

MEDITATIONS: TECHNIQUES TO CHANGE YOUR LIFE



**SHIFTING CONSCIOUSNESS
THROUGH DIMENSIONS®**

**An Introduction in Outline Form
Version I**

By Lee J Cartwright, MA

SCtD[®] Meditations: Techniques to Change Your Life

An Introduction in Outline Form

Version I

Copyright © 1998 by Lee J Cartwright. All rights reserved.

Except as permitted under the Copyright Act of 1976, no part of this book may be reproduced in any form or by any electronic or mechanical means, including the use of information storage and retrieval systems, without permission in writing from the copyright owner.

Other Books on SCtD® by Lee Cartwright:

SCtD Meditations: Transformational Tools for the Health Practitioner – An Introduction in Outline Form

SCtD Meditations: Techniques to Transform Your Vitality – An Introduction in Outline Form (currently being written)

For more information visit:
leecartwright.org

TABLE OF CONTENTS

I.	Introduction	1
II.	Acknowledgments	4
III.	Underlying Philosophy and Procedures of SCtD	5
IV.	Integrating/Enhancing Desired Emotional States	22
V.	Opening the Nervous System to Increased Chi Flow	31
VI.	Using SCtD Mudras to Direct Chi	33
VII.	Integrating Chi into Delineated Situations	38
VIII.	Integrating Chi into Longstanding Situations	51
IX.	Shifting Consciousness Through Physical Dimensions	61
X.	Techniques for Situations Resistant to Increased Chi Flow .	79
XI.	Affirmations using SCtD	87
XII.	SCtD With Your Children	91
XIII.	Recommended Reading	95

INTRODUCTION

SCtD Meditations are designed to help you CHANGE your life. They are not designed to help you better manage the stress in your life, but rather to help you reconfigure the energy patterns that result in stress. SCtD Meditations accomplish this objective by helping your nervous system more effectively attract and distribute chi (life force energy) from the earth, the air you breath and your spirit.

SCtD Meditations are goal directed meditations: Meditations to integrate new emotional strengths, to integrate life force energy into new and longstanding limitations. They can be used on an occasional “as need” basis or on a regular basis.

SCtD Meditations can be a useful adjunct to an experienced meditator’s regimen or the main focus of someone’s meditation process. They even are effective for those have tried meditating before and got so bored repeating a mantra that they wanted to scream!

SCtD Meditations though are NOT in any way to be construed as the diagnosis or treatment of any physical and/or emotional conditions. If you are in need of diagnosis and/or treatment, SEEK OUT A LICENSED HEALTH PROFESSIONAL NOW. Don’t even think about substituting anything in this book for proper medical/psychological care!

CONTRAINDICATIONS TO SCtD

Physical contraindications for SCtD include high fever (101 and over), flu or flu like symptoms (vomiting, nausea, diarrhea, severe pain), thrombosis, embolisms, phlebitis, aneurysms, heart problems, jaundice, hepatitis, seizures/convulsions, high blood pressure. Individuals with disorders of the nervous system such as multiple sclerosis or ALS should consult their physician before using SCtD Meditations. As well, any SCtD technique that involves physically rubbing or tapping your body is contra-indicated in and around any areas that are inflamed, bruised, infected, the skin is broken, or cancer, edema, varicose veins, pain, broken or dislocated bones, or herniated muscles are present. These lists are not exhaustive – you should always consult a physician if there is any doubt.

Mental contraindications for SCtD, unless it is under the care or approval of a licensed mental health professional, include (but are not limited to) a) severe psychological trauma [incest, rape, torture, physical or sexual abuse, etc.], b) past or present hospitalization for psychiatric treatment, c) current or recent use of medication for a mental health condition, d) current treatment by a licensed mental health professional, and/or e) having in the past or should now be working with a mental health professional to develop/maintain basic functioning skills.

AUTHOR'S DISCLAIMER:

All material in this book is provided for information purposes only and should not be construed in any way as medical or psychological advice or instruction. As stated above, if you are in need of medical or psychological advice, seek out a licensed professional. Further, I do not guarantee that SCtD Meditations will work for you. I have not seen or heard of any side effects from SCtD Meditations, but I do not guarantee you will experience no side effects. If you try SCtD Meditations, it is thus completely at your own risk.

BACKGROUND

A little over 16 years ago (in 1982), I read a book by Ruth Montgomery entitled *Born To Heal*. It is about an AMAZING “laying on of hands” healer named Bill Gray (now deceased). Bill Gray approached laying on of hands like working on a car – he knew what needed to be done and he “matter of factly” did it. It is my feeling that he was probably the most remarkable laying on of hands healer of this century. His results were nothing less than extraordinary.

To say that trying to understand his work obsessed me is a MASSIVE understatement. I spent 2 or more hours everyday for 16 years meditating and praying in an effort to understand how he achieved his amazing results. In December of 1997 I had what I feel are several insights in to Bill Gray’s work. These insights represent ONLY A FRACTION of Bill Gray’s overall system of working with people. In my experience though, “working on myself” and working with people as a spiritual healer, these insights represent very significant breakthroughs within the field of personal change work. Some of the more fundamental insights I had include:

1. As the cerebrum and cerebellum are a left/right brain, the hara or pelvic brain in the lower abdomen (from acupuncture theory) is a front/back brain. Further, the solar plexus/diaphragm region represents the top/bottom brain of the human energy system. There are thus three major energy centers or brains in the body – each brain controls the flow of chi (or life force energy) through one of the 3 dimensions we live in.

2. EMDR, Dr. Francine Shapiro’s phenomenal breakthrough work (see her book, *Eye Movement Desensitization and Reprocessing*), completely changed my life. I feel EMDR works through the repetitive activation of the left and right hemispheres of the cerebrum and cerebellum (usually through eye movements). SCTd® (Shifting Consciousness Through Dimensions) expands this to include the repetitive activation (through shifts of conscious awareness) of the front and back “hemispheres” of the pelvic brain and the top and bottom “hemispheres” of the solar plexus/diaphragm region.

4. I also feel the Tapas Accupressure Method, developed by Tapas Fleming, L.Ac., represents a phenomenal breakthrough. In my opinion the Tapas Accupressure Method “hand positions” (see her book, *Reduce Traumatic Stress in Minutes – The Tapas Accupressure Technique (TAT) Workbook*) work by activating the flow of chi (or life force energy) through the left and right hemispheres of the cerebrum and cerebellum. I discovered other hand positions that enhance the flow of chi through the front/back and top/bottom brains.

5. Finally, I also feel Dr. Roger Callahan’s Thought Field Therapy™ represents a phenomenal breakthrough. He realized that tapping select acupuncture points (see his book, *The Rapid Treatment of Panic, Agoraphobia, and Anxiety*) can help individuals work through limiting patterns. It is my opinion that the tapping in Thought Field Therapy represents a stimulation of the flow of chi through the front/back dimension of the acupuncture points. I realized that there is also a left/right and top/bottom dimension of each point on the body. As a result, acupuncture points can be tapped, brushed from left to right, and brushed up and down. Each motion stimulates the flow of chi in different ways (through different dimensions).

ACKNOWLEDGMENTS

SCtD™ Meditations are the result of over 15 years of work. I cannot even begin to express how important the work of Bill Gray, Olga and Ambrose Worrall, Agnes Sanford, Dr. Francine Shapiro, Tapas Fleming, L.Ac., Dr. Roger Callahan, Dr. Allan Phillips, Richard Bandler and John Grinder has been to me. Without their inspiration, SCtD would never have happened.

On a personal level, the greatest credit for this work goes to my wonderful wife Ursula who unflaggingly supported me over my “15 year trial.” I have also received incredible support from my parents, Marceline and Chuck Cartwright, and my sister Shannon and brother Chas. I am so glad I was able to share this work with my father shortly before he died in January of 1998. I am also very indebted to all my friends who prayed for me and/or “guinea pigged” during the development phase, especially Breck.

Finally, I offer this work to my soul support: Satya Sai Baba, Mata Amritanandamayi, Mother Meera, and Jesus. With their support, I now offer this work to God and hope that it helps as many people as possible “find their way home.”

UNDERLYING PHILOSOPHY AND PROCEDURES OF SCiD™

Note: If you follow the procedures of SCiD, it is irrelevant whether you believe in the philosophy.

I. There are 12 dimensions of human existence: left and right dimensions of the body and off the body, front and back dimensions of the body and off the body, and top and bottom dimensions of the body and off the body.

A. Left/Right Dimensions.

1. Described: As it applies to the whole body: If the body is lengthwise divided down the center of the spinal cord (a sagittal plane), the body can be said to have a left and right half. There is thus a left lung and a right lung, a left arm and a right arm. Importantly, the left/right dimension may also be applied to individual body parts as well. Each part of the body has a medial side (half) that is closest to the spine and a distal side farthest from the spine. The left kidney for example has a medial side (the right side because it is closest to the spine) and a distal side (the left side because it is farthest from the spine). Finally, each point on the body (a particular acupuncture point for example) has a left and right side.

2. Meaning:

a) Of the body:

(1) Left side of body and right side of skull brain = feminine, intuitive, feeling, nonlinear aspects of individual.

(2) Right side of body and left side of skull brain = masculine, logical, impersonal, linear aspects of individual.

b) Off the body:

(1) Left side "outside" of body = as one extends out from body, the family/society/world view of the feminine, intuitive, nonlinear aspects of being.

(2) Right side "outside" of body = as one extends out from body, the family/society/world view of the masculine, logical, impersonal, linear aspects of being.

c) Controlled by: Skull brain (left and right cerebrum, cerebellum, and brain stem).

B. Front/Back Dimensions.

1. Described: Each part of (and point on) the body can be lengthwise divided down the center with a coronal plane and be said to have a front half and a back half. There is thus a front half and a back half of the right lung, a front half and back half of the right thigh, etc. Note: the front of the arm is determined with the arms resting at the side and the palms facing forward.

2. Meaning:

a) Of the body:

(1) Front side of a body part = conscious, day, waking, present time.

(2) Back side of a body part = personal unconscious, night, sleeping, past.

b) Off the body:

(1) Outside the front of the body = future, goals, aspirations.

(2) Outside the back of body = the individual's relationship with the collective unconscious.

3. Controlled by: The pelvic brain (also known as hara or lower don tien in Chinese Medicine). The nerves that comprise this brain are deep within the pelvis running through and around the sacrum. The pelvis acts as the "skull" of the pelvic brain. When the sacrum is "free" for example it naturally rocks forward and back with physical movement.

C. Top/Bottom Dimensions.

1. Described: The body as a whole when divided by the diaphragm can be said to have a top half and a bottom half. The kidneys, pelvis, legs, etc. are all part of the bottom half of the body. As well, each part of the body (and point on the body) can be horizontally split with a transverse plane and said to have a top half and a bottom half. The right lung for example has a top half and a bottom half.

2. Meaning:

a) Of the body:

(1) Top half of the body = of spirit, infinite, formless, immortal.

(2) Bottom half of the body = of matter, finite, form, mortal.

b) Off the body:

(1) Above the body = God.

(2) Below the body = Earth.

3. Controlled by: The solar plexus and diaphragm (solar brain).

II. All SCiD processing methods involve shifts. A shift occurs when an individual moves his/her awareness from one side to the other of one or more dimensional planes.

A. Shifts can cross one, two, or all three dimensional planes.

Examples of single plane dimensional shifts:

Left/right plane (moving awareness from the left to the right kidney, from the left foot to the right foot).

Front/back plane (from the left cerebellum to the front of the left cerebrum, from the heel to the toes).

Top/bottom plane (from the left knee to the left eye, ascending colon to the right lung).

Examples of two plane dimensional shifts include:

From the front of the left kidney to the back of the right kidney (both front/back and left/right).

From the front of the left knee to the back of the left eye (both front/back and top/bottom).

From the back of the left side of the sacrum to back of the right lung (both left/right and top/bottom).

Examples of shifts traversing all three dimensional planes include:

From the front of the left knee to the back of the right eye.

From the back of the left little toe to the front of the right little finger.

From the back of the left side of the sacrum to the right side of the tip of the tongue.

B. Why shift?

An individual activates the flow of chi to and through his/her nervous system by shifting consciousness back and forth between the two sides of a dimensional plane. Specifically, this activation appears as a greater flow of chi to and through the conscious and unconscious (front/back), logical and intuitive (left/right), and/or physical and spiritual (top/bottom) aspects of being.

C. How is a shift accomplished?

1. A shift in awareness to the left knee for example can be initiated through a variety of “nervous system inputs.”

Kinesthetic: Tapping the left knee.

Visual: Looking at the left knee.

Internal awareness: You consciously choose to move your awareness to the left knee.

2. You can shift your awareness across dimensional planes through any combination of these inputs including:

You consciously choose to move your awareness from the back of the left kidney to the front of the right lung.

You alternately tap your left knee and look at your right knee.

You alternately look at your left knee and think of your right elbow.

3. You can shift your awareness alone or with the help of others:

Alone:

Consciously deciding to move your awareness from the back of the left kidney to the front of the right lung.

Alternately looking at the right hand and thinking of the left ear.

With the help of others:

After surgery, alternately a friend brushes your right knee and you think of your left lung.

Alternately a licensed professional counselor taps your left knee and you move your awareness to your right eye.

With an infant, alternately the mother taps the left side of the sacrum and the father taps the right side of the forehead.

NOTE: The shifting of awareness by physically looking from one point to another should only be used in the context of a client/therapist relationship. Why? Shifting through eye movements can potentially activate more “material” than the person is able to handle (see Francine Shapiro’s books on EMDR).

D. Intention during the shifting process.

1. Your immediate intention during shifting is simply to move conscious awareness or focus from one point to another. The objective is NOT to “move energy” or to “bust open energy blocks.” The intention is only to move your conscious awareness for example from the left knee to the right eye. Each shift should be done with as little effort as possible.
2. There are often parts of the body and/or the energy field that will be difficult to focus on. For example, if the flow of chi is particularly jammed in the right wrist, it might be difficult to sense (move attention to) the right hand. If you are feeling particularly ungrounded, it may be difficult to move your awareness to your feet. This difficulty can be experienced as anything from a fuzzy or dull feeling to a difficulty even “finding” a particular part of the body. Such experiences are NOT BAD, but rather point to the extent to which the flow of chi can potentially be improved. You should simply do the best you can to focus awareness on any particular point.
3. You should attempt to remain as fully in your body as possible throughout each meditation. For example, if you are shifting awareness from the left foot to the right hand, you should not “leave the left foot” to get to the right hand. Instead, while remaining as fully present in the left foot (and the entire body) as possible, you should shift the focus of your awareness to the right hand.
4. During the shift itself, it is not necessary that your awareness follow any particular path. For example, in the shifting of attention from the right knee to the left eye, your awareness might travel through the body and/or in front of the body.
5. For clear communication within the nervous system, your arms and legs should be uncrossed during the shifting process. Further, to support staying “in the body,” it is best that each series of shifts “end” at the point closest to the feet.
6. Because talking in and of itself represents a “shifting of awareness,” one is typically silent during the shifting process.

