

primordial energy
activation and
transcendence

PEAT

Zivorad Mihajlovic Slavinski

...and the
neutralization
of polarities

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I AM GRATEFUL TO MY SISTER BOJANA FOR TRANSLATING THE TEXT OF THIS BOOK INTO ENGLISH.

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Preface

THE METHOD DESCRIBED in this book grew from many roots. It is a combination of my own persistent seeking and personal experience and the advancements that were made before me, both recent and ancient. All innovations are such, both creations of our own and extensions of the work that may have been long lost or destroyed in time. I begin this book with a description of some of the roots and influences that led me to the discovery of the PEAT (Prime Energy Activation and Transcendence) method. While I know it to be a genuine and unique advance in spiritual technology it owes much to the creativity and work of many others.

Part two of the book describes the actual practice of PEAT and its many uses. It prepares the practitioner for the unique experiences that PEAT makes possible. The next section of the book discusses Primes, the most central polarity in life for each of us. Part four covers some of the uses for PEAT. Practitioners around the world where we have taught this method are discovering new ways to use it in both clinical and more personal settings. It is coming to be a regular practice for some and a very targeted professional tool for others. The significance of polarity neutralization and those realms that lie beyond neutralization are the subject of Part five.

—*The Author*

PART 1

The origin and precursors of Primordial Energy Activation
and Transcendence (PEAT)

How PEAT was created

PEAT OR PRIME ENERGY ACTIVATION AND TRANSCENDENCE, is a system for spiritual development which allows a person to experience the state of non-duality. It does not lead to a cognitive understanding of non-duality, but an actual experience, a complete gnosis and recognition of the union of the deepest set of polarities for each individual, those which we call “Primes.”

To be able to understand the creation and development of Prime Energy Activation and Transcendence, or PEAT, the reader needs a short introduction. I am 63 years young, a clinical psychologist, self-employed and an author. In addition to the study of Western psychology, I have devoted 45 years of my life to the study of the occult, hermetism, Perennial philosophy, etc. I have practiced yoga, kabala, tarot, Gnostic Intensive, various kinds of meditation and many systems of spiritual self-development. Over the last 30 years, I wrote, published and widely circulated 20 books in the former Yugoslavia, my home country. My work covered subjects from yoga to contemporary systems of spiritual technology. Mostly, they were practical manuals. Twenty-five years ago, I immersed myself in Scientology. After I left Scientology, I went to Santa Barbara to the Advanced Ability Center, lead by David Mayo, to experience advanced levels of spiritual development. All these experiences, including David’s center and his people, were fine, but I was disappointed with the results.

In 1990, for the first time I developed my own system of spiritual technology, Excalibur (not to be confused with another system of the same name developed by Captain Bill Robertson). I have subsequently developed several more processes

for spiritual exploration and growth.

Five years ago, I heard about Alan C. Walter's individual "codes" technology. These were a set of codes unique to each person and central to their life and development. In theory, a person's main life-problems would be resolved when they discovered their primary "codes" or basic polarities as a spiritual being. I was strongly drawn to this idea and contacted Alan's Knowledgeism Center in Dallas. At that time, Yugoslavia, where I live, was in a post-war state and had its highest inflation rate in recorded history. Unfortunately, the Center's prices were more than I could then afford. Considering the hourly rate and the number of hours that would be required to uncover my own "codes," the cost could easily have exceeded \$5000 US.

Looking for a solution, I asked for a discount. In exchange for this discount, I offered to write and publish a book about the codes, after I had experienced them. My proposition was not accepted. I am now glad we did not make a deal, as this outcome provided me with the incentive to create **PEAT** and now you're reading this book which provides an effective method for any dedicated seeker to discover their most primary polarities. As is usually the case, there is a bit more to the story...

While I was working to develop additional methods of my own, my thoughts returned to individual codes every now and then. My wife Alda (Jadranka), who is my right hand in my search, along with my daughter Ivana and my sons Filip and Srdjan, were aware of my interest. "*Listen,*" Alda said one day, "*if codes follow a man through all lifetimes and universes, they must be present now, in this life. Look around at what has been happening to you in this life; what is your fundamental problem in this life. That is the place to find them.*"

Those words gave me much food for thought. I ultimately found the Primordial Polarities through my newest system, although I never anticipated this result. When I discovered the so-called meridian or energy therapies, summarized in a later chapter, I was also drawn to them. The energy therapies were developed by different researchers from acupuncture, acupressure, applied kinesiology, chiropractic, pranayama and similar methods. They were very efficient in healing physical ailments and emotional disturbances, but who would dream of being able to find hidden gold under their surface?

In 1999 a friend of mine learned of the meridian therapy methods on the internet. He came to me and asked me a couple of questions. After his visit, I started to think about the codes again, seemingly against my will. Once more I reviewed all

of the materials that I kept in my computer. One night I was flooded with creative ideas. I had to jump up six or seven times to put my ideas into a notebook. These ideas were connected with my previous experiences and knowledge and very soon a coherent whole appeared right in front of me. Seemingly out of oblivion came data, some of which I later found in the book of a popular occult writer of another time, Frank Rudolf Young.

In his book *The Secret of Spirit Thought Magic*, Young said that physical and emotional traumas are not only the basis of disturbances, but they are also a deciding factor in the origination of occult and prophetic abilities in a majority of previously untalented people. He went on to say, “*Most remarkable is that the overwhelming number of those gifted individuals did not inherit mystic power. On the contrary, each acquired it nearly always after suffering a significant enough mental and physical trauma.*” In the distant past, a secret key for development of such abilities was known to a small number of selected people in Babylon and Chaldea and Young reveals it to curious readers. The main element was mild finger tapping on the surface of the head to produce mild trauma, inducing strong emotions in oneself and rapid breathing to induce hyperventilation. Young had only a few followers and his teachings were soon forgotten.

I remembered many similar ideas and suggestions which I had received over the years from different sources. In my mind, this data cross-bred with the developments of Roger Callahan and others who created their own methods. I had sudden deep insights concerning the main weak points of some of the energetic therapies and, by the morning, I had PEAT as a complete and whole system. It was similar to its precursors because it grew from them, but it was substantially different. These essential differences make it valuable not only as a therapy, but for far reaching research in spiritual development. The aspects of PEAT which differ from other energetic therapies will be described in the next chapter.

All worthy systems are dynamic wholes and are subject to constant change and incessant growth. In the practical application of a system, new ideas are coming all the time and the biggest and most frequent mistake is to reject them because of dogma.

The day after I created PEAT I healed an allergy of mine that I had for 20 years. It was a persistent allergy to fish and all kinds of food coming from water. I did it in 12 minutes and the members of my family that were watching were amazed.

The same day I started to apply PEAT to the chronic and difficult problems of my relatives and friends; problems like negative self-image, inferiority complex,

shyness, and tension and/or fear in front of unfamiliar people. The list grew to include: fear of speaking in front of a group, phobias, panic attacks, inability to take responsibility in social situations, procrastination, lack of self-confidence and the like. For the most part, these problems were quickly resolved – sometimes in an incredible 10, 20 or 30 minutes. Often, it required two sessions, but I never needed to do more than 4 sessions to resolve a specific problem.

I also worked with other kinds of problems such as asthma, migraine headaches, back pain, stiff neck, menstrual cramps etc. In that period, my sister complained of foggy eyesight; an eye specialist told her it was due to old age (she was 64) and that there was no remedy for that problem. With two five-minute processes, on two successive days, we eliminated that problem and it has not returned to this day.

I was surprised because practitioners of meridian therapies typically get their results bit by bit but I got the majority of my results in two sessions. **The reason for this, I believe, is that I am not attempting to remove the pain, disturbance or problem. I am seeking to uncover the deepest roots of problems and negative beliefs, the so-called metastructures behind the problems.** When you apply PEAT, different kinds of unconscious materials surface into the field of consciousness, but practitioners of meridian therapies usually ignore them. And they are the crux of all troubles.

During my first episodes of PEAT applications, the thought of uncovering Primordial Polarities never crossed my mind. However, in a short period of time, I came randomly to this precious result. I use the term “randomly” with some hesitation. I found out, as had other people who were doing research, that random incidents don’t exist. As a matter of fact, when one is dedicated to the solution of a problem, with a strong intention to solve it, it’s a real miracle if one doesn’t succeed. There is always some unconscious barrier or a blind spot that prevents one from seeing existing connections between phenomena.

With Deep PEAT, I became able to resolve difficult problems comparatively quickly. In the third session with my daughter Ivana, the process was unusually prolonged. I became nervous because she became more and more bogged down, and we could not see the end of the process. Her emotional state became negative. She felt worse and worse, became confused and desperate. I asked myself, “*Where I did make a mistake?*” The Deep PEAT process, which seemed to us so miraculously efficient, now seemed to create great troubles. In one moment, Ivana’s confusion became extreme. “*I don’t understand what you ask me,*” she said hysterically, “*Which language do you speak? I don’t understand you.*”

To my great relief, after a few minutes, the problem was resolved and she suddenly lit up. In that moment, she experienced that the physical world, which she used to run from, and the spiritual world that she was always seeking, became One. She was amazed; her complete life was in front of her eyes. It was the same game she always used to play compulsively in different variations. The playground of her game was between two Primordial Polarities; her first Yang and Yin after she entered into this manifested Universe.

I was amazed. In a beautiful catharsis, having one insight after another, she poured this out: *“God, these were the first which I had! No, no, no, there was nothing before them! And now these two worlds are not opposite, they are the same, there is no difference between them! They are One!”*

At the moment when one discovers one’s own Primordial Polarities, there is the neutralization of all opposites. One sees one Primordial Polarity in the other, and vice versa. They become ONE.

Just before that moment, there is usually a short period of confusion. The person doesn’t understand usual questions. Sometimes, a client becomes a bit dizzy and disoriented. It is natural, of course, because the limits of the playground on which their game of life was played disappear. It is like the sudden disappearance of the walls of a house you have lived in for your entire life.

At that moment with Ivana, I was not aware of the value of her experience nor of its true nature. I believed that she had resolved the problem at a very deep level and nothing more. I was wrong. Fortunately, I did not stay in that delusion for long. The next day I worked with my wife and sister and they both neutralized their Primordial Polarities. After that, it became clear to me that I developed a method for the neutralization of Primordial Polarities or “Primes.”

I was the fourth to reach my Primes; my wife processed me. After the four of us, other people followed. These were members of my family and members of the group with which I do spiritual technology research, the Omega Group.

It is important to stress the following. If one wants to discover the deepest causes of one’s problems or unwanted states, one has to discover one’s Primordial Polarities even if one does not think about them - even if one has never heard of them.

When using Deep PEAT, the client uncovers their own Prime Polarities. The neutralization of opposites occurs and the person sees one Primordial Polarity in another, and vice versa. They become One. That is the substantial difference between PEAT and Alan Walter’s method. In his method there is reportedly no neutralization. At the same time, it is a great advantage of PEAT, because without

neutralization there is no freedom from their deadly grip.

What follows is a typical session that I had with a woman who is a member of my research group. Her starting unwanted state (or problem) was: **“In my life I hold myself back.”**

I did muscle testing on her hand (we sometimes use this procedure. It uncovers unconscious energetic shifting, as discussed later) and she had a strong negative reaction connected with her claim: *“I want to stop doing it to myself.”* After she repeated the **“Formula for Antagonistic Motivation”** 3 times (see later) for that problem, we started with the Deep PEAT process. Only in the beginning was she putting her attention on the problem. After that, she started touching acupoints on her face, body and fingers, watching carefully what came up into her field of consciousness.

First came: **“Heat in my face and pressure in my ears and my nape.”**

Then: **“Heat in face and ears. I feel I’m blushing and I feel energetic vibrations in my hands.”**

Then: **“Great energy in my hands and the impression that I empty that energy in a point far away in front of myself. I have a feeling of belonging to that point.”**

Next followed: **“I feel love and devotion toward that point.”**

Then: **“Movement of that energy toward that point is inhibited in my hands and my legs.”**

Next content was: **“I am one with everything around me.”**

Next came up: **“That energy in my hands and fingers is my connection with everything around me.”**

Then: **“I feel weight in my right hand and in my whole body.”**

Next content was: **“I feel unity with the whole earth through my feet.”**

Then: **“I feel sorrow and rigidity in my fingers.”**

Then came up: **“My connection with Earth is very strong.”**

Next: **“Now I feel that I am free.”**

Next content was: **“Suddenly opposite thought comes to me – to the hell that I’m free, I’m not free!”**

Then: **“I have the feeling that I am free and the same time the thought that I’m not. The thought comes up – how is it possible?”**

Finally: **“What is coming up are thoughts and feelings that freedom and no-freedom are the same! They melt together into unity!”**

Her Primordial Polarities or Primes were **Freedom and No-freedom.**

There is no reason for hiding our Primes from other people. Members of my group speak freely about them, participants of my PEAT Processor’s Training Course discuss them and it is allowed with all clients. It is improbable that previous knowledge would influence the process of any individual because everybody is surprised when he/she uncovers and neutralizes their own Primes. That experience is always different than what the person expects. We have discovered more than 50 Primes so far and every day PEAT processors discover new ones. Here is the list of some polarities that have been found to be prime for someone.

Primordial Polarities or Primes:

Freedom and No-freedom

Entering experience and Going out of experience

Creating and Destroying

I and No-I

Endlessly Small and Endlessly Big

Physical World and Spiritual World

Love and Freedom

Existence and No-existence

I and Another

Visibility and Invisibility

Victory and Defeat

Satisfaction and Dissatisfaction

I and Others

I am and I am not

Existence and Non-existence

Light and Darkness

Good and Evil

Oneness and Duality

Separation and Togetherness

Emotions and Reason

Passion and Spirituality

Love and Freedom

Love and Pain

Love and Power

Love and Fear
Freedom and No-Freedom
Freedom and Slavery
Active and Passive
Conscious and Unconscious
Limited Consciousness and Unlimited Consciousness
Material and Consciousness
Material and Spiritual
Endlessly Small and Endlessly Big
Power and Powerlessness
Fear and Peace
Peace and Sadness
Security and Insecurity
Expansion and Contraction
Creating and Destroying
Sadness and Joy
All and Nothing
I and Nothingness
Earthly and Alien
This world and Other World
Material Universe and Spiritual Universe
Inner World and Outer World
Entering Experience and Going Out Of Experience
Divine and Material
Control and Freedom
Being and Creating
Acceptance and Rejection
Moving and Stopping
Love and Rejection
Learning and Knowledge

What is the value of such an experience? The euphoria after uncovering one's Primes does not last long. However, your whole life becomes clear through knowing the fundamental game you used to play in your life. After making conscious your Primes and neutralizing them, you are free from your main compulsions. You can go on playing the same games, but now you can choose. You have the freedom for...and the freedom from... What is also important is that after the

neutralization of your Primes you not only become more conscious of your old and new problems, but you resolve them much more quickly. Their structure is often (though not always) the same as the structure of your basic game of life and manifests in countless variations.

The uncovering and neutralization of Prime Polarities seems at the first to be a discovery of our time, but wise men of all times have known about them. Yin and Yang symbols are the perfect graphical and visual representations of Primes. If you take a look at them, you will see that each polarity contains the other polarity as a dot. Six centuries before Christ the Chinese sage Lao-Tzu most certainly knew about them. His words have been saved: *“From one comes two, from two comes three, and from three comes the whole universe.”*

Also, in occultism from the 19th century and in the first part of the 20th century, the neutralization of opposites or polarities was thought of as the greatest arcanum or secret. Masters of occultism knew about Primes. I will spend more time on that in Part 3 of this book which is devoted completely to Primordial Polarities and their neutralization.

Thinking about the creation of PEAT and preceding systems, it is difficult not to be surprised. How could it be possible that acupuncture practitioners in ancient China did not know that just touching certain points on the human face, body and hand (without pressing, rubbing and piercing with needles) has such far-reaching consequences? How could they have missed the potential for eliminating unwanted states of body and mind and the speeding up of spiritual evolution as well? The possibility of a quantum leap in collective consciousness naturally comes up. I suspect that the potential of those points was in a state of latency and only recently started to be active.

You have in your hands the book on **PEAT** with theoretical data and a detailed description of the **Shallow** and **Deep** processes. It is my opinion that it is the best system at the present moment, although I have prejudices about it, for sure. PEAT is my child and a father's love hasn't got any limits. PEAT is simple, easily applied, cheap and very, very efficient. One doesn't need to endure long periods of training, preparations, studying a lot of materials, listening to tapes and spending many thousands of dollars.

In the beginning of PEAT applications, most clients needed three sessions of Deep PEAT processing to uncover and neutralize their Primordial Polarities (only two persons needed four sessions). For some, two sessions were enough and there are some people who needed only one. The process has been shortened

dramatically, so much so that on average we now need only one or two sessions.

The most important aspect is that, no matter which problem you want to resolve at the beginning of the process, you will uncover your Primes if you dig deep enough. As a matter of fact, you can't avoid them. They are always the deepest roots of all your problems. However, before you get to your Primes, along the way you will resolve many of your unwanted states, problems and ailments.

PEAT is a therapeutic method, and at the same time, a system of spiritual development. Such a division is, of course, artificial because spiritual growth has therapeutic effects and clearing (resolving) problems makes the Being more free, more of what the Being really is.

As a method of healing, PEAT is a transpersonal energetic therapy which, quickly, easily and elegantly, removes whole chains of traumas without emotional abreactions. Releasing blocked energetic currents in the aura of a Being, PEAT makes conscious and neutralizes opposites from extremely remote times. These include, but are not limited to: fears, destructive fantasies, compulsions and obsessions, blockages, entities, implants, problems one has with astral entities in one's own aura, etc.

What is most important, in quintessence, is that PEAT aids in the acceleration of spiritual evolution and the opening of higher dimensions of consciousness and the Great Space. This opening is the next phase in the spiritual development of human beings and we are standing on the verge of it. A couple of us have stepped into dimensions beyond Primordial Polarities for a brief moment. Without a doubt, some followers of traditional spiritual teachings of the past have done this before us, and it is quite possible that some groups or individuals in other parts of the world are taking these steps in experience as you read this. One thing is certain, however, when you uncover and neutralize your Primes, new unknown worlds can open up in front of you.

The place of energy in therapy

ROGER CALLAHAN HAD SUFFERED from phobias since childhood. Early on, he became interested in psychotherapy as a way to discover and perhaps resolve the underlying causes of irrational fears. Following undergraduate studies in psychology, he earned his Ph.D. studying the area of childhood anxiety. The eradication of these problems became a passion, and he spent many years studying various psychotherapeutic methods, always seeking better and more efficient ones. During his search he realized, with repeated disappointment, that the claims made by most of the proponents of various psychotherapy methods were untrue. The methods did not have the therapeutic results claimed by their practitioners.

Over time, Callahan earned a reputation as a good therapist. That didn't satisfy him, however, as he still lacked a technique for the fast and efficient treatment of phobias and similar emotional and psychological dysfunctions. Two incidents marked a turning point in his search for an efficient methodology.

Callahan's friend, Hardy Ross, returned from a workshop in Applied Kinesiology led by George Goodheart and was utterly thrilled. During lunch, Callahan explored what it was that had excited his friend so much. *"Tell me all about it,"* he said. *"I don't want to talk,"* Ross replied, *"I'm going to show it to you. Stand up, extend your arm from your body and resist me when I push it!"* Callahan complied. *"Now think about something unpleasant."* At that moment his arm lost strength. Callahan was stunned by such an obvious relationship between the body and the contents of one's mind and immediately thereafter devoted himself to the study of Applied Kinesiology.

The second incident occurred in Callahan's therapeutic practice. For quite some time, he had been treating a patient named Mary for aquaphobia (fear of water). For Mary, this was an extremely powerful and debilitating phobia. Ever since childhood she had become paralyzed upon contact with things and situations that were connected with water: bathrooms, showers, water pipes and even ordinary rain. Moreover, she was unable to watch images of water on TV without experiencing very strong feelings of sickness. For more than a year and a half, Callahan had been treating Mary in his own home, next to which he had a swimming pool. He was using all the disciplines he had mastered thus far: systematic desensitization, rational-emotive therapy, cognitive behavioral therapy, hypnosis and various other methods. Unfortunately, these methods of treatment were slow and often painful for the client.

Not satisfied with the results of his work, Callahan was striving to find a faster and more efficient method to treat Mary. One day, near the swimming pool, Mary informed him that yet again she was feeling nauseated as soon as she looked at the water. Callahan, who had also studied acupuncture, knew that one of the points of the stomach energy meridian was under the eye. In a moment of a fortuitous inspiration, he asked Mary to tap her fingers on the points below both her eyes. To their amazement, her fear of water disappeared within the next fifteen minutes and did not return.

This incident was a turning point in Callahan's research efforts. He applied the identical procedure to other clients, but the results were inconsistent. What he wanted was to create a universally successful method, which would be effective for people with phobias such as this as well as other psychological and emotional disturbances. He conducted many years of research based on thousands of conscientiously executed experiments. Based on various disciplines, such as Applied Kinesiology, acupuncture and acupressure, quantum physics and the work of physicist, David Bohm, Callahan developed and perfected his own therapeutic system, which came to be called The Callahan Techniques™. The success of his methodology created quite a stir, and soon many psychologists, psychiatrists and doctors were attending Callahan's training courses and giving their contributions to the further refinement of the methodology. From Callahan's research and method, Thought Field Therapy and other related systems of energy or meridian therapy have been developed. **PEAT** (Primordial Energy Activation and Transcendence) grew out of these same roots.

The basic tenets of meridian or energy therapies

In essence, meridian therapies represent an application of the energy paradigm to the removal of psychological and emotional aberrations. The proponents of these therapies believe that these aberrations are caused by disturbances in the energy field of a human being. **At the most fundamental level, manifestations of any kind are energy structures or energy fields.** Naturally, psychological aberrations manifest themselves neurologically, biochemically, cognitively and behaviorally, and their energy foundation exists and is active at the deepest level. According to this paradigm, emotional and psychological problems, diseases, and other maladies are always caused by disturbances in the energy field.

The introduction of the energy paradigm into the fields of psychotherapy and spiritual development represents a quantum leap in understanding, since it requires us look at psychological and spiritual development from an entirely different viewpoint. Until recently, psychology has treated aberrations in a manner analogous to classical physics. There, traditionally, one attempts to find the relationship between a cause and its effect. However, in quantum physics, which explores the relationships between nuclear particles at a subatomic level, cause-consequence or causal relationships can not be observed. On that level, changes can occur in a moment, without regard to a causal sequence. Since thoughts exist in energy fields and negative emotions are a reflection of disturbances in those fields, we can presume that, in their nature, psychological and energy phenomena are also quantum processes. Therefore, psychological problems are resolvable far faster if we approach them as if they were disturbances in energy fields rather than searching for their historical causes – as was characteristically done in earlier times. Changing the structure of the energy fields that underlie problems is sufficient to create healing or even to alter spiritual consciousness.

The energy flow of people who are completely balanced emotionally and physically can be likened to a quiet river that flows harmoniously and evenly. Traumas that a human being experiences from earliest childhood onward act like huge boulders that disrupt the quiet flow of the river. They create vortexes, swirls and places of increased or decreased energy pressure. Such imbalances are the foundations of unwanted states of being. Deepak Chopra, world-renowned proponent of alternative healing methods, says that, *“A Human Being is not a frozen sculpture, but a river of energy and information that perpetually renews itself.”*

The removal of physical aberrations, using classical acupuncture, for example, takes more time, because matter is far more solidified than energy. Unlike

acupuncture, meridian therapies use energy flows to eradicate emotional and psychological problems. In a majority of these methods, the therapeutic process consists of the client holding his problem in his consciousness and simultaneously tapping the tips of his fingers on the endpoints of corresponding energy meridians. That is how energy fields, which permeate a physical body and surround it, are influenced.

Energy fields are invisible spheres of influence, somewhat similar to magnetic and gravitational fields. When the client focuses and identifies with a traumatic memory or a psychological or emotional problem, he can sense the impact that that particular field is having on him emotionally. He feels unpleasant, angry, frightened, jealous or depressed. Callahan's theoretical assumption is that when feeling the negative emotion, the client is experiencing disturbance in his own energy system, which is at the root of the aberration.

The field of life energy has had different names in the ancient teachings of East and West: Chi, Ki, Mana, Prana, Od, Orgon. In traditional acupuncture theory, Chi is the life energy that is created partly in our inner organs, and in part it enters the system from the cosmic environment through acupuncture points and the breath. That viewpoint is also accepted by the majority of meridian psychology systems. Life energy most obviously fills the psycho-energetic system through the breath, and breathing simultaneously stimulates the movement of life energy in a natural way. This explains why most systems of oriental philosophy insist on the importance of breath control.

Measurements have shown that the electrical resistance at the acupoints on the body is far weaker than on the rest of the skin. In addition, the resistance depends on the person's vitality and their emotional state and health. Research done with the use of sensitive instruments indicates that acupoints act as amplifiers of energy flow. Applying pressure on them (acupressure), tapping them, or just light touch (as used in PEAT) stimulates energy flow and influences the distribution of energy in the aura.

Biophysicist Beverly Rubick cites an experiment in which an energy exchange between acupuncture points of a healer and a patient was measured. Energy discharge was far more intense in that situation than when the client self-administered the same energy therapy. The experiment shows the importance of the therapist's role as his intention synchronizes with the client's intention towards the shared goal of healing. It also shows the synergy in the spiritual relationship between a teacher and a student.

Another experiment showed that the emission of particles called biophotons from the top of one's head increased from one hundred to one thousand times during meditation. The same result was observed when only intention or will power was used to create this effect. This may explain the success of the application of PEAT with intention only (as described later) without touching any acupoints or saying any words.

Another study showed that the strength and structure of the auric field surrounding the body depends on the physical health and the emotional state of the individual. It also showed that a person can change that field with his thoughts. It is possible to measure a concentrated thought as an electromagnetic field radiating from the body and observe that similar thoughts of different people produce almost identical models. A thought sent from one subject to another can cause a proportional increase in the strength of the recipient's field. It has been established that such thought projection can be directed and concentrated on specific areas of the recipient's body. In such moments, the recipient is incapable of stopping the effect, unless he is completely aware of the nature of such a projection and thus creates some kind of a "protective shield" around himself.

Research by physicist Dr. William Tiller leads us to view the human body as a big antenna that receives and amplifies incoming energy flows with the acupuncture points acting as a set of antenna elements. Placing needles in the acupuncture points increases the capacity of those points. Touching the points with one's fingers stimulates them into activity, because it starts the flow of ions which, in turn, can help to bring balance into the disturbed energy system.

Callahan gives the following explanation for tapping fingers on meridians: *"Tapping connects the system to the outer source of energy. When tapping is done right, with simultaneous concentration on the problem that's being treated, it balances the energy in the part of the organism where energy balance was disturbed."* Tapping turns kinetic energy in the system into the energy necessary for useful work. Points that the client taps on while thinking about the problem act as transformers of energy for the electromagnetic field of the body.

According to some researchers, tapping induces a piezoelectrical effect due to the stimulation of calcium crystals in the bones. The same effect can be induced by needles placed in the acupuncture points, laser beams, rubbing and pressure applied with fingers in acupressure.

In fact, the energy therapies remove energy disturbances that lie at the root of emotional and psychological aberrations, thus causing their fast and painless

disappearance. The primary axiom or “discovery statement” of Callahan’s system and related systems of meridian therapies is: **“The cause of all negative emotions is a disturbance in the body’s energy system.”** When a disturbance in the energy system is removed – which happens rather quickly through some form of therapeutic quantum leap – unwanted psychological and emotional states and diseases that were caused by them can disappear. They no longer limit one’s freedom of behavior or one’s satisfaction with life.

Let’s look at this phenomenon, using the example of a person suffering from agoraphobia, in this case a fear of open spaces and of crossing streets. An agoraphobic person is very limited in his behavior. Since life demands everyday exposure to such situations, he will have frequent fear attacks. The thought of crossing the street will fill him with strong fear or, at the very least, feelings of discomfort. Such a person will be disabled in many normal activities. His radius of movement will be narrow, and due to the demands of everyday life, he will suffer frequent fear or panic attacks.

Acting upon meridian points removes disturbances in the energy field that lie at the root of such a phobia, and the phobia vanishes painlessly and quickly, giving relatively long-lasting relief. Often a single session is enough for the removal of a specific phobia. In cases of complex multi-component fears, a few sessions are needed. This type of therapy removes irrational fears without eliminating rational cautiousness. A person who has gone through this therapy will not rush headlong into dangerous situations after the therapy. Rather, he will be capable of relaxed, reasonable and fearless behavior.

Meridian therapies can be used to treat all kinds of emotional and psychological aberrations, such as post-traumatic stress disorders, depression, compulsive and obsessive thoughts, jealousy, excessive sorrow, blockage of creative abilities, addictions and many others.

Application of these methods gives good results with many problems that seem to have an organic foundation, provided that they have some psychological and emotional components. Since there are a huge number of such aberrations that are seemingly organic in nature, the possible applications of energy therapies are limited only by the resourcefulness of the practitioner.

Energy therapy methods represent a new synthesis of ancient knowledge and new discoveries. A new discipline that has heavily influenced the development of meridian therapies is Kinesiology, which was developed from the simple test of a muscle response while the body was exposed to various influences. In the

early seventies, the founding father of Kinesiology, Dr. George Goodheart, came to an important discovery: the strength or weakness of each muscle is related to the health or pathological state of a certain body organ. In addition, every body part is connected to a certain acupuncture meridian. His most important discovery – from the viewpoint of meridian therapies – was that **muscles become momentarily weak when one’s organism is exposed to harmful influences and become momentarily strong when in contact with beneficial influences.** For example, if a subject puts white sugar on his tongue, or at least touches it with a finger, the muscles of his arm momentarily lose 40-70% of their strength. This may come as a surprise to many people. Conversely, if a subject puts substances that have a therapeutic effect on his body, such as organic vitamin C, muscles momentarily become stronger. Those discoveries led to the creation of a new discipline, **Applied Kinesiology.**

Discoveries such as these have led us to conclude that outside of one’s normal state of awareness, in which typically there is a considerable degree of unconsciousness, a being somehow knows what is good and what is bad for them personally and can communicate that through the muscle response test. This led some practitioners to expand their use of muscle response testing more broadly. The data compiled showed the value and reliability of Kinesiology as a diagnostic method. One of those practitioners was psychiatrist John Diamond, who started using Kinesiology in the diagnosis and treatment of mental patients. He called the newly formed discipline **Behavioral Kinesiology.** Diamond thoroughly examined the beneficial or harmful effects of many psychological and aesthetic stimuli such as art forms, various kinds of music, facial expressions, as well as tone and modulations of the human voice.

Even more intriguing were experiments with so called “naïve” subjects – persons who did not know the contents of sealed envelopes that were given to them at the time of muscle response testing. For example, if one envelope contained a photograph of a morally righteous person (such as Gandhi) and the other one contained a photo of Hitler, it was reported that all the subjects would react with a strong muscle response to the first envelope and weakly on the other one. This occurred even though they had no idea what was in each envelope. Such reactions are independent of the subject’s political or moral beliefs. Researchers were drawn to the fact that these tests gave conclusive and repeatable results. Such experiments led to the conclusion that the body really reacts correctly, even if there is no data in the conscious mind that would help it evaluate the choices. Some results surprise

layman as well as the experts to this day.

In the areas of therapeutic and spiritual technologies, these hitherto unknown variables have created an entirely new paradigm. Not only are health, psychological, and spiritual problems now viewed as disturbances in the psycho-energetic field, but positive emotional, psychological, and spiritual states also have a certain energy structure in the field. These beneficial areas can be stabilized, amplified and further developed through appropriate methodology.

The creators of the new meridian therapy systems do not deny that their systems have grown out of Chi energy control and similar methods that have been around for thousands of years. However in their practical use, these methods have far surpassed their predecessors in efficiency. They show that some attitudes and beliefs that have accompanied the more traditional methods are now outdated. For example, prolonged training of processors is not necessary because the application of these methods does not require a lot of time, even though they are effective beyond all expectations.

With these new methodologies, painless and almost effortless fundamental changes in one's personality are possible. It is irrelevant how long the problem has existed or when it was created; it can be removed very quickly. Meridian therapies will significantly revise our established conception of the creation of psychological aberrations and the mechanisms of positive changes during therapy. Clients – and even practitioners – often have a hard time believing that difficult and persistent life problems can be removed in such a short time. However, very often, this is true.

Practice has shown that energy therapy methods are applicable to spiritual growth, which can be significantly accelerated using this approach. This is precisely what PEAT is all about. Its basic goals are spiritual growth, freeing of the Being, and the opening of new dimensions of existence in his spiritual universe.

Trauma: The basic cause of emotional, psychological and spiritual disturbances

SINCE THE SYSTEMATIC EXPLORATION of emotional and psychological disturbances began, attention has been directed mainly to revealing their causes. Many different causes were suggested and the majority of researchers looked to the client's past. Sigmund Freud, while applying psychoanalysis, routinely delved into the early childhood of patients with emotional and psychological problems. From this research he came up with his well-known conclusion that the child is the father of the grown human being. In other words, the problems of the adult have their roots in his/her childhood.

But in this theory Freud had a predecessor. Before Freud, French psychiatrist Pierre Janet asserted that the roots of psychological disturbances are traumatic experiences. In his opinion, traumas prevent the integration of experience into memory and long after the trauma is over it continues to evoke strong emotions. Further, trauma pushes the event out of conscious memory. Thus we have symptoms manifesting in the form of body sensations and irrational emotions such as anxiety and panic even after the precipitating trauma has been forgotten. The earlier the trauma was experienced, the stronger and more permanently it damages the individual. Traumatic events force a child into confusion and irrational explanations. Exposed to the influence of strong trauma, the child is left frozen and speechless before the overwhelming power of evil, as explanations from adults don't alleviate the traumatic situation. Janet also noticed that later in life traumatized people react to traumas from their past with the behavior

that corresponds to the original threat but may have no logical connection with the immediate experience. These persons have difficulty learning from new experiences. They are not able to be free of the trauma because their attention is consciously or unconsciously fixed on it. Being controlled by the traumatic event, they behave and feel as if they are traumatized anew even though they may be unaware of the origins of such feelings.

In search of origins of problems, the majority of psychotherapeutic systems are directed toward the distant or near past as they lead subjects to face and discuss events that are at the roots of present disturbances. Such confrontations are often painful for people; they take considerable time and rarely give permanent healing.

The appearance of Ron Hubbard, developer of Dianetics, shortened the process. In Dianetics, the processor directs the client to confront all previous similar incidents on the chain of events by so called "repetitive process." Hubbard's goal was to uncover the earliest traumatic experience on the chain which he called the "basic-basic incident." During the repetitive process, the client would experience images of the traumatic event, feelings, body sensations and sometimes decisions. The fundamental mechanism of the elimination of unwanted states or problems was the duplicating of such experiences in the consciousness. The most important aspect was to duplicate the *decisions of defeat* that the client made in the moment of traumatic experience.

Bringing to consciousness and duplicating decisions, or the absence of such duplication, is the deciding factor between the temporary and the permanent resolution of problems. The reason for this is that a decision is pure thought, a part of Atman or True Being, and as such it is exterior to the MEST (matter, energy, space and time) universe. Energetic processes are set into motion as a result of a decision being exterior to MEST. The initial decision made during trauma will continue to exist until it is fully duplicated in consciousness or in the MEST universe. It then vanishes into the Void - the Source and the True Nature of the Being as well as the Source of all existence.

Most systems of therapeutic and spiritual development do not accept the key significance of the *decision*. Their creators are not aware of the laws of creation and the preservation of subjective universes or, in other words, the possible states of existence. Therefore, they are not able to remove the problem permanently, or if they do, it is by pure chance.

Sometimes it seems that the problem is removed permanently, but it has only been de-stimulated, and it returns after some time. That time could be measured

by years, decades or longer, but considering the fact that the decision persists until it is duplicated in the consciousness or in material reality, the disturbance has to return sooner or later.

Some systems base their therapeutic success on breaking the connection between the source of the problem and its appearance in the body or the mind. They attain this break in different ways. The **Idenics** system of John Galusha and Mike Goldstein is one of the fastest. In my book *Integral Excalibur*, I described Idenics in detail. The logic of this system is simple. To be able to experience his problem, a man has to enter into the identity that corresponds to the problem. For example, to experience jealousy and to feel the feeling of jealousy, one has to get into the identity of a jealous person. If one does not take on such identity it would be impossible for one to feel jealousy. Therefore, if control of unwanted identities is attained (as in the case of the identity of a jealous person), the problem will disappear. In Idenics it often happens that this process of assuming an identity corresponding to a problem brings the decisions to consciousness, discreates them and so removes the problems permanently.

Australian John Mace, created a system similar to Idenics and named it similarly – **Iidentics**. The starting point of his system is that the person who is not able to control his mental states is unable to control his identities that lie at the bottom of such states. For example, the drug addict identity of a person is stronger than the identity that wishes to control the behavior. In Mace's system, the client first describes his identities in the same way he would describe anything he owns, for example, his summerhouse. In this way, he separates himself as a being from the identities that he possesses and experiences them as something that he owns. They become something with which he can do whatever he likes, but he is different from them. Then, by a simple action the client is led to increase his size as a spiritual being and thus the strength of the positive identity he uses as a being. At the same time he reduces the identity of drug addict to a tiny dimension, and so it is put under control. Of course, such a positive state will last for a period of time. The problem will return sooner or later, however, because the decision that is at the base of addiction has not been discreated. One would have to repeat the process.

It is now time to refer again in detail to the fundamentals of energy therapies, which were discussed earlier.

Almost all practitioners of energetic therapies use Roger Callahan's basic axiom. This is, **“The cause of all negative emotions is disturbance in the energetic system of the body.”**

Larry Craig, another authority on energetic therapies, goes on to explain emotional disturbances as caused by traumatic memories. He believed that Callahan discovered a missing intermediate step when he recognized the impact of disturbance in the energetic field of the individual.

