
- Oscillating between opposite energetic content while **FEELING** the content takes this far beyond a familiar pro/con list.

Scribing your experience will help you guide yourself through end of words. Though it is not necessary. 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.



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



BASIC PEAT

Prime Energy Activation and Transcendence

Developed by Zivorad M. Slavinski

Self-acceptance is a means and a measure of wellbeing.

~ Melanie McGhee, L.C.S.W.

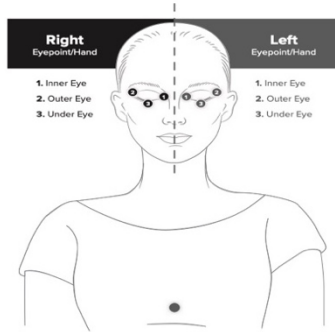
We use Basic PEAT (BP) to address unsatisfying states of being, stress and other problems. With Basic PEAT we activate the primary energies of an experience (thoughts, images, emotions and sensations) and transcend them. We generally have more success with problems that are not long-standing. For example, if you were deserted by your partner and you are experiencing emotional pain, Basic PEAT can alleviate that pain, usually in a relatively short time. However, if you have had a series of similar experiences, being left by someone you love, you will likely access greater resolution with an AAIT practitioner for deeper work.

Applications of BP include emotional upset, lack of mental clarity, fatigue, cravings, physical pain and more.

Basic PEAT (BP) stimulates both brain hemispheres through bilateral stimulation of six acu-points around the eyes. With a light touch, in a left-right sequence, we stimulate these eye-points. This corresponds with the crossover between the brain's hemispheres.

If at the end of the process, you have not achieved a SUDs (subjective unit of distress – scale of 0 – 10) rating of “0,” you have several options:

- Focus on the remaining TIES and repeat BP with this slight change of the FESS, *Even though I feel this remaining ...*
- Shift to holistic processing, consider and resolve the issue from another point of view (POV).
- Explore any opposition to being free of the problem. *End of Words* can help with uncovering and neutralizing unconscious opposition to problem resolution.



BP Instructions:

1. **Identity the problem and goal.** Feel the problem and estimate its strength on a scale of 0 to 10, measuring the subjective intensity of the problem at that moment (SUDS – subjective units of distress). In this situation, “0” means that the problem does not exist, “10” that it has maximum strength.
2. **Create a snapshot of the problem**, including the **T**hought, **I**mage, **E**motion and **S**ensation. **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 the moment of the snapshot, as if it were happening now.*

Another option here is to focus on feeling the problem generally. For some of this means we will feel the thoughts or images of the feeling more strongly, for others, it will be emotions or sensations that arise.

3. **Repeat the Formula for Elimination of Self Sabotage.** Place the tips of the index and middle finger on the chest point and repeat the Formula for the Elimination of Self Sabotage (FESS) – *“Even though I feel _____, I love and accept myself, my body and personality and the fact that I feel _____.”*
4. **Stimulate the eye-points.** Begin with the first eye-point under the left eyebrow, close to the bridge of the nose using the index and middle finger. Focus on the snapshot – feeling, experiencing it as fully as you can as if it’s happening in this moment. Take a breath. Move through the eye-points in sequence according to the chart above. Feel the elements of the snapshot with each pass. It is likely that the elements will fade in intensity as you go. Do not resist your experience. You do not have to like it.

When using a snapshot: *Feel the same moment. Be careful; not a second before, or a second after your snapshot. As if it were happening now, in this moment. See the same image, hear the same sounds and feel the same feeling. Inhale and exhale. Don't try to evolve it into a more satisfying scene.*

The process ends on the third point below the right eye. This means that you use 6 eye-points in total, three on each side, oscillating between the sides

5. **Check SUDS.** *On a scale measuring the intensity of the experience from 0 to 10, what is the strength of my problem now?* If the answer is not “0”, repeat the procedure, beginning with the FESS. Continue in this way another 2 – 4 rounds.

Check opposition and other points of view If the problem does not resolve. Once you discover any tension held in another POV, use Basic PEAT from the alternate viewpoint. Continue the process until the unpleasant experience has entirely disappeared; in other words, until its strength is “0”.