7. When you are shifting awareness to an internal body part (the heart for example), it is often helpful to refer to a basic anatomy chart first. Moving your awareness to the exact location DOES NOT matter. If you have the INTENTION of connecting with the heart and move your awareness to the general area of the heart (honoring left/right, front/back and top/bottom dimensions), then the shift is usually “accomplished.”
8. Many of the meditations include focusing on a “desired state” at the end of the process. For example, instead of feeling stressed out in a situation, how would you like to feel. Don’t “wimp out” on this step in the process and say I want to not be stressed out. Carefully think of the positive state(s) you would like to feel – grounded, strong, motivated, enthusiastic, open, curious, etc. Ideally these states should be equal or greater in intensity to the limiting state you are meditating on.

E. Variations of the shifting process.

1. Number of times a shift is repeated.

The number of times a given shift is repeated depends on the meditation being done, the person, the day, the issue addressed, etc. It is important to understand that a given shift cannot be “overdosed” and thus cause harm.

2. Rate of speed of shifting.

The speed at which a shift is performed can also be varied. Speeding up and/or slowing down a shifting process can sometimes enhance focus and generate the energy necessary for an opening or integration. Sometimes shifting rapidly increases energy flow while at other times it might help you gloss or skim over an energy block. Sometimes shifting slowly can help old patterns slowly open to chi and at other times it can encourage you to become mired in an old energy pattern. The right speed for shifting varies by person, by meditation, and within a given meditation.

3. Amount of time spent at each end of the shift.

Shifts are usually done by gently but immediately moving your awareness from one point to another. A variation on this theme is pausing at a first point and then rapidly moving one’s awareness to and away from the second point. This ratcheting of

awareness is sometimes helpful when the first point is “difficult to find” while the second is easy.

4. Increasing/decreasing the number of dimensional planes crossed.

Sometimes a shift may appear to be ineffective because not enough dimensions are being activated. For example, moving awareness from the left to the right lung may not help enhance breathing, but moving awareness from the front of the left lung to the back of the right lung might. At the opposite end, attempting to cross all 3 dimensional planes (or even 2) may at times stall change by introducing too much chi (information) to the nervous system. For example, shifting awareness from the left shin to the back of the left lung may be more than enough to enhance breathing, and anything more (left shin to back of right lung) may result in no benefit being derived.

F. Supporting the shifting process.

1. First learn how to either a) do the “Contacting the Chakras” technique (see the chapter on “Techniques for Situations Resistant to Increased Chi Flow method), b) use one hand to do the Pelvic Brain Mudra and the other hand to contact the sacrum or pelvic floor while tuning into stress method (see chapter on “Integrating Chi in to Longstanding Patterns”) or c) do the Fast Technique (see chapter on “Integrating Chi in Delineated Situations”) in the rare case you experience an increase in stress after a meditation.
2. Before starting any SCtD meditation, read through the entire section on the process from beginning to end. The first time three times you try a given meditation, work with issues that matter to you but at the same time are not highly charged. This will allow you to develop a comfort level with the process.
3. Try to establish a quiet, undisturbed environment for doing SCtD meditations. End each meditation by counting up from 1 to 10 with the understanding that by the time you reach 10, you will be wide awake, refreshed and alert. With each number you count, speak (internally or externally) in a louder, more alert voice. Afterwards, give yourself a few minutes to re-orient yourself to your life by stretching, drinking a glass of water, etc.
4. If during a particular meditation time you “reach an impasse” using one of the meditations` in this book, it is occasionally beneficial to switch to another technique from the book.
5. The day of and the day after doing an SCtD meditation, drink at least 6 glasses of water to help your body cleanse.
6. It is ideal to avoid any physically jarring activity (hammering, digging, etc.) for at least 8 hours after meditating to allow the new energy time to settle in to your nervous system. It is also helpful to restrain from alcohol and stimulants like coffee during the same time frame.
7. It is best to set aside at least 30 minutes for a given SCtD meditation. At the same time, it is usually best to spend no more than 1 hour a day total doing SCtD meditations. Your body needs time to integrate the increases in chi flow.

8. If 5 minutes before the end of your allotted time (based on personal constraints) you realize that you are still “midstream” in a particular experience, 1) promise yourself (and keep your promise) to complete the meditation as soon as can, 2) consciously offer the process in the interim to your unconscious (or to God) for either safe-keeping and/or automatic completion, and 3) bring yourself back to reality after coming out of meditation by walking in place for 2 minutes with each hand touching the opposite knee (Cross Crawl). For further details on Cross Crawl and other very innovative centering techniques, see Paul and Gail Dennison’s book Brain Gym).

9. It is not a bad sign (unless unrelated to the meditation you are getting the flu for example) to feel tired immediately after (and even the day after) a particularly effective meditation. Feeling tired after a meditation often indicates the body is temporarily directing energy to integrating a new, higher level of chi flow. This effect (when it happens) does not last any longer than the day after the meditation.

G. Temporary aggravations.

Occasionally at the beginning of or during a meditation your internal stress level may mildly temporarily increase. If this happens, it usually means the shift is stimulating the flow of chi into previously dormant (and often blocked) parts of your energy system. A mild temporary aggravation (usually 2 –3 minutes or less before beginning to subside) of stress level may be uncomfortable but is perfectly normal.

In contrast, if stress levels either a) continue to increase for more than 2 -3 minutes or b) rapidly increase, do procedures 1, 2 and/ or 3 below to eliminate the aggravation:

1. If the aggravation is mild, consciously slow your breathing process. With as much pressure as you can muster, give yourself a VERY SLOW foot massage until you are calm.
2. Consciously slow your breathing process. Place the fingers of one hand on top of your clothing just over (not in) the anus. This yoga posture immediately begins to draw you into your body. Then, do the “Contacting the Chakras” process (see the chapter on “Techniques for Situations Resistant to Increased Chi Flow”). Tap and brush each chakra and say the related statement out loud with the increase in stress you are experiencing

representing the “limiting pattern.” Focus especially on the 4th chakra and the 3rd chakra (and related points on the knees and elbows).

3. Consciously slow your breathing process. Place the fingers of one hand on top of your clothing just over (not in) the anus. This yoga posture has the effect of immediately pulling you into your body. Then, VERY SLOWLY do (and repeat if necessary) the following vertical shifts of awareness:

Note: Do not use this process if you were doing vertical shifts either a) when the aggravation began or b) during the aggravation.

a) Shift your awareness 20 times from the distal side of your ascending (right) colon to the distal side of your right lung.

b) Shift your awareness 20 times from the distal side of your descending (left) colon to the distal side of your left lung.

c) Shift your awareness 20 times from the back of your ascending (right) colon to the back of your right lung.

d) Shift your awareness 20 times from the back of your descending (left) colon to the back of your left lung.

Thereafter, seek out the help of a licensed professional counselor to work on the pattern. As well, only do SCiD meditations under the direction of a licensed professional counselor. I have never heard of anyone who has had to use these procedures. At the same time, if after reading the above procedures you realize you are not willing to do them in the rare situation an aggravation happens, then for self-protection don't do SCiD meditations.

III. Merging Eastern and Western philosophy, God manifests him/herself in each human life through 7 elements. Four of the elements (earth, water, fire, and air) are tangible or physical in nature. Three of the elements (spirit or soul, knowledge, and the co-creation of one's experience with all other life on the planet) are intangible or spiritual in nature.

A. Earth element = the physical substance of life, the atoms and molecules that make up the body. Earth energy enters the body through the chakras in the soles of the feet. There are various "levels" or qualities of earth energy. Each locale on the planet gives off its own surface "wave" of earth energy. In contrast, the energy of the core of the earth is constant from any position. It is core earth energy that an individual ideally draws up through the feet to vitalize or animate the body. The earth element also includes the food we eat. The vitamin, mineral, fat content, etc., of the foods eaten play a fundamental role in determining physical and spiritual vitality.

B. Water element = the fluid of creation. On an external level, we drink, use and play in water. Water comprises approximately 2/3 of the weight of the adult human body. On a much more intimate level, human life is conceived in genital fluids and is grown in amniotic fluids. The water element also rules emotions.

C. Fire element = manifested externally as the warmth and light of the sun and internally for example as the digestive fire and the fire (passion) for life.

D. Air element = the oxygen and human prana (versus plant or animal prana) taken in through each breath.

E. Co-creation element = each individual co-creates his/her life as a work-in-process with the help of all other life. All life on the planet is utterly interdependent. Your feelings about yourself and others directly impacts all life on the planet.

F. Knowledge element = the quality of your life experience depends in part on the information, wisdom, or understanding of physical and universal laws that you enact.

G. Spirit element = soul, that part of your personal experience that continues on after death. The soul enters the body through the crown chakra at the top of the head.

IV. Each of the seven elements corresponds with a) one of the 7 human senses, b) one of the 7 segments of both the legs and arms, c) one or a part of each of the 5 toes and fingers, and d) one of the 7 major chakras or energy vortices recognized in eastern traditions. (See tables).

V. Each of the bony segments of the toes and fingers corresponds to (stores information regarding) a different time period in the person's life. (See tables).

VI. Each individual has a "sun sign" that corresponds to the position of the sun in the sky on his/her date of birth. Of the 12 possible sun signs, 3 correspond to each of the four physical elements (earth, water, fire, air). (See table).

VII. The goal of human life (and thus the goal of SCtD) is for God to be known by and express through an individual. God yearns to be known by and to express through each and every human being (and all life forms). This yearning is stronger than any emotion anyone has or ever will experience. The fervency of God's yearning for example to breathe and be breathed through you is as great as the universe. SCtD helps the your nervous system align with God.

THE SEVEN ELEMENTS AND THEIR CORRESPONDENCES TO THE HUMAN BODY

<i>ELEMENT</i>	EARTH	WATER	FIRE	AIR	CO-CREATION	KNOWLEDGE	SPIRIT
<i>CHAKRA</i>	Root (1 st)	Sacral (2 nd)	Solar plexus (3 rd)	Heart (4 th)	Throat (5 th)	Brow (6 th)	Crown (7 th)
<i>SENSE</i>	Taste	Smell	Vision	Static equilibrium	Dynamic equilibrium	Hearing	Feeling
<i>SENSE ORGAN</i>	Tongue	Nose	Eyes	Vestibule of ear	Cochlea of ear	Ear	Peripheral nerves
<i>ACUPUNCTURE MERIDIANS</i>	Stomach & spleen	Kidney & bladder	Heart & small intestine	Lungs & large intestines	Circulation/sex & triple warmer	Liver & gall bladder	Conception & governing
<i>ARM SEGMENT</i>	Shoulder	Upper arm	Elbow	Forearm	Wrist	Hand	Fingers
<i>LEG SEGMENT</i>	Hip	Thigh	Knee	Lower leg	Ankle	Foot	Toes
<i>FINGER</i>	5th (little) finger phalanges and metacarpal	4th finger phalanges and metacarpal	3rd finger phalanges and metacarpal	2nd finger phalanges and metacarpal	1st finger (thumb) metacarpal	1st finger (thumb) proximal phalanx & metacarpal	1st finger (thumb) phalanges & metacarpal
<i>TOE</i>	5th (little) toe phalanges and metatarsal	4th toe phalanges and metatarsal	3rd toe phalanges and metatarsal	2nd toe phalanges and metatarsal	1st (big) toe metatarsal	1st (big) toe proximal phalanx & metatarsal	1st (big) toe phalanges & metatarsal

THE CORRESPONDENCES OF THE 2nd – 4th TOES AND FINGERS TO THE LIFE PROCESS

TIME FRAME	TOES	FINGERS
Present time	Tip	Tip
Most recent 3rd of life	Distal phalanges	Distal phalanges
Middle 3rd of life	Middle phalanges	Middle phalanges
First 3rd of life	Proximal phalanges	Proximal phalanges
Birth	Juncture between proximal phalanges and metatarsal	Juncture between proximal phalanges and metacarpal
Experience in womb	Metatarsal	Metacarpal
Conception	Juncture between metatarsal and tarsal	Juncture between metacarpal and carpal

THE CORRESPONDENCES OF THE BIG TOE AND THUMB TO THE LIFE PROCESS

TIME FRAME	BIG TOE	THUMB
Present time	Tip	Tip
Most recent half of life	Distal phalanx	Distal phalanx
First half of life	Proximal phalanx	Proximal phalanx
Birth	Juncture between proximal phalanx and metatarsal	Juncture between proximal phalanx and metacarpal
Experience in womb	Metatarsal	Metacarpal
Conception	Juncture between metatarsal and tarsal	Juncture between metacarpal and carpal

THE ZODIACAL SIGNS AND THE ELEMENTS

TIME FRAME	SUN SIGN	ELEMENT
December 22 – January 19	Capricorn	Earth
January 20 – February 18	Aquarius	Air
February 19 – March 20	Pisces	Water
March 21 – April 19	Aries	Fire
April 20 – May 20	Taurus	Earth
May 21 – June 20	Gemini	Air
June 21 – July 22	Cancer	Water
July 23 – August 22	Leo	Fire
August 23 – September 22	Virgo	Earth
September 23 – October 22	Libra	Air
October 23 – November 21	Scorpio	Water
November 22 – December 21	Sagittarius	Fire

INTEGRATING/ENHANCING DESIRED EMOTIONAL STATES

I. SC&D THOUGHT SHIFTING.

A. Choose a highly desired (extremely positive) physical, emotional, mental, intuitive, and/or spiritual state you would like to integrate into your life.

B. Identify a word, person, God, Jesus/Buddha/Mohammed, something in nature, etc., that represents the FULL EXPRESSION of this desired state. The more powerful your representation, the more effective the thought shifting will be. For example, someone might chose:

God's love for all creation.

Someone you know (living or dead) who embodied the trait you wish to enhance.

A mountain to represent great strength and steadfastness.

Jesus to represent great love or Buddha to represent great compassion.

C. Choose a word, your name, a part of your body (heart, pelvis, legs or feet usually are best), an internal sense (thought, feeling, sound, picture) of yourself, etc., that represents the current degree to which you express the desired state.

Note: You simply must (AND I MEAN MUST) be able to remain present in your body while thinking of each expression – the “positive representation of the desired state” (Step B) and the “current state” (Step C).

For example, you must be able to fully stay in your body and think of the mountain. You DEFINITELY MAY think of the mountain as outside of yourself, but you MUST be able to stay in your body while you think of it.