According to Craig, the chain of causes and effects in emotional disturbances goes like this:

1. Traumatic memory
2. The disturbance in the energetic system of the body
3. Negative feelings

If the intermediate step number 2 does not occur, then step number 3 cannot occur.

In his analysis of the genesis of emotional disturbances, Craig seemed to make a mistake of omission. True, the disturbance of the energetic field is the immediate cause of negative emotions, and the basis of the energetic disturbance is the traumatic experience. But at the core of emotional disturbance is the *decision of defeat*, which the person made in the moment of the trauma.

On the causality chain, the traumatic experience is the older, more fundamental cause. It also seems that John Galusha is right in saying that a person will not feel a fear if the person does not take on the identity corresponding to that fear. In all such cases the cause of a disturbance is some traumatic experience in which the individual was defeated. What follows is the key point. During such an experience, the person makes a ruinous decision and *that decision* is the cause of the disturbance in the individual's energetic body as well as the cause of the identity that is at the base of the unwanted state.

We can see the causal chain in many body disturbances. For example, the cause of toothache is decayed tooth, not tissue inflammation around the tooth. The inflammation of tissue provokes the ache and it is possible to remove the ache by means that eliminate inflammation, like antibiotics. However, in such a case the basic cause of toothache, the decaying tooth, is not cured. The inflammation will reappear sooner or later. However, the man who is troubled with the toothache wishes first of all for his ache to vanish, and after that he can think about the permanent cure.

The relationship between trauma as the cause and illness as the effect is greatly stressed in the research of Austrian oncologist Dr. Geerd Ryke Hamer. He tested more than 10,000 cancer patients, searching for the emotional events that

preceded the emergence of that illness. He found that in all tested cases there was a consistent trigger. The first thing that happens is emotional trauma. Then brain damage, which can be registered on the medical scanner, appears. Its location is specific for different traumas. After that, cancer appears. If the emotional trauma is removed, there is a much greater probability of cure.

Cancer was deeply entangled into the personal and family fate of Dr Hamer. His son died from this illness and his wife and he himself were ill from cancer for several years. He registered changes in his patients and himself in the brain tissue that could be traced via computer tomography. They appeared in the shape of light and dark dots in different parts of brain. In the past, such brain changes were interpreted as metastasis. However, Dr Hamer established that they are result of emotional and psychological traumas in the lives of patients and that they vanish from the brains if traumas were overcome. In his research, the most important finding was that simultaneously with appearance of hot dots in the brain the cancerous process started in the body of the patient and the location of illness depended on the place where the hot dots in the brain appeared. He also noticed the direct connection between the type of traumatic crisis and the places where the hot dots appeared in the brain. What is most important for cancer patients is that if they overcome or in any way remove the life crisis provoked by the trauma, the prognosis is much better.

The human energetic field or aura is not static. It is similar to a river of energy that flows calmly and evenly. In its flow there are currents of stronger energy which we call meridians. An aura is not an insulated field. It is a part of the universal energetic river which is at the base of not only human race and all living creatures but of the complete manifested universe. It is constantly permeating other fields, it influences them and those fields permeate and influence it as well. When some unpleasant or painful experience occurs, it is like an intrusion of big stones or tree logs into the peaceful flow of the energetic river and it causes blockages and whirlpools in it which we call disturbances. After that, human life does not flow as a river any more, but whirls, compresses and dilutes; it experiences strains and suffering.

These strong concentrations of energy, like river whirlpools, pull certain experiences and impressions toward them. We call these whirlpools “attractors.” Attractors in the human aura are energetic fields of non-physical energy created by former experiences, attitudes, and beliefs. Dominant thought contents of an individual are a result of that individual’s experiences. Such energetic fields are in constant interaction with our body and the energetic fields of other individuals.

Our world view and reaction toward other people are results of activities of these attractors.

Once made, the attractor fields last by themselves. A person cannot avoid the creation of attractor fields for they are the result of his decisions, opinions and emotions. However, he can change them so that they become positive instead of negative.

Experimental research of David Hawkins published in his book *Power vs Force: The Hidden Determinants Of Human Behavior* show that energetic fields, along with attractors, are impersonal. They influence all living beings in the same way. Positive thoughts advance life, negative ones violate it. For example, energetic fields of highly ethical Spiritual Teachers elevate the energetic level of people around them. On the other hand, contacts with people with negative energetic fields and the maintenance of thoughts, activities and behaviors connected with negative energy have destructive influence on human lives and reduce their level of consciousness.

In practical life, the most important point is this: negative attractors or negative concentrations of energy attract negative experiences and positive ones attract desirable experiences. We can conclude that every emotional and spiritual disturbance has trauma at its base. Trauma creates the core of a negative attractor which stops the accomplishment of our previously positive motives and changes the natural flow of energy in our energetic field.

PEAT is similar to other systems of energy therapy in that with its shallow process it attains the same results as other systems; it removes energetic disturbances which are at the roots of negative emotions.

But PEAT differs in this respect: the deep process variation takes hold of and removes the fundamental causes or roots of permanent problems, the deepest attractors that other systems do not approach. Always reaching to the deepest roots of the problem, Deep PEAT also makes it possible for us to reach the Primordial Polarities, to bring them to our consciousness and neutralize them. The Primordial Polarities, or Primes, are the Being's first and most fundamental attractors in this manifested universe and that is why their neutralization is a necessary step to freedom from unconscious and compulsive behavior. Their neutralization allows us to come to the threshold of the Great Space or Void from which Being entered this manifested universe. Beyond Primes there is an even more original, more universal and the strongest attractor, Void, Sunyata, Tao, Quantum Vacuum, The Great Unmanifest, from which everything came into existence, even the Primes.

This Void, or Great Space attracts back everything existing into Itself, where all differences are reconciled and all polarities vanish into Oneness. We are used to thinking about All Source as something we came from and then severed all connections with. It is closer to the truth that All Source is also in the future where it attracts us with magnetic power as a universal, most powerful attractor.

The advantage of Deep PEAT over other systems of energetic therapy is that it can reach the deepest negative attractors or energetic whirlpools. At the point at which other systems (including Shallow PEAT) stop, the Deep PEAT process continues opening new dimensions of consciousness and existence.

Gerald French, from TIR Institute (USA) for healing trauma, is right in saying that the majority of energetic therapies remove triggers which activate traumatic material, but they do not remove trauma itself. Of course, for most of the clients who simply want to stop suffering and live a normal life, these therapies are adequate. But for people who want to reach higher levels of consciousness and understanding and accelerate their spiritual evolution those techniques do not reach far enough.

A survey of other systems of meridian therapy

WE RETURN NOW TO THE WORK BEGAN by Roger Callahan, in which energetic flows were used to influence emotional problems. All energy therapies aim to influence universal life energy. To avoid any possible confusion, we should point out the differences between the new energetic therapies, developed since Callahan, and body directed therapies which have their roots in Wilhelm Reich's system. Common names for Reichian systems of therapy are **body work** or **body oriented psychotherapy** and the like. Because the goal of those methods is to remove neuromuscular blockages and free energy bound in them, many practitioners call them **energetic therapies**.

The difference between body directed therapies and the methods of energy or meridian therapies is that in the latter, we act on the invisible energetic basis of emotional and psychological disturbances, and in former we act on bodily manifestations (rigidity, muscular blockages and similar phenomena).

In this chapter, I will briefly describe four systems of rapid treatment, although at this time there are dozens of them, and new ones are popping up every now and then. These four systems have significant numbers of practitioners and they are, for the most part, original. All except EMDR have their roots in the work of Roger Callahan, in that they use the acupoints to access and relieve disturbance. I have not described Callahan's system, the reason being that, having a great number of "algorithms" or sequences for tapping, it is the most complicated.

Tapas Acupressure Technique (TAT)

The creator of this extremely simple method is Tapas Fleming, a practitioner of traditional Chinese medicine who fruitfully connected her knowledge of acupressure with meridian systems. Briefly, TAT is a “do-it-yourself” therapeutic technique which is extremely efficient with all kinds of allergies, sensitivities with different kinds of food and negative environmental influences. Additionally, TAT works with traumatic stress and negative unconscious beliefs.

In my experience, this method has a high percentage of success. With allergies, it is about 85% successful when done skillfully, and it is higher with items related to stress, traumas and the elimination of negative beliefs. If a problem reappears, it comes in a very mild form and one needs to repeat the process once more for it to vanish permanently.

Tapas Fleming created her method after practicing for some time with the NAET technique for healing allergies, which was developed by Dr. Devi Nambudripad. NAET stands for Nambudripad’s Allergy Elimination Technique. One of the conditions for applying that technique requires the client to avoid the allergen for 25 hours immediately after treatment. In that period, a client is allowed to consume only rice, cauliflower and water, which proved to be very strenuous, especially for allergic children. Tapas wanted to bypass this requirement so she used a kinesiologic muscle test to discover exactly how long a client actually needed to avoid the allergen. It was usually only an hour or two after the treatment.

After some practice, she discovered acupressure points which made more efficient treatment possible without avoidance of the allergen, so that a client was allowed to take previously allergic food immediately after the TAT treatment. In the Nambudripad technique, one needs to be treated over the course of a few sessions. With her new procedure, Tapas was usually able to obtain the desired result in one short session. This is possible because her TAT method works instantaneously.

The TAT method is not limited to the elimination of allergies. The turning point in her creation of this system happened when Tapas worked with a woman who was allergic to salt. On one occasion, the woman said, *“As a child I was sexually abused. After such experiences I always got salt potato chips.”* Tapas realized that the same procedure she used for the elimination of allergies could be efficiently applied for healing emotional traumas.

How does TAT resolve problems? Tapas explains this by a basic mechanism of acupuncture. A pain or any other kind of disorder is the result of blocked “ki” - vital energy. Her technique unblocks this energy so it can circulate freely again, and

pains and similar disorders, which were caused by the blockages, disappear.

“It is surprising,” says Tapas, “how our bodies transform our feelings and attitudes toward life to chemical realities. An advantage of my method is that it is possible to free the client from a disorder, for example: allergy to some allergen, without knowing its name in chemistry. A client simply concentrates on “that allergen” (although he/she doesn’t know what it is, or “that trauma” (although consciously he/she doesn’t know which trauma is the source of his/her disorder) and the body itself does all needed chemical, neurological and energetic transformation.”

Who does the healing? Tapas has a mystical answer to that question. She is not the healer. Healing comes through the Vital Force of Universe, which we can call God or Holy Spirit, and the practitioner only establishes the conditions needed for the Vital Force to act.

I found Tapas Fleming to be extremely open and ready to help. Corresponding with her, I was given a great deal of useful advice and instruction, and I incorporated her method into PEAT workshops as a very efficient method for the elimination of allergies. The instructions for using the Tapas Acupressure Technique for treating allergies is in an Appendix of this book.

Emotional Freedom Technique (EFT)

This system was developed by Gary Craig, one of the early disciples of Roger Callahan. He developed his system from the same roots as TFT, integrating traditional Chinese medicine, contemporary physics and applied kinesiology. EFT assumes that the cause of all negative emotions and states is a disturbance in the energetic field of a body. By correcting such disturbances on the energetic level we simultaneously eliminate emotional disorders.

Craig’s technique is simple and quick and very suitable as a self-treatment method. It can be learned in a short time, and one uses only one’s own fingers as instruments. Emotional disturbances and simple disorders are often eliminated in one session, sometimes in minutes. Holding one’s own problem in consciousness as well as the feelings and body sensations which go along with it, a client taps with his/her fingers over certain acupoints, which neutralizes and corrects disorders in the human energetic system. In this way, meridians of Chi energy are opened and Chi is balanced throughout the energetic body. It is this return of energetic balance which leads to the elimination of the problem.

The logic of EFT is simple enough. Our thoughts incessantly create energetic structures in our energy field. This leads to the release of neurotransmitters,

hormones and other chemicals in the body, which causes emotions to manifest. When there is a disruption to the flows in our energy field, we feel it clearly. If such a disorder lasts long enough, it causes emotional disturbances and even physical problems. Eliminating energetic disturbances leads to the disappearance of the whole structure underlying an emotional and psychological problem like the collapse of a tower made of sand. Physical problems usually require more time for treatment.

Although EFT originated out of Callahan's work, there are some notable differences. Craig modified Callahan's scientific model into a more holistic approach. He stresses the importance of a good emotional relationship between a therapist and a client and perseverance in application of the technique, in order to handle all the "aspects" or elements of the problem. Callahan insisted on certain algorithms for specific disturbances, while Craig uses only one sequence of tapping acupoints for all sorts of disorders.

Gary Craig doesn't insist on strict orthodoxy in his method. You can use an inverse sequence in tapping on the points, says Craig, and the results will be the same. He has received many reports from different practitioners who asked their clients to tap on points which were not part of some prescribed algorithm – and they got extremely good therapeutic results anyway. *"If Callahan's theories are right (about the necessity of using a certain sequence of points) it would be really strange,"* says Craig.

More complicated disturbances have more layers and related aspects, and so they require repeating the treatment. Each component of the trauma could have a different emotion connected with it. A man whose wife had deserted him could feel sorrow, anger, vengefulness, hate, a feeling of inferiority or any other negative emotion. The treatment should be continued until each aspect of that traumatic experience is completely resolved. Furthermore, it is not uncommon to notice the appearance of additional mental or physical aspects as the treatment progresses. Thus, Craig's treatment demands persistence until all the important aspects are handled. The processor releases the layers and aspects of the problem one by one, like peeling the layers of an onion, until all the layers are uncovered and resolved. Deeply rooted beliefs and compulsions demand more time for their resolution, and that is why he insists on persistence of treatment.

Craig's method of therapy and his emphasis on persistence led him to the verge of the Deep PEAT process, which is the subject of this book. Unfortunately, Craig stopped at the very threshold of a valuable discovery. When, with persistence and repeated tapping, a person resolves one aspect or part of a problem, he may feel

that the problem itself has been resolved. However, after some time, new content emerges and is then processed, *but* the live chain of aspects that connect one to another is broken and the deepest polarities are consequentially not contacted. That is the reason why Craig did not go to the level of Primordial Polarities, or if in some rare situations where he did succeed in doing so, he did not realize exactly what had happened.

More information about the use of EFT can be found on the EFT website.

Be Set Free Fast (BSFF)

This system was developed by clinical psychologist Dr. Larry Phillip Nims, Ph.D. BSFF is a highly-focused energy therapy directed toward the emotional roots of disturbances and self-limiting belief systems. They are, Nims says, the causes of all maladaptivity, inefficiency and emotional disturbance, all dissatisfaction in life. These emotions and beliefs create unconscious programs that automatically prevent us from living life to our full potential.

Nim's hypothesis is that each and every emotional and psychological disturbance has four main elements: sadness, fear, anger and emotional trauma. So, a practitioner taps only on four acupoints to treat them all: the inside eyebrow, under the eye, the little finger and then the eyebrow again.

More recently, Larry Nims discovered that tapping is not at all essential to the effectiveness of the treatments. "Instant BSFF" is the name of his new procedure. It is best to quote his own words concerning introducing BSFF to a client. It is as follows:

Introducing BSFF to clients

First, the client is presented with an explanation of "emotional roots" and "belief systems" and how they operate at the subconscious level.

Nims goes on to explain his use of the term "emotional roots" for the accumulated negative feelings that become a belief system. He explains how the belief system governs the reoccurrence of the problem by directing the unconscious mind to recreate the experience of all of the elements of the problem. Finally, Nims has the client redirect the conscious mind so it will no longer recreate the problem.

The BSFF instructions to the subconscious mind

The client is given or asked to read a set of instructions to the unconscious mind. A muscle test is used to show them that their 'faithful servant' (the unconscious

mind) has agreed to the instructions. Here, in part, are the instructions:

“This instruction is to Bill’s subconscious mind. Whenever he consciously notices any problem that he wants to eliminate, and he thinks or speaks the cue/trigger word or phrase that he tells you will be use, you will do the entire BSFF treatment for him for that problem.”

“This means that you will eliminate all of the negative emotional roots and the belief systems involved in each problem that Bill chooses and intends to treat. You will, simultaneously, also eliminate every Post Traumatic Stress factor that is associated with each emotional root experience related to each problem that he treats.”

“You will do all this whether or not Bill consciously knows what the problem is, and even when Bill cannot identify or describe the problem with words. You will also simultaneously treat and eliminate any and all other problems, at all levels of Bill’s entire life experience and being, and at all levels of his mind, that directly or indirectly, have in any way contributed to, fed into, helped cause or set up or maintain this problem that he has noticed and intends for you to treat.”

“You will completely eliminate all of these problems whether or not Bill has been programmed subconsciously to keep them, take them back, allow them back, permit them to return, or passively accept or receive them back in any way, shape or form.”

“You will do all of this for Bill from now on, for any problem that he ever consciously notices and intends to treat, whenever he initiates the treatment with any of his cues. You will do this for him with any and all cues that he tells you that he wants to use. He simply needs only notice a problem and initiate the treatment with his thought or with his voice by using any one of his cues.”

“You will include, in every treatment, the very first to the last time that he ever experienced any and all parts of whatever problem that he signaling you of his intention for you to eliminate.”

“Whenever he treats for any anger, judgment, criticism and unforgiveness and other negative attitudes that he had toward himself you will include in each of these treatments every anger and unforgiveness toward himself that he may not have done in previous treatments. And you will also include all Post Traumatic Stress factors that he did not include in any and all of his previous BSFF treatments, no matter how long ago they were treated.”

“Subconscious mind, you will do all of these things for Bill from now on, no matter what condition, circumstance or situation that he is currently in or imagining, or remembering. And we thank you for being his faithful servant.”

This seems like a long statement. It is meant to be thoroughly comprehensive, because Nims intends to eliminate everything that is in any way contributing to

the present problem, and thus leave nothing to be triggered that might signal or trigger the subconscious to rebuild the whole problem or issue.

Some practitioners confirm that Larry Nims has a many reasons for optimistic application of his “quicker than a bullet method.” Others are skeptical and sometimes critical. There are those who claim that BSFF does not hold for a long time, requiring the client to repeat the procedure.

In my opinion, BSFF may deactivate negative beliefs for some time but doesn't remove them. After a time, they may be reactivated. My own search was for lasting change and a system that would address the deepest roots of **all** human experiences, not just a specific problem. My reason for creating PEAT, was to offer a therapy system that would transcend the dualities of everyday human experience.

Eye Movement Desensitization and Reprocessing (EMDR)

While it is not a meridian therapy, EMDR is included here because of its ability to rapidly eliminate a client's reactivity to trauma and other formerly problematic stimuli. It is not an energy-based approach, but when changes occur so quickly, it is assumed that the energy field is affected during this treatment process. EMDR also uses a very similar method of stimulating the initial problem as is used in PEAT and there is no doubt that processing and transformation occurs.

EMDR works by diminishing sensitivity through eye movements and the reprocessing of traumatic incidents. It was developed as an efficient method for healing traumas and disorders connected with post-trauma stress, but it has proven to have many other applications as well. As a part of its eight phase protocol, the EMDR practitioner has the client bring up images, emotions, sensations and cognitions in combination with bilateral stimulation, usually in the form of eye movements alternating to the right and left. As processing occurs, the client moves from one inner experience to another, making the method very client driven and respectful of the clients own experience.

As an alternative to eye movements, the EMDR client may focus on other external stimuli like alternating sounds coming from the right and left or alternating hand taps while the client concentrates on their disturbance.

This system was created and developed in the eighties by Dr. Francine Shapiro. Of all the recent alternative therapies, it has the widest research basis, a worldwide organization and more than 40,000 trained practitioners. Because of the possibility of overwhelming a client with strong catharsis (emotional discharge) when using EMDR, it is suggested to be used only by practitioners

with formal training in a mental health field. In trying to make her system acceptable to official psychology, Dr. Shapiro confronted many difficulties, as have all such successful innovators.

In recent years, EMDR has been used to successfully treat a wide variety of psychological problems and illnesses. It has proven effective in resolving the post-traumatic stress disorders of veterans and civilians alike who were exposed to the traumas of war, as well as depression, phobias, grief, abuse and addictions.

To repeat, EMDR is not a meridian-based approach, but it is most interesting for us that the EMDR method can lead to transcendent and spiritual experiences. Laurel Parnell wrote about this phenomenon in her article *EMDR and Spiritual Development*, published 1995 in the *Magazine for Transpersonal Psychology* and in her book, *Transforming Trauma*. Also the EMDR protocol includes the duplication of experience, or a re-stimulation of what in PEAT we call the decision of defeat, the importance of which in the release of trauma has been discussed.

The muscle test

THE BASIC MUSCLE TEST ORIGINATED from meridian therapies and studies in Kinesiology. Muscle testing continues to evolve and new testing methods are being discovered and refined by its adherents. The muscle test is based upon George Goodheart's claim that the strength or weakness of every muscle is connected to the health or pathology of a specific corresponding body organ and that there is a direct connection between the contents of our unconscious and our muscle response, by which it is possible to unmistakably reveal deep beliefs, attitudes and feelings.

There are several forms of muscle test. The basic one requires two people: A test subject (client) and a practitioner. The client extends one arm to the side, parallel to the ground, palm down, while leaving the other arm hanging loosely by at the side without touching the body. The practitioner places the fingers of one hand on the top of the client's wrist (of the extended arm) and with the other hand presses firmly on the client's shoulder, thus stabilizing the client's body.

The practitioner should have a neutral facial expression and not look into the client's eyes. The practitioner asks the client to make a statement and with sudden but not excessively strong pressure pushes the client's wrist and arm down. If the statement is true, the client's arm will resist strongly being pressed downwards. With an untrue statement, the arm will become weak, that is, it will lose some of its muscular strength. For example, if the client says "*My name is Peter,*" and that is his real name, the arm should remain strong. If he says, "*My name is John Smith,*" the arm will react with weakness. This will apply for the majority of people. With

some people this testing becomes complicated because the client really dislikes the given name, cannot identify with it, feels some aversion to it, etc. Even better tests are those that use impersonal statements like “*Two and two make four*” and “*Two and two make ten*,” or “*Today is Sunday*” (if it is really Sunday) and “*Today is Friday*.”

A strong response means that the statement is 100% true, for the subject, in that moment. **A weak response** does not mean that the statement is 100% untrue; it means that it is not 100% true. It could be partially true, but not 100% true.

Sometimes you will obtain a weak muscle response on two opposite assertions. For example, “I want to solve this problem” and “I don’t want to solve this problem.” This means that the person’s energetic field is unable to maintain the energy within its field, so it “leaks” out like water from a punctured vessel.

Also, sometimes you get the strong muscle response on two opposite assertions. This indicates the person unconsciously refuses to recognize something in the sphere of the asked question.

To eliminate the first possibility, we should perform an exercise called “grounding,” (imagine being in a barrel full of hot water or to imagine being a tree whose roots penetrate deeply into the ground) and for the latter possibility we must cause the resistance to change with a specific procedure discussed later.

It is necessary to show the client that there is an energetic polarization unnoticed until now. The muscle test gives quite definite and predictable results if a person is normally polarized. If there is a shift of polarization, so that the person is antagonistically motivated, which means inversely polarized, it can be seen by the client’s consistent opposite response to a positive or true statement.

In the following three cases, if the person is normally polarized the arm will first be strong and then weak:

1. Perform the muscle test on a subject with a smile on your face. Repeat the testing with a somber facial expression.
2. Test the subject while keeping the other hand, palm turned down, 1-2 inches above the crown at the top of the head. Repeat the testing with the palm turned up and the back of the palm down, again above the crown of the head.
3. Let the subject place a finger of the hand not being tested under the nose so that the pad of the finger is touching that indented point beneath the nostrils and just above the upper lip. Muscle test the other arm. Then let the subject turn the finger so that the fingernail, not the finger pad is touching that point and repeat the test.

You can create many interesting experiments. Test the arm of a person while sitting with legs crossed. The arm should be strong if that is the usual way for that person to cross the legs. Now instruct the person to cross the legs in the opposite manner—this time the leg that was down should be over—the muscles of the arm will lose strength.

Let a woman approach a man being tested and remain at a short distance from him (40-50 cm) and just observe him. The arm will be strong. Then, have the woman turn her back to him—the arm will lose strength.

We live in a world of plastic materials. How they influence our energy field will be shown in the next experiment. Muscle test a person in the usual way and then let that person simply hold a plastic bag with the other hand. The tested arm will immediately lose strength.

Muscle test a subject in the usual way and then let that person put just one finger into white refined sugar or into kitchen salt. The person will have a weakened muscle response.

The majority of subjects will also have a weakened response if they hold a small piece of chocolate in their mouth while being tested.

The cutting of energetic pathways in an aura can be demonstrated by the following experiment. Let the subject extend an arm to the side for muscle testing. With an open-palmed hand, you as practitioner, make several rapid movements around the middle of the subject's arm, as if making "karate chops". Then test the arm. It will immediately "fall" as if you cut the nerves and muscles.

The experiment of opening and closing of an aura is very attractive for those interested in occult literature. In these books we discover much data about closing their auras to prevent negative influences and about opening the aura to receive positive influences. First demonstrate the **opening** of an aura. Stand in front of a subject and with your hand make three fast, consecutive movements from mouth down to groin as if you are opening the zipper on a jacket. As you open the aura, do not touch the body and your hand should move very fast at a distance of about 2-3 inches from the surface of the subject's body. The arm test will show that the subject has lost strength.

Now perform the opposite process—**locking** or **closing** of the aura. Make three fast consecutive movements in the opposite direction, from the groin up to the mouth, as if you are closing the zipper on an open jacket. The arm of your client will become stronger.

The higher level is capable of influencing the energetic field of another only with

thoughts, in other words by intention (see later in this book about **influencing by intention**). In these experiments you do not move from your place and you could be at varying distances from the subject. You do not need any special concentration of thought for this, nor long training. All the people to whom I demonstrated this technique succeeded in these experiments without much difficulty.

Tell your subject to stretch out an arm as for a muscle test. **In your imagination** cut the aura around the arm by “karate chops.” You will **imagine approaching the client and in your imagination cut the space around the middle of his arm using fast strokes.** Then test his arm (in reality, not in your imagination) and it will show weakness.

We are not left at the mercy of the unscrupulous, able to influence us against our best interests. Tell your client you are going to demonstrate the opposite experiment. Say “*Imagine a blue or white light glowing around your arm.*” You imagine again cutting the aura with your “karate chops” (or do it in reality), but this time when you test then arm muscles they will not show weakness.

You can also open or close the client’s aura by your thoughts, that is by intention. Your client can do (and does!) exactly the same through thoughts and intentions.

Teach the client to imagine an shaft of light passing through the body-axis core whereby all muscle responses will be strong.

Making the “sign of the cross” on one’s self weakens the arm. This indicates the aura has been opened or made receptive. In this way the client becomes open to influences coming from a church, priests or other religious people.

You can experiment with your negative and positive emotions. Go into feelings of jealousy, envy, guilt or fear—with all of these you will have weak muscle responses.

Then go into opposite, positive feelings of love, compassion, courage, etc. and your muscle responses will be strong.

We usually believe that strong emotions empower us. That is correct only if they are positive. For example, if you think about a man who offended you and strongly concentrate on the thought “*I will never forgive you,*” your muscle response will not be strong, as might be expected. On the contrary, your arm will lose its strength. However, if you create in yourself the thought and emotion of forgiveness—“*I forgive him, he did the best he knew and could,*” your arm will gain strength.

The following is important: **During testing do not make eye contact with the subject and you maintain a neutral, indifferent expression on your face.** Otherwise you can influence the results of testing.

The muscle test that does not tire the client

Sometimes it is necessary to do a great number of tests. In such cases testing can exhaust the subject. To avoid this, you can use the manner of testing that does not require that the client hold his arms outstretched at a 90 degree angle from his body. It is done this way:

1. Let the client stand straight, holding the arms in front, palms down, 4 to 6 inches apart from each other and about 10 to 12 inches from the body.
2. When the client makes one of his statements, press the arms down. If the statement is true, the arms will remain strong, if not, the arms will be weak. (Note: though you lean toward your client and press with your weight, it does not mean that you should do harm – it should be a soft pressure).

It is not necessary that one person test the other. Everybody can perform muscle testing alone and it is a valuable instrument in revealing unconscious beliefs and convictions.

It is done this way:

1. With one hand you lift some heavy object while pronouncing a true statement and after that you lift the same object while pronouncing a false statement. For example, with your non-dominant hand (for the majority of people it is their left hand) try to lift some piece of furniture (a small table or a chair) and while doing that state: “My name is **(Say your true name)**.” You should lift that object with relative ease (as I mentioned before, there are some people who dissociate from their names. They should use their nickname or some other name with which they feel comfortable).
2. Then make a false statement: “*My name is John Kennedy,*” and you will have difficulty in lifting that object. Continue to experiment with lifting objects while saying different true and false statements and you will notice considerable differences in those two cases. In this way of testing, it is really clear when it is harder to do it and when it is not.

Sportsmen and athletes could attain better results (for example in throwing disciplines) if they loudly shout “*My name is ...*” while throwing their disc or spear, or at the moment of jumping.

I want to stress that the experience of truth is subjective. When one says a false name, one loses strength and functions with diminished capacity. However, when one identifies with another person and does the test like the previous one, one

will lift the weight with ease. This points to the value of **surrogate processing** (discussed later). A person can succeed in processing for another because in such a situation the person temporarily identifies with the other to such an extent that they are able to process in their stead and accomplish the goal for them, utilizing their own full, unimpaired capacity.

Here is a simple way for **solo testing**. Connect your thumb and index finger of your non-dominant hand (if you are right handed it is your left hand). The other three fingers are free. Alternatively, you can make a circle using your thumb and middle finger or thumb and ring finger. Using the dominant hand, make another circle using the thumb and index finger, hooking the two circles like links in a chain. While making a true statement, try to break the finger connections of your dominant hand. Then do the same pronouncing a false statement. Pronouncing the true statement you will need much more power to break the ring than for the false one. For this test some practice is necessary, but it would serve you well.

If this test does not work well for you, try this next one. Pronouncing a true statement, rub together your thumb and index finger, then pronounce a false one doing the same. Pronouncing a true statement, the majority of people will find that their fingers slide smoothly and when they pronounce a false one the fingers stick together and the friction is much stronger.

The next way to muscle test is easy for some practitioners. Put your palm upon a flat surface (for example, on a table). Then say a statement that is obviously true and raise your index finger as high as you can (without raising the other fingers).

Then lower it and pronounce a statement that is obviously false, raising again your index finger as high as you can. If this kind of muscle test works for you, then you will find out when you pronounce a false statement your forefinger will raise less.

If none of these forms of muscle test work for you (there is no noticeable difference with true and false statements), you need the appropriate preparation. You should call your Higher Self to help you, no matter how you imagine It.

1. Put your first two fingers on your I-point/ChestPoint and say: *“I ask for help, leadership and advice from my Higher Self in learning the muscle test.”*
2. Imagine It whichever way you find appropriate and say: *“Higher Self, please make my fingers smooth for “yes” and sticky for “no.”*
3. Then say: *“two and two make four”* and rub together your forefinger and your thumb. Notice how much strength you need for that.
4. Then say: *“two and two make ten”* and again rub together your forefinger and

your thumb. You will probably learn that they glide more smoothly for the true statement.

5. Continue with similar, obviously different statements, like “*I’m standing on the street*” and “*I’m sitting at my table*” etc.

The accuracy of the muscle test

There has been dispute for some time among the practitioners of the meridian therapies as to the absolute accuracy of the muscle test. On one side there are those who insist upon its exactness (like Goodheart and his followers) and on the other side people who accept it as a valuable tool, but have certain reservations concerning its unerring accuracy. Rowland Barkley, a well-known shaman from Australia, sent me a letter some time ago with interesting data: “I have a friend in Los Angeles, who I visit every time I am there. He does muscle testing very extensively. Using it, he is able to find out the page in an anatomy book where there is a description of your problem. With other things he is less successful.”

The most accurate results are obtained when you test just one thing and then take a short break before testing something else.

The following remark is very important: Your results have value for some concrete question only in that period of time. It is not valid for an unlimited period of time, nor for all samples of the same matter. For example, I once learned that soy used as a human food is genetically changed and therefore not healthy food. I made a muscle test for the soy I had in my kitchen and as confirmation I got a weak response. For me that meant that kind of soy was not good food and I stopped using it. However, a few months later, to show to a friend that soy as a food was not good, I made another test in a food store. That time I got an opposite, that is, a positive response. That particular soy was good for me at that time.

Such conclusions do not apply only for food, but also for other matters. For example, smoking is harmful. Almost everyone agrees on that. Once I had the following experience with a smoker, a friend of mine. Keeping his favorite kind of cigarette in his mouth, he had a strong response. With all other kinds of cigarettes he had a weak response. Though it seems to be strange, in that time period his cigarettes did not harm his health; all the others did. This does not mean the result is permanent. Repeat the muscle test after a couple of months, and we might get quite different results.

Sometimes “objective” right answers are not achieved because the muscle test uncovers two opposing things: our **beliefs** and a **factual** or **objective state**. When

on several consecutive tests we get contradictory results, we should check if we are getting answers based on our beliefs or on a factual state. To clear that up, test your claims this way:

- *“My Higher Self (unconscious mind, body wisdom/whatever) knows if this is the truth about my current reality” (TEST).*
- *“Through my body response It will tell me the truth about that” (TEST).*
- *“That muscle response is based on objective facts.” (TEST)*
- *“That muscle response just shows my beliefs.” (TEST)*

Use the variants of those statements to help define what you are testing to reveal. All the time keep in mind that your unconscious mind, which is your connection with your Higher Self, is very literal, precise and specific in relation to the meaning of words. You are testing what those words mean for your unconscious mind (body wisdom), not what they mean to you on an everyday level of your critical mind. So be careful about what you did not say in your statements as much as what you do say.

Now is the right moment to consider the question: who gives the answers provided by the muscle test? Is it the body? Unconsciousness? Superconscious mind? Higher Self? Different practitioners give different answers and the answers depend on belief systems and perspectives about the world and our relationship to it.

My own attitude has changed over time, developing into a more integrated approach. In the past I treated my unconscious mind as an automatic device to which I gave precise commands that it had to perform. My current viewpoint (some practitioners would not agree with me) is this: you test attitudes and responses of your body, personality and mind according to different stimuli and situations and the answers do not come from some unconscious, inferior level of self that should be commanded to perform as one's servant. The physical body and personal unconscious are just one's intermediaries or instruments through which the contact with the True Being is established, because you are not able to do it directly. Therefore, it would be best to have the relationship of cooperation and friendship with your Self, but not of domination. On the other hand, some practitioners, like Larry Nims and his followers, treat the unconscious mind as a “faithful servant” and claim to have excellent results.

There is one more reason for the attitude of co-operation with that element of our complex being. The unconscious expression of personality is similar to an

automatic data recording machine where all kinds of suppressed data are stored. There are many dissociating barriers in it which prevent a conscious approach to some of its unconscious contents. Those dark zones are often the very sources of our difficulties. When addressed, our True Being or “Higher Self,” unlike our unconscious mind, is able to approach these many dissociative parts, separated from waking consciousness. Our Higher Being is not our faithful servant, but our well-wisher, with whom we will merge in the future through spiritual development. For the readers who consult the I Ching, a more suitable comparison is the relationship of questioner to Sage between the covers of the I Ching.

Application of the muscle test in daily life

Muscle testing has a wide field of use. Although it seems strange, you can easily and rapidly establish which foods suit you. For example, while in the food store, concentrate on some kind of food (even if it is in a can) and silently state: “*This food is good for me*” and make the muscle test. A strong response means that your statement is true, weak means that it is not. The result is almost always unerring. **Never conduct testing in a question form** (for example, “*Is this good for me?*”) because you could get unclear or false answers (some people with a lot of experience can even use direct questions; see later about the system of Perelandra).

Through your body response you will get accurate answers with precise statements like “*This food is good for me*” and “*This food is bad for me.*” On negatively formulated statements (“*This food is not good for me*”) a strong reaction means that the food really is not good for you, a weak response means that it is not true, that is – that food is good for you.

With the same simple tests you could establish if your bed is in the proper place in your dwelling in relation to possible geopathic radiations. You will be able to determine the exact moment in the past in which you had some important experience, etc. The muscle test opens up unlimited possibilities for worthwhile experimentation. When the muscle test starts to give results, it fundamentally increases your ability to process yourself and others and gives you great possibilities to explore new areas.

Some of the field of application seem unbelievable, but there are more and more of them appearing all the time. In the system of “spiritual agriculture” called Perelandra, Machaelle Small Wright has used the muscle test since 1973 in communication with nature. With instructions obtained directly from nature, she created a method of healing by herbal essences and an exceptionally successful

garden that far exceeds all other gardens in her neighborhood and defies many rules of gardening. Machaelle addresses nature directly with questions and receives the answers via the muscle test: “*Should we plant the garden this year? Should we plant marigolds? In what place in the garden? What kind of fertilizer should we use? How often should we water it?*” and similar questions. As she claims, she gets quite precise answers to these sorts of questions. This demonstrates how an **experienced practitioner** is not limited to statements answerable only with “yes or no.”

One year, in Virginia, where the main Perelandra garden is located, there was a terrible drought. But the Perelandra garden did not suffer any harm from it. All the other gardens around it were yellow from the hot and rainless summer in spite of watering. In the Perelandra garden not a single leaf was yellow, although the garden was watered just once a month before the drought started. Contacting the Spirit of Nature, Machaelle had planted only plants that are resistant to drought and used only abundant mulching.