6. **Test results and stabilize.** Is there any **opposition** to resolving the problem? Is there any downside to resolving the problem? Is there some reason it would not feel safe to resolve the problem? If there is, remove it with BP or EoW.
7. **Put the future under control.** Do you think or feel that your problem could return in the future **against your will**? If it so, imagine some circumstance in the future where the problem returns and use Basic PEAT with a snapshot of that circumstance.
8. **Stabilize.** Nature abhors a vacuum. Once we have removed a problem, filling the interior space can strengthen the results of your work. **Forgiveness, light and appreciation** can achieve this.
 - a. **Is there a need for forgiveness?** – Ask yourself if you feel a **need** to or for forgiveness. It will feel like a need, not a should. If so, feel forgiveness flooding your being and flowing to anyone involved. If not, direct your awareness to your body. What are you experiencing in your body?
 - b. **Fill with light.** Direct awareness to your body. You will likely be aware of a greater sense of calm or relief. Focus on that calm relief. Allow it to flow through and fill up the entirety of your body with each inhalation. Imagine the calm as a light that flows through and fills the whole body. If your body is tense, proceed with BP. There may not be a complete snapshot, just the sensation of tension, that's just fine. Begin with FESS, *Even though I feel tension.*

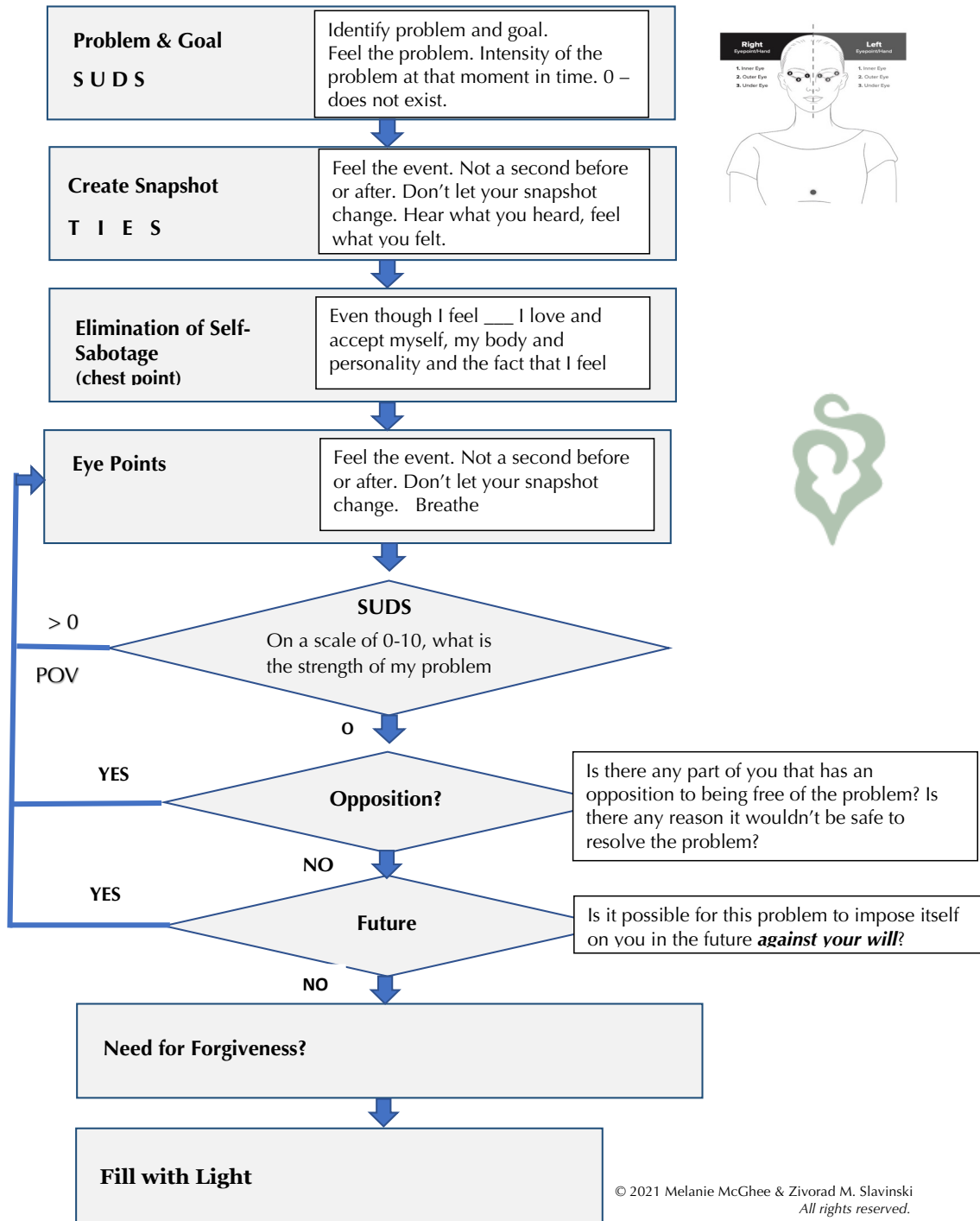
- c. **Access Appreciation.** Thankfulness and appreciation can feel like balm for a troubled heart. Access a feeling of thankfulness, of appreciation for yourself, for others in your life, and God of your understanding or Life. Sit in appreciation for a few breaths and allow that feeling to expand with a few easy breaths.