If you can't stay in your body while thinking of either of the two states, change the way you represent it. Otherwise, DON'T USE THIS TECHNIQUE because it can possibly leave you feeling ungrounded and disconnected rather than better!!!!

D. Shift your thought back and forth between the representation you have chosen for the full expression (Step B) and your current expression (Step C) of the desired state. Allow your mind to fully focus wherever each of the two thoughts reside in your energy field. For example, when people think of God's love, the thought of God's love often resides above the head. The thought of a mountain often resides in the front part of your energy field. REMEMBER, REMAIN FULLY PRESENT IN YOUR BODY WHILE YOUR MIND OR ATTENTION SHIFTS LOCATION!

E. After doing this shift for a minute or two, alter the shift by exchanging the location of the two thoughts. Still think of God's Love, than yourself, than God's Love, than yourself, etc., but switch the location of the two thoughts. Place your thought of yourself where you originally thought of God's Love and your thought of God's Love where you originally thought of yourself.

F. After doing this shift for a minute or two, alter the shift by thinking of the desired state in both locations. Continuing the example from above, shift back and forth from God's Love to God's Love. End the process with your last shift being to the original location of your current state from Step C.

NOTE: The risk with representing the desired state with God or a divine being like Christ, Buddha, Mohammed, etc., is accentuating your ego. The purpose of choosing such a high manifestation of the desired state is to manifest as much as possible of your "divine potential," not to make you think you are God! If you find that shifting with God or a divine being as your positive representation is enhancing "how great you think you are," make sure you are focusing on the absolute giving or loving (for example) instead of the "power."

G. Ideally repeat this process once a day for 7 or more consecutive days to help you set a new energy pattern.

H. Adaptations of Thought Shifting:

1. When selecting your current and full representations of the desired state, you might explore perceiving them through 2 different sensory systems. The five main sensory systems are visual, auditory, feeling, smell, and taste. For example, the current state might be experienced as an image and the full representation as a feeling. The full representation should be in your strongest sensory system.

2. When selecting your current and full representation of the desired state, you might explore perceiving them both as a sound heard through a particular ear. For example, the sound of the current state might be experienced through the left ear and the full representation through the right ear.
3. You might shift between 2 or more desired states and the current state. For example, current state to desired state #1, current state to desired state #2, current state to desired state #1, current state to desired state #2, and so on.

II. SctD SHARING TRAITS THOUGHT SHIFTING.

A. This process is often helpful when regular Thought Shifting hasn't worked because "you just know you will never be like you want to be." Choose a highly desired (extremely positive) physical, emotional, mental, intuitive, and/or spiritual state you would like to integrate into your life.

B. Identify a word, person, God, Jesus/Buddha/Mohammed, something in nature, etc., that represents the FULL EXPRESSION of this desired state. The more powerful your representation, the more effective the thought shifting will be.

C. Pick a beautiful, strong, tall, deep rooted tree during its high season (it has beautiful leaves, it has all the water it needs, etc.). This tree can be one you see now, one from your past (if it still exists!), or one you create in your mind.

D. Choose a word, your name, a part of your body (heart, pelvis, legs or feet usually are best), an internal sense (thought, feeling, sound, picture) of yourself, etc., that represents the current degree to which you express the desired state. This thought should be naturally located in your body.

Note: As with thought shifting, you simply must be able to remain present in your body while thinking of your "positive representation of the desired state," the tree, and your "current state." If you can't, change the way you represent them!

E. Shift your awareness back and forth between the representation you have chosen for the full expression (Step B) and the trunk and roots of the tree (Step C). For example, tree, God's love, tree, God's love, and so on. Allow your mind to fully

focus wherever each of the two thoughts reside in your energy field. The tree will become “charged” with the desired trait.

The obvious question is why the tree? Answer – to bring the desired state fully and deeply into physical reality.

F. After the trunk and roots are “charged” with the desired state, alter the shift by thinking of the desired state in both locations (the trunk and roots of the tree and in the desired state’s original location). Continuing the example from above, shift back and forth from God’s Love to God’s Love.

G. After both locations are charged with the desired state, shift between thinking of a) your current state (Step D) as located in the trunk and roots of the tree and the desired state (that was in the roots and trunk of the tree) is now in you! The first mental shift is to place your current state into the roots and trunk of the tree. Repeat this process until your body becomes “charged” with the desired state.

H. End the process by shifting between the desired state both in you and in the trunk and roots of the tree. Your last shift should be to the point in your body.

To summarize the shifting:

Step E: Shifting between desired state (in natural location) and trunk and roots of tree (in natural location).

Step F: Shifting between desired state in both its natural location and in the trunk and roots of the tree.

Step G: Shifting between your current state (located in trunk and roots of tree) and the desired state (in your body). The first shift in this step is “placing” your current state into the trunk and roots of the tree followed by locating the desired state in your body.

Step H: Shifting between the desired state located both in your body and in the in trunk and roots of the tree. The last mental shift is back to the point in your body.

I. Ideally repeat this process once a day for 7 or more consecutive days to help you set a new energy pattern.

III. SCtD PAST TO PRESENT TIME SHIFTING.

*A. The **THOUGHT SHIFTING** process can be adapted to help you integrate desired states from your past into your present. This is beneficial for example for people who feel the past was the best time in their lives - especially for those who feel they have lost touch (due to time, a trauma, etc.) with an important part of themselves. For example, if as a child you used to be very happy and really enjoyed life, you could thought shift from your happiness as a child to you in present time.*

VERY IMPORTANT: In SCtD Past to Present Time Shifting, it is essential that the desired emotional state **ALREADY EXISTED** in your past and you want to **ENHANCE ITS EXPRESSION IN THE PRESENT**. Using the process described below in the reverse situation (trying to integrate a desired state that you have in present time into your past) can **DISCONNECT** you from the desired state.

For a wonderful description of how to access “core” desired states and integrate them into your past, present, and future, read the excellent book **Core Transformation: Reaching the Wellspring Within**, written by Connirae and Tamara Andreas. I highly recommend this book!

B. Identify a word, picture, sound, feeling, etc., that completely represents (captures) the desired emotional state as you had it in the past (recent or distant). The more powerful your representation, the more effective the time shifting will be. You can also choose a representation of one or both of your parents or grandparents having the desired state before you were born. For those who believe in it, you could choose an experience you sense you had in a past life and/or between lives. Pick your representation carefully – whatever energy it contains will tend to be expressed in your present.

C. Choose a word, a part of your body (heart, pelvis, legs or feet usually are best), an internal sense (thought, feeling, sound, picture) of yourself, etc., that represents the degree to which you express the desired state in present time.

Note: As with thought shifting, you simply must be able to remain present in your body while thinking of both your “positive representation of the desired state” and your “current state.” If you can’t, change the way you represent them before starting!

D. Before you start shifting, ask your UNCONSCIOUS to AUTOMATICALLY UPDATE (during and after the shifting process) the desired state from your past FOR APPROPRIATENESS TO WHO YOU ARE IN THE PRESENT. For example, as a child you may have had a positive playful attitude, but sometimes you expressed it through farting contests.

E. Shift your awareness back and forth between the representation from your past (Step B) to your current expression (Step C). Allow your mind to fully focus wherever each of the two thoughts reside in your energy field. REMEMBER, REMAIN FULLY PRESENT IN YOUR BODY WHILE YOUR MIND OR ATTENTION SHIFTS LOCATION!

F. After doing the above shift for a minute or two, alter it by thinking of the DESIRED STATE from your past in both locations. Complete this process with your last shift being to the original location of your current state.

Note: Do NOT alter the shift in Step E by exchanging the locations of your representation from the past and your current expression. This would encourage you to have LESS of the desired state in the present because you would be “placing limitations in your past.”

G. Ideally repeat this process once a day for 7 or more consecutive days to help you set a new energy pattern.

IV. SCtD FUTURE TO PRESENT TIME SHIFTING.

A. The THOUGHT SHIFTING process can also be adapted to help you integrate desired states you sense you will have in the future into your present. This is beneficial for example for people who feel that their lives are only getting better as time goes by. For example, you sense in a few years a current problem you face will be fully resolved based on new insights and experiences you will have.

VERY IMPORTANT: In SCtD Future to Present Time Shifting, it is essential that the desired emotion clearly exists in your sense of your future.

B. Identify a word, picture, sound, feeling, etc., that completely represents (captures) the desired emotional state as you will have it in the future (soon or distant). The more powerful your representation, the more effective the time shifting will be. For those who believe in it, you can choose an experience you sense you will have in the afterlife (a divine union with God, reconnection with a lost love one, etc.) Pick your representation carefully – whatever energy it contains will tend to be expressed in your present.

Note: As with thought shifting, you simply must be able to remain present in your body while thinking of both your “positive representation of the desired state” and your “current state.” If you can’t, change the way you represent them!

C. Choose a word, a part of your body (heart, pelvis, legs or feet usually are best), an internal sense (thought, feeling, sound, picture) of yourself, etc., that represents the degree to which you express the desired state in present time.

D. Before you start shifting, ask your UNCONSCIOUS to AUTOMATICALLY UPDATE (both during and after the shifting process) the desired state FOR APPROPRIATENESS TO WHO YOU ARE IN THE PRESENT.

E. Shift your awareness back and forth between the representation from your future (Step B) to your current expression (Step C). Allow your mind to fully focus wherever each of the two thoughts reside in your energy field. REMEMBER, REMAIN FULLY PRESENT IN YOUR BODY WHILE YOUR MIND OR ATTENTION SHIFTS LOCATION!

F. After doing the above shift for a minute or two, alter it by thinking of the DESIRED STATE from your future in both locations. Complete this process with your last shift being to the original location of your current state.

Note: Do NOT alter the shift in Step E by exchanging the locations of your representation from the past and your current expression. This would encourage you to have LESS of the desired state in your present because you would be “creating a limited future.”

G. Ideally repeat this process once a day for 7 or more consecutive days to help you set a new energy pattern.

V. SCTD FINGER SHIFTING.

A. Background.

1. The thumb represents the spiritual side of a man or a woman – on an evolutionary level it expresses the differences between human beings and other animals. For most individuals (unless there has been an accident,

birth defect, etc.), the thumb represents or is a metaphor for your spiritual potential. It is symbolic of your soul, of God's desire for your life.

2. In contrast, your sun sign element finger (see chart at end of this chapter) represents the degree to which you are expressing your spiritual potential. It represents your body, personality, and mind as they are rather than as they might be. It represents who you are in the moment.

3. SCtD Finger Shifting arises from this "natural" metaphor. It is beneficial for anyone who, when tuning into the fingers, notices a markedly higher energy level in the thumb vs in the sun sign element finger. If your thumb has a lower energy level than your element finger, there is obviously nothing wrong or weird about you. All it means is that you shouldn't do the Finger Shifting process.

I know that as soon as I have mentioned astrology I have just turned off 70% of the population. I especially know this because I myself am a skeptic – I never read the astrology section of the newspaper but feel no judgment for anyone that does. In a dream I had in April of 1998 I was "divinely guided" to integrate the astrological element chart into SCtD - so what can I say, that's how I do it. I don't argue with divine guidance, and my experience bears out that IT WORKS!

B. Shift your attention back and forth between the thumb and sun sign element finger of one hand. Repeat this process until the energy level of the element finger is at or near the energy level of the thumb. It may be helpful during this or any of the following steps to focus your awareness of different parts of the finger or thumb.

C. Next, shift your attention back and forth between the thumb and sun sign element finger (of the same hand), but think of your thumb when you move your awareness to your finger, and of your finger when you move your awareness to your thumb.

D. Finally, shift your attention back and forth between the thumb and sun sign element finger, but think of your thumb when you move your awareness to both your thumb and your finger.

E. Repeat this process with the other hand.

F. This process can also be done for the feet, with the big toe representing your spiritual potential and the element toe representing the extent that you are currently expressing that potential.

By doing the process with the fingers, you are enhancing the extent you express your divine potential in relationship with others. By doing this process with the toes, you are enhancing the extent you express your divine potential in your relationship with the earth and with God.

G. This process can also go “multi-dimensional” by shifting between the big toe of the left foot for example and the sun sign element finger of the right hand.

H. A further adaptation of this process is to think of a realized being such as Jesus, Buddha, Mohammed, etc., when you think of your thumb or big toe.

ELEMENT FINGERS BASED ON SUN SIGNS

TIME FRAME	SUN SIGN	ELEMENT FINGER
December 22 – January 19	Capricorn	Little (earth) Finger
January 20 – February 18	Aquarius	Index (air) Finger
February 19 – March 20	Pisces	Ring (water) Finger
March 21 – April 19	Aries	Middle (fire) Finger
April 20 – May 20	Taurus	Little (Earth) Finger
May 21 – June 20	Gemini	Index (air) Finger
June 21 – July 22	Cancer	Ring (water) Finger
July 23 – August 22	Leo	Middle (fire) Finger
August 23 – September 22	Virgo	Little (earth) Finger
September 23 – October 22	Libra	Index (air) Finger
October 23 – November 21	Scorpio	Ring (water) Finger
November 22 – December 21	Sagittarius	Middle (fire) Finger

OPENING THE NERVOUS SYSTEM TO INCREASED CHI FLOW

I. REVERSAL OR SWITCHING.

A. In his important book, The Rapid Treatment of Panic, Agoraphobia, and Anxiety, Roger Callahan introduced the concept of reversal. According to Callahan, if an individual is reversed, he/she will not be able to benefit from potentially effective techniques to improve the quality of life. He also describes a simple method for addressing reversal. The words that Callahan and other practitioners use to describe reversal include blocked, self-sabotaging, closed, shut-down, stagnating, the nervous system is out-of-kilter, etc.

B. Chiropractors who use kinesiology in their practices automatically check and correct for switching before working on a client. Such practitioners feel that unless switching is corrected, any muscle testing cannot be “trusted” as accurate. In my opinion, the concept of reversal and switching are the same.

C. I also feel there are many ways of correcting for reversal or switching. For example, I feel that the “crossing the mid-line” techniques (such as Cross Crawl) in Educational Kinesiology (developed by Paul and Gail Dennison) correct reversal. As well, I feel the left/right eye movements of EMDR (developed by Francine Shapiro) automatically correct for reversal in almost all cases.

D. SCiD meditations frequently automatically correct for reversal or switching. Sometimes they will not though and often a person who is switched is unaware of his/her limited state. Thus, although it would often be unnecessary to correct for reversal or switching, I recommend that it be done at the beginning of every meditation and repeated during any meditation if things “get stuck.”