David Hawkins, Director of the Institute for Advanced Theoretical Research in the USA, presented in his book *Power vs Force: The Hidden Determinants of Human Behavior* the muscle test as an instrument which will transform social life on Earth. He quotes numerous experiments that justify his conclusion. Thomas Edison, he says, tested more than 1600 substances until he found the most appropriate one for heated fibers in his light bulb. An easier, faster and cheaper way would have been to have divided those substances in two groups (800 substances each) and muscle tested the assertion: “*The suitable material is in this group!*” (Yes/No) After that he could have divided that group in two smaller groups again, checked the assertion upon them and so on. Through the process of elimination supported through muscle testing, he could have more efficiently arrived at the single best-suited material.

A man does not have to be Edison to convince himself of the value of the muscle test. Hawkins advises as a test, which will surprise many, to use the muscle test to establish the value of the books in one’s library. Simply put one book after another over your solar plexus while also muscle testing. A strong response means that the book has value (for you) and vice versa. If you do this exercise, at the end you will find your books in two heaps: on one there will be worthy books and on the other unworthy. Considering the differences between them, says Hawkins, you will probably experience quite a revelation.

Some people are identified with their physical bodies and deeply within themselves doubt that they are Spiritual Beings. You can test the following

statements one after another: “*I have a body,*” “*I am this physical body,*” “*I am my thinking mind*” and then “*I am a Spiritual Being.*”

A great surprise awaits the materially oriented person. For the second and third claim you will usually get a weak muscle response and a strong response will show you who you really are. We are revealing the truth about ourselves because our very questions are reflections of our motives, goals and levels of consciousness. The correct application of such actions lead positively to self-revelation and development. You can investigate all your motives, the values of all your goals and justification of all your actions. In this way you reveal the hidden implicit order, making it explicit and clearly noticeable.

What once was painful loses its ability to hurt us when seen in clear light. Now it is possible to illuminate the darkest corners of our being. Every thought, decision, action, desire and feeling generate a whirlpool of mutually connected and mutually balancing energy fields of life, leaving a permanent trace for all eternity. Such cognition could be shocking for some of us but it is a springboard for our future evolution.

David Hawkins points out how different motives influence the performances of eminent athletes: “*If we ask a powerful athlete to hold in mind the hope of defeating his opponent, or of becoming a star, or making a lot of money, we will see that he goes weak and we can put down his trained, muscular hand with minimal effort. The same athlete holding in mind the honor of his country or his sport, or the dedication of his performance to someone he loves, or even the sheer joy of maximum effort for the sake of excellence, goes powerfully strong, and we cannot push down his arm with even the greatest effort.*”

Hawkins quotes the following data that will surprise you even more, but which you can use as an indicator for the elimination of an unhealthy way of life characteristic of the contemporary world. Kinesiological examination of television viewers of an average TV series shown in the United States shows that the viewer’s muscles lose their strength about 113 times during a single episode. Each of these weakening occurrences influences the immune system of the spectator by affecting his central and autonomic nervous system.

The greatest surprise awaits you when you start to use muscle testing as an instrument for making conscious previously unconscious Spiritual experiences. That procedure I describe in a separate chapter at the end of this book.

Antagonistic motivation or psychological reversal

ONE OF THE MOST IMPORTANT DISCOVERIES made by Roger Callahan is a concept known as “psychological reversal.” This is a phenomenon that is generally accepted in meridian therapies. As a matter of fact, psychological reversal is energetic redirection. I prefer to use the term “antagonistic motivation” (AM). There are many different opinions regarding this particular phenomenon, but one thing all practitioners agree upon is the fact that shocks, traumas or negative experiences cause a redirecting of energetic flow connected with a certain object, field or a goal. That is, a person’s energy is somehow directed away from the goal to which the person aspires. It seems contrary to the person’s wishes or self-interest. The magnitude of the redirection is consistent with the magnitude of the injury.

Definition

Antagonistic Motivation or Psychological Reversal is a negative direction of motivation and energy, contrary to the conscious desire. In essence, it is unconscious energetic self-sabotage.

When AM is present, the problem becomes very resistant to any kind of medical, psychological or holistic intervention. If there are certain short-term improvements, soon they will vanish and the person is experiencing his old problem again.

For instance, most people have one or more energetic redirections toward problems concerning their health. If we muscle test them, their response will be

weak when such subjects say, “I want to be healthy.” What this means is that their energy flows in the opposite direction with regard to health. Or we might say that, at the unconscious level they don’t want to be healthy. Antagonistically motivated people are in an endless fight with their addiction to unhealthy substances (tobacco, alcohol or drugs), overeating, completing certain tasks, finishing education, socially unacceptable behavior, etc. They are straining their will power in order to overcome their inner unconscious programming which flows in the opposite direction of their conscious intent.

For antagonistically motivated (energetically redirected) people, there is one characteristic situation which you will be able to recognize. It may happen only occasionally or it may only be in certain fields of life. They know what is good for them, what they should do and how to do it, but they are blocked by something unknown and incomprehensible to them. Because of that, they will either do nothing, or they will start to do whatever it takes, but will not be able to finish the activity. It is also possible that they will try to do whatever it takes, but will not be able to do it in the correct way. The next possibility is that they try to do the correct thing, but become upset or afraid, so they give up prematurely. This is very often the case. As strange as it may seem, their idea, their wish and intention to overcome the problem, actually weakens their energetic system.

Before the appearance of Roger Callahan’s work, these situations were not understood and thus were unsolvable. The usual psychological explanation was lack of motivation, self-sabotage or some kind of unconscious conflict which exhausts the person’s energy and makes them unable to face the problem. In some cases these explanations were correct. However, in most cases the cause is much deeper. Primarily, the nature of the cause is energetic, with the secondary influence being psychological. All described conditions were symptoms of a specific condition, which was inside the person’s energetic field. What this means is that energy was directed contrary to conscious intention.

To be able to understand AM correctly it takes a certain knowledge about occurrences in the aura or energetic system of humans. Universal life energy (ki, chi, prana ...there are many names) flows through the whole of the energetic field, but there are also powerful energetic streams or meridians in the field. Also in the aura, energy is polarized, like the negative poles of an electric battery. In the energetic field, which finds its expression through a physical behavior, there are positive, negative, neutral and so-called “oscillating” streams. Every thought, idea, feeling, body sensation or belief has its own characteristic energetic structure.

Parts of the structure are made by specific meridians, engaged or influenced by thoughts, ideas or beliefs. For instance, anxious thoughts engage a stomach meridian. If there is a stressful feeling inside us or we find ourselves in a traumatic situation, one or more meridians will be negatively influenced. And vice versa, if the meridians were disturbed to a significant level, in a certain situation we will experience negative feelings like anger or fear, or we will feel unpleasant and endangered. The negative feelings will repeat themselves until we correct the disorder in our energetic field as it is the cause of our unpleasant experience.

We can work with the fact that every emotional or meditative content engages a corresponding meridian, or the whole group of them, and that all thoughts, feelings, body sensations and beliefs are polarized. This means that energy in the aura flows from the point of higher potential toward the point of lower potential. When you ask a client whether he wants to eliminate an undesirable condition, his answer is positive without any hesitation. If his energetic system is harmonized with such a statement, the elimination of his unwanted condition can happen easily and naturally, because the energetic flow is harmonized with his intentions. On the other hand, an antagonistically motivated or energetically reversed person strains to attain his goals against his energetic direction. .

There are different levels of the energetic reversals. Some people are energetically motivated to achieve a certain level of success, but when it comes to overcoming that level and achieving a greater success, there is unconscious antagonism or energetic redirection away from the accomplishment of the higher goal. For instance, an overweight person who wants to lose 20 pounds may not experience AM until he loses the first 10 pounds. Around that point, he will face an energetic redirection which will hinder losing the additional 10 pounds. Actually, when a person achieves a certain level of success (which undoubtedly means the person has the required abilities), a blockade toward higher success always includes energetic reversal.

Let's take another example. With a muscle test it is possible to determine that a person is not blocked in the area of making a certain sum of money. His energy flows undisturbed toward the realization of that goal. However, almost certainly you will discover that they are energetically blocked from earning 50% or 100% more than the original sum. One client presented her goal as having more love in her life. After a muscle test, it was discovered that she was blocked from having more love than she was receiving at that time.



Elimination of antagonistic motivation

By and large, the elimination of AM is very simple. First, you hold the index finger and the middle finger on the I-point, which is in the center of the breast bone. Second, embrace the feeling of acceptance and love for yourself, your body, your personality, and most of all, for the problem you want to solve (because it's part of you). Then you declare: **“Even though I feel (...problem), I accept and love myself, my body, my personality and (...problem).”**

For instance, if a person feels the fear of a closed space (claustrophobia), the person should put the index finger and the middle finger on I-point, experience the fear and say: **“Even though if I feel the fear of a closed space, I accept and love myself, my body, my personality and my fear of a closed space.”**

Or: **“Even though I am offended by my mother’s statement that I was lazy, I accept myself, my body, my personality and the feeling of being offended by my mother’s statement that I was lazy.”**

Or: **“Even though I simultaneously feel an intention to satisfy myself and the intention to satisfy others, I accept and love myself, my body, my personality and the simultaneous existence of my intentions to satisfy myself and to satisfy others.”**

In the Shallow PEAT process, when the strength of a problem starts to reduce, the verbalization of AM adjusts itself to a less disturbing situation. The name of that kind of AM formula is the “mini formula.” For instance, if during the process, the fear of a closed space becomes significantly reduced but there are still remains

of it, the mini formula will be like this: **“Even though I feel the remains of the fear of a closed space, I accept and love myself, my body, my personality and the remains of my fear.”**

Massive antagonistic motivation and its elimination

The basic procedure for the elimination of AM or energetic reversal is the formula we give at the beginning of every process, which is described above. This formula is normally effective, but not always. If the person is unable to do the regular PEAT process despite repeating the usual formula for antagonistic motivation, then we assume that they are massively reversed.

“Massively” energetically switched persons require application of a special procedure. The reactions of such people are just the opposite to usual reactions. If such a person puts his/her hand a few centimeters above his/her head, palm down, while the other hand is muscle tested, there will be a weak reaction. And vice versa, if the palm is turned upward and the back of the hand downward, there is a strong reaction. This is the opposite of the usual set of responses when testing for polarity. It is a sign that the person is energetically switched or antagonistically motivated. There are procedures for the elimination of this kind of more pervasive AM.

The following are three of the most important corrective procedures. Any of these procedures can be used when the client experiences failure at the regular PEAT process despite repeating the usual formula for AM.

Dehydration and rehydration

Dehydration significantly influences the success of most energetic phenomenon including the PEAT process. It happens quite often that the process which was bogged down starts to go well when both the processor and the client drink a glass of pure water. Therefore, rehydration is an appropriate and easy correction to try.

This is the right moment to point out one more thing. After the session of PEAT, either a Shallow or Deep one, the client should drink at least 2 liters of pure water during the day. The energetic masses are decomposing during the processing and only water can eliminate them. If one neglects this advice, one can experience a light headache or depression after the session.

Following any procedures to correct reversals or antagonistic motivation, including rehydration, the client can be tested to see if normal polarity is restored. If so, the processor returns to the regular protocol.

Expanded AM formula

A person puts two fingers on the I-point and says: *“Even though I don’t want to be happy, I accept and love myself, my body, my personality and the fact that I don’t want to be happy.”*

The basic procedure for correction AM

This procedure is called basic, because it is the most frequently used. It is a good practice to use before beginning any processing. The three steps of the procedure should be applied in this sequence:

1. Have the client press the navel with the first three fingers of the non-dominant hand, while simultaneously strongly rubbing below both of the collarbones with the right hand for about 10 seconds.
2. While the client is pressing the navel with the three first fingers of the non-dominant hand, let him press the lips, push them forward (this is the so-called ducks beak) and move them quickly left and right with the index finger and thumb of the right hand for about 10 seconds. An alternative procedure is to rub alternatively above and below the lips with the index finger for about 10 seconds.
3. Finally, the client puts the first three fingers of his non-dominant hand at the navel and rubs the base of the spine strongly for about 10 seconds with the right hand.

Following this correction the practitioner returns to the regular protocol.

Following any correction, return to regular processing.

Of the many discoveries in Kinesiology, one certainly worth mentioning is this: The human body is polarized in three different ways - the left and right side of the body, the front and the back side of the body, and the upper and the lower part of the body.

Sometimes, when applying the muscular test on a client, a practitioner might discover the unusual fact that his client is antagonistically motivated when his physical body is directed toward one particular side of the Earth. It is good to ask the client to turn 90 degrees and do the testing again. It is quite possible that such a client is influenced by the radiation from the ground or from some other unknown source.

Very often the beginners and less experienced practitioners ask why a person wouldn’t overcome his energetic reversal with his/her willpower? My experience

has shown it is not possible except for short periods. Even in normal circumstances, the will has been created in order for a human being to overcome the body for a short while, especially during challenges or crises; for instance, to be able to overcome fatigue during long walks or to be able to overcome a fear when faced with danger. The will is not a good servant for a long period.

Using the will power for overcoming some permanent problem or to do something for longer periods in spite of an unconscious resistance produces two possible results. The first is that the person succeeds in attaining his/her goal, but he/she is forced to constantly overcome the energetically reversed aspect of his/her personality. Such permanent tension of the will exhausts energy and makes the body and the mind numb. In the long run it can negatively effect the health. The conflict is not eliminated, it is just covered up and could possibly express itself in the form of disease.

The second possible result is this: a person who tries through force of will to overcome AM, simply is not able to accomplish it. Using the will draws out enormous amounts of energy from the system. If the energy is needed for other purposes, or if there is a state of low energy like in depression or similar diseases, it is enough to cause the collapse of the will. It often happens to a treated alcoholic, who in moments of crisis starts to drink again. Other examples would include an overweight person who grabs food every time he/she is under stress or a drug addict who returns to drugs whenever he/she has some problem in life.

The results of a collapse of will are the lack of self-respect and an erosion of self-image. Each time it happens, people feel that they are weaklings, losers, hopeless cases or that they have weak will power. Many medical doctors, psychiatrists and therapists have the same attitude toward them, an attitude that they cannot control themselves, are lazy, weak or inferior. Their reasoning is that they don't put enough effort to better themselves or that they just want to suffer.

The discovery of AM, energetic redirection or psychological reversal eliminates such wrong and negative attitudes. Also, the elimination of switching with the formula for AM is largely effective. Even long term energetic switching can be positively redirected and the negative models of behavior made to vanish. This is the way to release people from guilt, shame and inferiority, because we now know that they are just antagonistically motivated on the unconscious level, or psychologically and energetically reversed.

Dehydration and rehydration

IT IS NOT UNCOMMON FOR SOME INDIVIDUALS to fail to progress using any energy therapy, even though all criteria for successful processing are apparently fulfilled. One of the possible causes is **dehydration**. With increasing consumption of liquids like coffee, tea, beer and carbonated beverages there is a reduction of intake of clear water in the human body. This can be a significant cause for many illnesses. By rehydration of the physical body, using clear water, many patients experience improvement of other physical and mental illnesses as well as maximizing their PEAT processing.

Dehydration can easily be eliminated by drinking water, so make certain it is available as you work. A good preventive measure is to ask the client to drink a glass of water before any processing begins. More experienced clients often will ask for water during the process, so prepare ahead of time.

The same applies to the processor. They also should have enough liquid in their body when processing others as well as during solo PEAT work. A simple test will determine if a client is dehydrated. Check the basic strength of the muscle reaction of the client's arm. Moisten a handkerchief with lukewarm water and let the client put it on his or her navel. Then repeat the muscle test. If muscle reaction is weak, the client is dehydrated.

Another simple test is as follows. Let the client pull his or her hair with one hand as you muscle test the client's other arm. If it is weak, the client is dehydrated.

These tests do not indicate how much liquid a person has in the body, but how

much liquid is available. A person whose body retains great quantities of liquid could have much of that water as intercellular fluid which negatively influences their processing, because it hampers the connections in energetic circles. In the physical body water is useful only when it is in the physical cells.

Rehydration of a chronically dehydrated body should be done by taking in great quantities of water everyday but in small dosages. If a person tries to drink a great quantity of water at once, the body will not be able to absorb it and it will eliminate it. The person may feel nauseated and the body can become swollen. The correct method for correcting chronic dehydration is to drink water but to only take in several small sips at a time, doing this very often. About one month of this regime is required for a seriously dehydrated person to become fully rehydrated.

Most dehydration, however, can be corrected by drinking a glass of water at the time of the PEAT session. I emphasize this fact: with rehydration many discomforts experienced during PEAT processing are lessened and the overall success of the processing increases.

Differences between PEAT and other systems of meridian therapy

IN MERIDIAN THERAPIES, THE SUBJECT TAPS certain points on his/her face, body, or fingers (hence, the popular name “the tapping therapies”). On the contrary, in PEAT, you lightly put your two fingers on the acupoints (without pressure or rubbing), take one deep breath, exhale, and remove the fingers a few seconds later.

This approach has considerable advantages. Practitioners who use “tapping” as their method are often criticized by their clients who feel uncomfortable or silly while they are doing it.

The next advantage is more important. The ultimate form of PEAT is deep processing, in which a client focuses on suppressed unconscious content which comes up to the surface of consciousness. Considering that a session can last anywhere from 20 minutes to 2 hours, it is close to impossible for the subject to be sharply focused the whole time on the surfacing content if he is tapping on himself; especially if he is tapping on the points of his head. On the contrary, the light touch of the fingers on the points allows for deep meditative diving, and it is the only approach by which hitherto inaccessible contents can be brought up.

In PEAT, we **always use the same sequence (order, algorithm) of points for all problems.** For each disorder, Callahan developed a very specific algorithm or the order of points to stimulate, which creators of similar systems generally accepted. On the other hand, Gary Craig developed the same order for all problems and some others followed his approach. In Basic or Shallow PEAT, we have the same sequence of seven points which somewhat resembles Craig’s but



The insight point

is different in some essential points. Use of the same order greatly simplifies the process. In an application of Deep PEAT, I now use only 3 points around an eye (**a short sequence**). When I'm working with an experienced client, about 90% of time we use only one point (inside eyebrow), called the Insight Point.

I use the Formula for removing Antagonistic Motivation (FAM), which Roger Callahan called "Psychological Reversal," in a special way. This formula is important to use because everyone with serious problems has an antagonistic motivation, which means that they are sabotaging themselves from healing or making spiritual progress. This formula consists of accepting and loving yourself, in order to neutralize the subconscious sabotage. **The Formula for Antagonistic Motivation** is detailed later. In order to neutralize the antagonistic motivation at the beginning of the process, the client does not tap on the karate chop point or rub one or both clavicles (which is done in other systems). Instead, he lightly places two fingers at the "**I-Point**," which is located at the center of the breast bone.

Instead of waiting for evidence of another psychological reversal, as in other systems, **in PEAT we return to the "I-Point" to neutralize antagonistic motivation whenever new material arises** in the chain of content which we wish to dis-create.

In the Deep PEAT process, I don't pay attention to the strength of unwanted states. This element is strongly insisted upon in the other meridian therapies. I don't do that because my goal is not to diminish the problem, but to resolve it at its deepest possible level, at its root. **When that is accomplished, the strength of the problem will be nil, because it no longer exists.**

Rather than checking the status of the problem repeatedly, I continue to apply the PEAT protocol until the content of the problem is gone. It is my usual practice to continue a PEAT session until the problem is resolved. My longest session lasted 180 minutes. On average, sessions last from 20 to 45 minutes.

Not only do we neglect the strength of the problem, but using PEAT, we don't pay too much attention to any part of the problem we are working with, but rather on the contents of the mind, which bubble up very quickly to the level of awareness. Most of these are unwanted psychological states, negative thoughts and beliefs, uncomfortable physical sensations and wrong decisions we once made. The problem, of course, is that these greatly affect our present-day life.

This approach simultaneously creates two types of PEAT Processing: **Shallow and Deep**. I will talk more about their differences in these later.

Because Deep PEAT processing goes to the deepest possible level of the problem, its essence or root, the processor is able to find and neutralize the client's Primordial Polarities (Primes), thereby resolving many problems that previously appeared on the chain of contents. Neutralization of Primes usually happens in one or two sessions of Deep PEAT processing. This is the basis of Deep PEAT processing and its greatest value.

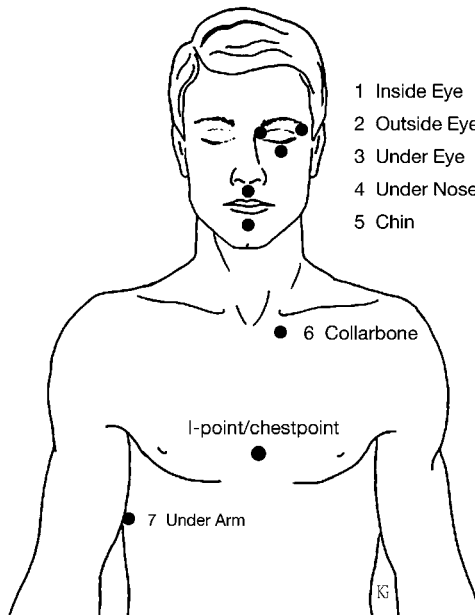
After the discovery and neutralization of Primordial Polarities, the resolution of other problems will be considerably simpler. Other systems of energy therapy have never mentioned Primordial Polarities. This outcome, the neutralization of primes, does not exist in any other system, but this won't last for long.

PART 2

The Practice of PEAT

The scheme of points in PEAT

THE PEAT METHOD MAKES USE OF PARTICULAR ACUPOINTS on the body, used in various ways. As you study the following chapters, the illustration below can be referenced to make clear the position of the point. With each point the client is instructed to touch the point and deeply inhale and then exhale.



Here is a description of the the location of the points and an indication of where they fall on their energy meridian.

- Chest or “I-point” – On the sternum, between the breasts.
- Inside Eyebrow(BL2) – In the supraorbital notch at the inside end of the eyebrow
- Outside Eye (GB1) – On the orbit of the eye, at the outside corner of the eye.
- Under Eye (ST2) – Directly below the pupil as you look straight ahead, on the intraorbital ridge.
- Under Nose (GV27) – Between the upper lip and the lower edge of the nose.
- Under Nose (CV24) – In the depression between the lower lip and chin.
- Collarbone (K27) – In a depression on the lower border of the collarbone, on either side of the collarbone notch, or, you may use a point on this area of the collarbone itself.
- Under Arm (SP21) – Under the arm about 4 inches down from the crease in the arm pit.

The Shallow PEAT process

WE APPLY THE BASIC (OR SHALLOW) PEAT PROCESS to both long-standing and newly developed problems. For example, our client was deserted by his partner and is experiencing emotional pain. Utilizing the Basic PEAT process we are able to eliminate his suffering, usually in a relatively short time. But if in his earlier life our client had a series of similar experiences, i.e. his partners or perhaps a parent deserted him, then we should apply the Deep PEAT process, because being deserted is evidently a chronic or persistent problem.

Another example comes from my practice. The client was well integrated, and did not have irrational fears. Six months previously, being sick, she got an antibiotic injection and experienced anaphylactic shock, which for her was a serious trauma. From that moment on a strong fear appeared which soon transformed into an unbearable phobia. First it was phobia to taking medicines, but soon expanded to many other situations, primarily manifested as a fear of medical doctors and nurses, fear of staying at home alone and fear of going out of her home.

In a case like this, when the traumatic incident is known, we can apply the Basic PEAT process, first to the trauma and then to the remaining emotional charge, and to the phobic fears themselves. We try to be specific, to apply the process to four concrete fears: fear of medicines, fear of medical personal, fear of loneliness, and fear of leaving the home. The order of elimination of those specific fears is unimportant.

When a client suffers from a number of connected fears, sometimes a strange phenomenon happens. Elimination of one or two phobias results in the vanishing of all of them.

What follows is a description of an actual Basic PEAT process with the client who experienced anaphylactic shock with an account of how I approached each phase of the session.

First the I had a short interview with the client to establish a good relationship and to get an idea about the origin of the problem. In this phase we should prevent a client from becoming too detailed without offending them. The majority of people who ask for help have a tendency to tell us long dramatic novels, and we prefer short stories.

During the interview we try to pinpoint *specific* problems because general problems are not useful for processing. In this case I established the point when her fears appeared for the first time and what the concrete fears were that she experienced.

Then I described to the client how PEAT works. For new clients this kind of processing is an unfamiliar and sometimes strange experience. To stress that this method is well founded it is good to tell the client that every day more professionals are learning and incorporating the energetic therapies and the use of the meridian points in their work. Then we demonstrate the muscle test which usually surprises people. We show the client how their arm holds strong when they make a true statement and becomes weak when they tell a lie. I also usually demonstrate to a client through muscle testing, how contact with plastic will result in loss of strength. Such simple demonstrations which one can do in a few minutes make a deeper impression on clients through direct experience than long scientific explanations.

Next I applied a muscle test to see if the client was truly ready to eliminate her problem (i.e. fears). One can muscle test with many different statements (see chapter on muscle testing). In this case I muscle tested her with the following statements: *“I want to be free from my fear of medicines, doctors, nurses, loneliness at home and going out alone.”* The client had a strong muscle reaction. If her reaction had been weak, I would have tested her on each of the four fears separately, because it was possible that she wanted to free herself from some of those four fears but not from all of them.

The next step for the client was to ascertain the strength of her disturbance (fears) on a subjective scale from 0 to 10. In energetic therapies this is called SUD or subjective level of disturbance. It is always the subjective estimation of the subject which the processor writes down to measure the beginning strength of the problem. If you work with young children who are unable to estimate their unwanted state on such a scale, ask them to show ‘how much’ with their spread

hands before and after the application of the process.

Then I removed all emotional charge from her basic trauma which was the source of her phobias. In this case the Formula for Antagonistic Motivation (FAM) was this one: *“Even though I experienced anaphylactic shock, I accept and love myself, my body, my personality and that trauma.”*

She pronounced this formula while holding the I-Point (on the sternum) and then started to touch acupoints beginning with the first one, under the eyebrow. She put two of her fingers on the point, entered completely into the experience of anaphylactic shock, inhaling and exhaling deeply. She touched the next points in turn and repeated the process. She continued on to the last acupoint, located under the arm.

When she completed the whole sequence at the last point, I asked her again for her subjective estimation for the strength of the trauma. If the strength had not been reduced to zero, i.e. if the disturbance had not vanished, I would have repeated the Basic PEAT process. If the strength of the trauma had been diminished but did not vanish completely, I would have used a ‘mini formula’ for elimination of AM and again would have begun the process from the first acupoint, under the eyebrow. But with this phobic client the trauma was erased completely after one round of Basic PEAT and she told me: *“I know I had that anaphylactic shock, but now that incident seems unreal to me and far off. There is no fear in it, or any negative emotions. They completely vanished.”*

Opposition

After elimination of the unwanted state, we check the client to see if there is any remaining opposition. To do this the processor asks the client: *“Look carefully into yourself and tell me, does anything inside you oppose the resolution of this problem?”*

The processor should not wait longer than 10-15 seconds for the answer. If a new aspect gets reactivated and comes up (for example, pressure in some part of the body, suspicious thoughts etc.), we start again a new basic PEAT process, beginning with that content. If we do not eliminate it, this opposition will undermine the previous success and permanent results will not be achieved.

Control of the future

To prevent recurrence of the problem it is essential to put the future under control. We ask the client: *“Do you feel it is possible for the same problem to come back in the future?”* If it is possible, we do the process on that feeling. We have the client

say, “Even though I think this problem will come back in the future, I completely love and accept myself, my body and personality, and the fact that I think this problem will come back in the future.” We continue with the process until there is no concern about the problem in the future.

Forgiving

The next step may seem to be superfluous, superstitious, or religious, but it is not! While engaged in **forgiveness**, the person removes the last vestiges of their unpleasant experiences.

To achieve forgiveness, we first ask the client if he believes in God, or if he prefers to use some other concept, such as “The Universe” or “Nature.” Then we have the client state the following:

“I forgive any person or Being who contributed to this problem.”

“I forgive God/Nature for creating a world in which people suffer this problem.”

“I forgive myself for making and maintaining this problem for so long.”

When people are reluctant to forgive, it is good to remind them that forgiving someone not relieve anyone of the responsibility for what they have done.

The traditional Hawaiian shamans had a process they called Hooponopono, which was a form of forgiveness, a way of making things right with people with whom we have difficult relationships and to correct the wrongs that have occurred between us. In this process we use the imagination to send an endless flow of love and healing from above our head, through our body and then to the person with whom we have a disturbed relationship. The flow fills our own body and overflows from the heart, healing the other person. After imagining giving and receiving forgiveness with this person, we see them floating away and imagine cutting an imaginary cord that has been connecting us.

Hooponopono recognizes the interconnected nature of all beings, and the fact that without forgiving, we are still bound to our negative patterns and retain a negative charge. For this reason, forgiving is a part of every PEAT process, both shallow and deep, with the exception of those Deep PEAT processes in which Primes are neutralized. In this case, the forgiveness step is not needed as it is achieved within the process itself.

Installation of the opposite, positive state

Installation of the opposite, positive state, (also explained further in a separate section of this book) comes next. In the example of the woman with the anaphylactic

shock, the positive statement regarding her fear of medicines was: *“I take medicines with calmness and gratitudes because I know they are good for me.”*

Related to her fear of being alone, the installation statement was: *“When I’m alone at home, I feel calm and secure as if I’m in the presence of close relatives and friends.”* We have the client repeat this positive affirmation while touching and breathing deeply with each of the seven acupoints, in reverse order, starting with the point under the arm, and ending with the inside eyebrow point.

Another, very efficient method for anchoring a positive state is *filling the vacuum with light*. Nature, like the human mind, abhors a vacuum. Therefore, when a mental vacuum opens the mind has a tendency to pull into itself some other content, usually something similar to the previous problem. To prevent this we mentally fill the whole body with light, which is a kind of universal remedy for all problems.

To achieve this we have the client imagine a small blazing sun above his or her head. With every inhalation they should imagine that blazing light entering the body and filling it. A few inhalations are enough to relax the discomfort with the vacuum.

Activation of a client

This represents a kind of dynamic installation. This is not an installation of a positive state, but installation of positive activity. We simply ask the client: *“Now, when you are free from your problem, and you feel OK, what is the first positive thing that you are going to do?”* After we get the answer, we acknowledge it and repeat the question: *“Good. Tell me now what is the second positive thing you are going to do?”* You should not continue asking for a third response, because it could transform into empty imagining.

Reminders for the application of the Shallow (Basic) PEAT process

1. We talk briefly with the client to make them comfortable and to define their particular problem.
2. We define the problem as specifically as possible.
3. We ask the client what he or she wants to achieve as a result of the session? What is their goal for that session?
4. If we are working with an inexperienced client, we briefly discuss how the basic PEAT process works, teaching by demonstration a couple of simple muscle tests.

5. We ascertain whether the client remembers the painful experience (trauma) after which the unwanted state appeared. If they do, we apply the Basic PEAT process to that trauma until it is erased, in other words until there is no emotional charge on it. If the problem is connected with more than one similar traumatic incidents, we process the earliest one.
6. We ask the client to feel the problem as fully as possible and to ascertain the subjective strength of the problem on the scale from 0-10.
7. Now we apply the basic PEAT process, leading the client through all 7 acupoints one after another.
8. If the problem has been resolved, we inquire about opposition.
9. If some parts of the problem remain, we use the 'mini formula' for AM and we repeat the process as long as there are some remnants of it.
10. We put the future under control.
11. We have the client make the forgiveness statement.
12. Then we ask the client to install a positive state.
13. The last step is activation of the client.

Note: If during the basic PEAT process some completely new content comes up, we start applying the Deep PEAT process.

Importance of deep breathing

When doing either PEAT process, we have the client do a deep inhalation and exhalation while touching the acupoints. There are extensively recorded oriental teachings concerning the importance of breathing for the control of the life force (see my book *Psychic Training of Yogis*). Here I will just briefly explain why deep inhalation and exhalation are important while touching the acupoints during PEAT.

Breathing sets in motion and energizes the whole body and its energetic field. During the breathing process the skull bones expand and contract rhythmically. Although these stimulating movements are subtle and may go undetected, they are very important. During inhalation the pineal gland (the gland located in the center of the brain) sends signals along energetic pathways or meridians and receives back an 'echo' from different organs during exhalation. This causes the brain to initiate a kind of three-dimensional scanning of the physical body and aura. Data received this way serves the brain for automatic adaptation of the immunological system and bodily biochemistry as well as correcting the disturbed states which it uncovers.

The system works automatically and would function perfectly if not for numerous and various kinds of continuous disturbances. There are many reasons why these disturbances can occur.

The majority of people do not breathe as deeply as they should, disrupting the scanning function of the pineal gland. Hampered, it registers only the middle energetic frequencies and does not register the high and low ones.

Physical damage and emotional trauma disturb the calm flowing of energy in the aura. When the pressure of energy is excessive, a safety mechanism which exists in the energetic streams of the aura constricts passages of energy, thus preventing the brain from being exposed to extremely high tension and “burn out.” The passages are supposed to be switched on again after a short time, but permanent stressful situations and persistent traumas keep them inactivated for an extended time, such that they finally are permanently turned off.

The body’s normal energy flows can also be affected by our clothing, jewelry and bedding. Some modern fabrics are energetically disruptive and distort the flow of the body’s normal energetic fields, especially those fabrics made of synthetic materials. Synthetic fibers have around them a very strong field of static electricity. Electronic watches and heavy jewelry (especially necklaces) are surrounded by weak magnetic fields. Those fields of interference energy return disturbed signals to the pineal gland and therefore that sensitive center is misinformed and ‘does not know’ what is happening in those parts of the body.

With the majority of us there is an urgent need to reestablish the function of the circuit breaker of energetic currents, to wear natural material cloth which does not create static electricity (with muscle testing it is very simple to check whether a fabric is conducive to good health or not) and from time to time to breathe with full capacity. Such healthy habits will assist the pineal gland to handle everything in its domain.

Cyclical inhalation-exhalation is the main energetic pump which moves the flows of subtle energy in the body and aura. Traditional Chinese medicine teaches us that the energy coming from food travels from the stomach into the lung. At the same time accumulation of life energy created by breathing takes place. That energy enters the meridian system through one of the main meridians which originate in the lungs. The more powerful the circle of inhalation and exhalation, the stronger becomes the energetic flow through the meridians.

For these reasons there is emphasis on the importance of deep inhalation and exhalation during activation of acupoints through touching them during PEAT

processing. Different yoga systems teach that a man who breathes properly secures for himself his good health. We can agree with such an observation and utilize deep breathing for starting the strong energetic flows, which can correct the disturbances in our energetic field. Most importantly, deep proper breathing opens and makes available previously hidden, inaccessible unconscious zones within our being. From the depths of these zones emerge unconscious and long buried contents.

Specific definition of problems

Problems can have more than one component. One of the fundamental rules of processing is: **Be very specific!** For example, we will attain much better results if we accept as a problem “*An incident in elementary school, when the school teacher humiliated me in front of my school mates,*” rather than the broader, more vague problem of “*My unpleasant experiences in elementary school.*”

The advantages of treating specific problems are at least twofold:

1. A client can readily experience the intensity of his personal problem by duplicating a specific memory. This reduces the time needed for processing as compared to processing global and complex problems.
2. The processing effect generalizes. After the reduction of intensity of a few connected and specific components, very often it happens that the whole complex problem vanishes. For example, if a client resolves 3-4 specific unpleasant experiences from his elementary school period, all other similar unpleasant experiences may stop having adverse effect on him. They become pale, without emotional charge and no longer influence his feelings and behavior.

What to do when a client is not able to define a specific problem, but stubbornly offers general and complex ones ?

For example, a client insists that his/her problem is “*I can’t fit into society*” or “*I always feel empty*” but does not give a specific example/memory. In such cases we apply the procedure which I described in detail in my book *Integral Excalibur* as the FIRST METHOD. The client’s problem must be approached holistically. We do not ask only for the emotions connected with his/her problem, but also ask for other elements of the problem in the following order:

1. Resistance which a client has against having that problem and against resolving that problem.

2. Body sensations.
3. Emotions.
4. Mental components of the problem: thoughts, convictions, beliefs, decisions, attitudes, justifications etc.
5. The sense of identity which corresponds to the problem.

To all of them we apply Basic PEAT processing. It is highly probable that the problem will be resolved before we process all of these elements.

Installation of a positive characteristic or state

NATURE AS WELL AS THE HUMAN MIND ABHOR VACUUM. Therefore, after discrediting an unwanted state you should install an opposite, positive one. For example, emotional satisfaction, calmness, optimism, courage, tolerance etc. There are several methods for such installation: Using acupoints and so called *temporal tap*. **We use them after we remove an unwanted state.**

Method one

Place two fingers **at the I-Point** and keep them there while saying the **Affirmation** : “I experience (...state desired characteristic or state), and therefore I accept and love myself, my body, my personality and my (...state desired characteristic or state).”

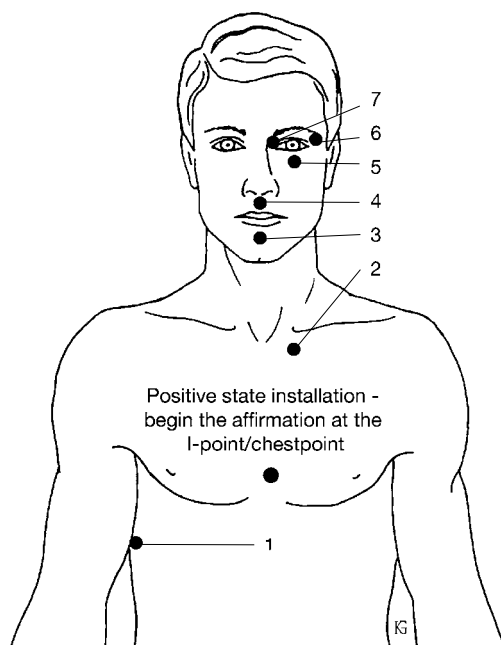
Proceed through all 7 PEAT acupoints starting with the point under the arm **but in reverse order** (under arm, collarbone, under lower lip, under nose, under eye, side of eye, ending with the insight point.) At each point, say the affirmation.