Holistic Processing

When others are involved in your problem, you may find ways the problem could still be activated if you take the other person's point of view. To insure dis-creation of the problem, we should do holistic processing from all relevant points of view. This may include the point of view of the body.

- Take the alternate position, focus attention on the mutual problem, but from this other viewpoint. Imagine what it feels like to be that person, in that situation. Empathize with them. Look at the situation and you as if over their shoulder, through their eyes. What do they feel, need or want? What are they trying to achieve? How do they feel about what you are addressing?
- From the other POV, give a SUDs rating on the problem.
- Release the tension from the alternate point of view. Begin with placing two fingers at the chest point while saying to yourself, "*I am no longer _____. I am _____.*" Reverse the statement at the end of the work while stimulating the chest point with a light touch.

Basic PEAT





SNEAKY PEAT
Basic PEAT Backwards
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 acu-points 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 backwards, beginning at the third eye-point under the right eye. Stabilize with pineal breathing.

1. **Identify** the trait, quality, or identity you want to cultivate
2. **Find an experience**, a moment when this quality feels alive and real or a time you have seen someone else experience this and it elicits positive feelings, OR a time when you have experienced that quality.
3. **Create and embody a snapshot**, a moment you have strongly experienced or witnessed another person expressing the desired trait, quality or identity.

If you are using a snapshot of someone else embodying the energy you are activating, *imagine* what they are thinking in that moment. Take note of image picture, what you are seeing in this moment. *Feel* what you imagine the other person is feeling. *Imagine and sense* what they may feel in their body. As best you can.

4. **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.*

Move through the eye-points backwards. That is you will move through the eye-points in the order below while focusing on your snapshot. The elements may fade. That is natural. Use the index and middle fingers to lightly touch each point. Take an easy breath at eyepoint.

- 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 eye brow
5. **Verify** - How do you feel now 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 you are exploring.
6. **Stabilize** with pineal breathing.



Pineal Breathing

Developed by Zivorad M. Slavinski

Pineal breathing is useful *after* working with anything having to do with creation. You can spend a moment with pineal breathing after something as simple as a task list or after working with something more ephemeral like the expression of some human quality.

Imagine a basketball sized globe of light about a foot or so above your head. In whatever way is meaningful for you, sense it radiating a strong and pleasant light. On your next inhalation imagine light draining from the globe, flowing into and through the top of your head into your pineal gland, a small acorn shaped gland in the center of the head. On your next exhalation, imagine that light going back to globe above your head.

Continue breathing in this way for about seven or so breaths. Light drains from the globe above your head and flows into the pineal gland on the inhalation. Light flows back into the globe on the exhalation. Sense this in whatever way is meaningful for you.

After about seven breaths, imagine a limitless, infinite field of light. As you inhale, imagine that the whole light field rapidly contracts into the middle of your head, in the pineal gland. As you exhale, sense light spreading from pineal gland into the endless field of light on all sides of you, in front and behind, above and below, to the right and left, all at the same time. Sense this in whatever way is meaningful for you.

Breathe in this way for 30 seconds or longer, 2-3 minutes.



UNIVERSAL PROCESS
Developed by Zivorad M. Slavinski

The integration of two opposing states can eliminate psychological suffering.

Universal Process (UP)

Essentially, in this process we alternate between experiencing two opposites, polarities, while taking a breath at each turn. After two or three rounds, you will feel/experience them at the same time while taking a breath. The magic of this method is that we do not just need to rely on our own experience, we can lean into the experiences of others. In this way we can access the universality of what it means to be human, while resolving problems.