II. CORRECTING FOR REVERSAL OF SWITCHING.

A. I feel reversal or shifting can occur across all 3 dimensions (left/right, top/bottom, front/back). Therefore, the SCiD correction for reversal or shifting is done across all 3 dimensions. The process is simple:

1. Simultaneously firmly (making contact but of course not hurting yourself) rub one side of your sacrum with one hand and your upper chest on the **opposite side** of the body (approximately 1-2 inches beneath the middle of your collarbone) with your other hand. Continue rubbing as long as it is necessary to repeat the following statement 3 times out loud.

"I completely love, apologize to, and forgive myself, God, everyone and everything related to the existence of and effected by my _____"

Note: In the blank space, insert a one to five word phrase that identifies the pattern you are attempting to increase chi flow through (low self-esteem, anxiety about public speaking).

2. Repeat the above process while simultaneously rubbing the other side of the sacrum and the other side of your upper chest.
3. If you are doing the reversal or switching correction during a meditation when a) the meditation initially helped you lower your stress rating but b) you now feel stuck, then modify your "phrase" to indicate that improvement has occurred. Examples:

Remaining low self-esteem

Remaining anxiety about public speaking.

B. You should repeat the statements with as much sincerity as possible. If you don't believe the statement at all, still repeat it. Your unconscious mind knows that on some level you really do for example love yourself.

C. As well, by saying that you apologize to and forgive everyone related to the existence of a pattern, it is still true that everyone who has committed a wrong is still TOTALLY ACCOUNTABLE for their actions. The statement just means that you are willing to forgive (or begin forgiving) anyone who has wronged you.

D. There is no harm in correcting for reversal or switching if you are not in fact reversed or switched.

USING SCtD™ MUDRAS TO DIRECT CHI

Note: Many of the meditations in this book require doing one of the following mudras. As well, any of the following mudras can be “added on” to (performed while doing) meditations in this book that do not require a mudra. This will tend to enhance the meditation’s effectiveness.

I. FINGER MUDRAS.

A. Background.

Mudras (holding the thumb and fingers in certain positions) are part of the hatha yoga system. They are used to facilitate healing by directing prana (chi) to different parts of the body. There are literally hundreds of different finger mudras in hatha yoga. In SCtD there are only four finger mudras:

Earth Mudra = Connecting the tip of the thumb with the tip of the fifth or little finger.

Water Mudra = Connecting the tip of the thumb with the tip of the fourth or ring finger.

Fire Mudra = Connecting the tip of the thumb with the tip of the third or middle finger.

Air Mudra = Connecting the tip of the thumb with the tip of the second or index finger.

As well, in SCtD each individual uses only ONE of the four possible finger mudras. This correct mudra is determined based on the person’s astrological sun sign:

Earth mudra is for the following signs:

Capricorn (Dec. 22 – Jan 19)

Taurus (April 20 – May 20)

Virgo (Aug. 23 – Sept. 22)

Water mudra is for the following signs:

Pisces (Feb. 19 – Mar 20)
Cancer (June 21 – July 22)
Scorpio (Oct. 23 – Nov. 21)

Fire mudra is for the following signs:

Aries (Mar. 21 – April 19)
Leo (July 23 – Aug. 22)
Sagittarius (Nov. 22 – Dec. 21)

Air mudra is for the following signs:

Aquarius (Jan. 20 – Feb 18)
Gemini (May 21 – June 20)
Libra (Sept. 23 – Oct. 22)

B. Use of finger mudras.

One can enhance the effectiveness of any form of meditation (SCtD or otherwise) by doing the appropriate finger mudra using one or if possible both hands. The appropriate mudra enhances your ability to draw in chi SUITED TO YOUR OWN NERVOUS SYSTEM. You cannot overdose by using your finger mudra too much, but clearly you should 1) never do it when it is dangerous (driving a car, etc.) and 2) not get compulsive about it (try to do it all the time).

II. BRAIN MUDRAS.

NOTE: The nature and location of the brain mudras are introduced below. Their use is described in the next chapter, Integrating Chi into Longstanding Patterns.

A. BACKGROUND.

There are 5 brain mudras. Brain mudras are done with either hand and involve LIGHTLY placing a) the tip of the thumb just above the inner corner of the eye next to the bridge of the nose, b) placing the tip of the fourth or ring finger just above the inner corner of the other eye, and c) placing the third or middle finger in any one of five “areas” along the vertical line connecting the tip of the nose with your hair line. All touch is light – there is no benefit and in fact only discomfort from applying pressure to the points. Let’s “walk through” these five different areas.

B. THE FIVE BRAIN MUDRAS.

GROUNDING MUDRA

With the thumb and fourth finger in place (see above), complete the Grounding Mudra by pointing the tip of the middle finger downward to the tip of the nose. The fingernail will be resting on the tip of the nose. The Grounding Mudra activates the flow of chi through (and thus the natural processing power of) the nervous system in the legs and feet which controls the relationship of the body to the earth. The area for the Grounding Mudra includes any point along the midline of the soft portion of the tip of the nose.

PELVIC BRAIN MUDRA

With the thumb and fourth finger in the inner corner of the eyes (as in all brain mudras), the Pelvic Brain Mudra is completed by pointing the middle finger anywhere between the soft portion of the tip of the nose and the bump on the nasal bone (just below the bridge of the nose). The Pelvic Brain Mudra activates the flow of chi through the hara which controls the front/back dimensions of the human energy field. The vitality of chi flow in the hara is a primary determinant of a person's physical vitality.

SOLAR PLEXUS MUDRA

The Solar Plexus Mudra is completed by placing the tip of the middle finger anywhere in the "valley" that extends from the top of the bump on the nasal bone to the point between the eyebrows (where the forehead flattens out). The top of the bridge of the nose (the juncture between the nasal and frontal bones) is thus the center of the Solar Plexus Mudra. The Solar Plexus Mudra activates the natural flow of chi through the top/bottom dimensions of the human energy system.

CEREBELLUM/BRAIN STEM MUDRA

The Cerebellum/Brain Stem Mudra involves pointing the tip of the middle finger anywhere above the point between the eyebrows to the "slight rising" on the forehead (just before the forehead starts curving backward to the hairline). The most active region for this mudra is usually around ½ - 1 inch above the eyebrow level. This mudra activates the natural processing

power of the cerebellum and brain stem in controlling the left/right dimensions of intrapersonal and interpersonal matters.

NOTE: This mudra is one part of an overall process developed by Tapas Fleming for resolving traumatic stress that I have personally GREATLY BENEFITED FROM! I highly recommend that anyone interested in finding out about her method write her at the following address for a copy of her book: Reduce Traumatic Stress in Minutes – The Tapas Acupressure Technique Workbook.

Tapas Fleming
5031 Pacific Coast Hwy
#76
Torrance, California 90505

Tapas Fleming also has a very nice web site that lists her upcoming trainings and the current price for her book. Her website address is:

[HTTP://WWW.TAT-INTL.COM/](http://www.tat-intl.com/)

CEREBRUM MUDRA

The Cerebrum Mudra involves placing the tip of the middle finger anywhere between the point where the forehead starts curving backward to above the natural hair line [as far up as the finger can **comfortably** be extended]. This mudra activates the natural processing power of the cerebrum in controlling the left/right dimensions of spiritual issues (relationship to God, to soul, etc.).

C. NOTE: There are two other Brain Mudras discussed in the chapter “Techniques for Situations Resistant to Increased Chi Flow.”

III. YOGA POSTURES THAT CAN BE SUBSTITUTED FOR THE PELVIC BRAIN AND GROUNDING MUDRAS.

A. The above Brain Mudras are very simple to do, especially if you place pillows in your lap to comfortably support your arm. A few people though (some yoga enthusiasts for example) find it more beneficial to directly contact the pelvic brain and grounding brain through the following yoga postures.

B. For the Pelvic Brain Mudra described above, substitute all three of the following yoga positions (each done separately). These positions are done while you are obviously FULLY CLOTHED with YOUR HAND (palm down) resting on top of your clothing.

1. Lightly place a hand so that it covers the center of your sacrum and the tips of the fingers are over your coccyx.
2. Lightly place a hand over your belly button with your fingertips resting on the top of your pubic bone.
3. Lightly and nonsexually reach down and place a hand over your pelvic floor (from your pubic bone to your coccyx). For some people this is an uncomfortable posture to hold, either physically and/or emotionally.

C. For the Grounding Mudra described above, substitute all three of the following yoga positions (each done separately). These positions are done (palm down) with socks on or while barefoot.

1. Lightly place a hand on the top of your foot just in front of your ankle. Your fingers are at a 90 degree angle to (rather than pointing in the same direction as) your toes.
2. Lightly place a hand so that it covers the back of your heel and the sole of your foot.
3. Lightly place a hand so that it covers the pads of your foot (just below your toes on the bottom of your foot).

INTEGRATING CHI INTO DELINEATED SITUATIONS

I. SC_tD™ FAST TECHNIQUE.

A. This process is most appropriate for integrating chi into “clearly delineated” limiting patterns. This means that you experience the limiting pattern only in one type of situation versus throughout your life. Thus, the SC_tD Fast Technique would be appropriate to try for a state of tension you experience around asking your boss for a raise, flying in an airplane, stress around heights, etc. In contrast, this technique would not be inappropriate for integrating chi into a generalized tension you always feel.

B. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important or deeply charged limiting patterns. This will allow you to develop a comfort level with the process). Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?
4. Describe how you would ideally like to think and feel instead. What positive states (or traits) would you like to integrate in the situation?

C. With the Fast Technique it is essential that you first correct for reversal or switching (see Chapter 4).

D. Simultaneously do the following:

1. Do the pelvic brain mudra with your left hand.

2. Look up to your left (with your eyes, not by tilting or turning your head). This accesses the processing of visual images by your nervous system.
3. Tune into the emotional/physical stress.
4. Lightly (yet firmly) and quickly rub the front right corner of your forehead (with your right hand) up and down between 1 inch above the end of your eyebrow (ensuring you don't get your fingers in your eye) and your hair line around 20 times (or longer if it gives you relief). This activates the flow of chi through the top/bottom plane.
5. Lightly (yet firmly) and quickly rub the top right corner of the top of your head (with your right hand) forward and back between the front of your skull and the back around 20 times (or longer if it gives you relief). This activates the flow of chi through the front/back plane.
6. Repeat Step 4 and 5 two more times.
7. Relax your eyes and lightly (yet firmly) use your right hand to brush up and down over the center of your sternum, then left to right over the center of your sternum, then lightly tap the center of your sternum around 20 times each. This activates the flow of chi through all three dimensions of your heart chakra.
8. Re-evaluate your stress level. If you received a significant decrease in tension from Steps 1-7, you may want to repeat those steps as many times as they continue to provide benefit.
9. Repeat Steps 1-7 but use your right hand to do the pelvic brain mudra, look down to your right with your eyes, and rub the front left corner of your forehead and the top left corner of the top of your head with your left hand. For most people, this will activate the flow of chi through the processing of kinesthetic or feeling information by your nervous system.
10. Re-evaluate your stress level. If you received a significant decrease in tension from Step 9, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to **Step G**

E. Modify the basic SC:D Fast Technique as follows:

1. Repeat Steps D1-7 but use your left hand to do the pelvic brain mudra,

look down to your left with your eyes, and rub the front right corner of your forehead and the top right corner of the top of your head with your right hand. For most people, this will activate the flow of chi through the processing of internal (self) dialog information by your nervous system.

2. Re-evaluate your stress level. If you received a significant decrease in tension from Step 1, you may want to repeat it as many times as it continues to provide benefit.

3. Repeat Steps D1-7 but use your right hand to do the pelvic brain mudra, look up to your right with your eyes, and rub the front left corner of your forehead and the top left corner of the top of your head with your left hand. For most people, this will activate the flow of chi through the “other side” of processing of visual images by your nervous system.

4. Re-evaluate your stress level. If you received a significant decrease in tension from Step 3, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

F. Modify the basic SC:D Fast Technique as follows:

1. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight up with your eyes, and rub the back of your skull up and down and the top of your skull forward and back with your other hand. For most people, this will activate the flow of chi through the processing of information from your core self by your nervous system.

2. Re-evaluate your stress level. If you received a significant decrease in tension from Step 1, you may want to repeat it as many times as it continues to provide benefit.

3. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight down with your eyes, and rub your forehead up and down and the top of your skull forward and back with your other hand. For most people, this will activate the flow of chi through the processing of physical or body information by your nervous system.

4. Re-evaluate your stress level. If you received a significant decrease in tension from Step 3, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

5. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight ahead and close your eyes, and rub the back of your skull up and down and the top of your skull forward and back with your other hand. For most people, this will activate the flow of chi through the processing of visual information by your nervous system.

6. Re-evaluate your stress level. If you received a significant decrease in tension from Step 5, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

G. If you have received benefit from Steps D – F but your stress is not down to 1, correct for reversal or switching again (you may not need it, but it can help and can't hurt). Repeat Steps D-F.

Note: Occasionally individuals find it beneficial to perform Steps D1-7 first while looking horizontally to the left and then horizontally to the right (or vice versa). This will activate the flow of chi through the processing of auditory information by your nervous system.

Note: Occasionally individuals find it beneficial to perform Steps D1-7 first while looking up, horizontally, and down to the left (or right) while focusing the vision through the opposite eye. This involves for example the person focusing his/her awareness through the vision in the right eye while looking up and to the left. He/she will then be looking up at the bridge of the nose. Focusing the vision in this way through the "tail-end eye" accesses a different part of a person's neurology. It is my hypothesis that the vision through the tail-end eye represents more of the person's relationship with him/herself while the lead eye reflects more of the person's relationship with the world. When focusing vision through the tail-end eye the brushing of the skull forward and back and up and down should be done on the same side of the skull as the tail-end eye.

If you have received no benefit, you may want to try another process from this book.

H. Integrating desired state.

Imagine you are feeling the desired state(s) you previously identified [or any others you can now think of] in the situation(s). Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Correct for reversal or switching on your lack of fully experiencing the desired state(s). Repeat the process described in Steps D-G, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time.

I. CONTEXT CHECKING - Taking the process one step farther (optional).

Both integrating chi in to the limited state and integrating desired states can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state(s) to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “rubbed away.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The most common contexts to check are biological family, family through marriage, friends, work/school, neighborhood, city, state, country,

earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

II. Drawing with the feet.

A. Sit comfortably in a chair. First physically and then internally practice the following movements. Imagine placing a pen between your big and second toes (using the left or right foot) and draw lines on an imagined very large piece of paper placed on the floor in front of and beneath you. Some of the basic drawing movements to choose from (there are others) include:

1. Forward and back with:

a) The foot vertically aligned with the knee and the floor.

b) The foot to the left of the knee.

c) The foot to the right of the knee.