At the end of the sequence, rate belief in the affirmation on a 1-10 scale.

Imagine (or have the subject imagine) situations in the past or in the future. If truthfulness of the affirmation is maximal (10) the process is over.

If truthfulness of the affirmation is less than 10, evaluate for and identify opposition. Perform Shallow PEAT process on opposition (see **Shallow PEAT Process**) and check the strength of affirmation again.

The process is complete when the truthfulness of the affirmation is maximum, that is 10.



Method two

This is the **temporal tapping method**. I must emphasize that I used to use this in the beginning of PEAT practice, but I don't any longer. Some people report good results with it, so I'm describing it here. Before you start, be sure that all opposing negative states regarding an affirmation have been eliminated.

You can do this process **solo**, or have a partner do it on you. Use all fingers and thumb of your hand and contact the surface of head around your ear with the finger pads. Tap rapidly in a rhythm of about two beats a second. As you tap, use a chosen affirmation.

Start tapping the surface of your head just forward of the ear canal and proceed up and around the outside edge of the ear until you reach the back, opposite where you started. You will notice there is a ridge of bone in your skull that duplicates the curve of your ear. The tapping should be done on this ridge of bone. Correct spots for stimulation are only along the upper part of the ear.

The temporal tapping procedure should be done 3 times in succession, for every affirmation you use. You can do it as many times per day as you wish, but keep in your mind that the effects of temporal tapping lasts about 30 minutes, therefore there is no point in tapping on the same affirmation any sooner again than that.

Temporal tap can be used to reinforce any positive habit or action that one wants to instill. You or your client choose your own affirmations. For example, “*I am successful,*” “*I am healthy,*” “*I eat only healthy food*” etc. Or use some of Larry Nims’ popular affirmations like these: “*I permit myself to be happy and contented with my life,*” “*I constantly do everything necessary to establish and maintain excellent mental, emotional, physical and spiritual health and balance in myself,*” “*I am an appropriately and naturally relaxed person in every situation.*”



The Deep PEAT process

ONCE MORE I WANT TO EMPHASIZE that the culmination of PEAT is deep processing. At this moment this level of processing does not exist in systematic form in any other system of meridian therapy or any other therapy. There are some indications that this state of the field will not last long. For example, in the manual for his EFT course, Gary Craig stresses that the difference between an average therapist and a “master” is that the latter behaves as a detective and is searching for deeper aspects of disturbances. Additionally, the real cause is always the deepest one (or highest one, if you prefer). There is no exception. The Deep PEAT process leads to the experience and release of this deepest cause.

Once again, I will point out the essential difference between PEAT and other energetic therapies. Most other therapies are oriented toward the reduction and removal of a disturbance’s symptoms, or the “problem.” The Deep PEAT process is exclusively for the removal of the most basic cause or *transcendence of the problem*.

Applying Deep PEAT, we do not pay attention to the problem a client started with except, of course, at the very beginning. Neither are we concerned about reducing its strength. After beginning Deep PEAT we fully neglect the problem. Instead, we are attentive to the contents of the mind or body that come to conscious awareness during the process. As the client touches successive points with his two fingers, we repeatedly ask what appears next in his/her body or mind. The client takes out a short or long chain of body or mind contents (in yoga

terminology this is “chita,” or “mind stuff”). The greater part of this content is undesirable psychological and emotional states. They are negative thoughts and beliefs, unpleasant body sensations and decisions of defeat that the person made at some earlier time but which influence their present life. We do not waste time on them, and as soon as new content surfaces, start a new process with that content until we uncover the next one. This work can go very rapidly. The client is directed to dive deeper and deeper, knowing that we will reach the very core of the person’s experience. This could also be the cause or the root of many other problems, in addition to the one with which we started.

When I say that I do not waste time on different contents, I mean that I do not ask the client to describe them in detail, associate them with the initial problem or his other experiences or ask for their deeper meaning. To do this is a major mistake in processing. On the contrary, **I prevent the client from doing that** by asking him to tell me in the simplest and shortest possible way about the next content that appears in the body and mind. From it we continue moving along the chain of contents toward the root of the problem.

The content that a client reports, however unusual, attractive, or dramatic for observation, and no matter how much these contents are filled with emotional charge, do not have value by themselves. We treat them as individual steps that lead to final resolution of the initial undesirable state. The deepest (highest) cause of such a state on the chain is the first defeat after the Being left the Great Space, Static or Void. All of these different terms refer to that which is the essence of every Being, and of which the human being is the exterior vehicle.

Don’t get the wrong idea that we stop the deep processing at the content that represents the root of the problem. No, we don’t pay any more attention to it than to any other item on the chain. We continue with the process and, before we reach pleroma states, we usually get one or few positive contents on the chain, i.e., “*My tension disappeared, I feel released.*” Even when such a positive statement is reached, this too is not the end of the chain of content.

The resolution of a problem is achieved in reaching pleroma states that are beyond and behind any defeats. Clients describe pleroma states as “**Peace,**” “**Complete Peace,**” “**Cosmic Peace,**” “**Me,**” “**Just Me and nothing more,**” “**True Being,**” “**Oneness,**” “**Tranquility,**” “**Being One with the whole world,**” “**Oneness of existence,**” “**Absolute Love,**” “**Light,**” “**Golden Light,**” and similarly.

When a client reaches one of those states, the processor asks, “*What happened to the problem we started with? Is it still a problem for you?*”

If the Deep PEAT process has been done properly (and it is impossible that it has not been done properly if the client has reached one of the Pleroma States), the answer is always that it vanished, it looks far away, nonsensical or unreal and the like.

Opposition

After the client reaches a Pleroma state, the processor checks to see if there is any opposition, using the following or similar words, *“Look carefully into yourself and tell me, is there some **opposition** in you? Is there anything in you that opposes resolving the problem of... (he states the starting problem)?”*

If the client experiences any opposition, the processor starts a new process from it, as if it were the **next content**. For example, if the client reports that if he is fully over the problem then he will not be himself anymore, we begin with this content. We have the client state, while touching the I-Point, *“Even though I think I will not be myself if I am fully over this problem, I completely love and accept myself, my body and personality and the thought that I will not be myself without this problem.”* Then we continue processing as before until the pleroma state returns and there is no opposition. The processing of opposition usually goes very quickly.

Control of the future

For a complete solution to the problem, the processor should put the future under control as well. This is attained with the question (the exact wording is unimportant), *“How do you feel, could this problem return to you in the future?”*

If the answer is affirmative, the processor has to “clear” the future. He does so with the Deep PEAT process applied to the client’s feeling that the problem will return. In this situation, the following command is put to the client: *“Feel that the problem will return to you in the future.* Then, beginning with the AM statement, he processes the belief about the future to the end.

Forgiveness

The forgiveness step is as in basic PEAT, in the previous chapter.

Installation

This step is also as stated in the previous chapter.

Circular processing

If the problem is a complex one involving other people, a permanent solution may require **circular processing** or the application of Deep PEAT to all relevant viewpoints in addition to the client's (see chapter on **Holistic Processing**).

Levels of Deep PEAT processing

During deep processing it is possible to notice the various levels of progression. The first two levels are found when working with people who are not able to experience their feelings and with some highly intellectual persons. On these two levels, success can not be attained, because as a matter of fact, these levels do not constitute deep processing at all. Deep processing starts with the third level, "deep plunging or diving."

1. Dissociation

The client claims that while going from one acupoint to another, nothing appears either in body or in consciousness. There are no thoughts, emotions, body sensations or image pictures. As a matter of fact, such a client stays distant from his/her own experiences by being an observer or analyst, not one who lives them through.

2. Superficiality

Here we have only shallow and superficial reactions. The subject gives us contents such as everyday details, incidental and transient thoughts, or immediate associations. They may describe internal dialogue or everyday reactions. We treat a persistent fixation on one body sensation as superficiality. An example of this could be pressure in the chest that the subject continually creates. By doing this, he prevents the recognition of deeper contents that would appear.

3. Deep plunging (diving)

On this level, seemingly without reason, feelings like anger, rage, weaknesses, fear, panic, despondency and similar negative emotions appear. Different body sensations, such as pressure in body parts, sensation of heaviness, heat, shaking, flickering, numbness and the thoughts that correspond to those states come to view. This is where the Deep PEAT process really starts.

4. Polarization

After a period of plunging, the client notices some kind of division in the content of his mind or body, the separation of the content, or two sides to it.

For example, “I feel that my body is vertically divided,” or “On one side I’m compressed and on the other side I’m spreading around” (see later section about **polarization**).

5. Energetic masses that separate polarities

The polarization is sometimes interrupted by big energetic masses that prevent further development of the polarities and cause the polarization to disappear from the body or the consciousness. This means that new contents are coming in with a strong charge (negative emotions, thoughts and body sensations).

6. The transformation of negative states into positive ones

Beginning with the starting problem, the client was giving a chain of negative contents. At a particular moment, positive content suddenly appears. The expression on the client’s face changes, as well as body posture, tone of voice, and mannerisms. He announces states of satisfaction, pleasure or hope, fulfillment and similar experiences, and sometimes light appears.

7. Pleroma states

These are states which occur just before entering the Void or Unmanifested World. To reiterate, typical Pleroma states are: **“Everything is as it should be,” “OK-ness,” “Peace,” “Absolute Peace,” “Boundless tranquility and happiness,” “Harmony,” “Complete harmony,” “Light,” “Cosmic Love,” “Absolute Love,” “Complete Peace,” “Cosmic Peace,” “Me,” “Just Me and nothing more,” “True Being,” “Oneness,” “Tranquility,” “Being One with the whole world,” “Oneness of existence,” “Absolute Love,” “Golden Light.”**

8. Resolution of the problem

Reaching Pleroma states represents in itself the resolution of the problem. When a client is in such a state and the processor asks what happened with the starting problem, the client will reply that there is no problem any more, that it vanished, or that it seems unimportant, far away or stupid. The problem has been overcome and it is not a problem any more.

9. The neutralization of Primordial Polarities (Primes)

(See later chapter, Primordial Polarities)

10. Great Space

(See later chapter, Beyond Neutralization)

Swami Vivekananda was the famous Hindu teacher of Yoga and Advaita Vedanta who brought those two systems of Indian orthodox philosophy to the West at the end of last century. Very often, he used stories as metaphors in order to stir up the wishes of his students to experience Truth about themselves, other human beings and God, which are just synonyms for the attainment of Spiritual Freedom. The following is his favorite story.

One Indian raja had a diligent and honest minister who enjoyed his confidence. As it often happens in life, envious people slandered the honest minister. Raja believed their lies and sentenced the innocent man to death. They put him at the top of high tower, to which there were no steps and left him there to die of hunger and thirst. But the honest minister had a faithful wife. During the night she came under the tower, called him and asked if there was any way she could help him.

The minister told her to come the following night and bring a beetle, a little bit of honey, a thin silk thread, a strong cotton thread, a thin rope and a very thick strong rope. The next night the woman brought what her husband demanded. Then he told her to put a little bit of honey on bug's horns and to bind the thin silk thread around its waist and to put the bug on the wall of the tower with its head facing up. Sensing the smell of honey on its horns, the bug wanted to get the honey and started the long journey up the wall of the tower. After a couple of hours, the beetle reached the top of the tower where the minister waited for it. So the minister got one end of thin silk thread in his hands. Then he shouted to his wife to tie its lower end to the end of the cotton thread. When she did that, the minister pulled the cotton thread up to the top. Then he shouted to his wife to tie the thin rope to its end. When she did it, he repeated the previous action and he got the thin rope in his hands. Then he did the same with the thick rope and when he got it, he used it to get to the ground, and he escaped to freedom.

Vivekananda's story has more than one level of meaning and can be used as a metaphor for many kinds of Spiritual experiences. Maybe it is the best possible metaphor for the Deep PEAT process and the discovery of Primes.

Holistic processing in PEAT

PRACTITIONERS OF ENERGY THERAPIES ONLY RECENTLY started to apply processing from different points of view in a client's experience. I developed such an approach and explained it in minute detail in my book *Integral Excalibur*. It is included here for application to PEAT.

Almost simultaneously to my own work, Flemming Funch and Rowland Barkley developed a similar procedure, which is today a widely accepted approach in the field of independent scientology. Ironically, meridian therapies apply this as a new and original discovery. The status of processing from different points of view cannot be viewed as new for long because more efficient methods suppress less efficient predecessors over time. Although previously mentioned in *Integral Excalibur*, the concept of holistic processing, which has been demonstrated in clinical practice, bears repeating and emphasis for new readers :

A problem is not solved to the end if it has not been processed from all relevant points of view.

One reason for the necessity of such action is the fact that the majority of our experiences occur from points of view other than our own (I or ME point of view). At first glance those other points of view appear to originate from the experiences of other beings, but they are indeed mainly our own creations. Therefore we must process unwanted experiences from these additional perspectives if we want negative states to be removed permanently.

The theoretical base of processing for others, or holistic processing, is the

holographic unity of all existing forms of life. We influence other points of view and we are influenced by them through the collective consciousness that connects them all.

Practitioners of systems which do not incorporate this broad vision of causality and interconnectedness are blocked in their “I-positions,” defined by the artificial separation of I and No-I. Therefore they are only partially able to remove unwanted states, and successes are of limited duration. At the base of such limited approaches is an unwillingness and unpreparedness to taking responsibility for all of one’s experiences. Attempts to eliminate an unwanted state without taking responsibility for its creation means denying something which really exists – and, as Buddhism has been teaching us for 2600 years, denying something causes its perseverance. **Resistance causes persistence.**

Some advanced processors of meridian therapy report experiences of a kind well known to us because of their similarity to holistic processing: by having spouses spiritually present in sessions, clients bring about noticeable changes in both emotional response and behavior of the absent spouse.

In several cases the person affected was unaware that their spouse had participated in a session that day, yet experienced emotional discharge and liberation from the same content on which their partners worked in the session. One processor concluded: “*Such things happen because all of us are in one great energetic net.*”

In practical work it looks like this: if we process our client because of a bad relationship with her mother, it is necessary that the client take hold of that relationship not only from her own point of view (of course this is done first), but also by embracing and processing from her mother’s point of view as well. I have stressed many times that, in creating one’s subjective universe, an individual selects certain points of view in order to get specific experiences. In this case, it is not only to experience her bad relationship with mother from the mother’s point of view, but also from the points of view of all other persons important in that situation, such as how the client’s father sees and feels about that bad relationship of his wife with his daughter. In conflict, does he support his wife or his daughter? If the client has a brother who is somehow involved in that relationship, she has to process even her brother’s point of view.

Thus I repeat once more the holistic principle:

In order to solve a problem completely and permanently the person has to solve it from all relevant points of view for that problem.

For the sake of simplicity, suppose that in a client’s bad relationship with

her mother only two of them participate. The client will do PEAT on the bad relationship with her mother and when she comes to the resolution of the problem, she will identify with her mother (taking her point of view) and process the same problem from mother's point of view. If mother's name is Mary, she will identify with Mary. She will feel how her mother is feeling and say: "Now I am Mary." Then, as Mary, she will observe her bad relationship with her daughter, paying attention to what she feels and will do Deep PEAT process until she reaches the resolution of the problem. When this happens, she will be asked to announce loudly: "I'm not Mary any more, I am again ...(her name)." That marks the end of the process.

Application of multiple viewpoint processing can often release a PEAT process which bogged down on the first position (I-position). For example, a client feels that his wife is a bad person. For a long time she has hidden her true nature, and just in recent months it emerged. Her husband is miserable because of constant clashes with her, but he is reluctant to divorce because of having children with her. The client is not able to start the process because he says he is unable to feel the same problem in the session as he permanently feels it in his life. Such a bogged down process very often starts moving when the processor asks the client to identify with his wife and to do the process from her point of view.

Processing from the point of view of physical body

Processing from multiple points of view finds fruitful application in the field of healing **physical problems and illnesses**. While appreciating that during PEAT we usually process True Being or Atman, we recognize that a Being's state influences the body which it uses because Being and Body are tightly connected.

Additionally, each body (that is, the genetic entity that governs each body) has its separate goals, frustrated goals, defeats and decisions made in moments of defeats. Those thwarted decisions of our body are often the cause and essence of many physical dysfunctions and illnesses. Therefore, it may not be adequate to process ourselves exclusively as True Being; it is necessary to process the body as well, because the body is the main instrument of our expressions.

Let us see a practical example of processing the body. The action is the same as processing from other points of view (Holistic Processing). One should identify with the physical body by experiencing how the body feels as intensely as possible, and then say loudly: "*Now, I'm my physical body!*"

Then, one should enter deeply into the experience of being their own physical

body, and from the point of view of that body take a look at the disease, at the situation in which illness was generated and what this body feels toward sickness. Special effort should be taken to understand what goals it wants to attain as a body through sickness. There is often a protest toward previous unhealthy ways of living or a strong demand for attention or love. It is as though the body is pulling us like a child who pulls on a mother's sleeve while crying: *"Hey, I have to remind you that I exist in such an unpleasant way."*

There are no objective signs that we are experiencing the body exactly. Our subjective impression is enough. Then we start the usual Deep PEAT process, proceeding from one content to another until the problem is resolved. Then, we ask for opposition. If there is opposition, we process it as a new problem, we put the future under control, we do forgiving, installation of positive state, activation and at the end we change the point of view and announce loudly: "I am not my body any more, I am...(pronounce your name)"

It is important to stress that processing from the viewpoint of body (in addition to usual processing from the viewpoint of the Being) is necessary in solving addictions, anorexia, bulimia and similar problems.

Surrogate processing—work for other beings

This kind of processing is based on hologram and holistic processing. The main mechanism is identification with the being which you work for. The only difference is the basic goal – in surrogate processing we aim at removing an unwanted state or the creation of a desired one for the other being and in holistic processing we are processing for ourselves if we do it solo, or for our client if we work with one.

Here is an example. Some time ago I was leading PEAT workshop. There was one participant who was heavily injured in traffic accident two or three years ago. After that injury he suffered permanent pains, troubles in mental concentration and often had dizziness. I asked all workshop participants to do the surrogate process for that man. All identified with him, used his affirmation (*"Even though I feel permanent pains, feel dizzy and am not able to concentrate, I accept and love..."*). After two rounds of basic PEAT, pain vanished, as well as the dizzy feeling and the man felt himself better able to concentrate. Of course, not every surrogate processing goes such a smooth way.

A high ethical standard is necessary for doing processing for other people because it is very slippery ground. It is up to the ethics of every person practicing such action to decide what is right and allowed and what is not. Some people

avoid doing surrogate processing because there is some possibility for misuse of such work. Others have nonchalant attitude, asking what could be bad in well intentional effort to help someone?

Although critics of surrogate processing point to possible abuse, at present there are no concrete examples to support them. Garry Craig, previously mentioned creator of EFT, requested via the Internet that all practitioners of surrogate processing describe any negative effects encountered in this practice. Of several hundred practitioners, none have reported a single example, despite anonymity promised to persons who would report such bad effects. This does not mean that negative effects are not possible. People may not want to expose themselves to scrutiny or criticism, so they do not report problems. In any case, real examples of damage are missing.

There are, however, many positive reports, though without strict scientific form. Their great number provides credibility and suggests that we can hardly attribute them to coincidence.

The most serious objection to surrogate processing comes from people who are engaged in spiritual work. We do not have a right, they say, to interfere with other's people lives, no matter how well intentioned such intervention is. The reasoning is that, since everyone has their own karma, each should learn certain lessons in the school of life, and that interfering with problems of other people deprives them of opportunities to learn what they should in order to mature and develop spiritually.

When deciding whether to engage in work for others, my advice, based on common sense and my personal experience, is to listen to your own conscience. When it indicates that your activity is justified, do it. If you are tempted to make a virtue of passivity, then ask yourself, who gives permission to religious people to pray for other suffering beings (and change their karma that way)? Who permits great religious teachers to emanate love, sympathy and understanding for humanity? We can also ask, who allows medical doctors to heal people and influence their lives – lives which without medical intervention would be quite different. There are scientific reports about potential harm of aspirin, and one in every few thousand people develop anaphylactic shock with antibiotics and die. Does this mean no one should receive aspirin or antibiotics? There is no end to such considerations. Rather than lose time deliberating on them, it is better to listen to our conscience and do what we would like someone to do for us when we are in trouble.

Application of surrogate processing does require mindfulness and caution. Let us see an example. Suppose somewhere around you is a small child crying. It cries and cries and it disturbs you. You would like to help that child. Will you identify with the child with intention that it stops crying? You must take into account that the child's crying may be symptom of serious or dangerous illness needing immediate help - perhaps it has inflammation of appendix. To calm down crying in this situation could have bad effects on the child. In general, the aim of surrogate work is the general well being of the subject, NOT removal of specific symptoms.

Some people speak about processors themselves experiencing negative effects – after sessions they had the same dysfunctions as their clients. Such results are rare but they happen in many systems of psychotherapy and bioenergetic treatments.

What to do? Chakra breathing which is described in this book, eliminates such unpleasant effects.

PART 3

Working with polarities and their neutralization

Primordial Polarities or Primes

IN THIS CHAPTER SOME OF THE INFORMATION discussed earlier in the chapter *How PEAT was Created* will be repeated, but I believe that repetition is necessary because we are dealing with a new conceptualization of spiritual technology.

In 1995 Alan Walter, a well known free field scientologist and a former collaborator of L. Ron Hubbard, declared to the world that he had made a breakthrough in the field of spiritual processing, which he explained as follows: *“Every human being has characteristic individual codes that follow him through countless incarnations.”* Not only did Walter discover the existence of these codes, but he also developed a technical procedure that allows them to be brought to conscious awareness. Without any doubt it was a creative and very valuable new step in therapeutic, mental and spiritual technology. One factor that made his words receive attention was that, unlike most free scientologists, Walter was a multi-millionaire.

Individual codes, according to Alan Walter, cause and define the fundamental life-game that the spiritual being has played since its first entry into this manifested universe. The codes follow each of us through countless after-universes until the present moment of life. The positive code is something that the being wants more than anything else, Walter says. The negative code is something that the being is running away from more than anything else. When Walter says, “manifested universe,” he does not speak of this universe in which we find ourselves right now. From our first exit from the Great Un-manifest, (Static, Tao, Sunjata, Brama,

Quantum Vacuum, et al), there exists, in this viewpoint, a chain of thirty-two different universes of which the one we are currently in is just the most recent. If we represent the time the being existed from the Great Un-manifest until now by a line one kilometer in length, then, according to Walter, the age of the universe in which we now live could be shown with a short line of only 6 inches. Throughout all these unimaginable periods of time, eons, and universes, the being carried with itself its individual codes, and it played its basic life-game through endless variations. That game is compulsive, and until the being makes the game completely conscious, the being is devoid of freedom and compelled to repeatedly play it. Walter stresses the importance of his discovery, claiming that no processing can be completely successful unless the individual codes are made conscious.

Using a similar approach to L. Ron Hubbard's numbering of "Clears," Walter called people who have discovered their individual codes using his method, "Codees." He gave them sequential numbers, and these numbers very soon became status symbols. He keeps this technology for codes discovery very secret. Until recently, only two persons other than Walters practiced this process: his closest collaborator, Eric Wolery, and an Australian, John Mace, one of the oldest living scientologists. Attracted by Walter's exalted announcement, Mace came from Australia to the Knowledgism Center in Dallas, founded by Walter. When Mace discovered his own codes, he declared that Walter's method was a most important discovery. Later, Mace departed and went back to Australia where he continued with his independent practice. The reasons that Walter keeps secret his technical approach are unclear to me. Some independent scientologists, whom I have contacted, said that the reasons have to do with marketing and are financial. Many people came to Dallas for processing, attracted by the secrecy of the methodology and the promise that their main life-problems would be resolved when they discovered their codes. They paid good money for processing, and some of them were happy with the result, but some were not.

The United States is a multi-cultural and multi-religious society. Some Americans believe in the Catholic God, others are Protestant or Orthodox, some believe in Allah or Jehovah, but most of them believe in one all-conquering God. His name is Money. This story that came to me from America sheds some light on the typical American approach not only to material values but also to eternal values such as spirituality and wisdom.

The dean of one of the theological universities in the United States was a very spiritual and god-loving man. One time, during a meeting of the professors'

committee, the participants were suddenly blinded by a blazing light. One of God's Angels had arrived and the professors, filled with fear and respect, heard his soft voice, talking to the dean: *"Noble man, you have served the Lord faithfully during your entire life and the Lord has decided to give you a reward. You can choose between three rewards. If you want wealth, you will have as much money as you want for yourself and for others. If you want power, you will be the most powerful man in the world. If you want God's wisdom, you will be the wisest man in the world. You will speak wisdom in every word you say. Choose what you want."*

The dean didn't think for a minute. He said, *"I want God's wisdom."*

"Let it be so," said the Angel and disappeared. All the professors were very shaken by this event and, motionless, they waited to see what the dean would say. With closed eyes, he didn't say anything. His golden aura filled the room with light. Twenty minutes passed, but the dean was still not talking. After half an hour, one of the professors finally said, *"Noble dean, now that you have God's wisdom, tell us something."*

The dean slowly opened his eyes, shook his head, and with a sad face, he said: *"I should have chosen money."*

Now back to the story of individual codes. In 1984, I spent some time at the Advanced Ability Center in Santa Barbara. There I got to know Mary Wernicke, a sophisticated woman with broad life experience. Five years ago, I heard from her about Walter's teaching and codes. Feeling intuitively that it was a very important creative breakthrough, I got in touch with his organization in Dallas. I described the result of this contact in more detail in the chapter on how PEAT was created. To make a long story short, we didn't agree. It was very difficult for me to accept at that time, but I am happy now, because if things had gone differently, you would not be holding this book in your hand. In it, I describe my later discovery - a much simpler and faster spiritual technology of making Primordial Polarities conscious and achieving their neutralization.

Previously, I created a couple of systems of spiritual technology, so in that field, I had valuable experiences. For a very short time I was trying, without success, to discover individual codes. So I continued working in other fields.

While I was working, my thoughts often came back to the individual codes. I had the words of John Goodhart, the father of applied kinesiology, on my mind. He had this to say about the best way to come to a discovery, *"Just do the best you can in what you do, and things will come your way. You have to learn to see what others see, but to think about it in a different way."* I did exactly that and one day I discovered

that the PEAT system allows one to make conscious and neutralize Primordial Polarities in a fast and very simple way. Such neutralization is impossible when one uses Walter's method such as it is today.

In talking with members of my family about my fundamental life-problem, the issue that up until then I couldn't solve, I had many indications of what my Primordial Polarities might be. But it is one thing to know what enslaves one, quite another to be free from it. Then, through Deep PEAT processing I discovered and neutralized my Primordial Polarities ("**Primes**" for short). I was amazed with that discovery. I took it as a precious gift from Providence and as the reward for my long-term efforts.

The chapter *How PEAT was Created*, describes in detail how this was achieved.

In the beginning of this book, I mentioned differences between PEAT and other Meridian Therapies: touching points instead of tapping, using the "I-Point," the special Formula for neutralization of Antagonistic Motivation (FAM) and, what is the most important, Deep PEAT processing of polarities.

Here I should emphasize the following. If a person wants to get to the deepest root of some permanent problem or unwanted experience, he must discover his Primes, even if he doesn't make a conscious decision to do so. This is how I discovered them, by practicing the Deep PEAT process with members of my family. In a very short time, I understood the great value of PEAT – the fact that awareness of Primordial Polarities and their neutralization happen simultaneously. In the moment when someone discovers their own Primes, the neutralization of those most primary opposites also occurs. The person sees one Primordial Polarity within the other, and vice versa. The two become ONE. The neutralization of Primes is the end phenomenon of the process.

I mentioned earlier that I was the fourth person who, through PEAT, was made aware of and neutralized their Primes. Very shortly after, I focused on the practice and refining of deep processing, and after me, many others had the same experience. They were the members of the Omega group with which I research spiritual technology. News about the discovery of the method for making conscious and neutralization of Primes spread very quickly, so that, within a very short time, I led many PEAT seminars and Processor's Training Courses. Trained processors in many cities around the world are using my technology now. (See Appendix for workshop sources)

Occultists of former generations held methods of Primes discovery in secret.

In the next chapter the existence of such methods will be discussed. It is my deep conviction that there is no reason now for any secrecy. I often process clients in front of the group of people that I am training to become processors (if the client agrees, of course). These are the members of the group that I am researching technology with or participants in training courses for processors that I lead from time to time. Obviously, such a demonstration is the best way of teaching. Discovery and neutralization of Primes is a valuable and exciting experience. It is my deep belief that it is important to give as many people as possible the opportunity to neutralize their Primes, because each time this happens the world that we live in is lifted to a higher level.

Primordial Polarities were known in the past. In the beginning of this book, I pointed to the Taoist symbols Yin and Yang, Lao Tzu and occultists of the 19th and 20th centuries. However, during my many years of searching hermetic literature I found additional information about polarities in the world we live in and also clues about the significance of Prime polarities. One can read about them even in the Bible (Gospel of St. Thomas):

*They said to Him: Shall we then, being children,
enter the Kingdom? Jesus said to them:
When you make the two one, and
when you make the inner as the outer
and the outer as the inner and the above
as below, and when
you make the male and the female into a single one,
then you shall enter the Kingdom.*

There was not a great deal written or taught about polarities, because very few people came to find their secret. Writer and philanthropist, Clara Bloomfield-Moore referred to this phenomenon in 1893 when she said, “*It was forbidden to discover the last attraction and repulsion because that is the biggest secret of nature.*” Now that secret can come into the open. Deep PEAT processing is a golden key for opening those closed doors. Elegantly, simply, and quickly it enables one to neutralize the opposing powers in oneself and to attain a higher level of freedom.

As I here review some of the existing information on dualities and their place in human life, I must emphasize that while there are many polarities that one must neutralize in his spiritual evolution, only one pair of them are his or her Primordial Polarities.

Duality and unity

Duality is the essence of all that happens in the universe of matter, energy, space, and time. One definition of duality or polarity is as follows: **two opposing forces or qualities, definitions, conditions or states, similar to the two poles of a magnet.**

In great measure, spiritual evolution consists of the neutralization of duality in the consciousness of a human being. Through such neutralization, we experience transcendence of ordinary awareness. During spiritual evolution, a person plays an infinite number of games in which he attains various life experiences and in doing so moves from one to the other polar opposite, trying to neutralize them. **But, I repeat, among the many existing polarities, only two are one's Primordial Polarities. They define the widest limits of one's fundamental life-game. Between these two extreme poles there exist an infinite variety of games and polarities, as there are infinite shades of colors between white and black.**

While the dual universe has seemingly infinite polarities, the essential characteristic of the Great Un-manifest (Implicit Order, Tao, Static, Quantum Vacuum, etc...) is Oneness, Unity and Inseparableness.

The dynamic polarity of spirit and nature probably was first formulated in Heraclitus's theory of reconciliation in which he stressed unity: "*All things are One.*" His vision of Oneness, in which all opposing principles are at peace, shows human experience as an interaction of oppositions, as life and death, sleep and wakefulness, dying and living. However, the logic of Aristotle, ("*One or another, the third can't be*") overpowered Heraclitus and established an irreconcilable duality in the philosophy and science of the West. This attitude reached its peak in the philosophy of Descartes.

At the beginning of this century, the development of quantum physics pointed to the illusory nature of separation of the world's phenomena, to an inseparability at the deepest level of reality. It is impossible to separate an observer from the object of his observation; they are the same, say Heidelberg and Bohme. But to get to such a realization it was necessary for science to penetrate to the deepest base of matter, to the level of elementary particles, where matter ceases to differ from energy.

This same union occurs on the deepest level in human experience. True poise comes when the ego-mind, with all its accumulated inclinations, melts away through divine love, thus unveiling the supra-mental Truth in which there is a realization that one is—Oneself—one with all life. Here there is no duality or division of life

and therefore the soul is free from the charge of opposite attitudes.

Mehar Baba often repeats, *“Having become one with the eternal and infinite divinity which sustains from within, the soul gains unending bliss, understanding, love and power; for the soul is free from duality.”*

Similarly, Osho Rajnish taught his followers: *“In existence nothing is unnecessary - the day is good, so is the night. I’m not saying ‘choose the day and ignore the night’, I’m saying ‘see the harmony of opposites, see the complementariness of contradictions, see the beautiful unity between yes and no, between life and death.”*

Try to understand that existence consists of polar opposites. If you choose one side, your life will remain only half; and half life is a miserable life.”

All things and phenomena exist simultaneously in the Un-manifest, Implicit Order and they appear in the manifest, developed and explicit order. In non-duality, consciousness experiences itself at the same time as manifest and un-manifest, but on that non-dual level there is no experiencer, but just the act of experiencing as such.

Long before quantum physics, many known (and unknown) thinkers of Eastern and Western hermetic tradition pointed out through symbols the necessity of transcending the duality of the manifested universe. Eastern tradition uses the symbolism of Yin and Yang while the Western tradition has the Divine Androgyny (Hermaphroditus), the Seal of Solomon and the Stone of Wisdom. Androgyny is the symbol representing the source out of which the cosmological cycle begins and through which it ends. If Adam was created in God’s image and owing to that, androgynous, the introduction of a woman on the cosmic stage symbolizes the separation from the perfection of Oneness and the beginning of the state of duality. According to Plato, centuries before Biblical creation, marriage was an attempt to restore androgynous unity that was lost through the separation of the woman from the man. Androgyny is also the end of the cosmic cycle when the riddle of duality is resolved because it is in its essence at the same time duality and unity, the bringing together again of the essential polar opposites into One.

The circle divided in two parts is the symbol well known in Taoism as Tai Chi Tu. It represents the integration that is the neutralization of Yin and Yang - positive and active energy on one side, and negative and passive on the other. Yin and Yang in Taoism are complementary energies that support each other. In every field of existence they are interacting at all times. Where the phenomenon of Yang energy exists, Yin energy also exists, and vice-versa. When Yang accomplishes its greatest power, I Ching teaches us, the power of Yin is born in its depths as the night

begins at noon, when the day is at its peak, just as the day begins at midnight when the night is strongest. On the deepest level, inside Tao or the Great Unmanifest, Yang and Yin are inseparable. Polarities are in essence only two extremes of the same thing. A metal coin has two sides, and those two sides are the two sides of the same one coin. You can't spend only one side of a coin. The integration of Yang and Yin gives us the true power which, if it is used wisely, affirms the life of true spirituality. Taoist Ni Hua Ching says: *"The way to restoring Unity with the universe is the canceling of duality, and resolving the polarity not only on a philosophical level but in inner spiritual life."*

According to Taoist cosmogony, before the beginning of the manifested universe, there existed the state of complete Emptiness. In that primordial state there was no movement, nor was there time, because there was nothing in relation to which you could measure time. Everything was absolute Emptiness. Old Taoists called that Emptiness "Wu Chi." The word "Wu" means negation, that is to say the lack of something. The word 'Chi', even though it is pronounced the same way as the life energy Chi, has a much different meaning. In the term Wu Chi it means the peak, final or ultimate. Thus, Wu Chi means the highest state of Nothingness.

In one timeless moment, in that nothingness, the first movement began, caused by an unknown impulse. That first impulse manifested itself as life energy Chi through the Primordial Polarities Yin and Yang, positive and negative. The cosmic game of Yin and Yang is essentially the representation of One Highest or Wu Chi. The infinite variety of existing phenomena, visible and invisible, in the manifested universe is the result of the interactions of Yin and Yang.

In the spiritual, un-manifested universe however, everything is Oneness.

All that exists in the manifested universe has dual or polar manifestation, because it contains active and passive components, Yin and Yang. Achieving their **perfect balance** is the goal of the Taoist practice. In it, duality becomes Unity. In one ancient Tao text it is said:

"In the beginning, before anything existed, only Wu Chi existed. He moved and created Yang, and when he came to rest, He created Yin."

That is the way of the creation of Yang and Yin, breathing out and breathing in, moving and staying still, male and female, expansion and contraction, light and dark, life and death. Yang and Yin are complimentary dualities, because together they are interdependent and inseparable. Darkness exists only in relation to light. Stillness and movement can only be perceived in relation to one another. Everything contains in itself its own opposites and when it is extremely developed

it gives up its opposition. The duality of Yin and Yang forces us to experience the physical universe and human consciousness based on polarity, interconnectedness and constant change. That is common to both ancient Chinese philosophy and quantum mechanics. At the same time, that duality points the way to one's own vanishing in the Unity of Primordial Source, which is the beginning and the end. One Zen practitioner said about that: *"As I was meditating, all birds and clouds disappeared from the clear sky. What was left was only mountain and I. Then even I disappeared."*

It is hard to say how old the symbolic system of Tarot is, but chances are it originated in old Egypt. Most readers know that it consists of archetypal images that symbolically represent all the knowledge of humanity. Some Tarot cards show in pictorial and symbolic form the polar opposites of human beings. This is shown most clearly on the second Arcanum, the **High Priestess**. On her head, she wears the crown decorated with two horns, which represent duality or polarity. Between the two opposing horns is the circle of the full moon that symbolized Unity attained through the merging opposing polarities into One. Starting with the symbolism of this Tarot card, some of the great occultists from the latter half of the nineteenth century to the early twentieth century have been giving, in hidden forms, their interpretations of the meaning of the neutralization of the dualistic appearances that a man faces throughout his life.

When they talk about the Arcanum, these men of knowledge immediately point to duality and Unity. In the deepest reality (i.e. Static, Brahma, God, Ain Soph, Great Un-manifest, Quantum Vacuum, etc...) everything is One, they say. Because of that, the greatest aspiration of the human being is the accomplishment of Oneness.