1. **Identify the problem and the goal.** This will be a polarity associated with a problem and an opposite. Or it could be a chosen pair of opposites.
2. **Find an experience of the first polarity.** Feel or experience it, briefly describe it to yourself and take a breath. It might be a thought, image, emotion, sensation or some combination. As stated above, you can use your own experience of the polarity or some situation in which you saw someone else have that experience or the way you imagine that state or polarity would feel. In other words, you can lean into what you imagine a state would feel like.
3. **Find an experience of the second polarity.** Feel / experience the second polarity, briefly describe it to yourself and take a breath.
4. **Repeat steps two and three 2 – 4 times.**
5. **Feel / experience both polarities at the same time and take a full breath.** Notice what is happening between them. Ask yourself, *Can I feel them separately, or are they one for me?* **This is an essential step for the success of the procedure.** After two or three rounds (sometimes more) of rocking between two opposing states, the polarities will generally merge, integrate.
6. **Repeat steps two – five until you reach integration** – usually two to four rounds. This means that they either disappear or you cannot separate them.
7. **Verify & Stabilize.** Ask yourself, *can I feel them separately?* The process is complete when you answer *no*. Direct awareness to your body. It likely feels

more calm. Expand your experience of that calm with a few breaths. Or imagine filling your body with with light.

8. **Check the original problem.** How does it feel?

Polarities integrate in three different ways:

1. They vanish. What is left in their place is emptiness.
2. You feel there is no difference between them.
3. Polarities visually merge and you cannot feel them separately.

Example using Receiving / Giving

*Feel or experience **receiving** describe it to yourself.*

*Feel / experience **giving** and describe it to yourself.*

*Feel / experience **receiving** and describe it to yourself.*

*Feel / experience **giving** and describe it to yourself.*

*Feel / experience **giving and receiving at the same time**, deeply inhale and exhale notice what’s happening between them. If they have merged, the process is complete. If they have not, repeat the process.*



Universal Polarities Process (UP) Practice

Opposites: Find, feel, breathe and describe – each time

_____ vs _____

_____ Feel at the same time, Full Breath _____

What’s happening between them?

Are they one for me or can I feel them separately?

Stabilize: Forgiveness, Light, Thankfulness



VERBAL REDUCTION AND EXPANSION

Developed by Zivorad M. Slavinski

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

Verbal Reduction & Expansion is particularly useful to get ourselves out of the weeds when ruminating, stuck in negativity or otherwise experiencing the impact of distorted thinking. It's also useful to address stress associated with problems, experiences, situations and beliefs.

Instructions:

Gather your materials – journal, pen, instructions.

Identify and write down the self-limiting thought or narrative that has you entangled. Be brief. It's enough to give it a simple name like *the holiday situation*. Once you identify the situation, articulate how you FEEL about the situation. That is your target. As you move through this process be sure to describe your PRESENT state. At some point, the energy will likely lift and you will feel lighter. At that point, pause and focus on that lighter feeling, letting it expand inside.

Verbal Reduction:

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

6. **Describe** your PRESENT state. How do you feel about the situation in **FOUR** short concise sentences? If the depression feels strong or it is a very **STRONG** self-limiting thought, start with 5 or 6 sentences. Write these sentences down, one after the other. Remember to allow your breath to flow.
 - a. Read the sentences aloud quietly to yourself as if being read to you by someone who treasures you, a beloved grandmother type archetype.
 - b. Close your eyes.
 - c. Notice the thoughts, images emotions and sensations (TIES) present. Record these elements.

7. **Describe** your present state, how you feel about the situation in **THREE** short concise sentences. Write these sentences down.
 - a. Read the sentences aloud quietly to yourself as if being read to you by someone who treasures you, a beloved grandmother type archetype.
 - b. Close your eyes.
 - c. Notice the thoughts, images emotions and sensations present. Record these elements. Be brief.

8. **Describe** your present state (or situation), how you feel about the situation, in **TWO** short, concise sentences. Write these sentences down.
 - a. Read the sentences aloud quietly to yourself as if being read to you by someone who treasures you, a beloved grandmother type archetype.
 - b. Close your eyes.
 - c. Notice the thoughts, images emotions and sensations present. Record these elements. Be brief.

9. **Describe** your present state, how you feel about the situation, in **ONE** short, concise sentence. Write this sentence down.
 - a. Read the sentence aloud quietly to yourself as if being read to you by someone who treasures you, a beloved grandmother type archetype.
 - b. Close your eyes.
 - c. Notice the thoughts, images emotions and sensations present. Record these elements.

10. **Describe** how you feel in only **ONE WORD**, or one concept. Write this word or concept down.
 - a. Read the word aloud quietly to yourself as if being read to you by someone who treasures you, a beloved grandmother type archetype.
 - b. Close your eyes.
 - c. Notice the thoughts, images emotions and sensations present. Record these elements.