2. Diagonally:

a) From the left and behind the knee (or body as a whole) to the right and in front of the knee (or body as a whole).

b) From the right and behind the knee (or body as a whole) to the left and in front of the knee (or body as a whole).

3. From left to right:

a) Behind the knee.

b) Aligned with the knee.

c) In front of the knee.

4. In a circle or square, either clockwise or counterclockwise, with the center:

a) Behind the knee.

b) Aligned with the knee.

c) In front of the knee.

5. Infinity symbol, with the crossing point:

- a) **Behind the knee.**
- b) **Aligned with the knee.**
- c) **In front of the knee.**

In practicing these “movements,” it is often best to first actually DO THEM by moving the leg and then switching to internally imagining the movements. You should be barefoot, wearing socks, or wearing shoes with very little or no heel. Be careful while physically practicing the moves to not knock your feet against the legs of the chair. This practicing step lasts only as long as is necessary for you to both understand and be able to internally duplicate the movements.

B. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important, charged, or fundamental patterns of your life. This will allow you to develop a comfort level with the process). Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?
4. Describe how you would ideally like to think and feel instead. What positive states (or traits) would you like to integrate in the situation?

C. Correct for reversal or switching (see Chapter 4).

D. While tuning into the emotional/physical stress, imagine performing one or more of the above drawing movements. Stay with a given drawing movement as long as it helps you reduce your stress rating. Change 1) to different drawing movements, 2) to using the other foot, or 3) the toes you use to “hold” the pen (5th and 4th, 4th and

3rd, 3rd and 2nd, 2nd and 1st) if you are no longer producing (or have yet to produce) reductions in your stress rating. Continue this process until your stress rating is 1. The specific drawing movements, the ideal toes to hold the pen with and the ideal foot to use vary by person, by issue, and by stage in the process of addressing an issue.

E. Imagine you are feeling the desired state(s) you previously identified [or any others you can now think of] in the situation(s) that in the past gave rise to the limiting pattern. Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Repeat the process described in Step D, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time, and/or for more than one situation.

F. Both integrating chi in to the limited state and integrating desired states can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state(s) to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “rubbed away.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The

most common contexts to check are biological family, family through marriage, friends, work/school, neighborhood, city, state, country, earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

G. NOTE: Merely moving the feet does not put the nervous system in to “processing mode.” I hypothesize that the act of “drawing” activates the nervous system in a different way than normal movement. Drawing is not the only option though. Someone might for example imagine painting with a fine artist brush.

H. NOTE: During the processing (vs. practice) phase, you can continue physically performing the movements. This often proves very tiring and distracting though. At the same time, it is often helpful to “re-practice” a movement during a given meditation to remember how it is performed.

I. NOTE: Another option is to draw with other parts of the foot including either side of the foot, the whole of the sole of the foot, the back of the foot, etc. Under the “back of the foot” format for example, the point of the pen is directed upward. The drawing can be done a) behind and underneath the body with an imaginary piece of paper on the floor or b) in front of the body with the imaginary piece of paper above the foot (the pen is used to draw on the bottom side of the piece of paper). Which toes are used to hold the pen when drawing with the back of the foot can significantly effect how the nervous system is activated and processes energy.

J. NOTE: It is often helpful after drawing with the feet to draw with the back of hands (see below) to help integrate changes in the upper half of the nervous system.

III. Drawing with the back of the hands.

Note: Drawing with the back of the hands is typically less transformative than drawing with the feet. It is thus most often used as an adjunct to drawing with the feet. At the same time, there are situations where it is the best fit (more of a particular limiting behavior is stored in the arms, you are uncomfortable with drawing with the feet, etc.).

A. Sit comfortably in a chair. First physically and then internally practice the following movements. Imagine placing a pen between your thumb and index finger (using the left or right hand). THE POINT OF THE PEN IS PLACED OPPOSITE OF NORMAL SO THAT THE BACK OF THE HAND IS USED TO DRAW. Imagine drawing lines on an infinitely flexible piece of paper that faces in any direction necessary to “capture” the ink of the pen. There are infinite possible drawing movements based on the following variables:

1. The hand that is used (left or right).
2. The fingers that are used to hold the pen (5th and 4th, 4th and 3rd, 3rd and 2nd, 2nd and 1st).
3. The direction that the back of the hand is facing (up, down, to the left, to the right, away from you, toward you).
4. Whether the hand is at, below, or above shoulder level.
5. Whether the drawing will be done in front of, alongside, or behind the body.
6. Whether the movement is done to the left of, right of, or crosses over the medial plane.
7. Some of the possible “shapes” to draw:

a) A straight line moving 1) at a 90 degree angle away from the body as on a piece of paper lying parallel to the floor or 2) up and down as on a chalk board.

b) Diagonal line:

(1) From a) the left and behind the body to b) the right and in front of the body or vice versa.

(2) As on a chalkboard from a) down to the left to b) up and to the right or vice versa.

c) From left to right.

d) In a circle or square, either clockwise or counterclockwise, that is lying flat (parallel to the floor), as on a chalkboard (perpendicular to the floor), or at an angle.

e) In an infinity symbol, that is lying flat (parallel to the floor), as on a chalkboard (perpendicular to the floor), or at an angle.

In practicing these “movements,” it is often best to first actually DO THEM by moving the arm and then switch to internally imagining the movements. You should be wearing shoes with very little or no heels. This practicing step lasts only as long as is necessary for you to both understand and be able to internally duplicate the movements.

B. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important, charged, or fundamental patterns of your life. This will allow you to develop a comfort level with the process). Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?
4. Describe how you would ideally like to think and feel instead. What positive states (or traits) would you like to integrate in the situation?

C. Correct for reversal or switching (see Chapter 4).

D. While tuning into the emotional/physical stress, imagine performing one or more of the above drawing movements. Stay with a given drawing movement as long as it helps you reduce your stress rating. Change 1) to different drawing movements, 2) to using the other hand, or 3) the fingers you use to “hold” the pen (5th and 4th, 4th and 3rd, 3rd and 2nd, 2nd and 1st) if you are no longer producing (or have yet to produce) reductions in your stress rating. Continue this process until your stress rating is 1. The specific drawing movements, the ideal hand to use, and the ideal fingers to hold the pen with vary by person, by issue, and by stage in the process of addressing an issue.

E. Imagine you are feeling the desired state(s) that you previously identified [or any others you can now think of] in the situation(s) that in the past gave rise to the limiting pattern. Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Repeat the process described in Step D, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time, and/or for more than one situation.

F. Both integrating chi in to the limited state and integrating desired states can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state(s) to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “drawn away.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The most common contexts to check are biological family, family through marriage, work/school, friends, neighborhood, city, state, country, earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

G. NOTE: Merely moving the hand does not put the nervous system in to “processing mode.” I hypothesize that the act of “drawing” activates the nervous system in a different way than normal movement. Drawing is not the only option though. Someone might imagine painting with a fine artist brush for example.

H. NOTE: During the processing (vs. practice) phase, you can continue physically performing the movements as long as it is not physically tiring.

I. NOTE: Another option is to draw with other parts of the hand including either side of the hand, the whole of the back of the hand, etc.

IV. Licking your problems.

A. There is a simple and very powerful adaptation of the above drawing with the feet and the back of the hand techniques. Instead of drawing with an imaginary pen, you imagine (I know this will sound gross) licking an imaginary surface (textured, neutral in taste, hygienic, etc.) with a “second tongue” on you foot or hand. As weird as this sounds, it is extremely effective. I hypothesize this derives from 1) the tongue being a primary tool for relating to the world since childhood and 2) the sense of taste operates at such an unconscious level.

B. The imaginary tongue is moved in the same ways as the imaginary pen in the drawing with the feet and the back of the hand techniques. You are not imagining licking with your real tongue, but rather you now have a second tongue with which to perceive the world. Otherwise, the tongue is normal with a top (or sensitive side), a bottom, and two sides. When “placed” on the foot (for example), the tongue can be facing in any direction. During a particular movement though the tongue should remain facing in that direction. Thus, in a forward and back movement the top and bottom of the tongue will alternately serve as the “lead side.” When another movement is begun or the tongue is moved to another part of the foot or hands though, the direction of the tongue can be changed.

C. At the close of the process, you imagine the “second tongue” floating up to and merging with your real tongue. If your hands are clean, you can alternately “reach for” and bring the second tongue up to the actual tongue and imagine them merging.

D. Some people find that imagining the second tongue is located on other parts of the lower leg (ankle, shin, knee) or lower arm (wrist, forearm, elbow) to be helpful.

E. The primary challenge here is not to get “grossed out.” Approach it in a playful sense as possible. As weird as the technique sounds, people often experience a noticeable increase in the energy flowing through the core of their body after this process.

INTEGRATING CHI INTO LONGSTANDING PATTERNS

I. BASIC METHOD.

A. Sit comfortably in a chair with your arms and legs uncrossed and both feet flat on the floor. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important, charged, or fundamental patterns of your life. This will allow you to develop a comfort level with the process).

B. Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you could feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?
4. Describe how you would ideally like to think and feel instead.

C. Choose the Brain Mudra you will start with using one of the following two methods. First, you could select a mudra based on which ones are most effective for most people in most situations. In hierarchical order (best first) of general effectiveness:

1. Pelvic Brain Mudra.
2. Cerebellum/Brain Stem Mudra.
3. Solar Brain Mudra.
4. Grounding Mudra.
5. Cerebrum Mudra.

Or, with an understanding of the pattern you are working with (from Step B above) and an understanding of what each mudra is best for (see below), you could select the appropriate mudra to start with accordingly.

1. Pelvic Brain Mudra.

Best for patterns where your experience is focused “above the diaphragm” – in the chest, arms, neck and head. For example, your brain is running 100 miles an hour or you hardly breathe at all in the situation. Also helpful for cleaning up the loose ends of patterns that were originally focused below the diaphragm before using the Cerebellum/Brain Stem Mudra for example.

NOTE: On first appearance, this sounds odd. The pelvic brain lies deep in the lower abdomen and yet you activate it for patterns focused above the diaphragm. The reason why (and it applies to all the brain mudras) is the whole theory of SCtD Meditations. By activating the pelvic brain and simultaneously focusing your awareness on a pattern that resides above your diaphragm, you are automatically “shifting” consciousness across the top/bottom dimension.

2. Cerebellum/Brain Stem Mudra.

Best for patterns where your experience is focused “below the diaphragm” – in the abdomen, pelvis, legs and feet. For example, your stomach is churning or if you check in, you can’t even “find your legs.” Also helpful for cleaning up the loose ends of patterns that were originally focused above the diaphragm before using the Pelvic Brain and/or Grounding Mudra.

NOTE: The Pelvic Brain and Cerebellum/Brain Stem Mudras are the easiest to use. With these two Brain Mudras, often nothing more is required than to do the Brain Mudra, the sun-sign Finger Mudra with the other hand, and focus your awareness on the limiting pattern for increased chi flow to be initiated. This is not true of the other 3 Brain Mudras.

3. Solar Plexus Mudra.

Best for patterns where your experience is focused directly in and immediately around the solar plexus. This mudra is also very helpful for patterns where you “all but stop breathing.”

4. Grounding Mudra.

Helpful for patterns where your experience is focused in the neck and head or when you are extremely ungrounded.

5. Cerebellum Mudra.

Helpful for patterns that are based on a disconnection from “spirit” – from your inner self (soul), God, or Christ/Buddha/Mohammed depending on your religious orientation.

NOTE: None of the Brain Mudras are more spiritual than the others. The “most spiritual mudra” is the one that works the best for you in the given moment. You will also often find that you need to shift from one Brain Mudra to another throughout a given meditation.

D. Correct for reversal or switching (see Chapter 4).

E. Place enough pillows on your lap so that you can comfortably support your arm while doing the Brain Mudra you have chosen. Use the fingers of one hand to do the Brain Mudra. It makes no difference which hand you use, and you may switch hands at any time to increase your comfort level.

If you have chosen the Pelvic Brain or Cerebellum/Brain Stem Mudras, simply a) do the Brain Mudra with one hand, b) do the appropriate Finger Mudra with your other hand and c) focus your awareness on where the limiting pattern is in your body. Do this for 1 – 3 minutes, then release the Brain Mudra. Has the stress rating you would give to the pattern lowered? If so, write it down, and repeat the same process. If the stress rating has not gone down, try the mudra again but this time focus on a different part of the pattern (notice the external vs. the internal circumstances, go to a different part of your body, switch sensory systems and notice what you are hearing instead of what you are feeling, what you are smelling instead of what you are seeing, etc). Repeat this process until the stress rating you would give the pattern lowers to 1. If the stress rating goes down but not all the way to 1 or does not go down at all, switch to a different Brain Mudra or use one of the chi activation procedures listed below.

If you chose the Grounding Brain, Solar Brain, or Cerebrum Brain Mudras, do the same process as above except you will have to do one of the chi activation procedures listed below with the hand not used for the Brain Mudra.

F. CHI ACTIVATION PROCEDURES - Some of the many possible options include:

1. Do a Moving Finger Mudra (using the appropriate finger given your sun sign). The Moving Finger Mudra allows you to EASILY and PRECISELY activate all the other parts of the energy processing system. Options include:

a) Gently brushing the tip of your thumb from left to right across any part of the element finger thus activating the skull brain.

Note: the tip of the element finger represents the top of your head and the bottom of the proximal phalange represents your coccyx. Brushing the front of the element finger is equivalent to brushing the front of your body and, to the extent you comfortably can, brushing the back of your element finger is equivalent to brushing the spine and back of your body. Thus, brushing the tip of the thumb from left to right across the bottom of the element finger activates the Skull Brain (due to the left/right movement) as it corresponds to the pelvis.

b) Gently brushing the tip of your thumb up and down the element finger thus activating the Solar Plexus.

c) Gently tapping any portion of the element finger thus activating the Pelvic Brain for the corresponding part of the body.

Doing the Moving Finger Mudra greatly enhances the flow of chi. Don't underestimate it because it sounds so foolish or seems so easy. NOTE: If it is more comfortable, you can do the same motions discussed above but rub and tap the tip of the element finger on the thumb. The effect is different but still gets the job done.

2. Even more powerful (but more demanding) is to directly activate chi flow in the nervous system. With your free hand do any of the following for a few seconds or as long as it continues to help the stress lower, then move on to another option. Note: any of these may be repeated as often as you find helpful.

a) On the head:

(1) Gently brushing from left to right on the forehead, top of the skull, at the suture (lambdoidal) between the parietal and occipital bones, and/or back of the skull (especially just above the occipital ridge) to activate the skull brain.

(2) Gently brushing up and down along the sides of the head and/or forward and back along the center of the top of the head to activate the solar brain.