On the other side, duality reminds us of the necessity of the splitting apart of the Oneness and its polarization every time that we want to start an action. One Polish thinker gave this mathematical formula of creation: $0/2=+1-1$. What does it mean? In the beginning there was nothing. If you want to make something from nothing, you must divide nothing in parts. Therefore, the formula is $0/2$. For that to be mathematically functional you need two things of opposing polarity, therefore we have $+1$ and -1 . Regarding that, Brigita Harrington says: *"All energy is created through the division into polarities. A motivational power behind that process is love. Therefore, One becomes two and two again One in love. And time and space are only mechanisms of polarity, the splitting of One."*

Many believe that H.P. Blavatsky was the first in Western occultism to point

out that manifestation cannot happen without the differentiation of the pairs of opposing force. A spiritual being is not able to express itself without the differentiation of the primordial pair of opposites. And those are its Primordial Polarities, although Blavatsky did not use that term. After differentiation, the polarities are infinitely multiplying in the manifested universe and in the human mind, which reflects like a mirror everything that exists in the outer world and everything that is happening within itself.

Karl Gustav Jung pointed out in his writings about alchemy, which existed long before Blavatsky, that alchemists of the Middle Ages were concerned with polarities and that their most important secret was the neutralization of polarities. Through gradual penetration into the symbolism and knowledge of alchemy, Jung came to the central concept of his teaching - individuation. In the alchemic search for the Stone of Wisdom he noticed the obvious parallel to the search for the internal essence of Oneness. As lead slowly is changed into gold, which is the symbol of everlasting perfection, so those unconscious, opposing powers that torment man become transformed into psychological equivalent of gold, the undivided Oneness of Selfhood.

Through the spiritual fire of alchemy man achieves Oneness. Disassociation between opposites vanishes, and the personality is integrated. This redeeming aspect of alchemy is emphasized by Paracelsus, who thought that the main cause of disease is the imbalance of forces that exist in man as pairs of opposites. According to Jung, an alchemical operation is the reconciliation of opposites. The unifying of opposites is the process of outgrowing the separated individual self; in other words outgrowing the pairs of opposites that create the ego.

In his book, *Psychology in Alchemy*, published in 1955, Jung wrote: *“Although young, the psychology of the unconscious succeeded in discovering some facts that slowly are becoming generally accepted. One of those is the polar structure of the psyche which is evident in all processes of nature. Natural processes are energetic phenomena, which are constantly generated from the tension that exists between polarities. This formula has specific significance for psychology because the conscious mind usually rejects seeing or accepting polarity of its own fundament, although that is where it gets all of its energy...”*

“The problem of opposites...plays a great – indeed, the decisive – role in alchemy, since it leads in the ultimate phase of the work to the union of opposites in the archetypal form of the hieros gamos or ‘chymical wedding’. Here the supreme opposites, male and female (as in Chinese Yang and Yin) are melded into a unity purified of all opposition and therefore incorruptible.”

As a method of realizing unity of opposites, one of the most famous alchemists, Barnaud describes in a cryptic way a procedure that resembles the Deep PEAT process. He says that when body, mind and spirit of one and the same subject, when man and woman, active and passive, are put in alchemic vessel and are warmed up with their own fire, the subject will be able to escape to freedom. This state Hindus call “**nirdvandva**” which means “free from opposites.”

No matter what it is called, it is an ancient drama which is played out in the life of every human being. The final result of the process, says Jung, becomes fixed through the mystery of conjunction, in which extreme opposites become unified, the night unites with the day, the inner world with the outer, and man and woman become one, neither man nor woman.

What the union of opposites really means goes beyond human imagination. Materialistically oriented people easily reject the whole idea. But such behavior is of no help to us, says Jung, because it denies the eternal picture, the archetype. Man can avoid looking at it for some time, but he is not able to avoid it permanently.

Oscillation between opposites and the fact that we are tossed back and forth means we are contained in the opposites, says famous alchemist Dorn. “*They become a vessel in which what was previously now one thing and now another floats, vibrating, so that the painful suspension between opposites gradually changes into the bilateral activity of the point in the center.*” It is the freedom from opposites which is the essence of psychological and spiritual development.

The secret of alchemy or getting the Stone of Wisdom is one of the archetypal ideas that fulfill the gap in the Christian view on the world. Tertium no dater, which means, “There is no third” exists not only in logic. Nature consists completely of such kinds of phenomena, just as the waterfall exists between up and down.

In the ancient Kabala, the balancing of opposites was also stressed as most important. That process is called the finding of the middle path of wisdom, between the left and right pillar on the Tree of Life. Jung, who partially understood Kabala, found in it almost the same attitude as in the ancient Chinese philosophy. Even earlier we can find the same idea in the ancient Egyptian “**Tabula smaragdina**,” which points out that the purpose of the ascent and descent is to unite the powers of above and below.

That reminds us of the words of Alan Watts, who described the difference between the ordinary man and the enlightened one. The latter, although showing contradictions in his behavior, thoughts and feelings, subjectively does not experience contradictions in his consciousness, because there they are at peace, or

contradictions are experienced as two sides of one and the same reality.

In the book *In Search for Miraculous*, P.D. Ouspensky revealed the thoughts of his spiritual teacher, Gurdjieff, regarding duality and its resolution through spiritual development. The symbol of the dual nature of the human mind and the universe is, for Gurdjieff, the Seal of Solomon, which is made from two interlaced triangles, active and passive.

Gurdjieff taught that the best approach to understanding symbols is the following. Searching the phenomenal world, a man at first sees in everything the manifestation of two principles opposing each other, which in their opposing give different results. In his native state, man consists completely of dualities or pairs of opposites. All of his sensations, feelings, thoughts, and impressions are divided on the basis of positive and negative, useful and harmful, necessary and unnecessary, good and bad, pleasant and unpleasant. But this duality is alternating, says Gurdjieff. The winner today is defeated tomorrow; that which leads us now becomes secondary later on. The understanding of duality starts with the understanding of the unconscious nature of such behavior.

Meher Baba, whom many people consider to be an Avatara, also spoke of the experiences of duality and Unity: *“Every man is subject to agreeable and disagreeable experiences—of pleasure and pain, success and failure, good and evil, wealth and poverty, power and helplessness, honor and dishonor, gain and loss, fulfillment and frustration. Each of these opposites invites a suitable response in emotion or in action. The mind is moved by these opposites, and is continually losing its equilibrium and continually trying to restore it while constantly meeting the impacts of environmental changes.*

During its various lives as a human being the ego-mind can oscillate endlessly between the opposites, indulgence and repression, secularism and religion, superiority complex and inferiority complex, self-aggrandizement and self-humiliation, introversion and extroversion, virtue and vice, pain and pleasure, “I” and “you” or “mine” and “thine,” without arriving at true poise—attainable only through right understanding of the Truth. The oscillation of the ego-mind through the opposites is reactionary; therefore, though it passes through extremes it cannot arrive at true poise.

True poise comes when the ego-mind, with all its accumulated inclinations, melts away through divine love, thus unveiling the supra-mental Truth in which there is a realization that one is—Oneself—One with all life. Here there is no duality or division of life and therefore the soul is free from the opposite attitudes.”

The whole manifest universe is the stage for expressing polarities; there is nothing in it without its polar opposite or complement. Everything existing could

be divided into two completely opposite characteristics. Everything of opposing polarities has in itself the essence of the other and could transform into the other. A sea wave retreats just to be able to go forward, we exhale to be able to inhale, destroy old to be able to create something new. Our efforts to have only one wanted pole of things and phenomena are a lost battle, but one needs a certain measure of wisdom to be able to understand and accept this fact. Man wants life and repels death, not accepting that the two are inseparable. It is difficult for him to accept that everything that is created has its own inevitable end. In the essence of such an attitude there is a fear, because Oneness means nonexistence of separateness. Some are holding tightly onto separateness because they fear that which is on the other side. But some poets can see otherwise. To the poet Coleridge, polarity as a dynamic synthesis of opposites was a basic natural law. While logical opposites are contradictory, polar opposites generate each other since each pole is imaginatively implied in the other.

In everyday life and in operative occultism as well, the uniting of the opposite polarities and creation of new unity makes a higher Truth than the two polarities separated. For example, existence is the unity of creation and destruction, and is more truthful than both of them, because creation and destruction are just half-truths.

On an emotional field there are three possible ways to solve the problem of duality. One is realized on the same level as the existing polarities. We call it the middle path of compromise, the blending of the two poles. The second solution is achieved at a higher level; it is the fusion of the poles into a higher synthesis. The third solution is the neutralization of the charge between the Primordial or earliest Polarities, which we achieve in PEAT.

We can look at psychological life as the permanent and continual polarization and tension between opposite tendencies and functions and as a continual effort, more or less conscious, to establish a permanent balance. We see the same in long-term spiritual evolution, which encompasses many lifetimes. Throughout those lifetimes, there exists one dominant tendency – to find a permanent equilibrium, which is sought like some kind of paradise.

The length of time required by adepts from the past to attain neutralization, I do not know. But they did such operations, no doubt. According to classical occultism, dualities or polarities are, as such, not useful and belong to the list of unsolvable problems. Their symbol is the number two. If number one represents the principle of Unity from which all things arise, then two is the first number to come from Unity. It represents the dyad, duality, the beginning of multiplicity,

and the beginning of strife. It also represents alteration, diversity, conflict and dependence. Two is a static condition and represents the dual nature of the human being. It is desire as well, since all that is manifest in duality seeks and repels its opposite. It also symbolizes sin, which deviates from the first good and denotes the transitory and the corruptible.

Perhaps the clearest exposition of duality and its solution can be found in works of the adept Dion Fortune. She wrote about this subject in her book “**Mystical Kabala**” where she said, “*Polarity really means the flowing of force from a sphere of high pressure to a sphere of low pressure; high and low being always relative terms.*”

Fortune’s insight finds its place in PEAT, because in the PEAT system we don’t have permanent positive and negative poles. They alternate. They are two sides or two extreme manifestations of one and the same thing.

Although I have studied and experienced many possible sources—oriental philosophy, western occultism as well as many modern teachings and techniques—I can confidently say that, in dealing with polarity, the PEAT method of neutralization has no precedent in its effectiveness and efficiency among the known systems of spiritual development. The following chapters demonstrate the PEAT neutralization experience.

Making conscious and neutralizing Primordial Polarities

PREVIOUSLY I MENTIONED THAT IN THE FIRST PERIOD OF PEAT practice I used it as a system for removing emotional and psychological disorders, limiting and negative beliefs and similar meta-structures, which are the roots of all psychological, emotional and spiritual problems and unwanted states. Very quickly PEAT outgrew its first goals and gained a new dimension. Aside from the fact that PEAT gave therapeutic results, it became a method of spiritual development, mainly as a powerful process for uncovering and neutralizing Primordial Polarities.

The practice of deep processing proved the following: No matter what problem you want to eliminate in the beginning of the process, if in deep processing you go towards the first causes of the problem, you will eventually come to your Primordial Polarities. You cannot avoid facing them even if you want to. If you go up the river you must come to its spring. Primordial Polarities lie at the deepest roots of all of your problems and, in fact, **they underlie all of your experiences.**

During the Deep PEAT process you descend through a chain of mental, emotional, physical and spiritual states. Or if you prefer, you climb that chain. No matter what terms you use to name the process, used properly it will reveal your first creations, your Primordial Polarities, which you created when you first entered this universe from the Great Un-manifest. They are like two pillars of energy at the threshold of the manifest universe of matter, energy, space and time. They define and delineate the playground on which you are going to play your fundamental life-game from that point forward, as long as you are in this

universe. Neutralization, that is, the uniting of the opposites in consciousness, is not a rational process, nor a willful act. It is the experience that you come to spontaneously when you go deeper and deeper into subjective experience.

A good parallel to Deep PEAT processing is a description of the experiences of the English philanthropist and occultist., Edward Maitland. He discovered that while thinking about an idea, other ideas connected to it would become visible in a long chain, which evidently goes to their source. That source is, according to him, God's Mind. By concentrating on such a chain of ideas, he tried to get to their very root: *"I tried to experiment sitting at my writing table so that I could write down the results. Beginning the search I had a feeling that I was passing through a sequence of spheres or contents. Through a big effort it started to happen and I discovered that which I thought must be there. The twofold representation of sin...that which was unspeakable became speakable...Love and Will fused together, Male and Female, Mother and Father."*

PEAT processing differs from scientological auditing and similar methods in many ways, one of which is the rare appearance of mental images. If they appear, it is the practice in this method to always ask the client to identify the emotions or physical sensations which follow the image. By touching with two fingers the acupoints on the face, and body we bring out many of the unconscious decisions of defeat, physical sensations, and thoughts that are charged with negative emotions. But we don't waste time with them! We don't describe them, don't get involved in emotional reactions, or look for decisions which are the roots of such negative states, because they will appear by themselves in the consciousness soon enough. No. Instead we continue deeper and deeper (or higher and higher) to their primary source.

The question naturally arises: What is the final phenomenon in Deep PEAT processing?

The answer is simple. The end result is either the disappearance of the unwanted state or the conscious awareness of polarities and their neutralization. If you want to use PEAT to eliminate certain unwanted states (for example, a feeling of inferiority, fear, problems with money and other types of unwanted experiences), the end phenomenon is the point when you realize that the unwanted state you started with has disappeared. It is possible to accomplish this with both Shallow and Deep PEAT processing. **However, the uncovering and neutralization of polarities, especially Primordial Polarities is only possible through the use of Deep PEAT processing.**

When you use Shallow PEAT processing, the problem is not ultimately eliminated; that is, the results are not permanent. They can last two weeks, two years or two lifetimes, but the problems will return sooner or later, because with the shallow approach you cannot remove the deepest roots or meta-structure of the problem. In fact, most clients want exactly that. They want only to be free from their immediate problems. They are not interested in our stories about eternity. Most clients are not seeking Oneness.

Using Deep PEAT processing, we tend to move towards the deepest roots of problems. During the process we do not pay attention to the problem we started with (except in the very beginning, of course), nor to the lessening of its power. We repeatedly ask the client to tell us what comes up to his/her body or consciousness at every acupoint that is touched with the fingers. The client gives us a very long chain of bodily and spiritual contents. We don't concentrate on them, but we begin the process anew with every fresh bit of content until we discover the next (and deeper) one. We continue until we come to the core element that makes up the root of the problem that we started with in the beginning of the process. The process goes very quickly.

As I said before, regardless of what problem you want to eliminate, if you do the Deep PEAT process you must face your Primordial Polarities very quickly. In the beginning of PEAT processing I needed three sessions on the average. Up to this point, only two persons needed to have four sessions. But in this regard, I've noticed the phenomenon of acceleration of time. After a short time, I needed only two sessions, and a couple of my last clients accomplished neutralization in only one session.

The end phenomenon of the process of uncovering your Primes is their **neutralization**. In order to remove any confusion, we should define neutralization.

Neutralization of Primordial Polarities is the final result which occurs when polarities exceed their duality, and the result of this act is freedom from their unconscious and compulsive power. It is the liberating insight into their yin and yang nature, insight that they are not fixed but alternative values and that they are not opposites but complimentary.

Very shortly after I announced on independent scientology discussion lists that PEAT processing is the way to uncover Primordial Polarities, a great number of people expressed interest in my work. One of them was Airic Leon, a long-time scientologist, who in his lifetime saw many innovations. Here is his communication to me:

Hello Zivorad

Glad that we have a connection. First step-something about me:

I am 76 years young-and like you were immersed in Scientology- from 1954 to 1973. I never threw out the baby with the bathwater. I started seeing our ethics begin creeping in as early as 1963, but I also realized early on that Scientology - and the people who deal with it, “practice” it - are separate and not the same. So even though I left any connection with the Org at that time, my wife Doris and I continued auditing, utilized the basics of the technology, continued researching and creating new tech alignments and processes.

Connecting up with Alan 4 or 5 years ago I found my codes- which were “Harmony-Enturbulation” which have evolved into “Oneness – Individuation.”

It took me longer than your daughter to finally realize “that they are not opposite now.” Your post statement: “Of course, in the moment when one discovers ones own codes there is a neutralization of opposites, one sees one Primordial Polarity in another and visa versa, they become ONE.”

When I obtained my codes, “harmony – enturbulation,” I did not experience the neutralization of opposites, nor have I observed others obtaining that condition of neutralization. That is one reason that I am so impressed with the results that you are obtaining and am anxious to learn more. For me it was not until my codes expanded into Oneness and Individuation that the neutralization of which you speak began.

As a result of Deep PEAT processing, neutralization happens by itself, spontaneously and naturally. Immediately before neutralization the client enters into a short confusion of thinking and feeling, and perhaps experiences a slight vertigo. The client may become disoriented. That is the normal reaction as the playing field, as defined by his/her Primordial Polarities, suddenly vanishes.

In that moment, a person cannot see any difference between their two Primes. Without any effort they merge and become One, or they may simply disappear from consciousness. There is nothing left except oneself. This is similar to the merging of the two oppositely charged poles and their sudden discharge when they connect. This happens because on the deepest level a person moves beyond the Primordial Polarities and enters the state of Oneness (Tao, Quantum Vacuum, Static...) In other words, the person simply leaves the manifested universe and comes back into the Great Un-manifest. What follows is a sudden feeling of amazement and freedom. About this newly realized state of Oneness, a well-known Taoist thinker said: *“When the state of Oneness is accomplished all problems are*

solved.” Of course, he was thinking of the lasting state of Oneness that is the final goal of all spiritual evolution. The neutralization of Primordial Polarities doesn’t go that far. It is not an end to all problems or an end to suffering. I’ll repeat: **It frees us from the basic compulsiveness in life.**

Neutralization of Primordial Polarities has subjective value in the liberation of the individual being from the deepest unconscious causes of their primordial slavery. Of course, the client may have many valuable insights: *“Oh God, such was my whole life!” “Now everything is clear to me.” “Finally I am free!”* And so on. There are also many practical benefits. After the neutralization of these first polarities the person subsequently resolves his or her problems quicker and easier. Some problems, which the person will resolve later on, will have in their structure the same fundamental game of life that was defined by the Primordial Polarities.

Primordial Polarities don’t disappear from the psychological and emotional field of the individual after becoming apparent and neutralized. It is pointless to expect wonders from such experience. Doing so creates unreasonable expectations in the subject and disappointments later on. Very quickly Primes appear again on the stage of life, **but the person is conscious of them and without any effort recognizes them.** The person plays the same basic game in life, besides many other games, but no longer unconsciously and compulsively as before. The person can decide if whether to play the game or not. The being has freedom of behavior and the freedom to go, or not to go along with the game. In short, **in the basic life-game that the person plays in this universe, the person has rehabilitated their own free will, the free will that through the eons they lacked.**

Just as the water of all brooks and rivers tends to flow toward the ocean, so all of us want to connect to Oneness. On a relative level in the manifested world, this need is expressed through art, science and interpersonal relationships as a tendency towards symmetry, balance, and completeness, which are just vague representations of the Highest One. That is the dominant and all encompassing tendency that penetrates every cell of the conscious being from the moment the being is manifested in this universe. In infinite variations, this highest tendency is the expression of the desire for merging with omnipresent Consciousness.

The well-known principle upon which PEAT is based is that higher levels rule over lower levels, and also move, organize and change them. In recent times, many attribute this principle to Gregory Bateson, but we find it long before Bateson in Perennial Philosophy about the hierarchy of levels of existence, and

in the ancient Kabala as well. From this principle, it followed logically that meta-causes, the highest of them being Primordial Polarities, act as the most basic and the strongest attractors of the human psyche. As the highest and most basic attractors in manifested universe, they establish the limits and define the goals of the fundamental life-game. Thus come ideas, thoughts, feelings, beliefs, physical sensations, and problems as well as the solutions to the problems.

That is not the end because the Implicit Order (Static, Tao, Quantum Vacuum) which is beyond and above the manifested universe, is the strongest attractor, the first and the most fundamental and highest cause of everything that exists. It is also the cause of Primordial Polarities, which are to be found at the entry to the manifested universe. When during the Deep PEAT process an individual being goes beyond Primordial Polarities, the polarities become neutralized and the person finally becomes free from the iron shackles of force and slavery.

But Oneness is not only the final goal, it is also the beginning of everything that exists. From Oneness we come out and to Oneness we come back, just like a snake that eats its own tail, which is one of the many symbols that reminds us of the cyclical game of life.

Upon exiting from the Oneness and upon the point of return to it, there exist two pillars of pure energy that we put there so that we would know the way to come back, but we cover them with the darkness of the forgetfulness. We cannot enter this manifested universe nor leave it without passing between these pillars. They limit the seemingly infinite field on which, during eons, we go through infinite experiences in search of our own hidden Self. We pretend we don't know that the one we are looking for is actually the same one that is doing the searching. We cut off and separate ourselves just to be able to experience the happiness of merging again.

Typical reports on neutralization of Primes

L.S. (36), male, electronic engineer:

“There are definitely significant changes in my life after Primes neutralization. Before, I would usually plunge into some situation, which was a ‘must’ for me and as soon as I would have got into it, I would have felt imprisoned. Then I would start with a new endeavor – to escape to freedom and freedom was something most precious to me. I was prepared to die just to be free and I would do just anything and everything to get freedom. After I would get it, I would be extremely joyful in such a state for some time without thinking about the problems which my behavior could create. And problems

always came, spoiling the situation I was in. After some time it wasn't freedom at all, it was loneliness.

Now I am able to recognize the beginning of the game and to play it without compulsion to plunge into it. My attitude toward life became more balanced. But the most important thing is that I am able to stop the game I have started at any moment and begin with something better and more appropriate. For me, that's the freedom. My previous life and the mistakes I used to make are now crystal clear to me. I don't have to repeat them."

P.P. (37), manager and martial arts teacher:

"After my Primes were neutralized (Freedom and Slavery) everything, just everything is so clear to me: present experiences, but also experiences I thought to be long forgotten. All I did or just thought of doing was essentially interwoven in the game I used to play between my Prime Polarities. I have never been so full of life energies, plans for the future and never before have I had such a good relationship with my family. I hesitate a bit because it's not important for me, but perhaps it is important for some other people: now I make more money."

S.Dj. (49), teacher of Tai Chi Chuan:

"I made conscious and neutralized my Prime Polarities in my second session. They were Endlessly Small and Endlessly Great. Neutralization happened when my Endlessly Great half started to rotate and enveloped my other minute half. They rotated extremely quickly a few minutes and then they fused into one. That rotating circle looked very much like a Tai Chi symbol, so I guess that symbol is not arbitrary but some kind of archetype. It was something completely new, stable although moving – ONE. I was disoriented, spacey, and had vertigo.

For the next seven days I was unstable; one moment in ecstasy, the next moment in despair. Then everything settled down and became stable. I suddenly became conscious of advantages that neutralization had for me. I can choose in which polarity I will be in the particular moment. I became conscious of the possibility to create my life as I wanted and to direct it where I wanted. Of course, I choose more often the state of limitless greatness and power. I experience in everyday life that limits really don't exist for me. I have attained successes which before I could only imagine. I realized fine results in my finances and sport (In June 2000 this lady got a silver medal on European Championship in Tai Chi Chuan in Switzerland – note by Zivorad). Now I know quite well when I should be endlessly small and when I should be endlessly great so as to have a smoothly going life.

For me, PEAT is a miraculous method to resolve unpleasant situations in 10 or 15 minutes. Now 99% of my PEAT processing ends with entering into my neutralized PP. Moreover, just saying the Formula for Antagonistic Motivation and putting my attention on it very often makes a problem disappear.

I know that some people from the discussion lists on the Internet told Zivorad that Primes neutralization is a sure road to death and apathy. I am 100% sure those people have not neutralized their Prime Polarities. They should do it. Now there is a way out of that trap.”

J.S.M. (46), female, actress (her Primes are the most distinct that I have encountered so far - Entering experience and Going out of experience). Let's see what she says:

“Long before the neutralization of my Prime Polarities, I was conscious of their existence. I noticed that I lived my whole life between those extremes. I would first eagerly want some experience, long for it, and would become lost in it. And then, with the same force, I would retreat from it. While in experience I did not exist and while out of it I was cold and independent. It was clear to me that throughout the whole of my life I had been oscillating between extremes, but I was not able to behave differently.

When I neutralized my Primes, I felt as though I had completed myself. Whether I enter or whether I go out of an experience, it is the same. After neutralization, I first noticed that my past and my future merged. I started to experience many things that previously appeared to be separated as wholes: I and No-I, Myself and Another etc. This way of experiencing reality gives me incredible freedom and unexhausted energetic potential.

This does not mean that I have become a wise person, free from problems. I just have complete consciousness about what I am doing and I choose for myself. There is no compulsion any more.

Before Prime neutralization my life was like ‘either-or’, it was limited only in two directions. Now I can move in any direction at will, to choose any solution. For me, that’s the freedom!

I.M. (28), female, professor of Japanese language and literature:

This person has had a lot of different processing, but her fundamental problem persisted until Prime Polarity neutralization. She neutralized her Primes: Material Universe and Spiritual Universe. I found 5 or 6 people with the same

or very similar Primes. Terms may differ, that is, there are variations like these: This World and Another World, Material and Spiritual, Physical And Divine, Physical and Alien etc. Here is what she says:

“Uncovering my Primordial Polarities and their neutralization was very dramatic. Now, after a long time, I know it was the cause of many fears and blockades and also caused my inability to accept both sides of my nature at once. Earthly and alien, these are two inseparable parts of myself. During my third session I experienced them separated at first and then as One. These two poles merged and united. Until that moment I always experienced them completely separated.”

“My unearthly nature felt like my essence and every time when I came to it, during some process, I would feel strong although somewhat uneasy. At the same time, I would feel a terrible suffering because I was unable to go back to my Spiritual Home World. I longed for a time when I would be able to set myself free from earthly chains like something dirty and unspiritual. Rejecting my Earthly nature caused me to do nothing in the material world, never to take the initiative, always just waiting to pass my stay here on Earth.”

“On the other hand, through the many different processes that I have done, I discovered that I was ashamed of my alien nature. It was like something that was shameful and that I had to hide from other people.”

“Through Prime Polarity neutralization these two natures connected and merged, I felt them interwoven and I suddenly became able to enjoy both. At that moment I started to like Earth and my earthly nature, which I despised before, like it was second rate and inferior. Concurrently, I stopped feeling the burden of my alien nature, like something that I had to hide from others and which made me inferior to them. During that session that conflict completely disappeared.”

“All subsequent PEAT processes on a deeper level finished with my Prime Polarities and with the passing of time I am coming to these polarities quicker. During processing, chains of contents are becoming shorter and shorter.”

“After Primes neutralization, one of the most important processes I did was concerning my feeling that, compared with other people, was stupid. I had an insight that my belief had been caused by my fear of the way things existed and were organized here on Earth. On the next level, I understood that just because I was alien, I was able to help people. That was my mission here on Earth. This insight brought me a tremendous relief, which has followed me ever since that moment, in everything that I have been doing. That process, and one more, caused me to become active in the external world, which I

was afraid of earlier; I used to feel that on Earth my hands were bound and that I was incompetent. I was unable to ask others for favors or money for my work; and even when I did it I felt extremely embarrassed. Today I enjoy making money and contacts with people that can bring me material rewards. I experience both of my natures as parts of myself and I experience myself as part of them. I became much more tolerant toward people, I'm able to accept their mistakes and hang ups, as well as mine. Toward myself, I am now less demanding, but at the same time I do my tasks more easily and in a more relaxed manner. Somehow, I am luckier as well in so many different things."

"Now I know there are solutions for all my problems. In every situation, I know I can count on both of my natures. Negative experiences don't look so negative to me, nor are pleasant experiences as exciting as before. In short, I feel strongly anchored; the water of life could shake me but it can't take me away. I enjoy my Unearthly nature and differences from other people, and at the same time I enjoy all the similarities with Earthlings. Primes Neutralization – it sounds so simple, yet it means so much to me."

K.G. graphic artist, Houston, Texas:

Through PEAT Processing I reached my Prime Polarities: Mission and Play. Zivorad skillfully guided me to see them as two halves of a whole. I experienced their interdependence, and was able to accept that they were not in conflict with one another. I reached an experiential knowing. I accepted my progress on a deep inner level and the hypervigilance to check myself was no longer necessary. I understood that play would not distract me from my soul's mission.

This was a tremendous gift of self-acceptance, which has allowed me to continue my work in a more relaxed manner. I highly recommend the technique not only for reaching one's Prime Polarities through advanced PEAT, but through self-applied Shallow PEAT one can quickly resolve the slightest inner conflict. It is a very powerful tool for transformation of consciousness and truly a gift to humanity.

D. B., Detroit, Michigan:

I not only completed the PEAT workshop... I sponsored it in my area. It was WONDERFUL!!!

The PEAT workshop was a special experience that I will never forget. PEAT is a very simple technique that takes you to the deepest level - your core polarity. Though it can be used for all types of healing, it's main aim is identifying and neutralizing polarities.

The first one is called your PRIME - the one that you are “playing out” in this life (and possibly all lifetimes).

My Primes turned out to be “emotions vs intellect.” This was very appropriate for me. I have been dealing with this all my life. I have always used my intellect and denied my emotions. I felt my intellect was my strongest aspect and my emotions were my weakness. So... now I am able to utilize them evenly. I can see and feel them as equal. It is great!! I recommend it to anyone.

There are many who took the training... so, there are opportunities all over for learning the process.

T. G. – Brighton, Michigan:

As my Primes began to neutralize, I visually saw them integrating and then felt flooded with realizations. I could feel both were emotionally charged and almost electrical in nature. I instantly knew they were just emotions and that they are simply experiences that run through me. They were nothing more and virtually felt the same. And then I felt as if I popped out of my body, but part of me was still in my body. I felt both fear of this unknown feeling and curiosity as to what was happening. I stood before something that I can only describe as a black hole. It was endless no-thingness but I only observed it. I did not enter. Zivorad called to me and asked me to open my eyes. I came back to myself and was fine. However, my body shook for several minutes, and I felt strange within myself. After a few hours, I felt totally comfortable and exhilarated.

How neutralization is realized

PRACTICING DEEP PEAT PROCESSING, I HAVE DISCOVERED three possible ways that the neutralization of Prime Polarities happens:

1. Confronted polarities are experienced as closer to each other, either gradually or suddenly, and then they merge, becoming One. The client is not able to see them separately or if he/she can, great efforts are needed to do so.
2. Confronted polarities gradually fade until they completely vanish and the client has the feeling that they don't exist any more. He/she is left alone on the stage.
3. Polarities suddenly vanish. Usually what is left in consciousness is just confusion and wonder. What happened to them!?

It is important to know that in PEAT processing the processor does not “make” these phenomenon happen. In no way should he force or verbally encourage the merging or vanishing of polarities. If he did this he would sabotage the process. Instead, the processor listens for polarities as he leads the session, and upon hearing them in the spontaneous content that comes up for the client, he handles them in a certain way, to allow neutralize to occur.

There are some similarities between the neutralization of polarities, perhaps even primordial ones, and experiences that arise in other practices. Deep PEAT processing, psychotherapy and other forms of spiritual development share some common themes.

Indications of appearance of Primes

Some people see a light immediately before neutralization of their Prime Polarities. My estimate is that this phenomenon is present in about 30% of clients. That light could be white or colored, it could appear as a light circle in front of the subject, as a light in the distance and sometimes as a light tunnel. The processor should not attach great significance to it, but should accept it as possible, but not necessarily a sign of approaching the Primes and their neutralization.

While doing the Deep PEAT process the processor will look for signs of the appearance of polarities. The basic indicator of the appearance of Primes in the consciousness of a client is the separation of his/her awareness from his/her body, or a simultaneous appearance of two distinct contents, which I call **polarization**. In the first moment, those two contents don't have to seem opposed, but during the process they will present themselves as such very quickly.

Here are a few examples of the appearance of polarities from statements of clients. These examples do not include the direction of the processor.

"I feel myself contracted inside and relaxed outside."

Then:

"Simultaneously I feel two parts of myself: a relaxed part and a contracted part."

With another client, polarization started this way:

"My feelings are tearing me: from the outside they are pressing me and from the inside they are making me tense."

Then:

"What comes up is indecisiveness: I will – I will not."

With a third client, the Primes started to show up this way:

"I am moving around in a circle: First I behave as an important person and then as if I'm unimportant."

Then follows:

"I feel myself simultaneously important and unimportant."

Then follows:

"When I am important it is power, and when I am unimportant it is love."

The client who became conscious of **"I and No-I"** as her Primes, had her first polarization like this:

"I see myself in other people and I feel understanding for them."

Then follows:

“I feel shame, because my Ego is too strong.”

The next, content that comes up is:

“When I have I, I am powerless; and when I don’t have I, everything is open and I feel love.”

Then:

“I have I, and I do not have I.”

Finally:

“Everything is One, there is no other, nor anything else except One.”

Primes could suddenly appear. After a series of body sensations and negative decisions, one client suddenly stated:

“I feel very strange: inside I am completely conscious, and outside I am unconscious.”

In the next attempt, when he simultaneously felt those two states in his consciousness, he neutralized his Prime Polarities: **conscious** and **unconscious**. A verbal definition of Primes could be different. Perhaps the Prime Polarities of this client could be better verbalized as **inner world** and **outer world**.

Another client described his body sensation as a **“strong but pleasant energy in the nape.”** Then, seemingly suddenly, two ideas came up in his consciousness as confronted polarities: **“destroy – build.”** In the next attempt, their neutralization happened and they merged into One: **“Jesus Christ, they make the same circle, they are One!”**

When polarities arise

It is an important skill for the processor to recognize polarities in the statements of his clients. What does the processor do when polarities arise? The processor helps the client to ignore other content, and direct his attention to the polarities. The processor allows material to come up spontaneously, but is always prepared to take the client deeper toward polarity neutralization and eventually to the stabilization phase.

When the processor recognizes that polarities are coming up in the content of the client’s statements, it is the job of the processor to focus the client on these by modifying the FAM statement. The FAM is the acceptance statement that the client is directed to make after any changing content that arises. It is made as the client hold his fingers on the I-Point, in the center of the chest. In the above example, when the client says, “I feel very strange: inside I am completely conscious, and outside I am unconscious,” the processor, recognizing polarities,

will direct the client in this way: “Now there are two opposing experiences. Touch your chest point and repeat, ‘Even though I feel conscious inside and unconscious outside I completely love and accept myself, my body and personality, and feeling conscious inside and unconscious outside.’” After the client does this, the processor directs the client to the first point (inside eyebrow) and has them experience each condition separately, and then both at the the same time before taking the deep breath. This instruction might go like this: “Touch the first point and first feel that you are conscious inside. Now, feel that you are unconscious outside. Now, feel both simultaneously, and take a deep breath.”

If the client reports new content after the above, then the processor should check to see if the polarities are still there by asking, “What happened to conscious inside and unconscious outside?” If these have truly vanished and there is new content, then the processor continues the Deep PEAT process with the new content. However, if the polarities are still in the clients awareness, the processor ignores new content, no matter how compelling it may be, and again directs the client’s attention to the polarities. If they are unchanged, he will move to the second point and experience each separately and then both simultaneously and take the breath. If the polarities are there, but they are in some way changing, such as a client might say, “Now consciousness is swirling around , mixing with unconsciousness, both inside and outside of me.” Then the processor recognizes this as a change, and directs the client back to the FAM statement at the chest point, accepting this new condition. The client moves then to the first point and goes deeply into the experience of the two polarities swirling together.

The processor must engage his attention fully in the client when polarities arise, leaning forward and listening carefully. While never forcing or suggesting the merger of polarities, the processor keeps attention on any polarities while they are on the stage, and accepts and moves on if they vanish completely and new material arises. The role of the processor, is challenging at this point, and this is the reason that we encourage that processors receive training from experienced PEAT trainers. Processing at this level is an art, but it can be learned. Most importantly, doing one’s own processing, as occurs in our workshops, and neutralizing one’s own polarities, makes working with others and hearing polarities easier and more natural.

It is helpful to see transcripts from some sessions leading to Prime Polarities being made conscious and their neutralizing. Again, the processor’s statements are not included. The following is a process used with a client in his third session.

It lasted 22 minutes. Each line tells the client's statement after the breath. At the start, his unwanted state was the "senselessness of life." *In the notations, the letters "IG" mean that the processor ignored that content.*

"I feel my life as senseless."

"Pressure in my stomach."

"Deep sadness."

"A tight feeling in my throat and a tendency to cry."

IG: "The pain in my leg."

"I feel disappointment because my relationships with women are not fulfilling."

"I feel the need to sacrifice myself, thus not spoiling the happiness of others."

"I sacrifice myself for others because their happiness is my happiness."

"I feel the need to be in tight connection with other human beings."

IG: "In front of me, a strong light is spreading on all sides."

IG: "The light disappears, what is left is only bliss."

"I am the same as another human being."

His Primes were **I** and **another human being**.

With inexperienced people, big mental masses can prevent the neutralization for a long time. In one moment, there is a polarization and step-by-step it becomes deeper; then mental masses come up which prevent the neutralization of primes and the process goes on and on. In this way, neutralization may fail in that session, or it may happen after a time when the masses get emptied by processing. Here I present the transcription of the session I had with young lady painter. It was her fourth session, which lasted one hour and 35 minutes. Pay attention to the great number of ignored contents and also to the early appearance of polarities and postponing of the neutralization.

When we started, her **unwanted states** were composed of compulsive thoughts such as: I will get ill, I will get AIDS, I will infect other people, I will die...and the like. When the compulsive thoughts stopped, depression and anxiety appeared.

"Now I am extremely depressive."

"Compulsive thoughts of illness and death are coming again."

"I feel the terrible upset in my stomach."

"I feel resistance to doing anything, hopelessness, I don't believe there is anything that can help me."

“Heavy weight in my head, a tendency to cry and the pressure in the I-Point.”

“Mild waves in my head, anxiety and I’m becoming angry because of that.”

“I feel the fear of completely losing myself.”

IG: “Deep inside me there is something important which I can’t get.”