Verbal Expansion:

Repeat the sequence above moving from one word, to one sentence, two sentences, etcetera. During verbal expansion, if there is a charge with any element (thought, image, emotion, sensation), record the elements and remind yourself to simply accept them as a part of life. These elements may disappear as the process progresses.

Remember to stop at the point you have a positive state. Focus on that state as you take easy breaths. Sometimes, it can feel more stable if you feel three positive sentences in a row. However, be careful. You can overreach and you will pop back into a negative state. VRE can be a strategic journaling approach to untangling from charged situations.



LITTLE MAGICAL METHOD
Developed by Zivorad M. Slavinski

We can apply the Little Magical Method (LMM) to experience and address the tension associated with many problematic thoughts, emotions and physical sensations. It can be particularly useful to address anxiety, stress, dread, and pain.

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

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

- Where exactly do I feel it? What is its location?
- What shape is it?
- How big is it?
- How deep is it in my body?
- Is it inside, outside or both?
- How heavy is it?
- What color is it?
- What is its temperature?
- How old is it?
- On a scale from 0 to 10, how strong is it?

Repeat the same sequence of questions several times. With each pass, focus on experiencing the unwanted state as fully as possible. With every pass, confronting and accepting the experience eliminates a portion of energy from that unwanted sensation. It gets smaller and smaller, becomes weaker and at the end it vanishes.

When we allow ourselves to experience the body sensations and associated content, the charge often vanishes quickly, generally after four to five rounds of the questions above.. As questions empty of content, there is no need to repeat those questions.

In the beginning we may not sense a color or shape. In this case, ask yourself, *if it DID have a shape, what shape would it be?* Give it a shape. *If it DID have a color, what color would it be?* Give it a color.

If after 4 – 5 repetitions of the question sequence there is no lessening of dimensions and strength, direct your awareness to the movement of the body sensation. In that

body sensation, there must be some directional movement, otherwise it would not exist. Every cessation of movement brings about the vanishing of body sensations. Therefore, Carefully the sensation. What kind of movement of energy is there in it? Remember, energy can move vertically, circular, horizontally, an oblique movement, alternatively contracting and expanding etc.

As you become aware of and feel the directionality movement of energy, direct the movement of energy in the opposite direction. Then, simultaneously feel both of those opposite energetic movements, as best you can, while taking a breath.



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

Location	Depth	Inside/Outside	Shape	Size	Weight	Color	Body temp? Warmer / Cooler	Age	Strength
Tune into the directionality of the movement of energy, intentionally direct it to move in the opposite direction. Experience the energy moving at the same time in both directions.									

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



DEEP PEAT 2

Developed by Zivorad M. Slavinski

Once you get to know Deep PEAT 2 (DP2), you will find it is particularly useful as a walking around practice and can quickly restore your state. It can be very useful in untangling from cognitive distortions, injunctions and other self-limiting cognitive activity as well as the challenging and stressful situations of daily life. Alternating between thoughts (or images) and emotions (or sensations) helps us to recognize the layers of thoughts and emotions entangling us while discharging their energy.

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

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

Instructions:

1. **Identify** the situation, experience, belief, or goal. Name it, the _____ situation.
2. **FEEL the problem** (situation, experience, belief or goal) as completely as possible. *What **emotion (or sensation)** follows that _____ situation?*
3. **FEEL the emotion** you just identified. *What **thought (or image)** follows that emotion (previous content)?*
4. **FEEL the thought** (or image). *What **emotion (or sensation)** follows that thought or image?*
5. **FEEL that emotion** (or sensation). *What **thought (or image)** follows that emotion?*
9. **Alternate between thoughts (or images) and emotions (or sensations)** until you experience three consecutive positive or empty contents.
10. **Verify & Stabilize**
 - a. Enjoy a few breaths imagining that last positive state expanding all around you.
 - b. Check on the original problem, does it still feel like a problem. If so check opposition, other POV and future clearing.

Troubleshooting

- Follow the stream of consciousness.
- You can use the eyepoints in this process. It does not seem to influence the speed of the process but does seem to help those of us who have a hard time

distinguishing between thoughts and emotions. If you choose to use eyepoints, use the first left eye point for the emotion and the first right eyepoint for the thought.