(3) Gently brushing forward and back along the temporal lines at the top of the sides of the head and/or lightly tapping the back of the head to activate the pelvic brain.

b) On the feet and ankles:

(1) Gently brushing from left to right along the top of the foot, ankle, top of the toes, and/or pad of the foot (just below toes) to activate the skull brain.

(2) Gently brushing forward and back along the outside and inside of the foot and/or ankle to activate the pelvic brain.

(3) Gently brushing forward and back along the top of the foot and/or up and down along the sides of the foot and ankle to activate the solar brain.

c) Gently brushing back and forth from left to right, then brushing up and down, then lightly tapping any one or combination of the following key energy points:

(1) Kidney Meridian 27 (on either side of the sternum just below the knob at the medial end of the collarbone).

(2) The xyphoid process at the bottom of the sternum.

(3) The tip of the chin.

(4) The skull outside the outer corner of either eye.

(5) Between your upper lip and the base of your nose.

(6) Anywhere on the occipital bone at the back of the head.

(7) The back of the neck.

(8) The sacrum.

(9) Just below the belly button.

Note: The light tapping activates the pelvic brain.

d) Gently brushing back and forth from left to right, then brushing up and down, then lightly tapping any nonsexual part of the body that is “calling out for attention.” Once one of the Brain Mudras is in use nearly any point can potentially be “brushed and tapped” to enhance chi flow.

3. Gently activate the nerves at the end of the “opposite pole.” The opposite pole of the pelvic brain is the hands. Thus, gently move your awareness to and/or massage the hand (using a reflexology or Chinese exercise ball). Focus especially on activating the nerves of the thumb.

The opposite pole of the Cerebellum/Brain Stem and the Cerebrum is the feet. Thus, gently move your awareness to and/or massage your foot (with your hand, “foot roller,” or an electric foot massager). Focus especially on the big toe.

The opposite pole of the Grounding Brain is the head and neck. Gently move your attention to and/or massage your head and neck. Focus especially on your ears.

4. Do the appropriate Shifting Awareness Through Physical Dimensions moves based on your sun sign (see next chapter).

5. Imagine you are singing, dancing, swimming, running, etc., in a way that physically expresses the limiting pattern.

6. Gently look up and hold your gaze to the left or right (without tilting your head) to activate the flow of chi through the visual processing components of your nervous system. Alternately, gently hold your gaze horizontally to the left or right to access the auditory processing system. Gently looking down and holding your gaze to the left or right accesses the internal dialog or kinesthetic processing systems (vice versa on some individuals). For more information see the classic book, Frogs into Princes, by Richard Bandler and John Grinder.

It is sometimes helpful to lightly tap or brush (in left/right, top/down, and/or front/back motions) on the opposite side of the head (forehead and scalp) to the direction you are looking. For example, if you are looking up to the left, you may want to simultaneously lightly tapping on your right forehead or scalp.

Note: Another variation on this theme is to look up, horizontally, or down to the left (or right) but focus your vision on your right (or left) eye. This results in you looking at your nose. Tapping and/or brushing would be done on the side of the head opposite of the eye through which you are focusing your vision. It is my hypothesis for example that when you look up and to the left with your left eye you are accessing visual processing with respect to your relationship to the world. In contrast, if you look up and to the left with your right eye, you are accessing visual processing with respect to your relationship with yourself.

Also, gently looking and holding your gaze straight up accesses your relationship with your core self and God while looking and holding your gaze straight down accesses your relationship with your body and the earth.

If you are looking straight up or down, it is sometimes helpful to lightly tap or brush (in left/right, top/down, and/or front/back motions) along the center of the forehead and scalp. For example, if you are looking straight up, you may want to consider lightly tapping or brushing along the center line of the back of your head.

7. Stimulate left/right, top/down, and front/back shifts through repetitive tongue movements. For example, a very powerful left/right shift can be done by moving your tongue (but not your eyes at the same time) from left to right in your mouth. This can be done a) with your tongue fully retracted and thus touching your back teeth, b) with your tongue “sticking out” and thus rolling over your front teeth, or c) anywhere in between.

Front/back tongue shifts can be done a) inside your mouth, b) from the inside to the outside of your mouth, c) on the roof of your mouth, d) on the “floor” of your mouth, d) and many other variations. Top/down tongue shifts can be done with your tongue fully extended or retracted, or anywhere in between. Diagonal movements of the tongue can be done by moving your tongue from touching your lower teeth on one side to your upper teeth of the opposite side. Circular motions and countless other variations can be explored.

It is my hypothesis that the more your tongue is retracted while doing tongue shifting, the more you will tend to stimulate the flow of chi through your relationship with yourself. The more the tongue is extended, the more you will tend to stimulate the flow of chi through your relationship with the world. Tongue shifts can also be done with your mouth open or closed.

8. Place the hand you are not using for the Brain Mudra on the part of your body where the limiting pattern “resides.” Then, talk with the part(s) of you responsible for the limiting pattern using the Neuro Linguistic Programming Meta Model (see the appendix of the book *They Lived Happily Ever After* by Leslie Cameron-Bandler or *Advanced Language Patterns Mastery* by Larry McLauchlin).

9. Perhaps the most effective activation procedure of all is to do “sweeps of the pelvic floor Through Your Clothing” with your other hand. The pelvic floor is the area between your pubic bone and sacrum. There are two very important acupuncture points in this area: The beginning of the conception meridian (between the anus and genitals) and the beginning of the governing meridian (between the anus and coccyx). As well, the pubic bone and coccyx represent fundamental orienting planes of the body.

For hygienic reasons, the sweeps need to be done with your hand brushing back and forth ON TOP OF YOUR CLOTHING. For comfort reasons, pelvic floor sweeps are easiest done while lying on your side. For anatomic reasons, some people will not be able to do pelvic floor sweeps (especially the anterior sweep) without become sexually aroused. If doing them arouses you, the pelvic floor sweeps are NOT USEFUL as a meditation technique. For personal reasons, because the pelvic floor is such a sensitive part of the body, some people will understandably not feel comfortable doing these techniques at all.

There are two basic sweeps of the pelvic floor. Each is easiest done while lying on your side. During either of the sweeps, it is unnecessary (and not helpful) to press up into your clothing to make contact with your pelvic floor. Simply brushing your hand over either of the areas is enough. Each of the sweeps is repeated as long as it continues to enhance chi flow.

a) Posterior Pelvic Sweep – this involves brushing your hand, forward and back, between the lower part of your sacrum and just in front of your anus. After doing this, it is often helpful to follow it with brushing left to right over the area between the coccyx and anus.

b) Anterior Pelvic Sweep – this involves brushing your hand, forward and back, from just in back of your anus to just before the beginning of your genitals. After doing this, it is often helpful

to follow it with brushing left to right over the area between the anus and genitals.

Note: This sweep can also be extended forward to just in front of the pubic bone (and thus often rendered more effective) if one brushes along either side of the pelvic floor.

c) Other options: The Posterior and Anterior Pelvic Sweeps can also be done diagonally, brushing forward and back and left to right simultaneously. As well, if your arms are long enough you can do a full sweep of the entire pelvic floor, from the bottom of your sacrum to just before the beginning of your genitals.

AUTHOR'S NOTE: I thought some time about whether to include the pelvic sweeps in this outline. I know some people might be so turned off by the idea that they might want to discredit all the information in this outline. I even resisted doing the pelvic sweeps in my own meditations for 2 months (although I intuitively knew they would be very helpful) due to my own "lack of ease" with my pelvic floor.

The fact is though that the beginning of the conception and governing meridians are two EXTREMELY important control points for the flow of chi through the pelvic brain and thus through the entire body. Whether we are as a society comfortable with this part of our bodies does not change this fact. On a very positive side, people report that doing pelvic floor sweeps helps them "re-own" this part of their body.

G. Integrating desired states.

After you have reduced the stress rating to 1, recall the "desired states" you identified in Step B.4 or any others you can now think of. Imagine you are feeling the desired state(s) in the situation(s) that in the past gave rise to the limiting pattern. Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Repeat Steps D and E, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time, and/or for more than one situation.

H. CONTEXT CHECKING - Taking the process one step farther (optional).

Both Step E, integrating chi in to the limited state, and Step F, integrating desired states, can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “shifted.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The most common contexts to check are biological family, family through marriage, work/school, friends, neighborhood, city, state, country, earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

SC: D™ SHIFTING CONSCIOUSNESS THROUGH PHYSICAL DIMENSIONS.

A. Introduction. The goal of Shifting Consciousness through Physical Dimensions is to enhance the flow of chi in specific limiting physical and/or emotional states. It involves shifting (moving) one's awareness back and forth between 2 points in the body while one stays in touch with the limiting physical/emotional state. By crossing dimensional planes within the body (back of left knee to the front of the right eye for example), the nervous system's ability to attract and distribute chi is enhanced. This technique helps prevent physical trauma from settling into the nervous system (of course, appropriate medical care should be sought out first). This technique is also excellent as a general relaxation/centering process.

B. There are 5 basic type of shifts (many other options are available though):

- a) Leg to arm.***
- b) Leg/arm to head.***
- c) Intra-torso.***
- d) Connecting with source.***
- e) Core (up the center of the body).***

It is best to use a few shifts from each of these categories (except for anyone who meets one or more of the contraindications discussed below) to ensure that the improved flow of chi is integrated throughout the nervous system.

C. Within each of the above categories, there are many options. The easiest way to select the most effective shift is to go by the element of your sun sign (see sections on each element that follow). You DO NOT have to use the sun-sign system though for the method to be effective – it just makes it more effective. There are also shifts that correspond to each of the 3 elements (co-creation, knowledge, and spirit) that do not have zodiacal correspondences. These shifts apply to anyone, but are generally not as effective as those for your sun-sign. What is important to note is that ANY shift is OK for anyone (unless the person meets one or more of the contraindications) regardless of his/her sun sign.

D. Additional Contraindications for Shifting Consciousness Through Physical Dimensions Process (beyond the general contraindications for using SCiD listed in the introduction).

1. People with hiatal hernia, reflux, and related tendencies.

These individuals should ONLY DO LEG TO ARM SHIFTS. These shifts should be performed 1) WHILE SITTING UP and 2) with the person's awareness travelling OUTSIDE (rather than through) the body. All other shifts should be avoided because they can aggravate hiatal hernia, reflux, etc.

2. People with sciatica, hip pointer, and related tendencies.

These individuals should avoid shifts that involve any part of the hips, legs, and feet.

E. There are several shifts that include focusing on an organ or gland. Your intention should be to shift awareness to the general location of the organ or gland WITHOUT WORRYING ABOUT BEING anatomically precise. If awareness is moved to the approximate location (including honoring left/right, top/bottom, and front/back dimensions) then the purpose of the shift will be accomplished. To facilitate this, it is helpful to refer to basic anatomical sketches.

F. Sit comfortably in a chair with your arms and legs uncrossed and both feet flat on the floor. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important, charged, or fundamental patterns of your life. This will allow you to develop a comfort level with the process]. Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?

4. Describe how you would ideally like to think and feel instead.

G. Correct for reversal or switching (see Chapter 4).

H. While focusing your awareness on the limiting pattern, do 2 or more of the shifts for your sun sign element from each category (leg to arm, leg/arm to head, etc.). Repeat each shift approximately 10 – 20 times. After doing shifts from a given category, notice if the stress rating for the limiting pattern has gone down. If it has gone down, repeat the same shifts (or do other shifts from the same category) as long as they help you further lower the stress rating. If the stress rating is not lowered, or if it is lowered and then plateaus, go on to the next category of shifts.

I. Continue this process until you have done shifts from each category. If the stress rating is reduced to 1 before going through all the categories, it is still best to do shifts from all categories to fully integrate the flow of chi throughout your energy system. If the stress rating has lowered but not to 1, repeat the process. If the stress rating has not lowered at all, try a different technique (Integrating Chi into Longstanding Situations or the Winning Limiting Patterns Over Technique).

J. Recall the desired state(s) you identified in Step F or any others you can think of now. Imagine you are feeling the desired state(s) in the situation(s) that in the past gave rise to the limiting pattern. Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Repeat the cycle of shifts for your sun sign element, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time, and/or for more than one situation.

K. Both integrating chi in to the limited state and integrating desired states can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state(s) to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “rubbed away.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The most common contexts to check are biological family, family through marriage, work/school, friends, neighborhood, city, state, country, earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

L. NOTE: *It is often very beneficial to perform this process for 7 consecutive days after surgery or other major physical trauma (AFTER receiving appropriate medical care). This will help the energy system release the shock. Instead of focusing on limiting patterns or desired states though, all you do is make the connections between the different points in the body. If you are able to think of anything else while you do this, think of a very positive physical/mental/emotional state.*

EARTH ELEMENT

ZODIACAL CORRESPONDENCES

Capricorn	December 22 – January 19
Taurus	April 20 – May 20
Virgo	August 23 – September 22

LEG TO ARM SHIFTS

- 1. Foot to hand.**
 - = Top of left (right) little toe to back of right (left) little finger.**
 - = Bottom of left (right) little toe to front of right (left) little finger.**
- 2. Foot to shoulder.**
 - = Top of left (right) little toe to back of right (left) shoulder.**
 - = Bottom of left (right) little toe to front of right (left) shoulder.**
- 3. Hip to hand.**
 - = Front of left (right) hip to back of right (left) little finger.**
 - = Back of left (right) hip to front of right (left) little finger.**
- 4. Hip to shoulder.**
 - = Front of left (right) hip to back of right (left) shoulder.**
 - = Back of left (right) hip to front of right (left) shoulder.**

LEG/ARM TO HEAD SHIFTS

- 1. Foot to tongue.**
 - = Top of left (right) little toe to bottom of right (left) side of tongue.**
 - = Bottom of left (right) little toe to top of right (left) side of tongue.**
- 2. Hip to tongue.**
 - = Front of left (right) hip to bottom of right (left) side of tongue.**
 - = Back of left (right) hip to top of right (left) side of tongue.**
- 3. Hand to tongue.**
 - = Front of left (right) little finger to bottom of right (left) side of tongue.**
 - = Back of left (right) little finger to top of right (left) side of tongue.**
- 4. Shoulder to tongue.**
 - = Front of left (right) shoulder to bottom of right (left) side of tongue.**
 - = Back of left (right) shoulder to top of right (left) side of tongue.**

INTRA-TORSO SHIFTS

- 1. Sacrum to stomach or spleen.**
 - = Back of right side of sacrum to front of stomach (or spleen).**
 - = Front of right side of sacrum to back of stomach (or spleen).**

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of right (left) shoulder to top of left (right) foot just in front of ankle. =**
 - Front of right (left) shoulder to sole of left (right) foot.**
- 2. Breathing.**
 - = Back of right (left) hip to front of left (right) lung.**
 - = Front of right (left) hip to back of left (right) lung.**
 - = Medial side of right (left) hip to medial side of left (right) lung.**
 - = Distal side of right (left) hip to distal side of left (right) lung.**

CORE SHIFTS

- 1. Stomach or spleen to tongue**
 - = Front of stomach (or spleen) to bottom of right side of tongue.**
 - = Back of stomach (or spleen) to top of right side of tongue.**
- 2. Sacrum to tongue.**
 - = Back of right (left) side of sacrum to top of left (right) side of tongue.**
 - = Front of right (left) side of sacrum to bottom of left (right) side of tongue.**
- 3. Sacrum to esophagus.**
 - = Back of right (left) side of sacrum to front of left (right) side of esophagus.**
 - = Front of right (left) side of sacrum to back of left (right) side of esophagus.**
- 4. Adrenals to tongue.**
 - = Front of left (right) adrenals to bottom of right (left) side of tongue.**
 - = Back of left (right) adrenals to top of right (left) side of tongue.**
- 5. Pubic bone to jaw.**
 - = Left (right) side of pubic bone to right (left) side of jaw.**

WATER ELEMENT

ZODIACAL CORRESPONDENCES

Pisces	February 19 – March 20
Cancer	June 21 – July 22
Scorpio	October 23 – November 21

LEG TO ARM SHIFTS

- 1. Foot to hand.**
 - = Top of left (right) fourth toe to back of right (left) fourth [ring] finger.
 - = Bottom of left (right) fourth toe to front of right (left) fourth [ring] finger.
- 2. Foot to upper arm.**
 - = Top of left (right) fourth toe to back of right (left) upper arm.
 - = Bottom of left (right) fourth toe to front of right (left) upper arm.
- 3. Thigh to hand.**
 - = Front of left (right) thigh to back of right (left) fourth [ring] finger.
 - = Back of left (right) thigh to front of right (left) fourth [ring] finger.
- 4. Thigh to upper arm.**
 - = Front of left (right) thigh to back of right (left) upper arm.
 - = Back of left (right) thigh to front of right (left) upper arm.