IG: “I feel I’m straining without any chance for success.”

“I feel I’m not in my body, only part of it is left in my right shoulder.”

“Terrible fear.”

“I feel myself being cut into two pieces.”

(This is the beginning of polarization.)

“I feel that a piece of glass cut me in two and there is a convulsion in my body.”

“Strong sadness and the urge to scream and cry.”

“I feel myself frozen; I can’t think any more.”

“I feel completely confused.”

“I’m circling around my own axis.”

“I feel the fear coming and going away.”

(Again, this seems to be a new beginning of a polarization.)

“Some energy, not unpleasant, comes down to me and rises again.”

“That energy creates vertigo in me.”

“I’m getting small inside my body, and my body is around me like some kind of armor.”

(Another new polarization)

“I feel a terrible separation.”

“I feel like a small child.”

“A thought is coming: I should not exist.”

“I should not exist but nevertheless I exist.”

(A new polarization)

“On the left side of my body I feel I should not exist and simultaneously I exist on my right side.”

“Now it is different: On the left side I exist and on the right one I don’t exist.”

“Now I feel myself whole and united.”

“On one side I exist, on the other I don’t exist and in the middle I am whole.”

“All of that disappears and there is only I.”

Her Primes were: **Existence** and **Non-Existence**.

In the PEAT Processor’s Training Course, the group atmosphere makes making Primes conscious and their neutralization easier. In one such course, I witnessed the shortest process of neutralization so far. It lasted only 9 minutes. This subject had as his beginning unwanted state - his inability to make money in some periods of his life. In other periods he made money very easily, so it was a sure sign of a life seesaw. The alternating appearance of these two opposite situations was a great mystery for him.

“In some periods I can’t make any money.”

“Feeling of helplessness, shaking in the body and desire to cry.”

“Feeling is coming up: I am God and I don’t need money, but I remember periods when I felt miserable, because I did not have it.”

(The polarization begins.)

“I’m God and simultaneously I’m miserable matter.”

The thought is coming up: I’m God and simultaneously I’m miserable matter and I feel my whole body vibrating.”

“The Divine and the Material are merging into One in me.”

His Primes were Divine and Material.

Experiences such as these happen very often. In his fundamental life game he was thrown between the polarities Divine and Material, oscillating all of the time between these two extremes. When he was tending toward Divine, he was not able to make money, because money then was “the miserable matter.”

From the descriptions above you can see that the experience of Primes neutralization is usually a profound and life altering one. You can also perhaps see that the role of the processor is important. Again I emphasize that to achieve these results, it is best to attend a workshop for training or to do this work for yourself, with an experienced PEAT processor.

In the next chapter we address the question of what we do with our client once he has had the Primes neutralization experience.

The stabilization of the Primes neutralization experience

IN THE BEGINNING, ONE OF THE PROBLEMS IN PEAT practice was the stabilization of a client after neutralization of the Prime Polarities. During the short period after neutralization, the client was sometimes a bit unstable. That instability appeared as different forms of space and time disorientation, sudden aggressiveness, forgetting to do important things, etc. Now that issue has lost its power and charge, and the instability has practically vanished.

The phenomenon of instability after rapid consciousness change is well known to researchers in the field of spiritual development. As with many practices, pioneers break the ice and those who follow can drink the water without difficulties. In my practice, since this issue has been addressed, I have not observed emotional instability after Primes neutralization for a long time. If instability happens, it is much weaker than before and disappears after a series of stabilizing questions, within in 10-15 minutes. But even the most stable individuals should pass through the series of questions just to become conscious of the importance and far reaching consequences of their neutralization experience. **The stabilization questions cause the person, not only to stabilize, but to more fully attend to the experience of the state of Oneness.**

There are several groups of stabilizing questions. It is not necessary to give all of the questions to every client. The processor can stop asking the questions if, at a certain point, the client says: *“I don’t understand these questions,”* or *“These questions are stupid...pointless...”* or something similar.

Before beginning the stabilization phase, once the processor is sure that the polarities have been neutralized, we have the client open his eyes and we announce to him his Prime Polarities. If there is some doubt about neutralization, we can check by asking the client if he can separate the polarities one from the other. When polarities are neutralized the client will answer that they cannot be separated or that they are One. Then, after announcing Primes and without discussion, we have the client close his eyes again, and we proceed to the stabilization questions.

First group of questions

Instruction to the Client: Tell me, not based on your previous knowledge, but based on what you feel NOW, is there a difference between...

1. Here and there?
2. Advancing and retreating?
3. Day and night?
4. Power and powerlessness?
5. Endlessly small and endlessly big?
6. Male and female?
7. Existence and nonexistence?
8. Physical world and Spiritual world?
9. Creating and destroying?
10. Divine and material?
11. Freedom and no-freedom?
12. Life and death?
13. I and No-I?
14. Love and freedom?
15. Conscious and unconscious?
16. Past and future?
17. Cause and effect?
18. You and life?
19. You and another human being?

You can add others based on your experience in processing..

Second group of questions

Instruction to the Client: Tell me, not based on your previous knowledge, but based on what you feel NOW...

1. Are you, as an individual, definite, indefinite or both at the same time?
2. Are you now in your physical body, out of the body, or both?
3. Are you a man, a woman or both?
4. Are you now in the physical universe, out of it, or both?
5. Are you limited in any sense?
6. Have you got boundaries; in other words, is there a space where you stop existing and the rest of the world begins?
7. That which you call "I," where is it now?
8. Is there any part of this universe that is now unattainable for you?

Third group of questions

Instruction to the client: Imagine that you are sitting at the top of a high mountain, so that you can clearly see your whole past. Take a look at your past and tell me:

1. Do some of your past behaviors become clearer to you?
2. Do your Primordial Polarities (... and ...) explain your relationships with other people in your past?
3. Because of your Primordial Polarities, have you been forced to behave in a certain way in your past?
4. Look at your past and tell me: Intending to get...(first PP), did you experience some disappointment or defeat?
5. Look at your past and tell me: Intending to get...(second PP), did you experience some disappointment or defeat?
6. Does the fusing of your Primordial Polarities into One, that is, their neutralization, create a turning point for you in any sense?
7. Now that you have neutralized your Primordial Polarities, will you in the future be forced to behave the same way as before?
8. Now that you have neutralized your Primordial Polarities, will you be able to decide more freely about your behavior in the future?

Fourth group of questions

1. Look around yourself and tell me, of all these things, what can you have?

Repeat this question until the client has so called “good indicators.” The response is usually a cognition like: “I could have everything” or “everything which is around me,” or something similar.

2. Look around yourself and tell me, of all these things, what could you be without?

Repeat the question until the client says: “I could be without anything (or everything.)” I don’t need anything.”

Following stabilization, Deep PEAT for Primes neutralization is complete. A summary of the Deep PEAT protocol can be found in Appendix 2.

Primes neutralization: Temporary and eternal

SOON AFTER I ANNOUNCED THE CREATION OF THE PEAT system for attaining Primes neutralization as well as neutralization of other polarities, and especially after my workshops in different countries, people began to share other methods for polarity neutralization with me. Some told me they were able to neutralize opposites without doing PEAT processing and they claimed to achieve results in minutes. Analysis of those methods revealed they do not yield lasting results. There are two different ways to attain neutralization, which give quite different results: one is short lived, shallow or impermanent neutralization and the other is a deep, permanent change resulting from neutralization.

Since ancient times there have been methods for attaining various degrees of polarity neutralization. We know little or nothing about many of these methods. Some were disciplines which demanded a lifetime of hard practice; for example Yoga and Zen. In these two traditional systems mind “stuff” is destroyed through the hard and long practice of meditation. The result is in the dissolution of all and everything into ONE.

When I speak of “quick neutralization” I refer to those methods and procedures that have only recently appeared.

People who have no PEAT workshop experience or knowledge of PEAT application and are searching will likely encounter shallow, quick-fix and short-lived methods of neutralization. So be aware that presently I have about dozen reports of such methods. What follows are some of those methods and procedures for “quick neutralization” encountered most often. These should not be confused

with the permanent neutralization offered through PEAT.

1. The Neuro Linguistic Programming (**NLP**) **procedure for neutralization** begins with visualization. One imagines on one's two hands two different or conflicting tendencies. Then one looks for the different goals of these tendencies, going on up to highest goals until they both come to the one common goal. It is usually well-being or protection of a person. At that moment the person clasps and squeezes both hands together and makes them physically One. They become One, agreed, so this is a form of neutralization. Alas, it lasts only a couple of hours or days and after that short period the opposition is in the person's consciousness again!
2. A **second method is a variation of the previous one**. Viewing opposing polarities on each of your two hands, you look at them alternatively as quickly as you can. After a couple of minutes there is no difference between them. Result: Same as before, relief perhaps, but no lasting results.
3. Some people begin their Deep PEAT process **by confronting two opposing polarities from the very beginning**. Technically this is acceptable. However, to restrict the client from changing to other content during processing is a major mistake. Holding the opposing polarities apart and continuing to hold them apart for the rest of the process means suppressing the chain of content that leads to the real and deeper cause of the polarization and the creation of the conflict. This results in one's bypassing the charge and causative chain that creates the problem in the first place. It is a 'quick-fix' as well, and therefore impermanent neutralization. The result of such a mistake is evident soon after, but not as soon as after the NLP procedure. For example, if you try to experience love and hatred at the same time, most often the next content will be something like fury or depression. To suppress it and stay forcefully with love and hatred is a major mistake that contaminates the whole process.
4. Some practitioners discover a method that is also known as '**differences and similarities**'. They take two polarities (or two identities that the person takes on when the person feels such polarities) and then do a very simple procedure of looking for differences and similarities between them. This is very good process under other circumstances. After finding a few of the differences and similarities, the differences begin to vanish and the two polarities become one. Neutralization again, no doubt! Unfortunately, it will last only a couple of days or a couple of weeks.

5. The Sunyata system, which I created 5 or 6 years ago from quantum psychology, gives similar results. In one exercise (there are 62 of them) a person addresses two dichotomies or conflicting parts of himself. For example: dominance and submissiveness, or “*I want to smoke*” and “*I want to stop smoking.*” Similarly the process of neutralization is performed with them. I will describe this process in more detail. It is done as follows:

First the attention is focused on the first polarity or first aspect of the conflict and the person notices its characteristics: “*where is it felt, how big it is, what shape it has, its color, strength, the kind of energy it has, etc.*”

Then they enter the polarity, identify with it, and experience its reality as deeply as they can. Next, they move out of that experience and retreat from it into the point of view of the neutral observer. Then they just observe that polarity from a distance. Now, do the same process with the opposite polarity.

Again, we have them abandon the opposing polarity and retreat to the point of neutral observer. Then observe both opposite polarities from a distance, and at the same time, as parts created from the same energy. What do you think is going to happen? Usually, they will merge into one, or they will simply disappear.

6. The Celtic Cross: Willem Lammers, who visited me in Belgrade for Primes neutralization, achieved his objective, and after some time created a procedure that he named the Celtic Cross.

He considers it to be “*...an amazingly simple energy psychology synthesis.*” It consists of a number of clearly defined steps:

- a. Focus on an issue.
- b. Move your eyes in the direction where the issue feels most present or problematic.
- c. Tap the point on the Third Eye, the center of the forehead, as long as you feel like it, and then hold it as long as you feel like it, while saying, “*North is South.*”
- d. Tap the point between the nipples (on the sternum) as long as you feel like it, and then hold the point as long as you feel like it, while saying, “*South is North.*”
- e. Tap the point under the left collarbone as long as you feel like it and then hold it as long as you feel like it while saying “*East is West.*”

- f. Tap the point under the right collarbone as long as you feel like it, and then hold it as long as you feel like it, while saying, “*West is East.*”
- g. Tap the point between the nipples (on the sternum) as long as you feel like it, and then hold the point as long as you feel like it, while saying, “*In is out.*”
- h. Tap the point between the nipples on the sternum as long as you feel like it, and then hold the point as long as you feel like it, while saying, “*Out is in.*”
- i. Hold the right hand on the heart chakra and the left hand on the solar plexus as long as you feel like it, while focusing on the sentence, “*LOVE IS.*”
- j. Focus on the issue you started with.
- k. Repeat the procedure until you reach a state of unity and balance.

Willem Lammers believes that in tapping and holding the different points the client usually feels a bodily or emotional shift at the transition between tapping and holding or at the end of the holding phase. His description of the state of unity or balance resembles Pleroma States:

“The state of unity and balance feels like coming home, a heightened awareness of the world we’re in, lifting boundaries and being in contact with what is. That state is wordless. We don’t cut up the whole of reality to make concepts, using words to indicate different parts. We see the world as it is.”

I have yet to try this procedure. Since I know Willem Lammers, this procedure is probably therapeutically worthwhile, but I believe that the neutralization attained through this procedure will give only temporary relief and is not permanent. I reach this conclusion because Lammers used as polarities, besides “*In and Out*” only geographical polarities and neutralized them only on the surface. He could have taken “*Up and Down,*” “*Good and Bad,*” “*Day and Night,*” “*Left and Right,*” “*Summer and Winter,*” etc. as well. Most importantly, he started with “an issue.” At the end of the process, is any opposite polarity merging into One? We don’t see it. We know that only the first issue vanishes. So, while it may be a good therapeutic procedure, it is not a convincing method for neutralization of polarities. While Willem Lammers does not say so explicitly, it appears he intends to reestablish the client’s contact with the Whole, which previously has been lost. In his article, “*Awareness and Healing*” he emphasizes polarities and their neutralization. “*This*

loss (of Unity) manifests in the emergence of many different polarities. Bridging, or neutralizing, polarities means to reinstall the contact with the One Source.”

Of all methods for temporary neutralization which I have examined, perhaps the more lasting results can be achieved with Polarity Clearing described in *Technical Essays* by Flemming Funch and with the method of Integrated Awareness described in the book *Ask Anything, And Your Body Will Answer* by Julie J. Nichols and Lansing Barrett Gresham.

After using the aforementioned methods, some practitioners do additional processing of different kinds. In contrast, a well-administered PEAT neutralization requires no additional processes. One can't do them even if one wants to. It would be the same as trying with all one's power to get to the place where one already is. Of course, every neutralization resolves only one problem created by a pair of polarities. There are many, many other polarities that must be neutralized. But when one neutralizes any polarities with the PEAT process, the job is done forever.

Perhaps the following metaphor, contributed by my wife Alda, will clarify the difference between temporary and permanent Primes Neutralization. The most evident polarities in our world are man and woman. They are separate beings, and there is considerable differential charge between them. Often they unite in sexual relationships and in that unity, especially if it is orgasmic, they merge into Oneness for a period of time. Afterward, they experience themselves as separate beings once again. If such a union of polarities (male and female) results in conception, a child is conceived who has characteristics of both the father and the mother. The permanence of the child, who cannot be separated again into the part from the mother and from the father, is like the lasting union achieved with PEAT.

PART 4

Applications of PEAT

Fields of application of PEAT

IT IS NOT EASY TO FIND ISSUES OF THERAPY OR IN psychological or spiritual development that PEAT could not be applied to. It just depends on the imagination of the practitioner. In this chapter I will point to several main areas of application where I and others use PEAT.

As you learn and practice PEAT you will have the opportunity to try it yourself in the spheres of everyday life and sometimes, led by your imagination, to step into spheres that once were open only to the occult masters. For example, one famous occultist, who often traveled to the Far East, described in his autobiography how he protected himself from mosquito bites. I don't know if the procedure he described was his own or he took it over from someone else. It consisted in the following. One hot night he went to a nearby marsh where there were billions of mosquitoes. He took off his clothes and lay nude on a blanket. Immediately a swarm of mosquitoes attacked him. He did not fight against them, on the contrary, he accepted and called them to come and bite him. It was certainly a bad night. In the morning his body was one big painful blister, but the consequence was useful. After that night, for many years he was not bitten by a single mosquito. At the end of his life his mosquito protection started to weaken and he repeated that process of protection once again. It was shorter and less painful than the first one.

Using PEAT you can resolve this problem much faster and without such pain. It is enough to give to yourself the formula of AM : *“Even though my aura is open for mosquitoes to bite me, I love and accept myself, my body, my personality and my aura open for mosquitoes to bite me.”* Then with two fingers go over all seven points of Shallow

PEAT (do the basic process unless some deeper aspects arise) until you feel that your aura, previously easy for mosquitoes to penetrate, becomes invulnerable to mosquitoes.

Then do the positive installation: go along the opposite direction from the last point (I-point on the chest) up to the first point (inside eyebrow) with the affirmation: *“My aura is impermeable for mosquitoes. It repels them and they cannot bite me.”* Afterwards go to a place where there are many mosquitoes, and try out your protection.

Application of PEAT for elimination of physical pain

PEAT applied to physical pain reduces its intensity or removes it completely. This is most obvious with acute aches, but long-lasting discomfort may also be eliminated. The simple basic procedure by which physical pain is removed is direct concentration on it with AM formula. For example:

“Even though I have a pain in the lower part of my spine, I accept and love myself, my body, my personality and the pain in the lower part of my spine.”

“Even though I have a headache...”

“Even though I have pain in my sinuses...”

“Even though I feel stiffness and pain in my hip...”

Then continue with routine basic Shallow PEAT process. I want to emphasize that for removing physical pain we mainly apply the Shallow PEAT process. We use Deep PEAT in following cases:

1. When the basic PEAT process does not give positive results in spite of repeating it.
2. With long-lasting pains and pains that periodically return after temporary improvement. Such pains create permanent or chronic problems.

However, the Deep PEAT process is not the only action that we apply when physical pains persist. When the direct targeting of a pain gives inefficient results, you should look for its emotional basis. We attain that with the following question:

“If there were an emotional reason or cause for this pain, what would it be?”

Another question for identifying emotional sources of pain might be:

“Concentrate on that pain of yours... Tell me, which emotions come up because your body feels the pain?”

Then the client puts on paper all the emotions that are related to the pain works with each emotion. This approach has proven to be successful for uncovering emotional causes of physical pain. In this way, repeating the process more than once on each of the emotional aspects, we can often remove the pain completely, whether it has physical causes or not. This can be applied to sinusitis, rheumatism, arthritis, back pain, neck pain and similar discomforts, and can be used in consort with other medical treatments.

If after some time the pain returns, this indicates that a new aspect of that pain has become activated and some uncovered component is restimulated. We pinpoint such a component and repeat the process.

Inexperienced processors often get confused because various feelings could be present when the body feels pain. For example, the client with the ache in the neck vertebra could feel:

- 1. Resistance to that ache and unacceptance.**
- 2. Sorrow because his body grows old.**
- 3. Protest because his body does not serve him as he expects.**
- 4. Rage because his body betrays him too early.**
- 5. Criticism toward his parents, because they gave him such a painful body.**
- 6. Criticism toward medical doctors who did not succeed in healing him.**
- 7. Fear that he will never get better.**
- 8. Fear of death ...and so on.**

Basic PEAT should be applied to each of these components, and if during the process totally new content comes up, then one should start with Deep PEAT. Sometimes one is unable to reveal feelings that are at the base of an ache or pain because one is so accustomed to them that one is unaware of them. One must learn to connect the pain with its emotional causes. In such cases the following approach to the client is applied: *“Tell me, what feelings might a person who suffered such a pain have?”*

Often it is possible to remove a pain quickly. However, when we work with physical disturbances we should keep in mind that a certain period of time is necessary for bodily changes to occur after the treatment. For example, the damaged tissue from a stomach ulcer needs some time to heal and the psoriasis needs time for skin changes to withdraw and disappear. Although the causes of

such illness may not be in the physical domain, but in the emotional or energetic field, the illness is manifested on the physical level. As some time is required for the disturbance to change the body tissue when it gets sick, some time is also needed for changes to occur in the damaged body tissue after an emotional source of the illness has been eliminated.

The exceptions to this rule are fresh wounds, burns, squeezed and stricken body parts, bee and wasp stings, wounds from extracted teeth and similar injuries. Fresh injuries in an aura are like freshly painted walls on which the color has not dried and so they are more easily removed. New injuries are not energetically established and hardened. If we work with them without delay, immediately after the injury has happened, recoveries occur that sometimes seem like miracles. With every round of passing through the acupoints the pain is noticeably reduced and soon vanishes, or it requires reduced time for physical healing and recovery.

The acceptance and love in the formula for eliminating antagonistic motivation (FAM) that we use in PEAT, should be sincere. This is especially important when working with physical pain. Human beings have a strong resistance to pain, and **resistance always leads to persistence of the unwanted state**. Such resistance can be eliminated by acceptance and love directed toward self and the pain.

The following treatment which I derived from shamanic practice proved itself useful. We address the painful parts of the body as the parts of ourselves or as our small friends. This is how one practitioner described his experience with the shamanic approach:

“I attended a shaman seminar, where the master told us about an attitude of accepting the body and the aches that occur in it. Some time later I burned myself on a gas stove and had severe pain in my hand. Remembering the instructions from the shamanic seminar, I accepted the pain in my burned hand and started to address my burned fingers as friends. I told them that I did not have any intention to hurt them, that I am sorry because it happened and asked them to forgive me for my carelessness. I added that I learned that unpleasant lesson, so there was no need for them to remind me any longer with the pain. I was surprised when my hand stopped hurting very soon and the blister, which started to show up, vanished.”

In repeating every therapeutic cycle we have to adapt the AM formula to the client's changed experience. For example, a client suffering from headache should first concentrate on that ache. If the headache vanishes and instead of it a burning sensation appears, the next statement of the formula for AM should include acceptance of the burning sensation. Continue with including any other content

until the problem is resolved.

In other words, if we wish to remove an unwanted state or problem permanently, we must apply the formula for AM on all the deeper contents of the content chain until we arrive at the very root of it.

Phobias

A phobia is an exaggerated, illogical and usually inexplicable fear of certain things, of certain kinds of things or of a particular type of situation. The most frequent phobias are **agoraphobia** or the fear of open spaces, crossing streets, leaving the house and similar situations, and **claustrophobia** or the fear of closed spaces like elevators, small rooms etc.

Phobias are emotional and psychological disturbances that we encounter often in our practice. There is always present a disproportion between fear and the object or situation that triggers the phobia. The person realizes that the fear is illogical and exaggerated but is not able to eliminate it. No amount of persuasion helps with phobias, even though this is the way laymen usually try to help phobic people. A phobic person knows that his fear is unfounded, sometimes even funny, but that knowledge does not help.

Classic psychotherapy has not been a remedy for phobias but tries merely to reason with it and to teach the client manage and live with the fear. Meridian therapies and PEAT can quickly and efficiently remove a great percentage of phobias. The explanation for such efficiency lies in their access to the energetic structure of disturbances. When we remove the energetic disturbance at the base of the phobia it disappears just as a nightmare relinquishes when a dreamer awakens.

The removal of a phobia can be a dramatic event. On television Roger Callahan demonstrated removal of phobias in less than 10 minutes. Many processors that I trained had numerous cases of phobia healings that seem like miracles to phobic people.

I usually remove a phobia in two sessions. In the first session I explain to the client the elements of PEAT and, using muscle testing, demonstrate existence of the energetic field and the dependence of its strength on emotional and psychological contents. Then I explain the mechanism of PEAT and show the points we use in the process. I do that to avoid the client's possible resistance, for many people see this process as very strange and unconvincing. A couple of simple demonstrations of gaining and losing strength by manipulation of the energetic field convinces the client more quickly than lengthy explanations. The whole introduction to

processing lasts less than twenty minutes. After this demonstration I begin the basic PEAT process. The phobia usually vanishes in the first or second round. The most important element for the successful removal of phobia is to feel the phobia as completely as possible during treatment and not to resist it. Sometimes it is necessary to pass through all acupoints an additional couple of times in order to fully eliminate the phobia.

When the client no longer experiences the disturbance, it is necessary to ask the client, what he or she feels about their phobia in the future? Could it return later on? This is necessary because to phobic people it often seems that their phobia has vanished, but they believe it will return after a couple of days, and often it will do so. When asked, the phobic client almost always states his negative belief that the phobia will return.

Then we start the new basic PEAT process, taking as the unwanted the state the **belief of the phobia returning in the future**. That way the future is put under control and also cleared of fear.

If there is some other **opposition**, it is also necessary to process this. When asked about opposition, the client might say, "If I am not afraid to go outside, I will have to begin working again, and I don't think I am ready for that." This belief must also be processed, in order for the phobia not to be re-stimulated.

After the opposition is done, we have the client repeat the **forgiveness** statement (see PEAT protocol) and complete **the installation of a positive state** (also PEAT protocol).

The second session is the controlling one. Sometimes a phobia vanishes after the first session, but often it returns after several days or weeks though with less intensity. If this happens, I do the Deep PEAT process and remove the very roots of the fear. All other elements of the protocol are repeated: putting the future under control, opposition, forgiving, and installation of a positive state.

Phobias respond well to energetic work. Immediate healing happens very often. When this occurs, it seems like miracle occurs because the paralyzing fear, which stubbornly resisted all kinds of psychotherapy and rational effort, suddenly vanishes.

Chakra breathing and removal of physical and emotional problems

Besides the usual work with Shallow PEAT and Deep PEAT processing, there are other actions that can help us to alleviate or eliminate physical and emotional problems. One of the most efficient is **chakra breathing**.

Concentrate on the emotional disturbance that you want to work with or on a

physical symptom. Using the muscle test determine which chakras are related to it. For example: “*The ache in my sinuses is related with this chakra? Yes/No.*” If the answer is ‘No’, go on to the next chakra, until you get the answer ‘Yes’. Sometimes more than one chakra is related with a disturbance, so you have to do the breathing work with two or more charkas. Breathe through that chakra imagining that your breath is moving in and out of the charka (or charkas) rather than through your mouth and nose for as long as needed (usually several minutes are enough).

A processor can successfully use chakra breathing after long and exhaustive work with a client. It should be done in the following way. Start with the highest chakra (at the top of your head), concentrating on it and breathe, imagining that your breath is passing through it. When you feel an energetic shift, relief or simply after several minutes move to the next and lower one (at the third eye). When you pass along all seven of them, you will usually feel much better. The process is simple and efficient. If you practice it regularly, you will discover that on some chakras you have to stay longer to experience a shift. This process is especially efficient at the end of a long, strenuous session or at the end of a day.

Basic formula of life failures

Each individual achieves their goals in a different ways. From early childhood on, one acquires, develops and consolidate one’s own way of success—their own winning strategies.

Likewise, there are different ways in which one suffers one’s failures, but each individual develops a relatively predictable and stable way of stopping before a goal attainment. It is their standard retreat from success. That is one’s **basic formula of life failure**. In my book *Excalibur-2* before the discovery of PEAT I wrote about this in detail, but the same knowledge could be easily used in PEAT practice.

After eliminating that basic formula of life failure, many things change for the better. For this reason we should apply PEAT processing to it. The formula of life failure is deeply buried in the unconsciousness and as a rule, a person is unaware of it. The procedure where one becomes aware of it is simple and profound. A human being feels threatened when his basic instincts are endangered. Among them the strongest is the need for air, in other words for breathing. We use this desire to reveal one’s formula of life failure. You can discover it yourself (and also with your client), in the following way. Set a goal for yourself not to breathe as long as you can. Then exhale all air from your lungs and do not breathe as long as you can endure. At the same time direct your attention to your thoughts, feelings

and body sensations that appear during such air deprivation. Most important of all is to sharply observe yourself in the moment when you are not able to endure without breathing any longer. That is the moment just before you give up and breathe. In that moment put all your attention on the contents of your mind and your body. You will feel extremely unpleasant. Inside you will notice feelings and body sensations similar to panic and in some parts of your body aches, pains, and similar unpleasant sensations may arise.

The reason (or the cause) why you stopped enduring without breathing and started to breathe is your basic formula of life failure.

It could be a thought followed with feelings, for example *“I am dying,” “I cannot endure any more,” “Something terrible is happening to me,” “It is enough,” “If I don’t stop it I’ll vanish,”* or something similar. You could have body sensations like a feeling of great heat, the feeling of being compressed in a small space, that you will choke or suffocate etc. Those contents are often parts of your birth trauma in this or other lifetimes, the restimulation of choking, suffocating, violent deaths and the like.

If the reason for abstaining from not breathing is not quite clear to you, repeat the process (after the proper rest) until it is more evident. When it seems that you have found the right cause for your stopping the restraint of yourself from breathing, immediately do the Deep PEAT process on it. When you dig out and bring to light your basic formula of failure, the positive effects of this process in everyday life will be clearly seen. You will unburden yourself from many elements that before prevented you from attaining your goals and undermined your persistence in moving toward them.

The correction of the natal chart (horoscope)

In recent decades astrology has become very popular. While 50 years ago only about 15% of the American population knew under what sign they were born, today people that do not know their astrological sign are rare exceptions. Some astrologers demand the status of science for astrology, but their opponents deny it has any real value. It seems that the truth is somewhere in between.

My experience is that the accuracy of astrological prognosis does not depend on astrology as a forecasting discipline but on the intuition of the astrologer who gives such prognosis. From a natal chart a good astrologer is able to reveal the basic characteristics of someone’s personality and its current tendencies. K.G. Jung studied the natal charts of his clients and claimed that such study helped

him a great deal during analytical therapy. On the other side, astrologers mainly interpret significant social events after they happened and are unable to predict them with significant exactitude. In his biography, Alan Watts says that not a single one of 50,000 American professional astrologers predicted the outbreak of the Second World War. Therefore, it seems reasonable to take into consideration the natal chart made by a good astrologer in the same measure as the personality test that is administered and studied by the good psychologist and to leave the prognosis of the world events for some other time.

Concerning astrology, where may we apply PEAT? I-Point out the possibility of the following application. If you can get a natal chart made by a reliable astrologer, direct your attention to your inborn negative tendencies. Examples of these might be, the inclination to conflicts, tendency to criticize authorities even when it is harmful for your best interests, or being prone to accidents. Then do Deep PEAT processing with your negative tendencies, and the unpleasant aspects of your natal chart will stop influencing your life.

You should put your attention on one more phenomenon that astrologers do not currently take into account, because they do not have the necessary knowledge. Some people were not “born” when their physical body was born. They are “walk ins,” that is they are spiritual Beings who entered the physical bodies they are now using after those physical bodies were born. In order for their horoscopes to have some value the astrologer should have known not the moment when their physical body was born but the moment when they entered those bodies. Knowledge of walk-ins will probably make fundamental changes in astrology. Walk-ins are discussed later in the chapter “Corridors to New Dimensions of Consciousness.”

PEAT variations

SEVERAL VARIATIONS SOON GREW OUT OF the experiences of those who practiced Deep PEAT. We call these Deep PEAT-2 and Deep PEAT-3. After fully mastering Basic and Deep PEAT methods, Deep PEAT-2 will expand the processor's options for handling situations that arise during processing. It improves outcomes with certain types of clients who may struggle to have success with Deep PEAT. On the other hand, Deep PEAT -3 is a separate system for targeting specific problems by working with polarities. It has proven to be a powerful stand-alone process for ongoing spiritual development and for use in neutralizing a specific polarity or set of polarities around a given issue.

Deep PEAT-2

This process can be used whenever a person is not able to do DP processing for any reason. There are certain types of clients for whom the processor might expect that the DP-2 variation will be needed. Some clients have difficulty separating thoughts from emotions. This occurs often for those who are highly intellectual or who are not accustomed to reporting or discussing feelings. Such a person, when asked what they feel, might answer, "I think I am happy" or "I believe I was angry." There is some disconnect between the person and the actual present emotion, so they report thoughts *about* emotions. Because it is necessary to be associated with one's emotions when doing any PEAT process, such clients will have difficulties.

DP-2 can also be used productively with depressives, who may be numb and

need help connecting with a clear chain of experience. After experiencing DP-2 some clients will for the first time understand the difference between the two kinds of consciousness experience, thought and emotion.

To engage these clients in PEAT processing, we alternate between asking the client to access feelings and then thoughts. So, we might ask them to first think the thought which they hold about the problem, and as they think that thought intensely, we ask them to notice the feeling that arises. Then we have them feel that feeling as deeply as they can, and we ask what thought arises. Then we alternate again back to the feeling. **When doing DP-2 the processor accepts an image as a thought, and a body sensation as an emotion.**

There are two outcomes when we introduce DP-2. After the client is well engaged in the process, we can switch to regular Deep PEAT and complete the process following the Deep PEAT protocol. Or, the process can be completed using DP-2. In the later case, after the client is stable on three consecutive acupoint positions, we handle opposition and the future and then close the session with the expansion or filling with light exercise.

Here is an example of a short DP-2 process in which the processor completed the process without switching to DP.

Client's statement of the problem: I am anxious when someone wants me to do something, to perform.

Processor: *Can you feel that anxiety now? As you feel that anxiety, what thought follows that emotion?*

C: *I'm stupid.*

P: *Think that thought, "I'm stupid. I'm stupid." (after a short pause) What emotion follows that thought?*

C: *I'm small. I feel small.*

P: *Feel yourself as small. Very small. (a short pause) What thought follows that small feeling?*

C: *That's not true. I am not small.*

P: *Think that thought. (pause) Now, what emotion follows?*

C: *I'm feeling better.*

P: *Go into that emotion of feeling better. Dramatize it. (pause) What thought follows it?*

C: *I'm bigger than small.*

P: *Think that you are bigger. (pause) What emotion comes?*

C: *I'm happier. I feel happiness.*

P: *Feel the happiness. Emphasize it. As you feel it, what thought comes up?*

C: *I'm fine. I'm very happy.*

P: *Think the thought that you are very happy. What feeling comes?*

C: *I feel very good inside. I know I am OK.*

The processor checked for opposition and for a belief that the problem would return in the future, and there was none. Then the expansion procedure was applied. The client was asked to expand the happiness in all directions, front back, right and left, above and below, to infinity. Then they were asked to hold the expanded experience for 15 seconds, to stabilize the experience.

If in the DP-2 process a polarity becomes evident, as perhaps “big” and “small” might have been in this process, then the processor switches to Deep PEAT to achieve a deeper neutralization. For this reason it is important to master the Deep PEAT process first, before applying DP-2. In all PEAT processes, the processor must be sure to keep the person deeply engaged so that they don't prolong the process on a more shallow level. There are always higher levels behind any raw material of experience. DP-2 is one way to be sure the client is able to stay engaged in their immediate experience.

Deep PEAT-3

When we use original Deep PEAT we start with a problem, and during processing we allow any polarities to rise to consciousness. The third level of PEAT, DP-3, allows us to **choose a particular polarity at the beginning** and to process it to neutralization. With an inexperienced client, using DP-3, we do not know if the neutralized polarities are Primes or not. For finding Primes, we must apply Deep PEAT.

In the DP-3 process we are confronting the 4 elements of experience: mental image, emotion, body sensation and thought, around each of the two chosen polarities. These four elements contain all the energetic charge existing between polarities. When we remove them, which DP-3 does very efficiently, the polarities unite, duality vanishes, and the experience of their complimentary nature, or Oneness comes into consciousness.

The first step in DP-3 is to identify the polarities to work with. This can be the opposite of some unwanted state, and the state itself. When the client identifies a problem, we can identify polarities by asking, “What would be the opposite of that

for you,” or “What do you experience and what would you rather experience?” If you look at the list of polarities in this book, these and many, many more can be processed by choice, using DP-3. As in all the processes, the client should do his best to be fully associated in his experience and should accept all elements of experience without any resistance.

After the client has identified the polarities to neutralize and has stated his goal for the session, he should state the FAM in this way: “Even though I have not neutralized _____ and _____ (naming both polarities) I deeply love and accept myself, my body, my personality and the fact that I have not neutralized _____ and _____.” The client is instructed to choose an actual experience of each pole of the chosen polarity. So, if he is working to neutralize the polarities Love and Fear, he would choose an actual experience of Love, and one of Fear. We take each experience separately and have him isolate one single moment in each of these two experiences. Using Love and Fear as an example, he identifies an experience in which he deeply feels Love. He may tell the processor briefly about the experience, identifying the single moment that most fully expresses the experience of the polarity. Then we have him report to us, with his eyes closed, the four elements in that experience: image, emotion, body sensation and thought. **It is important that the client avoid long descriptions, associations and analysis, but simply feel himself in that single moment and report the elements that arise.** Then we have him leave that experience and go to the experience of (in this example) Fear, again isolating one single moment and feeling that moment, as if it were happening now.

The processor now guides the client to alternate between the two experiences, reporting the content of each. At the beginning the instruction is: “*Feel (positive polarity) and tell me which elements come into your consciousness: image? emotion? body sensation? thought?*” (after the client’s report) “*Good. Now leave that behind, and feel (negative polarity) and tell me, what is the image, emotion, body sensation and thought?*”

As the process moves along, the elements will fade and disappear. Before we begin we explain to the client that these elements will fade or disappear and that that is to be accepted. As this occurs, the processor modifies his questions to only ask about the remaining elements, (“*Is there any image, or is it empty of image?*”) until finally the processor is asking, “*Is there anything there, or is it empty?*” During the process, we do not allow the client to expand his experience to moments previous to or after that single moment. The process will be greatly lengthened or

unsuccessful if the client is allowed to pull in other moments, add new material to the original moment, or change to other representative experiences.

When DP-3 is done correctly, there are several possible outcomes. Any one or some combination of these may occur.

1. Polarities vanish and what is left is just Emptiness. The polarities have integrated into the person.
2. Polarities vanish and the client says that, “There is only me.”
3. Polarities visually merge into one another and are not separable.
4. Polarities vanish but the client has got a deep insight about his problem, which is followed by laughter, tears or other indicators of release.