- In this process, there is an obvious transformation of negative contents into positive ones. We begin with a problem and report the negative feeling regarding the problem. Generally, negative thoughts and feelings follow each other. At some point contents become neutral and soon afterwards, positive. This is the sign that the negative energetic charge has been peeled off.

EXAMPLE: The problem is trying too hard to satisfy others.

Problem: I try too hard to satisfy others.

Name it: The trying too hard to satisfy others situation.

(Vocalize or write down the content as you go)

FEEL I try too hard to satisfy others. What EMOTION (or body sensation) follows that trying hard to satisfy situation?

FEEL that emotion or body sensation. What THOUGHT (or image) follows that emotion or sensation?

FEEL that thought or image. What EMOTION (or sensation) follows that thought or image?

FEEL that emotion or sensation. What THOUGHT (or image) follows that emotion or sensation?

FEEL that thought or image. What EMOTION (or sensation) follows that thought or image?

FEEL that emotion or sensation. What THOUGHT (or image) follows that emotion or sensation?

Continue until you encounter 3 positive contents in a row or your consciousness is empty of thoughts, images, emotions and sensations.

Complete by expanding the last positive content or the spacious emptiness.

Example of Expansion: with the last positive content of **peace**.

*Feel that peace spreading and saturating your whole body, spreading far far away in **front of you**. Become aware of that peace **extending behind you**, beyond the beyond behind you. Become aware of that peace **extending above and below you** – far above you and below you. Become aware of peace **extending to your right and to your left far beyond the edges of eternity on both sides of you**. Become aware of that peace **extending simultaneously in all six directions...like a star radiating into forever...in front and behind, above and below, to the right and the left.**” Allow yourself to rest in this space for 30 seconds or so before opening your eyes.*



JOURNEYING WITH ANXIETY / DEPRESSION

Melanie McGhee, L.C.S.W.

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

~ Dick Olney

A commitment to tending to our state is key to transcending mood lability. Here are a few things to keep in mind. *Taking responsibility for and tending to our inner state is the source of our freedom* is a key principle in Acceptance and Integration Training. Neglecting this responsibility can result in many unsatisfying experiences.

- **AAIT™ Embodiment Home Practice** can mitigate the sub-optimal states associated with depression and anxiety. This means using the tools you have learned with your AAIT practitioner to consistently confront and dismantle the cognitive tendencies inhibiting your state.
- **Prioritize good sleep hygiene** to insure you are getting enough sleep every night, at the same time.
- **Develop a mindfulness practice.** I recommend starting with a 3 - 5 minute daily sitting mindfulness meditation practice. No more. Over the course of several months --- gradually up your time to 20 - 40 minutes. Apps, such as insight timer, chill and headspace are very useful for this. In the beginning, if your depression and anxiety is severe, it might be most helpful to start with a lovingkindness meditation rather than just mindfulness.
- **Practice active noticing daily** with a simple routine, like brushing your teeth or hair, washing dishes. Occasionally pause throughout the day and notice thoughts, images, emotions and sensations without judgment or evaluation, just noticing. Pay attention to your sensations using them to bring you into the present moment with ease.
- **Develop your capacity to access a different perspective.** When you journey with anxiety and depression your perspective can be constricted by habits of self-limiting cognitive activity (SLCA). The integration methods you are learning can help with this as can regularly considering a situation from someone else's point of view, someone who loves and believes in you.

Disarm ANTS. Daily visiting a checklist of automatic negative thoughts will help you recognize them as thoughts, not TRUTH carved in marble. One of the key problems for those who suffer with depression is that life gets filtered through distorted thinking. These distortions can affect every area of your life impacting work, relationships, recreation, everything. Learn to recognize your distorted thinking and learn to challenge it.

- **Practice breathing exercises.** Make this easy, from the simplicity of taking 3 - 10 soft deep breaths with long slow exhales through a slightly open mouth like blowing gently through a straw. Make a habit of doing this before getting out of bed and off and on throughout the day. Deepen your practice with 10 – 20 minutes with steady, slow, breathing practice. This can be particularly helpful with dismantling the anxiety that often accompanies depression. Another useful breathing practice is [alternate nostril breathing](#). It can quickly give you relief from anxiety.

Take advantage of the hypnagogic and hypnopopic phenomena. As you are falling asleep and just as you wake up, take yourself into a pleasant state --- bring to mind some pleasant event or moment from the past or some imagined pleasant moment in the future --- feel what you felt then, think what you thought, see what you saw as if it's happening right now. Remind yourself of two or three things that has happened in the past day or so for which you feel grateful appreciation. Give yourself a few easy open breaths, reflecting on appreciation as you ease into sleep. Use your eye-points ala Sneaky PEAT to amplify this energy.