LEG/ARM TO HEAD SHIFTS

- 1. Foot to nose.**
 - = Top of left (right) fourth toe to inside of right (left) side of nose.
 - = Bottom of left (right) fourth toe to outside of right (left) side of nose.
- 2. Thigh to nose.**
 - = Front of left (right) thigh to inside of right (left) side of nose.
 - = Back of left (right) thigh to outside of right (left) side of nose.
- 3. Hand to nose.**
 - = Front of left (right) fourth finger to inside of right (left) side of nose.
 - = Back of left (right) fourth finger to outside of right (left) side of nose.
- 4. Upper arm to nose.**
 - = Front of left (right) upper arm to inside of right (left) side of nose.
 - = Back of left (right) upper arm to outside of right (left) side of nose.

INTRA-TORSO SHIFTS

- 1. Sacrum to kidney.**
 - = Back of right (left) side of sacrum to front of left (right) kidney.**
 - = Front of right (left) side of sacrum to back of left (right) kidney.**

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of right (left) upper arm to top of left (right) foot just in front of ankle.**
 - = Front of right (left) upper arm to sole of left (right) foot.**
- 2. Breathing.**
 - = Back of right (left) thigh to front of left (right) lung.**
 - = Front of right (left) thigh to back of left (right) lung.**
 - = Medial side of right (left) thigh to medial side of left (right) lung.**
 - = Distal side of right (left) thigh to distal side of left (right) lung.**

CORE SHIFTS

- 1. Bladder to nose.**
 - = Front of left (right) side of bladder to inside of right (left) side of nose.**
 - = Back of left (right) side of bladder to outside of right (left) side of nose.**
- 2. Kidney to nose.**
 - = Front of left (right) kidney to inside of right (left) side of nose.**
 - = Back of left (right) kidney to outside of right (left) side of nose.**
- 3. Sacrum to nose.**
 - = Front of right (left) side of sacrum to inside of left (right) side of nose.**
 - = Back of right (left) side of sacrum to outside of left (right) side of nose.**
- 4. Ovaries (or testicles) to nose.**
 - = Front of right (left) ovary to inside of left (right) side of nose.**
 - = Back of right (left) ovary to outside of left (right) side of nose.**
- 5. Pubic bone to jaw.**
 - = Left (right) side of pubic bone to right (left) side of jaw.**

FIRE ELEMENT

ZODIACAL CORRESPONDENCES

Aries	March 21 – April 19
Leo	July 23 – August 22
Sagittarius	November 22 – December 21

LEG TO ARM SHIFTS

- 1. Foot to hand.**
 - = Top of left (right) middle toe to back of right (left) middle finger.**
 - = Bottom of left (right) middle toe to front of right (left) middle finger.**
- 2. Foot to elbow.**
 - = Top of left (right) middle toe to back of right (left) elbow.**
 - = Bottom of left (right) middle toe to front of right (left) elbow.**
- 3. Knee to hand.**
 - = Front of left (right) knee to back of right (left) middle finger.**
 - = Back of left (right) knee to front of right (left) middle finger.**
- 4. Knee to elbow.**
 - = Front of left (right) knee to back of right (left) elbow.**
 - = Back of left (right) knee to front of right (left) elbow.**

LEG/ARM TO HEAD SHIFTS

- 1. Foot to eye.**
 - = Top of left (right) middle toe to back of right (left) eye.**
 - = Bottom of left (right) middle toe to front of right (left) eye.**
- 2. Knee to eye.**
 - = Front of left (right) knee to back of right (left) eye.**
 - = Back of left (right) knee to front of right (left) eye.**
- 3. Hand to eye.**
 - = Front of left (right) middle finger to back of right (left) eye.**
 - = Back of left (right) middle finger to front of right (left) eye.**
- 4. Elbow to eye.**
 - = Front of left (right) elbow to back of right (left) eye.**
 - = Back of left (right) elbow to front of right (left) eye.**

INTRA-TORSO SHIFTS

N/A

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of right (left) elbow to top of left (right) foot just in front of ankle.**
 - = Front of right (left) elbow to sole of left (right) foot.**
- 2. Breathing.**
 - = Back of right (left) knee to front of left (right) lung.**
 - = Front of right (left) knee to back of left (right) lung.**
 - = Medial side of right (left) knee to medial side of left (right) lung.**
 - = Distal side of right (left) knee to distal side of left (right) lung.**

CORE SHIFTS

- 1. Small intestine to eye.**
 - = Front of left (right) side of small intestine to back of right (left) eye.**
 - = Back of left (right) side of small intestine to front of right (left) eye.**
- 2. Sacrum to eye.**
 - = Front of right (left) side of sacrum to back of right (left) eye.**
 - = Back of right (left) side of sacrum to front of right (left) eye.**
- 3. Sacrum to heart.**
 - = Back of right (left) side of sacrum to front of left (right) side of heart.**
 - = Front of right (left) side of sacrum to back of left (right) side of heart.**
- 4. Small intestine to heart.**
 - = Back of right (left) side of small intestine to front of left (right) side of heart.**
 - = Front of right (left) side of small intestine to back of left (right) side of heart.**
- 5. Pubic bone to jaw.**
 - = Left (right) side of pubic bone to right (left) side of jaw.**

AIR ELEMENT

ZODIACAL CORRESPONDENCES

Aquarius	January 20 – February 18
Gemini	May 21 – June 20
Libra	September 23 – October 22

LEG TO ARM SHIFTS

- 1. Foot to hand.**
 - = Top of left (right) second toe to back of right (left) second [index] finger.
 - = Bottom of left (right) second toe to front of right (left) second [index] finger.
- 2. Foot to forearm.**
 - = Top of left (right) second toe to back of right (left) forearm.
 - = Bottom of left (right) second toe to front of right (left) forearm.
- 3. Lower leg to hand.**
 - = Left (right) shin to back of right (left) second finger.
 - = Left (right) calf to front of right (left) second finger.
- 4. Lower leg to forearm.**
 - = Left (right) shin to back of right (left) forearm.
 - = Left (right) calf to front of right (left) forearm.

LEG/ARM TO HEAD SHIFTS

- 1. Foot to ear canal.**
 - = Top of left (right) second toe to back of right (left) ear canal.
 - = Bottom of left (right) second toe to front of right (left) ear canal.
- 2. Lower leg to ear canal.**
 - = Left (right) shin to back of right (left) ear canal.
 - = Left (right) calf to front of right (left) ear canal.
- 3. Hand to ear canal.**
 - = Front of left (right) second finger to back of right (left) ear canal.
 - = Back of left (right) second finger to front of right (left) ear canal.
- 4. Forearm to ear canal.**
 - = Front of left (right) forearm to back of right (left) ear canal.
 - = Back of left (right) forearm to front of right (left) ear canal.

INTRA-TORSO SHIFTS

- 1. Large intestine to lung.**
 - = Front (back) of ascending colon to back (front) of left lung.**
 - = Front (back) of descending colon to back (front) or right lung.**
- 2. Sacrum to lung.**
 - = Front of left (right) side of sacrum to back of right (left) lung.**
 - = Back of left (right) side of sacrum to front or right (left) lung.**
- 3. Sacrum to thymus.**
 - = Front (back) of left side of sacrum to back (front) of right side of thymus.**
 - = Front (back) of right side of sacrum to back (front) of left side of thymus.**

CONNECTING WITH SOURCE SHIFTS

- 4. Grounding.**
 - = Back of right (left) forearm to top of left (right) foot just in front of ankle.**
 - = Front of right (left) forearm to sole of left (right) foot.**
- 5. Breathing.**
 - = Right (left) calf to front of left (right) lung.**
 - = Right (left) shin to back of left (right) lung.**
 - = Medial side of right (left) lower leg to medial side of left (right) lung.**
 - = Distal side of right (left) lower leg to distal side of left (right) lung.**

CORE SHIFTS

- 6. Large intestine to ear canal.**
 - = Front (back) of ascending colon to back (front) of left ear canal.**
 - = Front (back) of descending colon to back (front) or right ear canal.**
- 7. Sacrum to ear canal.**
 - = Front of right (left) side of sacrum to back of left (right) ear canal.**
 - = Back of right (left) side of sacrum to front of left (right) ear canal.**
- 8. Pubic bone to jaw.**
 - = Left (right) side of pubic bone to right (left) side of jaw.**

SHIFTS WITH NO ZODIAC CORRESPONDENCES

CO-CREATION ELEMENT

LEG TO ARM SHIFTS

- 1. Foot to hand.**
 - = Top of metatarsal of left (right) big toe to back of metacarpal of right (left) thumb.
 - = Bottom of metatarsal of left (right) big toe to front of metacarpal of right (left) thumb.
- 2. Ankle to hand.**
 - = Front of left (right) ankle to back of metacarpal of right (left) thumb.
 - = Back of left (right) ankle to front of metacarpal of right (left) thumb.
- 3. Ankle to wrist.**
 - = Front of left (right) ankle to back of right (left) wrist.
 - = Back of left (right) ankle to front of right (left) wrist.
- 4. Foot to wrist.**
 - = Top of metatarsal of left (right) big toe to back of right (left) wrist.
 - = Bottom of metatarsal of left (right) big toe to back of right (left) wrist.

LEG/ARM TO HEAD SHIFTS

- 1. Foot to ear canal.**
 - = Top of metatarsal of left (right) big toe to back of right (left) ear canal.
 - = Bottom of metatarsal of left (right) big toe to front of right (left) ear canal.
- 2. Ankle to ear canal.**
 - = Front of left (right) ankle to back of right (left) ear canal.
 - = Back of left (right) ankle to front of right (left) ear canal.
- 3. Hand to ear canal.**
 - = Front of metacarpal of left (right) thumb to back of right (left) ear canal.
 - = Back of metacarpal of left (right) thumb to front of right (left) ear canal.
- 4. Wrist to ear canal.**
 - = Front of left (right) wrist to back of right (left) ear canal.
 - = Back of left (right) wrist to front of right (left) ear canal.

INTRA-TORSO SHIFTS

N/A

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of right (left) wrist to top of left (right) foot just in front of ankle.**
 - = Front of right (left) wrist to sole of left (right) foot.**
- 2. Breathing.**
 - = Back of right (left) ankle to front of left (right) lung.**
 - = Front of right (left) ankle to back of left (right) lung.**
 - = Medial side of right (left) ankle to medial side of left (right) lung.**
 - = Distal side of right (left) ankle to distal side of left (right) lung.**

CORE SHIFTS

- 1. Sacrum to thyroid.**
 - = Back of right (left) side of sacrum to front of left (right) side of thyroid.**
 - = Front of right (left) side of sacrum to bottom of left (right) side of thyroid.**
- 2. Sacrum to parathyroid.**
 - = Back of right (left) side of sacrum to front of left (right) side of parathyroid.**
 - = Front of right (left) side of sacrum to bottom of left (right) side of parathyroid.**
- 3. Sacrum to ear canal.**
 - = Back of right (left) side of sacrum to front of left (right) ear canal.**
 - = Front of right (left) side of sacrum to back of left (right) ear canal.**
- 4. Genitals to mouth.**
 - = Left (right) side of genitals to left (right) side of mouth.**

SHIFTS WITH NO ZODIAC CORRESPONDENCES

KNOWLEDGE ELEMENT

LEG TO ARM SHIFTS

1. **Foot to hand.**
 - = **Top of proximal phalanx of left (right) big toe to back of proximal phalanx of right (left) thumb.**
 - = **Bottom of proximal phalanx of left (right) big toe to front of proximal phalanx of right (left) thumb.**
2. **Foot to hand.**
 - = **Front of left (right) foot to back of proximal phalanx of right (left) thumb.**
 - = **Back of left (right) foot to front of proximal phalanx of right (left) thumb.**
3. **Foot to hand.**
 - = **Top of left (right) foot to back of right (left) hand.**
 - = **Bottom of left (right) foot to front of right (left) hand.**
4. **Foot to hand.**
 - = **Top of proximal phalanx of left (right) big toe to back of right (left) hand.**
 - = **Bottom of proximal phalanx of left (right) big toe to back of right (left) hand.**

LEG/ARM TO HEAD SHIFTS

1. **Foot to ear canal.**
 - = **Top of proximal phalanx of left (right) big toe to back of right (left) ear canal.**
 - = **Bottom of proximal phalanx of left (right) big toe to front of right (left) ear canal.**
2. **Foot to ear canal.**
 - = **Top of left (right) foot to back of right (left) ear canal.**
 - = **Bottom of left (right) foot to front of right (left) ear canal.**
3. **Hand to ear canal.**
 - = **Front of proximal phalanx of left (right) thumb to back of right (left) ear canal.**
 - = **Back of proximal phalanx of left (right) thumb to front of right (left) ear canal.**
4. **Hand to ear canal.**
 - = **Front of left (right) hand to back of right (left) ear canal.**
 - = **Back of left (right) hand to front of right (left) ear canal.**

INTRA-TORSO SHIFTS

N/A

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of right (left) hand to top of left (right) foot just in front of ankle.**
 - = Front of right (left) hand to sole of left (right) foot.**
- 2. Breathing.**
 - = Top of right (left) foot to back of left (right) lung.**
 - = Bottom of right (left) foot to front of left (right) lung.**
 - = Medial side of right (left) foot to medial side of left (right) lung.**
 - = Distal side of right (left) foot to distal side of left (right) lung.**

CORE SHIFTS

- 1. Sacrum to pineal gland.**
 - = Back of right (left) side of sacrum to front of left (right) side of pineal gland.**
 - = Front of right (left) side of sacrum to bottom of left (right) side of pineal gland.**
- 2. Sacrum to ear canal.**
 - = Back of right (left) side of sacrum to front of left (right) ear canal.**
 - = Front of right (left) side of sacrum to back of left (right) ear canal.**

SHIFTS WITH NO ZODIAC CORRESPONDENCES

SPIRIT ELEMENT

LEG TO ARM SHIFTS

1. **Foot to hand.**
 - = Top of distal phalanx of left (right) big toe to back of distal phalanx of right (left) thumb.
 - = Bottom of distal phalanx of left (right) big toe to back of distal phalanx of right (left) thumb.
2. **Foot to hand.**
 - = Front of all left (right) toes to back of distal phalanx of right (left) thumb.
 - = Bottom of all left (right) toes to front of distal phalanx of right (left) thumb.
3. **Foot to hand.**
 - = Top of all left (right) toes to back of all right (left) fingers.
 - = Bottom of all left (right) toes to front of right (left) fingers.
4. **Foot to hand.**
 - = Top of distal phalanx of left (right) big toe to back of all right (left) fingers.
 - = Bottom of distal phalanx of left (right) big toe to back of all right (left) fingers.