In this case, the processor may ask, “*Do you have some thought about your problem?*”

To stabilize the integration of the polarities we might ask, “*What happened to ____ and ____?*” Or, “*In the future, will you be able to manifest each of these by your own choice?*”

Finally, we check the client for opposition which, if it is present, is a remaining charge between the polarities. Usually opposition does not exist with DP-3, or if it does it neutralizes quickly. If there is opposition, we apply DP-3 again, using the neutralized polarities as one pole, and the opposition as the other. The commands would be:

“*Feel that ____ and ____ are one.*”

“*Feel (the opposition, as the client describes it)*”

Using DP-3 one can choose any set of polarities involving any number of issues and systematically address them. For instance, if one is concerned about financial problems, one might apply DP-3 to the following polarities: Giving and Receiving, Wealthy and Poor, Abundance and Lacking, More and Less, Money and No Money. If one is struggling with a family issue, one can identify the polarities around that issue and address them with DP-3. Mother and Father, Being Close and Being Distant, Talking and Being Silent, Freedom and Slavery. There are numerous ways to use DP-3, as it seems there are an infinite number of polarities created in human experience.

Addictions

ADDICTIONS CAN BE UNDERSTOOD USING THE CONCEPT of substitution. Persons who overcome one addiction with the help of therapy tend to exchange the original addiction for another. For example, persons who stop smoking often overeat; those who give up alcohol may begin to smoke almost constantly or drink large quantities of coffee, and so on. This well-established phenomenon is proof that addictions are usually not overcome at all. One compulsive behavior is simply transformed into another.

The explanation for continued addictive behavior is simple: the addiction is not the basic problem. The basis of addictive behavior is unrest, anxiety, or fear, and addictions are dysfunctional attempts to calm down these negative emotional states.

Despite awareness of the bad effects of taking drugs, excessive alcohol or smoking, addicts prefer such consequences, including death, to suffering from permanent anxiety. Substances of abuse provide refuge from the basic problem of unconscious anxiety and permanent tension. So the main reason why the majority of addictive persons are antagonistically motivated toward liberation from their addictions is that their unconscious has not given permission for the elimination of a negative emotional state.

Therefore, directly removing addiction is rarely successful and should not be approached with the usual therapy. A better way is to take hold of the basic problem: unconscious and ever-present anxiety. We must eliminate fears, feelings of guilt, rage, and traumatic memories that created this anxiety and which maintain

it. PEAT addresses such emotional energy and allows anxiety to fade, weakening the need for addictive substances.

Addictive persons could also be afraid of unpleasant experiences in the future. For example, the person who became seriously ill or experienced unpleasant occurrences whenever giving up tobacco could easily develop the strong negative belief that smoking protects from sicknesses. Such beliefs usually begin when, after every unpleasant experience, a cigarette is used as a kind of reward for escaping.

During therapy we must not disregard the feeling of great loss that addicts feel when they stop using their substance. Persons who quit smoking usually say: *"I feel something is missing in my life"* or *"I feel empty."* Once I was sitting with a friend in a restaurant, a psychiatrist who had stopped drinking alcohol a year ago. He had spent many years drinking in that restaurant. The waiter who approached us knew my friend very well. When asked how he was, my friend sadly answered: *"What to tell you? I don't drink. You can imagine what kind of life it is."*

Another reason for remaining addicted is the simple truth that people do not like to release something belonging to them. This is often a factor in resistance to weight loss. Yet another obstacle to removing addiction is control. This includes difficulty with authority figures: by taking drugs, alcohol or overeating, persons defy parents, marriage partners, and officials... the whole world. Sometimes the addiction is the only field of a person's life in which they are able to say "no" to authority.

With any addiction there are negative beliefs that can prevent correcting the problem. Consider overeating, in which a characteristic negative belief is *"I will not be safe."* Some women are afraid that if they stop being overweight they will become objects of sexual harassment. Another negative belief could be *"If I lose weight, I will lose my identity, I will not be myself any more."*

To neutralize negative states which drive addictive behaviors, persons need to identify and strive toward higher goals than control of that behavior. For example, it is not enough for the alcoholic to simply set a goal to "stop drinking," and not enough for the drug addict to resolve to "stop taking drugs." The goal must be higher and of greater value in order to transcend the vicious cycle of addiction *"I stop drinking – I drink again," "I don't take drugs, I'm taking drugs again."* In spiritual technology this is called **goal structure**. Use of higher goals can eliminate the pattern of "one step forward, two steps back" that characterizes the frustration of addicts and discourages their hope of success.

The vicious cycle represents the fluctuating structure or life see-saw which

causes oscillations in the behavior of an addicted person. Efforts to change behavior without changing the structure an addict lives in (by setting higher goals) allows one to achieve progress, but over time the previous addictive impulses return. Again effort is invested, and again some advance is usually made, but again, the person falls back into previous patterns. It is obvious that such a person attains changes but improvements are not permanent.

To make permanent changes a higher goal is necessary - one which reaches beyond the oscillatory structure of forward-backward. Rather than goals such as “**don’t drink,**” “**don’t smoke,**” “**don’t take drugs,**” goals above and beyond oscillatory structure might be :

1. Have a sound, healthy living
2. Be a better spouse
3. Be a better parent, one that will make my children proud
4. Successful completion of schooling that has been neglected
5. Have greater knowledge in some field
6. Achievement of higher level of consciousness
7. Spiritual development

NOTE : PEAT processing removes the psychological aspect of addiction. Remaining chemical components of physical addiction should be eliminated by detoxification supported by ingestion of great quantities of liquids (especially clear water) and strong doses of vitamin “C” and “B-complex” throughout the entire period of breaking an addiction. Additional benefit is gained if one has access to Finish sauna, as sweating efficiently removes toxins from body cells.

PEAT processing and physical detoxification should occur simultaneously.

The following examples illustrate how to use PEAT to remove addictions to overeating and smoking.

Treating addiction to food: Overeating

First Step

At the beginning of working with any addiction, pay close attention to presenting behavior, because what the client reports as the problem is really only a symptom of the underlying problem. Keeping in mind that addictions, of which overeating is only one, are always multilevel, start with this first symptom given by the client.

Be prepared that as you eliminate each aspect or component of the problem of the addiction, new, deeper levels will surface.

Start the process with the Formula for Antagonistic Motivation (FAM).

Statements will be different for each aspect the person gives you. For example:

“Even though I often overeat, I accept and love myself...”

“Even though I am obsessed with thoughts about food...”

“Even though I have an irresistible need to eat sweets...”

“Even though I have a constant wish to eat chocolate...” and so on.

Apply the **Shallow PEAT** process to each of these aspects. Teach the Shallow PEAT process to the client and, as homework, have the person repeat it 3 to 4 times daily. Assign this work for every one of the aspects.

Next the person should process situations that act as a trigger for starting the addiction for food. Typical situations:

“Even though I feel an urge to eat whenever I pass close to the refrigerator, I accept and love myself...”

“Even though I wish to eat whenever I smell good food...”

“Even though I wish to eat whenever I see food...”

“Even though I wish to eat whenever I see someone enjoying food...”

Then follow with the steps of **forgiving** and **installation of positive state** or behavior, which are part of the regular PEAT protocol.

Second Step

In this phase of treatment your aim is to remove feelings of tension and anxiety at the base of addiction. Typical phrases for releasing antagonistic motivation that you will encounter are:

“Even though I eat whenever I feel bored, I accept and love myself...”

“Even though I eat whenever I feel lonely...”

“Even though I eat to calm myself when I’m upset...”

“Even though I eat when I’m furious...”

“Even though I eat when I’m ill-disposed...”

“Even though I eat whenever I worry about something...”

“Even though I eat whenever I fail in something...”

As you select phrases to remove the base of addiction, say them to your client and ask the client to respond. Apply Deep PEAT process to each phrase that produces an impression for the client.

After successful processing of several Step Two phrases, the client's basic anxiety will noticeably subside or completely vanish. If some additional aspect later appears, it should also be processed by Deep PEAT process.

Then you repeat forgiving, installation of positive behavior and activation as is usual in the Deep PEAT protocol.

Third Step

In this phase you process feelings of guilt, low self-esteem and self-criticism that are often present in addicts which sometimes transform into hatred toward oneself. To remove all those feelings you apply the Deep PEAT process:

“Even though I feel guilty because I overeat, I accept and love myself...”

“Even though I feel I don't like myself because of my weakness toward food...”

“Even though I despise myself because of my weak will toward food...”

“Even though I hate myself because I can't control myself with food...”

Fourth Step

Here the intent is to turn your client's attention toward past events associated with food, such as relationships in the family connected with food and eating. Such events often are connected with shame, punishment, quarrels about food, or unpleasant experiences like vomiting.

Develop FAM statements around these experiences, and apply Shallow PEAT. If events and unpleasant feelings persevere after it, do Deep PEAT.

Fifth Step

For processing to be successful it is necessary to anticipate and manage future emotional states and behavior. This should be applied to all forms of processing because a person is under the influence of both their past and their future. If after processing a person states that even though at present they do not have the problem of overeating, they suspect that the same problem will return in the future, the problem obviously has not been resolved completely. To deal with this we send the client to the future through a simple process.

Say to the client words to this effect:

“Imagine how you would feel if in the future you would not be able to eat whenever you want...Tell me, how do you feel?”

Or

“Create in your imagination a picture that in the future you are not able to open refrigerator and eat when you wish it...Tell me, how do you feel?”

To any negative feeling that arises apply the Deep PEAT process.

Sixth Step

Now the person should eliminate the fear of losing identity if the addiction is cleared (in this case if the overeater becomes slim); the feeling that he/she will be abandoned, the feeling that he/she does not deserve to look better etc. In this context, we work on the following aspects:

“People like me as I am. If I change, they probably will not like me.”

To this you apply:

“Even though I feel people like me as I am now and they will not like me if I change, I accept and love myself...”

“Even though I will not feel secure if I lose weight, I...”

“Even though people around me will feel insecure if I lose weight...”

“Even though I don’t deserve to have a slim and nice body...”

It is possible to uncover and become aware of negative reactions by imagining oneself as one would like to look. You have to ask your client what would be ideal for him? When the client tells you, ask the client to imagine being exactly that weight. Then ask again:

“Tell me, when you see yourself with the ideal weight, what emotions and body sensations do you feel?”

If the client expresses only positive emotions such as satisfaction or pride, add another question:

“Do some negative emotions appear?” or

“Is there anything negative about being that weight?”

The most common reaction is a feeling of doubt or disbelief that it is possible to attain one’s ideals, to even sneer at oneself. Deep PEAT should be done on these negative emotions. Practice teaches us that the most efficient way to process this is:

“Even though I will never, never attain my ideal weight, I accept and love myself...”

Trained PEAT processors will not have problems finding suitable aspects in each phase to work with the issue of overeating. Examples given above are intended primarily to serve those who have not yet attended such courses so that they can

adapt to aspects appearing with each person. The majority of people addicted to food will have anxiety, feelings of guilt, rejection, lack of love for oneself and lack of self-respect.

General principles of PEAT processing should be respected. Additionally, processing should always be completed by forgiving, installation of positive feelings/behavior and activation. If addiction persists despite correctly applied process, it is necessary to do multiple viewpoint processing.

Smoking addiction

It is possible to apply the preceding procedure for food addiction for all other addictions with the inclusion of some additional elements. Shallow PEAT process quickly removes psychological dependence on addictive substances, but addiction to tobacco tends to return in moments of inactivity and stress; therefore it is necessary to repeat Shallow processing with persistence.

Special actions directed to some acupoints are useful for removing physical dependency on tobacco. But we must keep in mind that removing physical dependency alone does not resolve the problem. Psychological dependency, based on feelings of anxiety, is dominant in this, as in all addictions.

Procedure for removal of physical dependency

At the lower part of the forearm, at approximately its middle are two points, about two inches apart. You will find them by pressing hard with the tips of the index finger and thumb of your other hand and circle around until you feel unpleasant body sensation in your arm, something between pain and numbness. When you feel the urge for the addictive substance, apply strong pressure at the points for couple of minutes. This action removes physical dependency.

Two other points which can be used are under the nose. Put your index finger and thumb under nose, separated exactly as much as outer limits of your nostrils are separated. Put fingers approximately at half distance between nose and upper lip. In these acupoints numbness is not felt, just unpleasantness and pain. In moments of longing for addictive substances, apply pretty strong pressure for 2-3 minutes, sometimes even longer.

Procedure for removing psychological dependence

The process for removing psychological dependence is most efficiently done in moments of longing for the addictive substance, in this case tobacco. To stimulate

a subject to feel the addiction on the day when you process, ask them not to smoke all day and to meet you during early afternoon or evening hours. In this period one will become considerably restimulated and will feel a strong desire to smoke. Then proceed the following way:

1. Ask the client to take a cigarette into his hand as he usually takes it and make him smell it. Using the scale of subjective estimation, let the subject decide the strength of his longing from 0-10. Then do the Shallow process starting with the Formula for Antagonistic Motivation (FAM):

“Even though I long to smoke now, I accept and love myself...”

2. Ask the client to pronounce his decision loudly and with as much emotion as one can:

“I decide now to stop smoking forever!”

Ask the client to rate the strength of unpleasantness, discomfort and anxiety he/she feels at that moment. Then repeat the basic PEAT process on the unpleasant feeling until it vanishes.

3. Let the client describe when most cigarettes are smoked, of when the strongest urge to light a cigarette occurs. For many these moments are after meals, when drinking coffee, when relaxed with friends and the like. Subjects should visualize pictures representing such situations and with each of them should do the Shallow process.

For example, a client may experiences a lot of emotion while imagining having a cigarette with morning coffee. Start the process with the FAM:

“Even though I wish to smoke with coffee I...”

Let the subject do the Basic PEAT process on other situations that stir his pleasure about smoking or strongest desire to smoke.

Then the subject should imagine opposite situations, such as drinking morning coffee or having a meal without being able to have a cigarette. Encourage them to enter deeply into such situation and estimate the strength of urge or unpleasant feelings on the scale 0-10.

Then ask the subject what is felt in the body when feeling the desire to smoke in typical situations where he/she lights the cigarette?

For example, let one imagine situations and associated emotions when one gets up in the morning, or after breakfast, or when one sees friends smoking etc. Ask :

“What do you feel in the body, and precisely where, so that you know that you want to smoke?”

If the subject is not clear what you want with such question, make it clear:

“Enter deeply into your desire to smoke, pay attention to your body and tell me, what do you actually feel?”

The majority of clients will tell you that they feel some kind of tension, pressure or agitation between their throat and stomach. **This body sensation represents longing for smoking.** Then ask client to describe to you components of this sensation: the location, its shape, size, age, temperature, color, and its energy. After the sensation is defined this way, do the Deep PEAT process on it:

“Even though I feel tension (pressure, agitation) in my chest, I accept and love myself...”

Do Deep PEAT processing to completion. Check for opposition (if there is opposition, do the PEAT process on it), do forgiving, installation of positive states, and activation.

These procedures should be completed if possible in one day. After this work is complete, tell the client that the next three days are a test period. Encourage them to observe what is happening during this period before making the final decision to quit smoking. Some addicts will report a decision to continue smoking, and some will not report at all. Those who return after three days should be asked what they experienced. Usually they will clearly feel their weaknesses connected with stopping smoking.

The client should report all unpleasant feelings and body sensations which appeared during abstinence from cigarettes. Usually these include boredom, sorrow, futility of life (as if life has lost its purpose), loss of pleasure in life, and often anxiety about a future without smoking.

On each of these feelings the Deep PEAT process should be done.

If after the three test days the person has no unpleasant feelings (which is very rare), let the person come after another 3 days for processing. They will have them for sure.

Give the client a tool by which the client can find help in moments of crisis: Shallow PEAT Process. There will surely be such moments, so teach the Shallow

PEAT process, then test their ability to use it well. Advise the client that when crisis comes, to do this process with each feeling that appears. Usually just one strong and unpleasant feeling appears at a time.

They will start with the appropriate FAM, for example:

“Even though I want to smoke to pull myself together...” or

“Even though I want to smoke to calm down the feeling of discontent...” or

“Even though I want to smoke to remove the feeling of loneliness...,” or

“Even though my family is making me nervous and I want to smoke...” and the like.

After instructions about Shallow PEAT process, help the client create a new, higher goal for the immediate future:

To exercise more;

To enjoy nature often;

To start jogging each morning;

To become more active socially, call a friend.

REMINDER : Through the entire period of breaking an addiction it is necessary to take vitamin “C,” vitamins from “B-complex” group and to drink plenty of clear water. Additional benefit is gained if one has access to Finish sauna, as sweating efficiently removes toxins from body cells.

Elimination of problems by intention

THE NIGHT I WAS INSPIRED TO CREATE THE BASIC components of PEAT, one persistent thought came to me many times. It was the idea that the most important element of energetic therapies was intention. Later, practice proved it. At that time, I had the idea that one could influence the acupoints and the energy field of the body through concentrated will and imagination alone.

That idea was reinforced when I recalled one interesting experience from 1977 when I was doing Scientology processing in London. On and off, I experienced a strong headache which caused me to be unable to continue the session. In order to help me, my auditor (processor) applied a “touch assist.” It was a very simple technique. Using his finger he touched different parts of my body, beginning with the areas most distant from the pain in my head and gradually approaching it. At each point he gave me the command: “*Feel my finger!*” Upon my completing his command, he would say “*Thank you!*” After 7 to 8 minutes he reached the area where I felt the strongest pain. The moment he touched it with his finger, the pain vanished.

One month later I once again had a strong headache. It was evening and I was not able to sleep because of the pain. In a fortunate moment, I had a fruitful idea about how to help myself. I imagined my auditor as clearly as I could, envisioning him standing by my bed and applying the touch assist. In my imagination, I strained to feel the touch of his finger and to hear his words.

When the processor in my imagination came to the painful place on my head,

suddenly the pain vanished completely. I was fascinated with that experience but did nothing to develop the process further. During the development of PEAT this memory reinforced my thoughts about the importance of using intention in therapy.

We could define **intention** as the direct willful effort toward attaining a certain goal. This practice taught me that the therapeutic or spiritual procedure by itself is not enough to bring about healing or the raising of a person's spiritual level. Technical action has to be willfully directed toward a specific goal in order to be efficient.

Later on I came across Professor William Tiller's research which gave scientific confirmation to this idea. In 1972 Tiller pointed out that mental awareness and thought concentration causes significant changes in electrical characteristics of acupoints and that this intention is measurable. This explains the significant differences of success in processing if the client is concentrating on his problem and experiencing it or if he is disassociated from them.

Another aspect of intentional influence worth investigating is the resonance of the processor's positive psychic energy to the client's and vice versa while both are directed to the ultimate goal of the process.

Since it took me much time to check out the many ideas I got on the night I synthesized the basic principles of PEAT processing, I was able to test the value of pure intention as a therapeutic act only two or three weeks later. For the first time I tested the idea with a member of my spiritual technology research group. The problem that a particular member had was with her sudden aggressiveness toward members of her family. She estimated her SUD (subjective disturbance on a scale of 0-10) as 9.

I felt that the problem would be difficult to eliminate by intention alone, but I decided to try it anyway. I would have been satisfied if, after one round of the Shallow PEAT process, she reduced the strength of her problem to 6 or 7.

I asked her to be completely open toward me and to accept everything that came from me to her. Then I imagined her pronouncing the Formula for Antagonistic Motivation for her problem, and I started to influence her with my thoughts. I imagined stretching my arm out toward her to touch the points on her face beginning with the eyebrow point. I imagined the contact of my fingers on her skin while I silently repeated the phrase to remember ("aggressive behavior") and at every point I deeply inhaled and exhaled. When I finished with the first round of touching acupoints (in my imagination), I asked her: *"Before I began this process you told me the strength of your problem was 9. What is happening with the problem now?"*

She looked surprised, as did the group of fifteen people present, when she said: *“There isn’t any. It vanished!”* It seemed that the most surprised person was myself. Based on everything I knew, I did not expect such a successful result.

Several weeks later I gave my first PEAT workshop. At the end of the day, when participants were convinced about the efficiency of the presented method, I repeated the experiment with the same result as before. From then on, as a component part of my PEAT workshops and PEAT Processor’s Training Courses, I have included this method of removing problems without using words and without touching acupoints but by using intention.

As I mentioned in the beginning, PEAT is a live system in constant development as all systems worth mentioning are. At a PEAT Training Course in Slovenia, I had a new idea on how to test the power of intention at a higher level. If it was possible to eliminate one person’s problem by using this method, would it be possible to do the same with a whole group? There were fifteen people at the Training Course. I asked each person to choose a personal problem and not tell others what it was. They were to estimate the problem’s strength on a scale from 0-10.

Then I visualized a collective being embracing all 15 of these people. I started, in my imagination, to touch the being’s acupoints with the intention of removing its collective problem. I went through all seven acupoints. At each point, I deeply inhaled and exhaled. When I completed the process I asked the members of the group to tell me what had happened to their problems?

Surprise again! Not one person out of 15 had any trace left of his problem. The problems had vanished.

I tested one more idea. These processors should have been trained to do processing with the same efficiency as I do. If I got such results just by using intention, couldn’t any of these other processor do the same? I described the method I used to the group and asked for a volunteer to try it out. I joined the group as a participant. Result? After one round of imaginary stimulation of acupoints, except for three people, the group’s chosen problems vanished. Those three remaining people completely removed their problems after the next round of intentional processing.

I have to point out that the problems targeted were recent problems, not persistent or difficult ones. But they were real, having a noticeable level of disturbance for the person experiencing them. Nevertheless, the results of that healing action were surprising and fascinating. In this experiment two important facts became evident.

First, and the most important for practitioners, is the significance of directing attention and intention to a client when we do individual PEAT processing, either shallow or deep. Obviously, it makes a great difference if the processor has maximum attention on the client and has the intention to help or, if the processor does the process partially or even automatically, without being truly engaged. When the processor uses his own intention to the highest degree, that, plus the client's own intention to feel better, makes the chances of success incomparably greater than when such a well-intentioned attitude is absent.

Second, new possibilities are opening up for practitioners of Energy Psychology. If one can attain such good results with 15 people, is it possible to attain these same results with a group of 150 people, or perhaps with an even larger group? This process could be developed further because it has great potential. Perhaps soon we will witness the development of a new kind of therapy: "Intentional Therapy?"

Questions and answers

IN THIS CHAPTER I WILL TRY TO ANSWER questions most frequently asked by participants of PEAT workshops.

Are there periods of time or situations when solo work is most efficient?

Experience shows that indeed there are periods when a person working solo has more success and achieves more lasting results. I have observed the following situations:

The hypnagogic state is a boundary state or condition experienced when one is about to fall asleep or is just waking up, when rare illusions and hallucinatory experiences may easily occur. PEAT administered in that period is usually very deep and gives faster and more lasting results.

Another suitable time is when both brain hemispheres are equally active. Generally, in everyday life, one hemisphere is more active. You can check the activity level by observing the opening or flaring of the nostrils. Usually, one nostril is more flared than the other. The more active brain hemisphere (for that time period) is on the opposite side of the head than the nostril most flared. If the left nostril is more open or flared, the right side of the brain is more active and vice versa. Approximately every two hours flaring of the nostrils changes and the domination of the brain hemispheres connected with it. Then, for several minutes there is equal accessibility in both nostrils and equally active brain hemispheres.

This is an extremely good period for processing, although this optimal period does not last long.

Any form of meditation that brings one into a more relaxed state when processing gives better results than usual.

Lastly, I have noticed that results are attained much faster in a group atmosphere, as in during PEAT workshops, during PEAT Processor's Training Courses or the day after such meetings. A possible explanation for this is that the functions of the brain hemispheres are balanced, people are stimulated by one another or both of these situations are present. This brings better success.

Is it possible to remember past lives by applying PEAT processing?

This field of research is still in its beginning, but I have some encouraging results. There is an occult theory regarding an energetic point (it is more a little zone than a point) through which it is easiest to re-stimulate memories of past lifetimes. That point is situated at the back of the head. If you want to experiment with this, you should keep two fingers on that point while trying to remember events from past lives. Your questions should be specific, and persist effort is necessary in such work. First get acquainted with my system "**Memento**" for assistance in the process of remembering past life times.

Another way to access past lives is to do the Shallow PEAT process, after first pronouncing Formula for Antagonistic Motivation (FAM): "*Even though I am not able to remember events from my past life times, I accept and love...etc.*" Then go from the first to the last point, concentrating on your inability to remember your past lives. When some unclear fragments appear, you change FAM to "*Even though I don't see clearly what happened in that experience from my past...etc*" When you remove barriers to memory, you should strengthen positive beliefs regarding past lives. Going in the opposite direction, with your fingers, start touching the acupoints from the seventh to the first point, install the affirmation: "*I am able to remember my significant past lives.*" With practice, fragments of experience will fall into their proper places. Again, persistence is a `must` for this kind of work.

Who really does healing in energetic processing?

Because PEAT belongs to the energetic therapies, this question is common to all these systems. When energetic therapies first appeared the credit for removing problems was ascribed to the therapist or even in greater measure to the efficiency of the systems. But after a short time spiritually oriented practitioners started to

ask themselves who really had accomplished the goals of therapy? Recently Larry Nims gave an interesting and provoking hypothesis regarding why energetic therapies are efficient. Quite neglecting physical explanations, he claimed that the unconscious mind does the healing. Therapist and client as conscious beings could bring themselves into accord with unconscious mind through muscle testing and removing AM, or psychological reversal.

Recently Asha Nahoma Clinton suggested a mystic explanation, claiming that, using a healing process, one accesses and achieves results from Highest Consciousness, Atman or individualized God. In 1999 Asha Clinton did research on a great number of people using muscle testing to get exact answers to her questions. She found that the majority of subjects had strong muscle reaction on the claim that `True Being´ or `Atman´ does the healing. Because Atman, being part of Highest Consciousness or Brahman, does the healing, her definite conclusion is that God does the healing via an intermediary mechanism, be it the body or the unconscious mind of a client.

It is quite certain that many skeptically oriented researchers will reject this explanation and will seek and probably find physical explanations for the influence of the energetic field.

Some kinesiology practitioners persistently claim that the human body gives answers to questions presented to it and “never lies,” and that by its inborn wisdom, it directs the healing. Such an attitude comes out of a wrong belief concerning the physical body being separate from the mind and True Being. Such tripartite division (body, mind and soul or True Being) is a cultural construct that appeared in the West and is in opposition to traditional Eastern teaching. This represents a variation of psychological dissociation.

How do you discover the emotional factors at the root of disturbance?

Very often it is not easy to uncover emotional factors at the base of some physical disturbance or pain. To elicit them, we apply the following questions: *“If there were an important emotional factor in your problem, what it would be?”* If client replies he does not know, then the next question follows: *“If you did know, what might it be?”*

The answers to these questions often point us in a good direction. When we process we start with the most basic factor of which the client can become aware. Often during processing, a more basic but hidden aspect will arise, and then we continue process to healing at that deeper level.

Is it possible to combine PEAT with other techniques?

Certainly! PEAT is an extraordinary tolerant system and permits many possibilities of combination. Some practitioners I am in contact with use it in combination with their previous knowledge. Some start the process with a differently worded Formula for AM, others combine it with Reiki, massage or with chakra clearing. It is important to adhere to the most basic components of PEAT: intention and experiencing the problem fully. The content we seek to release in PEAT is held in one's mind and/or body. The client must set their intention to allowing the content to surface by momentarily fully experiencing it. Without those two elements it is impossible to duplicate content and it so the content of the problem will continue to exist.

Could PEAT application cause a worsening of the state?

It happens very, very seldom. Such a "result" is usually an inaccurate evaluation of the processing. While a worsening condition may seem to be part of the failure of processing, in fact it may be a new unresolved aspect of the problem and a favorable occasion for the processor and client to deepen and stabilize success. Let us take the following example. As his problem, the client presents general anxiety. Such a state has additional components, like worries, traumas and tensions.

Using the Shallow PEAT process you remove the client's state of anxiety, which is on the surface and he feels better for a short time. Once the cover is removed, a stronger content rises to the surface. When a state of anxiety returns the reason is not the inefficiency of PEAT but the fact that a new deeper content, which was previously hidden, has now surfaced. It is very common to wrongly interpret such happenings as a return of a previous anxiety. An experienced practitioner looks at such a situation not as a problem but as an occasion for further and more advanced work.

When a problem returns to a client they almost always describes it with different words or ascribe to it other causes, proving that a new content or new aspect has been activated.

In order to secure the client's cooperation, the processor should inform him in advance that the unfavorable state usually has a long chain of causes and they all should be brought to surface, one after another. So, this is the rule of thumb: When applying Shallow PEAT and new content appears, begin at once the application of the Deep PEAT process.

In some cases PEAT is not successful. What are the reasons?

The majority of meridian therapy practitioners admit that they do not know the reasons for their failures when they happen. These systems are more successful than traditional therapeutic methods, but neither one is 100% successful. Reasons for failure are the subject of many hypotheses and experiments. In reports of practitioners we can find five possible reasons for lack of positive results.

1. Influence of toxins in the client's surrounding. For example, if someone has ingested mercury, which sometimes is found in food or water, energetic therapy cannot remove such disturbances created by it.
2. Allergies can slow or halt energy work by creating blockages in the meridians. By eliminating allergies first you can advance emotional work.
3. Persistent Antagonistic Motivation whose root we have not reached during the process.
4. Too broadly defined problems, which should be defined more specifically.
5. The deepest cause of the disturbance has not been revealed and removed.

What should be done with persons "unable" to feel their problems?

Sooner or later all processors meet subjects who claim they do not feel anything. Practitioners of other therapeutic systems have the same experience. Inability to feel a problem means they can not experience their problems, and therefore they cannot do the PEAT process with it. Such clients are truly difficult ones. They may tell you they had many traumas, but they are not able to remember them cannot feel them, nor they can feel their problems though they constantly think or talk about them.

The following approach often gives good results. Ask such a client to simply be conscious of his/her problem and then ask:

"In connection with (...his/her problem), what would you rather not remember?"

or:

"If you could feel something about your problem, what would it be?"

The client is almost always able to single out unpleasant parts of their experience. Take this component of the unwanted state and do Deep PEAT process with it. When you finish, ask for opposition, as per the protocol, but spend more time searching for opposition than usual. If there is opposition, do the Deep PEAT process with it. If there is no opposition, repeat the question from the beginning

of the process referring back to the original problem: *“In connection with the problem what would you rather not remember now?”* Very often the client will give you some other component of the unwanted experience or state. Complete the Deep PEAT process with it and repeat the previous procedure until the client is tired. At the beginning of the next session ask the same question and continue processing. In this way you will in a relatively short time remove the client’s mechanism of defense from the unpleasant memory or state and they will be able to express some feelings and confront deeper layers of experience of the unwanted state.

Processors who have practical experience with conscious connected breathing (used in rebirthing and similar techniques) could have their client try it for about 30 minutes before the PEAT session. Such breathing starts movement of energy through meridians and activates the emotions connected with it.

PART 5

Corridors to new dimensions of consciousness

Creative processing

IN A SHORT PERIOD, PEAT HAS PROVEN ITSELF to be a heuristic system of psychological and spiritual development. By freeing the person practicing it from the dark layers which burden our consciousness in the material universe, it lifts consciousness to the higher levels. From those higher levels it is possible to further develop the system. Even wider possibilities are opening toward new corridors as well. It is impossible to tell where they are leading. I can now just point out some of the most interesting emerging fields for experiment.

Working with Positive States

At first, I processed only problems and unwanted states. Then, in May 2000, on the Tara Mountain working with the group of close associates, I started processing wanted states, positive characteristics of personality and happy experiences. This type of work we can call **creative processing**.

Even when we process problems and unwanted states it is necessary to install opposite, positive states, because, as I stated before, the human mind does not like a vacuum and has an irresistible urge to fill it. But with creative processing we start with positive and wanted states and traits, intending to stabilize them and even expand them further.

Concerning processing **positive** and **happy experiences from the past**, some additional explanation is needed. Such work may at first seem pointless, because people want to keep positive and happy experiences, not to remove them. Nevertheless, because they want to keep them at any price, they become bound

to them and great charge exists around such positive experiences. Furthermore, the emotional charge causes aberrations in behavior and feelings, and it inhibits spiritual development. To be completely free, a human being should be free from the charge of pleasant as well as unpleasant experiences.

In the context of this work, I have observed that two kinds of positive experiences exist. There are two ways of deep processing them. One kind of experience has a positive emotional charge (such as excitement or desire) and processing such an experience creates a more stable positive experience. In such cases, those experiences that we earlier accepted as positive or happy are viewed from more than one viewpoint and, as such, are more complete.

In the second kind of positive or happy experience, there exist layers of negative feelings, which could surprise the person being processed. Generally, as this charge arises, it is strong and unpleasant. Sometimes, the person wants to stop the process as he/she feels like a child whose favorite toy is breaking down. But this is a temporary state. The person starts with a positive state, and then enters into the phase of unpleasantness, uneasiness and even desperation. Continuing the process resolves those unwanted states and ends with a Pleroma state (Peace, Omnipresent Love, OK-ness or some similar state).

Until recently, contemporary psychology pushed aside that which was good, healthy, and creative in the human being. Psychology was a branch of science investigating disturbances, states of illnesses and traumas, and sometimes “victimology,” or the science of victims. In most psychological literature, human beings are seen as passive receivers of experience. In our work we attempt to repair damaged childhood, habits, tendencies and relationships which the person has fallen prey to. However, to some original thinkers it was clear that psychology must not be limited only to negative fields. It must research strengths, virtues and creative tendencies and develop methods for supporting that which is best in us.

It has been known for a long time that when the time is ripe, ideas appear in many places simultaneously. Two months after my experiments on Tara Mountain, I was informed that the American Association of Psychology rewarded Barbara Fredrickson, from the Department of Psychology at the University of Michigan, for her research into positive states and values.

“In one line of research,” she says, “I study the functions of positive emotions at both psycho-physiological and cognitive levels. Negative emotions are generally seen as preparing individuals for specific actions by recruiting heightened physiological activation. This link between emotions and specific action tendencies is often taken as definitional

for all emotions, even though supportive data from positive emotions is lacking. I propose an alternative model to describe the form and function of a subset of positive emotions, including joy, interest, contentment and love. This model posits that these positive emotions serve to broaden an individual's momentary thought/action repertoire, which in turn, has the effect of building that individual's physical, intellectual and social resources. This model has implications for the regulation of negative emotions: Certain positive emotions may quell or undo the action tendencies and physiological activation generated by certain negative emotions. I test this undoing hypothesis by examining the effects of positive emotions (including smiles) on the longevity of the cardiovascular reactivity sparked by negative emotions."

I have to point out that concentration on positive traits and states cannot provide permanent good results if previously negative states still exist. Such an approach is, in effect, a denial of an existing state. First it is necessary to eliminate negative states. If, in a client's consciousness or body, there are no negative contents, but only positive ones that we want to develop further, we start the creative process at once. If during the process we meet with opposition, we eliminate it and only then continue with positive processing.

As far as PEAT is concerned, there are two possible procedures for positive processing. In the first, we work with an established sequence of acupoints. In the other, we work with chakras.

First procedure

Choose a desired characteristic or a state that you already manifest to some degree, and which you want to develop further. Examples are optimism, courage or calmness in the face of difficulties and problems. If your target state is to be calm in the face of difficulties, you would do the procedures as follows: Keeping two fingers on the point at the inside eyebrow, get into that state or feeling, feel it inside yourself and pronounce the following formula, which is an affirmation based on your desired state: *"I confront difficulties with serenity, and therefore I accept and love myself, my body, my personality and my ability to confront difficulties with serenity."*

Then move your two fingers over the points in reverse order from the usual, beginning with last one (I-Point, under arm ...etc) and ending with the first one (eyebrow) and repeat your affirmation at every point. When you complete the whole sequence, ask yourself how strong your belief in the affirmation is on the scale from 0-10.

Now imagine yourself in different trying situations in the past or in the future.

If the truthfulness of your affirmation is maximal, i.e. 10, the process is over. If it is less than 10, take a careful look at whatever opposition you have in your consciousness? If the strength of your conviction is not maximal, some opposition must exist. In other words, there must be something in you that reduces your certainty. Eliminate that opposition with the Shallow PEAT process and check again for the truthfulness of your affirmation. When you get a maximum of strength (10), the process is finished.

Second procedure

The difference between this method and the previous one is only that in this one you work with chakras instead of acupoints. Starting from the first chakra, the lowest one, which is positioned between the anus and genitals, putting your two fingers on them, you pronounce (or think) your affirmation about the existence of a desired state or feature in yourself. When you feel some shift in your consciousness (it appears after a couple of seconds, not more than a minute), go to next chakra and repeat the process until you come to the highest chakra at the top of the head.

Again you check for any opposition? If there is some, eliminate it with the Shallow PEAT process, then repeat the chakra process until the strength of your certainty is 10.

Muscle test for making spiritual experiences conscious

Since the True Being (Atman, Thetan...) knows everything from our past and clearly sees experiences which are unclear or completely inaccessible to our conscious personality, I started experimenting with the muscle test trying to make conscious some valuable unconscious experiences. I found out some fascinating things, which I will share with you. This is what I have discovered thus far.

I performed the first experiments on myself and members of my family. Later on, I worked with my associate who was very allergic to apples. With the TAT procedure, I helped her eliminate that allergy. (See Appendix 1) After some time, she told me that the origin of that allergy was a great mystery for her. She was certain that there was a moment in the past when her allergy started, but she was not able to remember exactly when it happened. I asked her to use the muscle test to discover when she had an allergic attack for the first time. We moved back in time in 5-year segments and when we discovered the right one, we went on in segments of one year. She finally got a strong muscle reaction on the moment,

which happened 24 years ago. For a short time, she was unable to remember anything connected with the allergy, but a few minutes later she suddenly got a clear memory and a clear insight about the cause of it. At that time, she was on a picnic in the countryside with her boyfriend. They spent their time under an apple tree. His behavior caused a very strong revolt in her, which she suppressed at that time. After a short period, she had her first allergic attack.