- **Start light therapy** in mid-August if you experience seasonal affective disorder. Check with your doctor and set a reminder in your calendar.
- **Practice noticing how clinging affects your mind.** Clinging to your ideas, desires and timelines can rob you of joy and contentment right now. Moreover, this kind of clinging completely obliterates any internal guidance you might have about the course of action that would take you closer to the experience you would like to have in life. The mind can be very scattered and contribute to significant distress if it's clinging. Use the Universal Process to disrupt clinging.
- [Use Donna Eden's Daily Energy Routine.](#) Include the [homolateral cross over](#) as well as [cover the eyes](#).

- **Get familiar** with your [EARLY WARNING SIGNS](#) of depression. See the list below for additional early warning signs. You may have other early warning signs that are not on this list.
- Exercise. Seriously. I know it can be the LAST thing you feel like doing. Nonetheless, taking a few minutes, just a few minutes can make a difference. A [recent study](#) found that strength training just twice a week can help with mood disorders.



More on Self-limiting Cognitive Activity

One thing that happens for people with depression is that you may not necessarily recognize the role that thoughts, emotions and body sensations play in reactions to everyday events. When you increase your awareness of what you are thinking, feeling emotionally and experiencing in your body, you free yourself up to practice noticing these experiences without attachment, you begin to learn to experience them as the ocean experiences its waves and currents.

Practice noticing how your interpretations of life's events impact your emotions, thoughts, body sensations and choices. Begin noticing how your mood impacts your interpretation of events and how that interpretation impacts your emotions, thoughts, behaviors, body sensations and choices. Your mindfulness meditation practice helps you learn to witness your thoughts with a bit of distance. This makes it easier to challenge cognitive distortions.

One of the things that happen is that most people get attached to whatever their mind is thinking about. In fact, as you are increasing your awareness of the mind's activity, you can notice how the mind can often be busy and scattered. Yet, as you learn to intentionally take your awareness to the breath you gain access to the possibility of being more present directed in your focus. Practice noticing your thoughts as just thoughts, not facts. Practice relating differently to your thoughts. You don't need to argue with them, just notice them as waves. Be with them as if you are the ocean. Again, the point here is to release yourself from the feelings that accompany negative thoughts. They are just thoughts.

If you feel like you are out of touch with your body, here's a recording to use to help you increase your awareness of your body, here's a recording of a [body scan](#).

Learn to use a [3-minute breathing space](#). This is actually a great place to begin working with your mind. It's a handy thing to know how to do when you are feeling stressed and overwhelmed or trapped in a cognitive distortion.

Another resource for managing those moments when it seems like your mind has a mind of its own and is leading you deeper into depression or anxiety is to pause and do a few minutes of very soft, very quiet [ujjayi breathing](#) or practice [alternate nostril breathing](#).

More on Clinging Mind and Cognitive Distortions

Mindful awareness offers a way of staying present by giving you another place from which to view things. Again, the more you exercise your “perspective” muscle the more content you will feel. Practice being with what is - exercising the “It’s OK muscle” and relaxing the “It’s NOT OK muscle.” Again, the 3 Minute Breathing Space can help with this. The key is to use these tools whenever you notice unpleasant feelings.

Another practice that can help is “allowing / letting be” - it’s OK. Whatever it is. It’s OK. Practice relating differently to your life circumstances and to your thoughts. This practice involves bringing to experience a sense of ‘allowing’ it to be, just as it is, without judging it or trying to make it different. Such an attitude of acceptance is a major part of taking care of oneself and seeing more clearly what, if anything, needs to change.

Practice noticing your thoughts as just thoughts, not facts. Become very familiar with your 'go to' cognitive distortions. In this way, you can begin relating differently to your thoughts. Practicing lovingkindness can help here. If you find that the cognitive distortions are getting the best of you, it may help to take a focused approach with Spiritual Technology.



Early Warning Signs of Depression

Make a clear action plan for how to best respond to the early warning signs in your life. What are the first things you need to immediately address? Use that plan at the slightest hint of any of early warning signs showing up in your life. Make taking care of yourself a priority.

Be sure to have mindfulness practice and awareness of cognitive distortions at the top of your list. Learning to recognize your cognitive distortions gets easier with mindful meditation practice. With this kind of meditation practice, you become more adept at recognizing the distortion in the moment, which makes it easier to challenge with the tools outlined in this document. Get outside. Breathe. Exercise. Practice yoga.

Here's a list of some common early warning signs:

- irritability
- decreasing social participation, withdrawal
- changing sleep habits
- changing eating habits
- changing sex drive
- getting easily exhausted
- giving up exercise
- not wanting to deal with business (mail, bills, etc)
- postponing deadlines
- bleak outlook
- negative thinking
- increased anxiety
- feelings of worthlessness
- critical of self and others
- trouble focusing, making decisions or remembering things
- unexplained aches and pains

Do NOT ignore these signs. It is MUCH easier to address things at this stage. DON'T put off caring for yourself. Use all the tools at your disposal. Take this seriously. YOU are the only one who has access to your mind. You have a good mind. Use it to your advantage.





RECOGNIZING SELF LIMITING COGNITIVE ACTIVITY

EoW, UP and BP are useful for untangling from SLCA. However, we must engage in regular, disciplined attention and practice to fully uproot the tendency. With practice, you will train your mind to think differently in a relatively short period of time. Your AAIT practitioner can offer you guidance in how to use your embodiment practice to support you in this endeavor.

Common Self-limiting Cognitive Activity

(Adapted from David Burns, The Feeling Good Handbook)

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

entirely responsible for, or blaming others and overlooking ways that your own attitudes and behaviors may contribute to a problem.



Dismantling Injunctions

From the Transactional Analysis (TA) and Redecision Therapy perspective, there are twelve injunctions. Though, allowing for creative application of injunctive thinking, we may have other ways to express the inner DON'Ts. Injunctions are essentially prohibitions and run like silent rivers in our consciousness influencing the way we move through life. Injunctions are insidious and often unconscious. They are inner commands, a strong DON'T.

As injunctions are tendencies, rather than a single nagging thought, this will take practice and attention. Consider injunctions as weeds that may have deep roots. When you encounter them, be sure to address them. EoW and BP are very useful in disrupting injunctions. Don't hesitate to reach out for support as you need.

- Don't be. Don't exist. (This may be too challenging to address in your solo practice. Ask your AAIT practitioner for support.)
- Don't be who you are.
- Don't be a child.
- Don't grow up.
- Don't think.
- Don't feel.
- Don't do anything.
- Don't be well or sane.
- Don't be important.
- Don't make it in your life.
- Don't be close.
- Don't belong.



WRITING A BIO

There is plenty of advice on writing a good bio. A great bio evolves over time as we do. Visit and revisit it from time to time. Review where your bio is showing up and make sure you keep it spruced up, alive and current.

For consistency's sake, for the AAIT Practitioner's Page, keep your bio to 150 words. Often, your bio will need to be limited to 50 words. Please include a picture.

A couple of general guidelines to get you started to answer the who do you serve, how do you serve them and why you question.

1. What can people get from you they can't get anywhere else? Own what makes you different. What pains and problems do you help people resolve?
2. What kind of issues, problems or experiences do you address in collaboration with your clients?
3. What lights you up about your work?
4. Include at least one professional accomplishment. What experience, training, etcetera validates your ability to help them?
5. Do you work with individuals, groups, teens, couples? Who do you serve? Do you work virtually or in person only? Are you available for psychotherapy, coaching, spiritual direction? All three?
6. Do you accept insurance? If so, which ones?
7. How can they reach you? Website, Email, Phone.



CONGRATULATIONS!

You have completed the requirements for certification in AAIT. Welcome to the community. The great good works you will do are inspiration. Make it easy for people to find you by writing your bio and submitting to info@aait.solutions so we can add you to the website.

I will leave you with the words Zivorad gave me and other students repeatedly at the end of training:

Continue working and remember there is the karma of the things you have done, but there is also the karma of not doing something when you could have.



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LEARNING OBJECTIVES AND CONTINUING EDUCATION

The AAIT™ Fellowship Training Group is an investment in your professional and personal development. Though you spend a total of 98 hours in active group learning, pause for a moment, recognize, and honor the depth of dedication it took to get to this point.

AAIT™ trainers comply with guidelines from the National Board of Counselors regarding continuing education for counselors. You can find their guidelines at www.tinyurl.com/AAITNBCC. This comprehensive checklist aligns with the continuing education requirements for most state licensure boards for most professions. Nonetheless, we urge you to check with your state board.

Learning Objectives for Session ONE of the AAIT™ Fellowship Training Group

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.