Experimenting further, I used the muscle test to go deeper and deeper into spiritual experiences. What I will say now may cause disbelief or even strong criticism from some readers, but these results are based on my experiments, which were repeated many times. Here is what I have found. It seems that a significant number of people gravitate toward spiritual things, and their interest is strong and permanent. Further, it appears that some of these people have not been in their present physical bodies from the moment of conception, nor from the moment they were born, but entered their bodies later on. They are so called “**walk-ins.**” Sometimes they were previously in other physical bodies on the planet Earth, but often they came to this planet from other galaxies, worlds, and dimensions using their spiritual bodies. They came as some kind of “missionaries.” They did not come in space aircrafts, although for some of them it is also possible. After coming to Earth they entered into the bodies of live human beings, which were appropriate for their mission at that time.

A **walk-in** usually enters into the physical body of a “host” in moments of great danger (such as falling down from a high place, a traffic accident, drowning, etc.), or in illnesses accompanied by high fever. It can also occur during surgical operations when the person is under anesthesia. It sometimes happens during a moment of complete relaxation or even during a dream. It happens frequently in near-death experiences. The death could be physical, or emotional, or psychological as well, such as states of strong depression or spiritual crises during which a person feels a very strong death urge.

Mirca Eliade, together with many other authorities on shamanism, points out that shamans realize their magical powers through physical or psychic sickness. When, after the crisis (usually spiritual), the shaman restores his health and regains control over his emotional states, his personality is drastically changed and his powers are increased. Such a change is often the consequence of the fact that the body and personality were taken over by another Being, a walk-in. But this goes unrecognized. People around such walk-in individuals attribute the changes to the physical or emotional crisis.

Presentations like this can create confusion in the reader, so it is good to give some additional information. The majority of the systems of Perennial Philosophy consider The True Being (Self, Atman, Thetan...) to be omnipresent and consequently static, unmovable. But It has the ability to take different points of view and so to have certain experiences. That is the reason True Being creates the impression that It moves. In the physical universe, the Being most frequently takes the point of view of a certain physical body and uses it for some time. In the moment of change, the host Being pulls life energy out of the physical, emotional and mental bodies which It used until that moment as a vehicle and point of view. In the moment of change, It does not experience physical death. In this same moment, another individualized consciousness, another Being, may enter that abandoned physical body and start to use it. Literally speaking, one soul goes out and another enters.

If the body is grown up, such walk-ins strongly suppress their memories. Their true nature stays deeply suppressed until one day they gravitate toward spiritual and occult development, different methods of meditation, etc.

A PEAT workshop emotionally opens up participants. At the end of the day, when participants hear that some people, who have similar interests, are in fact walk-ins, it is possible to conduct an experiment which surprises many of them. For example, one person described a car accident in the center of the town in which she lived for many years. She got out of her car and felt very strange. To her, everything seemed new: the square that she had seen many times, buildings, her own body, everything she looked at. She interpreted these impressions as the consequence of the shock she had experienced. But soon, a strange thing happened. Before the incident, she was a very traditional and well-grounded person. After it, her interest in occultism, Perennial Philosophy and spiritual development suddenly grew, and she devoted all of her attention to these subjects. Nevertheless, that person was very surprised when, with the muscle test, she checked the following statement: *"I entered this body in the moment of accident."* The reaction was undoubtedly "YES!" When she checked the opposite statement, *"I have been in this body from its birth,"* the reaction was in the negative. After a few more muscle tests, this person was overcome with the strong feeling that she really had entered that physical body at the moment of the accident; that the strange impressions which she had were the consequence of her getting accustomed to the new body and an unknown environment. She also got a strong, although not very clear memory of the moment of entering the body.

I should emphasize that the sudden spiritual awakening of some person, the

changing of his/her life goals, and the shift in identity, does not always mean that the person is walk-in, although often it does. There is the difference between a walk-in and the person whom we could call **awakened**.

Here is another account of a trainee's experience at one of my workshops.

"I was distracted and not paying attention very well and did not know what the term "walk in" meant. Then Zivorad asked me to stand for him to muscle test me. Suddenly I felt weak, and I was shaking inside. I have never felt reluctant to get in front of a group for such a demonstration.

Zivorad did not muscle test me because simply I could not stand. But he asked me several questions from my seat. "Did you have a violent accident as a child?" "No." Then I suddenly saw clearly in my mind an image of myself lying in the grass in the back yard of my house that I lived in as a child. I was about seven years old. I reported this to Zivorad and he said, "From which viewpoint do you see yourself?" I realized that I saw myself from above, as if I were looking down on this little girl from about 50 feet. As I remembered her I felt great love for her and saw that she was very sweet and innocent. I got tears in my eyes. Zivorad asked me what happened next, and I suddenly felt myself swoop down to her, and then I was looking up into the sky and the leaves of the maple tree in our yard. I felt myself in my small body lying in the grass. It was a very moving and very real experience. It is as real to me now as any other memory."

A **walk-in** is a new Being which enters, occupies and continues maintaining an existing physical body and personality.

We could call a person **awakened** when the foggy veils start to rise from their own conscious personality, so that they start to experience the deeper reality of their own Beingness. A walk-in has a double task – to uncover deeper levels of his own Beingness as well as experience and resolve the memories and the time track of previous body owner.

In PEAT workshops, the majority of walk-ins get their insights (cognitions) very quickly, after a few muscle tests and a couple of questions. What follows then are mainly corresponding visions and sudden memories that, for a moment or two, flood over consciousness. Such an efficient procedure makes for a rapid acceptance of the new reality and lessens the confusion which many walk-ins experience over a longer period of time. That confusion could be very unpleasant in the everyday life of such a person and in his spiritual development, as well. Under the strong influence of the new life energy, the individual could experience a significant and sudden identity transformation, which deeply and unpleasantly influenced the life

goals and personal relationships of such a person. These could be significant life goals and values, to which the person has suddenly lost all attraction. What was important to one individual could be unimportant to another. Since every Being has a unique purpose in life and unique experiences it should have during that life, the main life goals and personal relationships of the original Being could be quite unattractive or even repulsive to the new “tenant.”

Disharmony in personal relationships could be especially unpleasant. This happens frequently because many such relationships are based on karmic connections from the past and these usually change with the appearance of the walk-in. If the host-individual entered into close relationship with his partner because of karmic bonds, it may be that the walk-in soul will not be interested, because it doesn't have the same karmic debts. For that reason it has no need to be in the relationship with the person to which old host was attracted. If the marriage or love partner was attracted by a karmic bond, that karmic magnetism is quickly exhausted unless the walk-in has the same or similar interests as the previous host soul.

The same changes regarding attraction and values could appear in professional and family relationships of such an individual. Changes of this kind create a great confusion for the walk-in as well as for the people who are in close relationships with him, especially if they don't have any knowledge of happenings such as these. Such deep and sudden transformations create uneasiness in all of the people closely related with the old host if the Being enters his body with completely different life goals and missions. Time is needed to get accustomed to the experience of the new consciousness. It is being expressed through a personality whose structure was formed by a completely different Being. People around a walk-in typically have a period of suffering. Although the outward features of the Being they knew have not changed, the Selfhood to which they were previously connected has vanished.

The situation gets further complicated because the walk-in inherits the whole past of the predecessor and all the unsolved conflicts of the previous host, both conscious and unconscious. Actually, the new personality is a mixture of the consciousness of both Beings, although the energy of the new Being is dominant. This is a source of great confusion for a poorly integrated personality (subsequent to the walk-in entering the body). Such a personality has memories and a system of values of one Being, and the new interests, goals and reality of another. It is not unlike the aftermath of an earthquake; some time will pass before structural elements of the personality calm down.

During the first PEAT workshop, I used this experiment (a muscular test) to

determine the moment of coming into the physical body. A young electronics engineer got the answer that he had been in his present body from his second year. He stated unequivocally that he had never had any childhood sickness with a high fever. But, after a few minutes, he stated with surprise: “*Yes, I entered this body in my second year. I completely forgot that I had measles.*” He said that the previously forgotten memory came back to him: He was lying in his bed, with his worried parents around him. The image of the room, parents and everything in the room was very vivid, followed with a strong feeling that in one moment he came down from above and entered the body.

Many such Beings enter the body in the moments of drowning. One of my associates told me with strong conviction: “*I’m sure that I was in this body from my birth, or even earlier, from the moment of conception. I’m completely merged with it and one with it. That’s me!*” Nevertheless, the muscular test was negative to her statement: “I have been in this body from birth.” She was not in it even in her early childhood. Suddenly, the memory of nearly drowning during her ninth year came back to her, together with a short loss of consciousness and a strong feeling that she entered that physical body in that moment.

Such memories are often followed by a strong outburst of emotions, sometimes with tears and awe. In that moment, many previous experiences become crystal clear and fall into the new life scenario.

Some people ask, what happened to the previous owner of the body? With PEAT methodology one can research such questions, but it is up to the reader whether to do this or not. It seems that an agreement has been made at higher levels of consciousness between the old owner of the body and the future walk-in, by consent and with respect for free will on both sides. The old owner leaves the body and continues his evolution on some other level, or finds another body, often with the help of a pregnant woman. Often, there is a strong, but short feeling of loss and grief when the Being discovers that the soul that created the personality and formed the body has left. The question often follows, “*What was the matter with the previous Being?*”

The mission of the majority of walk-ins is to help in the transformation of human consciousness on this planet. They don’t need all of the human experiences, especially the experience of being physically born, growing up through childhood and living through family karma. They take the body and the personality suited for the realization of their goals, so as not to lose time on less important experiences.

Some other questions come up. Why is it that the walk-in does not know from

the very beginning what happened to him? The answer is simple. Upon entering the new body, the Being passes through a shock, which causes forgetfulness. Such a Being needs some time to recover from the shock and adapt. In the period that follows, there are some changes in behavior and feelings. Watching a night starry sky, such people feel a strong nostalgia; they may be attracted to science fiction literature and films, start to get interested in occultism, strange phenomena, etc. At another period of time, walk-ins may have extremely strong resistance to exactly these same phenomena and teachings and also a reluctance to accept strange experiences that start to happen to them. Such resistance is often followed with suffering and dissatisfaction with their own life. But sooner or later the resistance vanishes, the Being accepts it's own alien origin and gains deep insights into it's own mission on Earth. One of the advantages of PEAT is that such a person gets insights quickly and easily. For the practitioner of PEAT methodology, wide possibilities for having new experiences are always available.

Beyond neutralization: The Great Space

IN MY FIRST POSTING OF PEAT MATERIALS ON INTERNET discussion lists (summer, 1999), where I described the development of PEAT and neutralization of Primes, I insisted that there was no reason for secrecy regarding Primes technology. However, I finished that statement with these words: *“And pardon me, there is some secrecy. There is one thing I can’t tell you about now. It’s something close to science fiction. Up until today, four individuals did it. I can’t speak about it because each person should discover it for themselves, and information could be suggestive. And now I don’t know much about it. What is important is this: Everybody who continues processing after discovery of Primes must get to the next stage. If you master PEAT, you will quickly come to the same.”*

Since that day, much time passed. I was much occupied with PEAT development, leading workshops, Processor’s Training Courses and with writing this book. Thus, I was unable to continue with systematic research. But I did a lot of processing and when you process the same person repeatedly, that person has got to come to the threshold of that world beyond the Primes. Up to this point, there are more than 40 such persons. Tibetan Buddhism calls that world “Great Space,” so I have borrowed that term. Zen practitioners call it Sunyata, Scientologists, Static and modern quantum physicists, the Quantum Vacuum.

What directed my attention to the Great Space was a symptom which I now call an “indicator.” Here is what it is like. After Prime Polarities neutralization, in some later process, a person would resolve some of his problems, but in spite

of the relief, the person is able to notice a very weak but persistent feeling of pressure. Most often it is located in the solar plexus, the middle of the chest, throat, forehead or nape. Sometimes a client will omit the fact that he notices the pressure or won't speak of it. But, if the processor asks if there is any part of the body where there is some pressure, the client will acknowledge it quickly. A short scanning of the body is enough.

The procedure we then apply is as follows:

1. Does that pressure come from inside your body or from the outside world?

After some hesitation a client will almost always say that it comes from the outside world. If the client says that it comes from within, then the feeling is not an "indicator" and that is the end of the process.

If he answers that the pressure comes from the outside world, 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 comes from this world, it is the end of the process.

But the majority of subjects will answer that the pressure comes from some other world or universe. Then you give this instruction:

3. Direct yourself toward the source of that pressure and point your hand toward that world.

Sometimes the client needs additional stimulation to do that, because they may hesitate or say that they are unable to pinpoint it exactly and so on. Stir the client with words like these: **"It's easy. Just feel the direction the pressure is coming from, turn toward that direction and let your hand show us by itself where that world is."**

Heretofore, it has never happened that the client persists in his statement that he is unable to comply. After a couple of seconds the client raises a hand and shows the direction from which the pressure comes. This instruction follows:

4. In your thoughts and your 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, take a look at your body, which is sitting here. Tell me how it looks to you and what you feel watching it?

Until now, all subjects have given almost identical answers: *“It is minutely small,” “It’s like point,”* or *“I am small like an ant”* and similar.

Next instruction:

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

Again, the answers are very similar: *“I’m endlessly large,” “I am huge,”* or *“I’m limitless.”* Subjects also spontaneously give answers like the following: *“This huge Being is the True me. That minute Being is just a part of me.”* Such words are often followed with excitement, and sometimes with tears. If we ask the subject whether they observe the world from one point of view, for example, from 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 endless as the subject himself.

From that point on, my experiments have moved into different directions. I will describe some of the most interesting.

Searching questions

Speaking previously of Primes neutralization, I mentioned Airic Leon and quoted his letter. After that letter I continued to communicate with him. His attention was strongly attracted to my statement about penetration beyond the Primordial Polarities, because he had done similar research. He quoted my words: *“And pardon me, there is one thing I can’t tell you now. Well, I already went one long step beyond codes. It’s something close to science fiction.”* He said: *“That post really got my attention since I have run into that ‘Science Fiction’ area myself, which prompted me to create and start processing to major cognitions the following auditing questions which I send on to you and which may or may not be of any interest to you.”*

He sent me questions he had worked with and, being practical, I adopted some of them, combined them with PEAT methodology and got some interesting results. Here is the procedure.

A subject concentrates on each question in turn, keeping two fingers on the insight point (under the inside eyebrow) all the time.

1. What did you experience that caused you to create your Prime Polarities?

2. What prompted you to create your Prime Polarities?

3. How did you first restrain yourself from the full use of your power?
4. Why did you first restrain yourself?
5. Why do you still consider it necessary to contain or restrain yourself?
6. What would happen if a Being were liberated from these limitations?

We do not get equally interesting and valuable answers on all questions. These are the kind of answers we get to the first question, “What did you experience that caused you to create your Primes?” *“Out of eternal peace, a sudden whim to create appeared.” “It was a whim. I feel grief because I limited myself that way, because I left something endless and unlimited.” “I felt some huge energy transforming itself to some other kind of energy, a terrible compression, huge potential...Out of that center, energy spreads to all sides, it’s a terrible expansion, it becomes an energetic field.”* One person stated that curiosity stirred her to create her Prime Polarities and another said he formed them to break a state of eternal boredom.

The most frequent reasons why an individual restrains itself in its manifestation are again *“whim,”* then *“without any reason”* and *“forgetfulness of my true nature.”*

Answering the question about what would happen if the Being were liberated from limitations, two answers are most common: *“I don’t know,”* and *“Everything would stop existing”* or *“Everything would be destroyed.”*

I used also some of my own questions. The most fruitful was this one: **“How can you liberate yourself from this universe?”** I used that question as a starting point for Deep processing. Here is the transcript of a session with one of my associates:

1. I don’t know what would happen to me if I were free.
2. I feel as if I am in endless blue space and I hear strong energy buzzing.
3. In that endless space I feel the presence of other Beings, calmness and them emanating love toward me.
4. I find myself in some strange, endless world; relationships between Beings are balanced here, without ups and downs.
5. Here there is a movement and its goal is one distant point of light, very remote from where I am now.
6. That point is a passage into the white light, and it’s a new infinity.
7. It’s a completely new world, without definite forms. Forms are made of light and somehow fluid, but they do have some kind of limit, it depends how one observes. If one observes from outside, one doesn’t

see anything. If one observes from the inside, one can see Beings and their indefinite forms.

8. I feel their joy because I've come to them. We communicate telepathically. I feel that I'm accepted.

9. With that light I can heal in the world of ours, where I came from.

Another person entered from the Great Space into a world of Beings resembling dolphins, but without definite bounds. She telepathically communicated with them and she also got the conviction that they can transfer their knowledge about healing into our world. At the time of this writing, three people have reported an almost identical “dolphin world.”

There were several experiments of this kind. Out of these, the conclusion appears (which could be biased) that the Great Space beyond the Primes is not only the primordial source of everything existing but also some kind of crossover point and a corridor to parallel and simultaneous universes. It is seemingly the so-called zero point. It is possible to enter into it shortly after some strong relationship or bond with the physical universe has been dissolved, such as after the neutralization of Primes. After that, there is a period of free movement of consciousness, when you oscillate between the zero point and the physical universe, but also some other universes, which seem to be simultaneous and parallel. The strongest attraction for the Being comes from the physical universe, because there are large quantities of the Being's psychic energy which are blocked there. In parallel universes, phenomena and relationships differ greatly from that which we are accustomed to, so the subject has difficulties communicating about what happens to him in there.

Glowing dimensions are opening in front of us. To get hard operative knowledge and to make sound conclusions, we will need the persistent work of many researchers, along with fire in the heart and a cool head. PEAT seems to be a magical key which suddenly and simultaneously opens a series of secret doors.

Appendix 1: Removing allergies

THE TERM “ALLERGY” ORIGINATED IN 1906 as a unique compound of Greek words developed by Austrian pediatrician Clemens Von Pirquet : “allos” (changed) and “ergion” (reactivity). Dr Von Pirquet pioneered study of the immune system and reactions that today we call allergic. He developed the first irritation test for tuberculosis, the forerunner of contemporary clinical tests for allergies.

Though modern medicine has intensively studied allergies for decades, knowledge about their nature and reasons for their pervasiveness remain in the beginning phases, while practical knowledge on how to eliminate allergies is quite insufficient.

An allergy is defined as a disproportionately strong response to specific substances from our surroundings or which are ingested as food. If not for the exaggerated strength of the response, such reactions would be normal. For example, when in spring the noses of many people start running and they sneeze frequently, these are normal reactions of body parts trying to eliminate irritating substances such as pollen. An allergic asthma attack represents a dangerous exaggeration of this response, which results in squeezing of bronchi in order to prevent penetration of irritating substances into lungs etc.

Natural healing of allergies consists of removing this exaggerated strength of reaction to an allergen. When such reactions become proportional to irritation, a person stops being allergic.

The inability of official medicine to remove allergic reactions originates from a

limited perspective regarding their possible causes. Tapas Fleming, whose method of allergy elimination I modified for PEAT says:

“I discovered that our bodies, not just our minds, have memories. Not just our memories, but the memories of our ancestors as well.

If we stop and think about it for a minute, it becomes obvious that our bodies are products of our parents’ bodies. We look like our parents and often have similar health problems as our parents. To take it many steps further, our parents’ bodies came from their parents’ bodies, whose bodies came from their parents’ bodies, and so on for a long, long way back.”

Tapas Fleming based her theory about the appearance of allergies on cellular memory. It is not difficult to broaden our understanding of “usual” memory, that which we can call physical, to include heart memory (see chapter about forgiving), and also body memory in the broadest sense, based on the known capability of body cells to maintain and reproduce themselves.

About that Fleming writes:

“...I did not arrive at this conclusion through study and thought, but through my clinical experience. For example, as I was working on a patient who was allergic to dust I ‘saw’ through subtle vision, a farmer pushing a plow and breathing copious amounts of dirt. Clouds of dust were all around him as he followed his plow. Without mentioning the complete image I was seeing, I just talked to the patient about dust of the land where she was living, and in her conversation with me she revealed that she came from a long line of German farmers. What was coming to me from her body was what I would call the living history of her body. This living history could also be called cellular memory.”

One does not have to have visions like Fleming in order to apply her Tapas Acupressure Treatment (TAT) method for removing allergies. Assuming the so-called TAT pose while focusing attention on trauma allows connection between cellular memory and our sight. The TAT treatment then creates energy in brain centers of sight.

When we “recognize again” that trauma upon which the allergy is based, it becomes integrated in several minutes physically, mentally and emotionally – even though that recognition takes place outside of clear consciousness.

The TAT method is exceptionally simple, fast and elegant. I have used it successfully in many cases and therefore recommend it heartily. Below is the description of the TAT procedure.

How to make the TAT pose

1. Gently put the thumb of one hand on the area 1/8 inch above the inner corners of your eye.
2. Gently place the tip of the fourth finger (called also ring finger) of the same hand to the area 1/8 inch above the inner corner of the other eye.
3. Place the tip of the middle finger at the point between and about $\frac{1}{2}$ inch above eyebrow level.

Now your three fingers are gently touching three important points forming a small triangle.

4. Place your other hand on the back of your head, so that thumb is resting at the base of the skull just above the hairline. The palm covers so called occipital bone. If you are holding TAT pose on another person and not yourself, the same area at the base of the skull is covered, but your little finger will be just above the hairline.

Both hands should gently touch the described places. There is no need for any pressure or rubbing on these points.



TAT procedure for removing allergies

Prepare a sample of matter that you are allergic to. With a sample the therapy is most efficient., but if you do not have the allergen, put a picture of the allergen in front of yourself. If you do not have even that, write the name of allergen on a piece of paper and put it in front of yourself (or in front of a client, if you are working with one).

1. Instruct the client to put his hands in the TAT pose.
2. Ask the client, if he believes in past lives? If so, direct his attention to the first allergic reaction that he ever experienced since he first came into a physical

body. If the client does not believe in past lives, ask him to keep his attention on the first allergic reaction in this life, from conception in mother's womb up until today.

Then tell the client

“The first allergic reaction once happened. You don't have to know what this reaction was, or when it happened. That is not important. But we know that it happened once. Keep your attention on the fact of this first allergic reaction.”

Let the client keep their attention on first allergic reaction four minutes while holding the TAT pose. Ask them to report to you any physical or emotional reaction, or vision that is persistent.

Write down all such data.

3. If necessary, let the client put his hands down for a short rest.

Then have the client take the TAT pose again and direct their attention for one minute on every written content that arose from doing the processing in point number two. Let him simply take TAT pose and direct attention on each of those contents one after another.

4. Let the client again take the TAT pose. Now direct his attention to the allergen (its picture or name written on the paper) and concentrate on the following thought:

“This food is bad for me,” or “This thing is dangerous for me,” or “This will cause an allergic reaction in me” and the like.

The client should be open to all changes that appear in physical sensations and feelings as well as persistent thoughts and visions. The processor will write them down if there are any, and have the client do TAT pose with concentration on each of those for one minute.

5. Now the client should (again while holding the TAT pose) direct his attention on the allergen with contrary thoughts:

“This food is good for me,” or “This stuff is good for me,” or “My body has a healthy relationship with this matter,” or “This is good for me” and the like.

6. Healing the cause of the problem:

The cause or origin of an allergy could be anything that happened in the past at any time to you or your ancestors. **It is important that the client understands that it is not necessary to be conscious of the origins, roots or causes of allergy.** He should simply focus his attention to healing them,

whatever they are. Therefore, have him take the TAT pose and concentrate on this thought:

“All the roots, all origins and all causes of this allergy are healing now!”

7. Healing the storage space:

Traumas and other causes of allergies can be stored in different parts of the body or in external locations such as places from childhood, a city, or country where a traumatic event happened. That space plays the role of storage space. Storage spaces are different for each person, and each trauma may be stored differently. Your client does not need to be aware of exact places where the problem has been stored. He should just be open to those places being healed while he does TAT. Have him concentrate for one minute on the thought:

“Wherever this allergy has been stored, that storage is now healing.”

8. Let the client hold the TAT pose while concentrating for one minute on the following thought:

“All the parts of me that got something out of having this allergy are healing now.”

9. Let the client hold the TAT pose while concentrating for one minute on the thought:

“I forgive everyone I blamed for this allergy.”

10. Let the client take the TAT pose once more while concentrating for one minute on the thought:

“I ask forgiveness of everyone I hurt because of this allergy.”

After you have completed all these steps, put your attention again on the allergen and see if there is anything about it that still bothers you. If there is, put your attention on that while holding the TAT pose for additional couple of minutes until there is nothing that troubles you.

This is the whole procedure. As you can see, it is exceptionally simple, fast, and efficient. After it is finished, the person should drink a glass of water and also during that day consume up to two liters. This will help to eliminate toxins from the body.

When a person has many allergies, he should work with not more than one allergy a day. Because the process is extremely fast, there will be a tendency to want to eliminate more than one allergy in a session, which would be a mistake.

If it is done as it should be (only one allergy in the session) success will be attained in about 90% of cases.

Fields of application of this treatment

Check yourself by muscle test on the common food allergens: calcium, eggs, sugar, salt, cereals, iron, milk and dairy products. If the muscle test shows that you are allergic to any of these substances, do the TAT process on it.

Whenever it is appropriate check all substances you eat and drink. Do TAT procedure for every food you eat and every substance you ingest if the muscle test shows an allergy

Tapas Fleming suggested the following procedure: During one week, whenever you sit down to eat, check if there is some allergen on your plate or in your glass. If there is, do TAT on it.

You could do the muscle test on foods in grocery stores before you buy them. But keep in mind that there are many kinds of seemingly identical food. Some kinds could be good for you, some kinds could be bad. In one period you could be allergic to some food, and after some time you no longer have an allergic reaction or vice versa.

If you do not know what makes you ill and suspect an allergic reaction, direct your attention to the idea of *“That which just now makes me allergic”* or *“Whatever it is that I am allergic to.”* Experience shows that it is enough to apply the TAT procedure once for every allergen. Under stress an old allergic reaction could appear again, but in a weaker form. Then you repeat the TAT process once more and the allergy will vanish, usually permanently.

TAT works like homeopathy: You expose yourself to minimal dose of the matter you have a problem with, and at the same time you remove resistance of your organism to it, so that duality between you and that substance vanishes. That way you reconcile with it in a painless way.

Appendix 2: Reminders for processors

Shallow PEAT process

We apply the Shallow PEAT process to current and recently developed problems, not to long-standing ones. For example, one client was deserted by his partner and experiencing emotional pain. Utilizing the basic PEAT process we are able to eliminate his suffering, usually in a relatively short time. But if in his past our client had a series of similar experiences, i.e. his partners often deserted him, we should apply the Deep PEAT process, because being deserted is evidently a chronic or persistent problem.

If during the shallow process new content comes up, we at once start using the Deep PEAT process.

In a case like this, when the traumatic incident is known, we can apply the Shallow PEAT process, first to the trauma and then to the remaining emotional or psychological problem. If the client is not aware of a traumatic incident, skip it and go directly to the actual problem.

Summary of Application

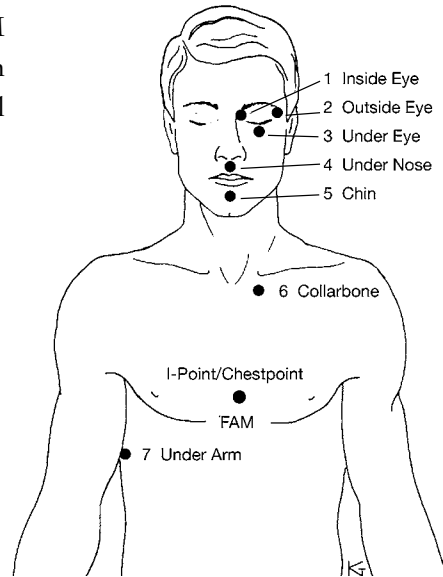
SHALLOW PEAT Process

1.	Discuss briefly with the client to identify their particular problem.
2.	Define the problem as specifically as possible.
3.	Ask the client what he/she wants to achieve as a result of the session? What is the goal for the session ?

4. If you are working with an inexperienced client, briefly discuss how the Shallow PEAT process works.
5. Ascertain whether the client remembers the painful experience (trauma) after which the unwanted state appeared. If remembered, apply the Shallow PEAT process to that trauma until there is no emotional charge on it. If the problem is connected with more than one similar traumatic incidents, process the earliest one.
6. Ask the client to feel the problem as deeply as possible and to ascertain the strength of the problem on a scale from 0-10.

7. Now apply the Shallow PEAT process, starting with the FAM at ChestPoint (Ipoint) and then leading the client through all 7 acupoints, one after another:

- 1st Eye-point
(Under Eyebrow/Inside Eye)
- 2nd Eye-point
(Outside Eye)
- 3rd Eye-point
(Under Eye)
- Nasion
(Under Nose/Above Mouth)
- Below Mouth/Above Chin
- Collarbone
- Under Arm on Rib



8. If the problem has been resolved, ask about opposition.
9. If some parts of the problem remain, use the 'mini formula' for Antagonistic Motivation and repeat the process for as long as there are some remnants of it. Once all traces are gone, move on to the next step.
10. Put the future under control. Ask the client: "Do you think or feel that your problem could come back to you in the future?" If the answer is YES, do PEAT process on that feeling.
11. Repeat the forgiveness statements.

12. Ask the client to do an installation of a positive state. Fill client with light or do expansion process.
13. Activate the client by asking what actions they will take next.
14. If other beings participate in client's problem, use Circular Processing or Multiple Viewpoint Processing from all relevant points of view.

Deep PEAT process

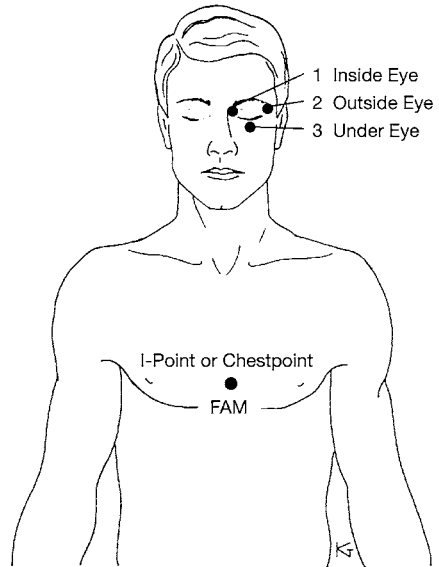
Please note: Deep PEAT is taught in PEAT workshops more thoroughly than can be covered in the scope of this book. It is not possible to reach Primes without having an experienced processor working with you. However one can effectively solo process many issues using Deep PEAT. Learning to solo process with Deep PEAT empowers the individual to clear their energetic masses as they confront them.

We apply Deep PEAT to longstanding, permanent or chronic problems, and to unwanted states. If processing can be administered while there is still immediate emotional charge, the root cause can be rapidly reached. Example:

“Even though I am really angry at _____, I deeply love and accept myself, my body, my personality and the fact that I am really angry at _____.”).

When working with a new client, it is helpful to give some examples of polarities to the client. Usually these are dichotomies between a desired state and an existing state: Being good to members of family/being bad and cruel to them; tolerant and intolerant; aggressive and yielding; dominant and submissive; wanting to be with people and avoiding them, etc. However, Deep PEAT can be administered from any starting point.

Following the chain of content will distill the problem down to reveal the opposing polarities and to a resolution of the problem. In Deep PEAT the session will result in one of two outcomes. The first outcome, and the highest goal of PEAT processing, is the neutralization of Primordial Polarities. This is the



neutralization of the Being's Primordial Polarities which were imprinted upon the Being after separation from Source and entrance into creation.

Neutralization of Primes is a single event. Primes are the greatest common denominator of all of one's conflicting polarities. Many other polarities will arise for processing before and after reaching Primes. Processing these other conflicting states will result in the second outcome, a Pleroma State, which means "state of grace." It constitutes a resolution of their immediate problem by neutralizing the charge of the two polarities. Clients who reach Primes will find themselves able to recognize the integrated reality of nearly every polarity set presented to them. We see this when we ask the stabilaton questions such as, 'Is there a difference between here and there?' On the other hand, a client in Pleroma may only experience peace with their current conflict. "It's Ok now, I understand it."

The FAM statement accepts the current condition and with acceptance, begins to energetically transform it. Without resistance there is no persistence.

Summary of Application

The Deep PEAT process

1.	INTERVIEW Discuss briefly with the client to define a starting place for the process.
2.	DEFINE PROBLEM Define the problem as specifically as possible. Avoid long stories.
3.	SET GOAL Ask the client "What do you want to achieve as a result of the session? What is your goal for the session ?"
4.	INSTRUCT/DEMONSTRATE Discuss how the Deep PEAT process works by following the chain of content. Explain the 4 acupoints used: Chest or I-Point and the 3 points around the eye. The FAM statement is input at the sternum point and the response comes at the Eye-points. Move back and forth between Chest Point and Eye-points, following the last chain of content.
5.	STAY ASSOCIATED Ask the client to feel the problem as much as possible. Ask the client to duplicate the feelings they have when in situations where the problem arises. We want them in their body, fully present. Processor and client benefit from staying well hydrated.

6. DEEP PEAT PROTOCOL

Two outcomes can occur at this stage: Primes neutralization or Pleroma state.

Beginning at the chest point the client makes the FAM statement with regard to the starting problem. Moving to touch the first eye point, the client goes deeply into his experience, takes a deep breath and reports his experience. If new material arises, the client returns to the chest point and repeats acceptance of that content. If the content does not change, he moves to the second point and again takes a deep breath. Whenever there is change, the client goes to the chest point and “dives deeper.” The processor listens for polarities and may ignore certain content in favor of them. When there are two polar contents, the client is directed to make the FAM statement regarding each polarity separately, then, touching the eye point, to feel first one, then the other, then both simultaneously and take the breath.

The processor tracks polarities unless one or both disappear. Training is required to handle some eventualities that occur as Emptiness is experienced. The processor listens and guides the client without forcing any merger or neutralization. Neutralization always must be allowed to occur spontaneously.

Two Outcomes:

When Primes arise, the stabilization questions are administered and the process is complete.

When a Pleroma state occurs, we move on to the following steps:

7. CHECK FOR OPPOSITION

When the problem has been resolved, ask about opposition. “*Is there anything that opposes your resolution of this problem?*” If there is opposition, conduct a new process this way: take the Pleroma state and the opposition as polarities and do the Deep PEAT process with them.

Example: “*Even though (I am at peace with XYZ), and (opposition), I deeply love and accept myself, my body, my personality, and the fact that (I am at peace with XYZ), and (opposition).*”

8. FUTURE UNDER CONTROL
Put the future under control. Ask the client: “*Do you think or feel that your problem could come back to you in the future?*” If the answer is YES, do Deep PEAT process on that feeling.
9. FORGIVENESS
The next step is the forgiveness process. This can be done silently, or prompted by the processor.
10. INSTALLATION USING LIGHT OR EXPANSION
Ask the client to do an installation of a positive state. Envisioning light overhead streaming into the client as they integrate their new understanding is sufficient after a Deep PEAT session.
11. ACTIVATION OF CLIENT
The last step is the activation of the client. What will they do that expresses this new understanding? Ask for 2 actions.
12. CIRCULAR/HOLISTIC PROCESSING
If other beings participate in the client’s problem, to completely discreate the problem we must process from all relevant points of view. It’s very rare that only the individual alone is engaged in the problem. *Complete problem resolution reaches far beyond one’s own self!* To clear multiple viewpoints use circular processing systematically. This can be done in future sessions with the client.

Appendix 3: Sources for PEAT training and information

THE SPIRITUAL TECHNOLOGY ASSOCIATION has as its mission to make information and training in the systems of Zivorad Slavinski accessible to those interested seekers. The association provides support and maintains a directory of trained processors and trainers.

Information about the work of Zivorad Slavinski and a discussion of some of his systems for spiritual development can also be found at *www.spiritual-technology.com*

PEAT training is held periodically at various locations around the world. Zivorad's own training schedule and the workshops and services of those trained by him to teach and practice PEAT are listed at the web site of the Spiritual Technology Association at: *www.spiritual-technology-association.com*

To order copies of this book or to receive information on other publications about PEAT or by Zivorad Slavinski, contact *arelenapub@bellsouth.net*

The qualificaitons and schedules of those who teach PEAT are available at *www.spiritual-technology-association.com*

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PEAT Prime Energy Activation and Transcendence and the Neutralization of Polarities

"PEAT moved me to a state of integration in a little over an hour. That is, duality ceased to exist. I experienced myself to be as small as a molecule and as big as the universe. Life and death had no polarity. I could have everything I wanted and live without everything. These are states I had experienced in meditation but had always found it difficult to take them into daily life with me. After PEAT it seems effortless to see the jewel in the lotus from moment to moment. I watched the processor work with four other people and each had a similar but unique experience."

—*Barbara Wright, Chairman of the Board, Harmony Horseworks,
Horse and Rider Healing program, Denver Colorado*

"Before PEAT I wasn't aware of where my everyday problems came from and why there never seemed to be a common root to solve them. I just knew there was 'something' that was misleading my behavior. No matter what I learned, what I studied, I was always looking for the next missing piece that would make the difference in what I AM. Now, the game I compulsively played for all my life is finally over, and I can freely choose my life games and even my playmates."

—*Carol Saito, Translator and director of the PEAT Institute,*

"Through the systems of Zivorad Slavinski you can arrive to live in the present 'here and now.' in both spirit and flesh, with your own will. This is not some ideal of life and not an existence that is limited to very few advanced spiritual masters. What Zivorad has to give is a wonderful gift for all people."

—*Roberto Migliussi, Librarian, translator and printer of esoteric books, Livorno, Italy*



Since the beginning of human time spiritual seekers have sought release from the confines and distortions of a dualistic view of life. Zivorad Slavinski, Serbian psychologist, mystic and metaphysical teacher has dedicated his life to the development of efficient techniques for achieving spiritual development. His unique integration of modern energy psychology with ancient spiritual concepts has yielded the breakthrough spiritual technology, Prime Energy Activation and Transcendence or PEAT.

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