LEG/ARM TO HEAD SHIFTS

1. **Foot to brain.**
 - = Top of distal phalanx of left (right) big toe to back of right (left) cerebellum.
 - = Bottom of distal phalanx of left (right) big toe to front of right (left) cerebrum.
2. **Foot to brain.**
 - = Top of all left (right) toes to back of right (left) cerebellum.
 - = Bottom of all left (right) toes to front of right (left) cerebellum.
3. **Hand to brain.**
 - = Front of distal phalanx of left (right) thumb to back of right (left) cerebellum.
 - = Back of distal phalanx of left (right) thumb to front of right (left) cerebrum.
4. **Hand to brain.**
 - = Front of all left (right) fingers to back of right (left) cerebellum.
 - = Back of all left (right) fingers to front of right (left) cerebrum.

INTRA-TORSO SHIFTS

N/A

CONNECTING WITH SOURCE SHIFTS

- 1. Grounding.**
 - = Back of all right (left) fingers to top of left (right) foot just in front of ankle.**
 - = Front of all right (left) fingers to sole of left (right) foot.**
- 2. Breathing.**
 - = Top of all right (left) toes to back of left (right) lung.**
 - = Bottom of right (left) toes to front of left (right) lung.**
 - = Medial side of all right (left) toes to medial side of left (right) lung.**
 - = Distal side of all right (left) toes to distal side of left (right) lung.**

CORE SHIFTS

- 1. Sacrum to pituitary gland.**
 - = Back of right (left) side of sacrum to front of left (right) side of pituitary gland.**
 - = Front of right (left) side of sacrum to bottom of left (right) side of pituitary gland.**
- 2. Sacrum to brain.**
 - = Back of right (left) side of sacrum to front of left (right) cerebrum.**
 - = Front of right (left) side of sacrum to back of left (right) cerebellum.**

Techniques for Situations Resistant to Increased Chi Flow

I. WINNING LIMITED PATTERNS OVER THE SHOULDER.

A. Sometimes a limiting pattern that we can “never remember not having” is very resistant to “giving in” to increased chi flow. This is often because the pattern has been, let us say, very thoroughly practiced (sometimes since birth) and is strongly integrated into our life. The Winning Limiting Patterns Over the Shoulder technique is often helpful in these situations.

B. The Winning Limiting Patterns Over the Shoulder technique involves focusing your awareness on how the limiting pattern expresses in your legs and feet. Why? Because the hara or pelvic brain is the center of the human being. All patterns, good or bad, have their origin in the hara or pelvic brain, and the legs and feet are the “antennae” of the hara.

C. You will need to make or buy a 3 to 4 foot long “beam” of light yet rigid or semi-rigid material that you can easily hold in your hand. The “beam” will be used to slowly brush forward and back over the top of your shoulder. With your attention focused on your legs and feet, the forward and back motion over your shoulder will activate the flow of chi through your pelvic brain.

Examples of beams:

Two cardboard wrapping paper tubes taped together.

A child’s plastic baseball bat.

The Funnoodle™ Water Toy (made of styrofoam) marketed by Kidpower is great because it has soft yet textured surface.

NOTE: Because you will be brushing this object over your clothing and/or your skin, don’t use sharp, jagged objects or any object made of wood (unless there is ABSOLUTELY no chance of splinters).

D. PROCESS.

1. Chose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with

patterns that 1] matter to you and 2] are NOT the most important, charged, or fundamental patterns of your life. This will allow you to develop a comfort level with the process). Briefly write down the basics of the limiting pattern:

a) Describe your physical, emotional, and mental experience. Where is your experience located in your body?

b) Then, regardless of where you experience the limiting pattern in your body, connect with how it expresses (how it looks, feels, sounds, etc.) in your legs and feet. It is often helpful to trace from where you typically experience the pattern in your body through your nervous system to your legs and feet.

c) Rate your overall stress in your legs and feet (in the situation) from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.

d) Under what circumstances does the pattern happen (when, where, why, how)?

e) Describe how you would ideally like to think and feel instead. What positive states (or traits) would you like to integrate in the situation?

2. Correct for reversal or switching (see Chapter 4).

3. If you are unable to determine how the pattern manifests in your legs and feet, do the process below by expressing to your unconscious your desire to connect with the pattern through these parts of your body. Then, focus your awareness on your legs and feet.

4. Place enough pillows in your lap so that you can comfortably support one hand doing the Pelvic Brain and/or Grounding Mudra (see Mudra chapter). Alternate between these 2 mudras occasionally during the process. With the other hand, grasp the “beam” at one end and lightly rest the other end of the beam on your shoulder.

NOTE: It can be beneficial to try the other 3 Brain Mudras discussed earlier in the book and/or the following two “new” Brain Mudras during this technique:

Up and Down Brain Mudra

Do the Pelvic Brain Mudra and add on pointing the index finger ½ to 1 inch above your eyebrows in the center of your forehead.

Five Finger Mudra

With the thumb and fourth finger in the inner corner of the eyes, place the middle finger pointing at the top of the bridge of your nose, your index finger pointing ½ to 1 inch above your eyebrows, and your little finger pointing toward the tip of your nose.

5. Internally connect with the pattern as it expresses in your legs and feet and then slowly stroke the beam back and forward. The stroking motion should be parallel to the floor and perpendicular to your shoulder. It is almost as if you are playing the violin, and the “beam” is your bow and your shoulder is your violin.

6. Once you feel any kind of “giving in” or release (such as a sigh, a relaxation, etc.) stop moving the beam. With your eyes closed shift your awareness back and forth from the top of one foot to the bottom of the other foot and back a total of 7 times [not a magic number]. Then repeat the process starting from the top of the other foot. This will help integrate your “gain in chi flow” across your skull (left/right) and solar (top/down) brains.

7. Repeat this cycle of 1) very slowly stroking your shoulder forward and back while you are attuned to the pattern in your legs and feet and 2) shifting your awareness from your left to right foot after each “gain in chi flow” for up to 30 minutes. Pause for breaks as necessary.

8. To increase the effectiveness of this process, you may want to:

a) Intermittently shift your awareness up to where you usually experience the limiting pattern in your body and then back to your feet. This can help you stay connected with how the pattern expresses in your legs and feet.

b) Intermittently change among the different Brain Mudras during the process.

c) If you feel like you are at the brink of an opening but can't quite get there, you may want to repeatedly pull the beam back and forward quickly in one or both directions.

d) With your eyes (versus tilting your head), look up to the left or right and hold your focus there while thinking of the pattern. This will access "visual" portions of the limiting pattern. Or, look horizontally to the left or right to access "auditory" portions of the limiting pattern. Alternatively, look down to the left or right to access "internal dialog" or "kinesthetic" aspects of the pattern. You can also focus your awareness on your vision through your "tail-end" eye (for example look up and to your left but focus your awareness on the vision through your right eye).

9. Follow this process with the techniques for integrating desired states and checking contexts as discussed in the chapter on Integrating Chi in to Longstanding Patterns.

10. While you are sitting there doing this you will likely feel quite silly and you might not feel like you are making much progress. Often when you get up and walk around though (or even the next day) you will realize that each "gain in chi flow," however small, has added up to a significant change.

II. CONTACTING THE CHAKRAS.

A. The Contacting the Chakras technique is often helpful in breaking through a stuck state. It involves contacting the limiting pattern as it exists in each of the major chakras (energy centers) of the body. Once the Contacting the Chakras technique has helped you break through a stuck state, it is usually best to use either the Integrating Chi in to Longstanding Patterns or the Winning Limiting Patterns Over the Shoulder technique.

B. Correct for reversal or switching (see Chapter 4).

C. Take a moment and connect with the pattern on as PHYSICAL a level as possible. How does your body experience reality when you are in the limiting pattern? Physically (vs emotionally or mentally) connect with your state. Pick a 1 – 5 word name for (or phrase that describes) this state.

D. Say the following statement (internally or out loud) – "For my [insert name of pattern from step C], from the depths of my experience I release any and all:"

E. Then, while repeating each of the following phrases (internally or out loud), gently tap, rub up and down, then rub from left to right the related chakra. Each motion is repeated 6 or more times. The phrase for each chakra is repeated as long as it takes to complete the tapping and rubbing for that chakra. The optional points for each chakra can be used for emphasis as appropriate.

7th chakra (very top of the head) phrase:

“Ways I separate from my true self and God.”

OPTIONAL ADDITIONAL POINTS

Simultaneously contact the tops of all the toes of one foot.

Simultaneously contact the backs of all the fingers of one hand.

The full length of big toe

The full length of thumb.

6th chakra (between the eyebrows) phrase:

“Ways I do not see or understand the truth.”

OPTIONAL ADDITIONAL POINTS

Top of foot.

Back of hand.

Proximal joint of thumb.

Proximal joint of big toe.

5th chakra (adam’s apple) phrase:

“Ways I do not speak or hear the truth.”

OPTIONAL ADDITIONAL POINTS

Sides of ankles.

Back or sides of wrist.

Metatarsal of big toe.

Metacarpal of thumb.

4th chakra (middle of sternum) phrase:

“Sadness and hatred.”

OPTIONAL ADDITIONAL POINTS

Middle of shin.

Middle of the back of forearm.

Top of 2nd toe.

Back of 2nd finger.

3rd chakra (end of the xyphoid process) phrase:

“Fear and manipulation.”

OPTIONAL ADDITIONAL POINTS

Front of knees.

Back of elbows.

Top of 3rd toe.

Back of 3rd finger.

2nd chakra (an inch beneath belly button) phrase:

“Guilt and blaming.”

OPTIONAL ADDITIONAL POINTS

Middle of the outside of thigh.

Middle of the outside of upper arm.

Top of 4th toe.

Back of 4th finger.

1st chakra (end of the coccyx if client does it or near bottom of sacrum if you do) phrase:

“Trauma and separation from reality.”

OPTIONAL ADDITIONAL POINTS

Crest of ilium.

Distal end of shoulder.

Top of 5th (little) toe.

Back of 5th (little) finger.

Optional: Hand chakras (palm of each hand) phrase:

“Ways I do not genuinely give and receive.”

Optional: Foot chakras (sole of each foot) phrase:

“Ways I do not stand for the truth.”

F. The above process is typically repeated 3 times. It can be done fewer or more times though as you find it beneficial. It is also sometimes helpful to perform the process while lightly tapping and rubbing the back of the 6th through 2nd chakras (instead of the front as described above). This could be done after (or instead of) completing the process described above. The backs of the 6th through 2nd chakras are located on the back of the head or spine at the same level of the body as the front of the chakra. It may be helpful to use a back scratcher to reach the back of the 4th and 3rd chakras.

G. When repeating the above statements, be aware they apply both internally and externally. Hatred for example can be directed at oneself or others. As well, the above statements do not imply for example that sadness resides only in the heart chakra. Sadness (like any emotion) can be found anywhere in the body or aura. The idea is that the heart chakra is often a focal point for the experience of sadness, that the solar plexus chakra is often a focal point for tendencies to manipulate or control oneself or others.

H. The Contacting the Chakras process can also be repeated while thinking of the limiting pattern in different contexts (family, friends, work, neighborhood, etc.)

Affirmations using SCtD™

I. SCtD can be used to greatly enhance the effectiveness of affirmations. The process involves repeating the affirmation while doing each of the Brain Mudras. Specifically, here is what you do.

A. Decide on the affirmation. First, It should be expressed in totally positive words. For example, “I am optimally healthy” is positive while “I no longer feel pain” is expressed in terms of a negation. Second, the affirmation should express how you want to be or feel versus how you want someone else to feel or behave. For example, “I love being alive” is appropriate while “My spouse does what I want” is not. Third, the affirmation should be stated in the present tense. “I am deeply challenged and fulfilled in my work” is appropriate while “I will be happy” is not. Fourth, it should be stated in terms of doing or being “I laugh and enjoy life” versus potential “I am able to enjoy life.”

B. Correct for reversal or switching (see Chapter 4).

C. Repeat the affirmation, focusing your attention on your brain stem, while doing each of the following “rubs” for each of the 5 Brain Mudras. Repeat the affirmation as long as it takes to do each of the following “rubs” 5 times for each of the 5 original Brain Mudras:

1. Rub the forehead from left to right.
2. Rub the back of the skull from left to right.
3. Rub up and down on the left side of the skull.
4. Rub up and down on the right side of the skull.
5. Rub forward and back along the temporal line near the top of the right side of the skull.
6. Rub forward and back along the temporal line near the top of the left side of the skull.

IT DOES NOT MATTER WHAT ORDER YOU DO THESE IN!

IT IS OK TO RUB MORE THAN 5 TIMES ON ANY GIVEN MOTION IF IT FEELS HELPFUL, BUT DON'T GET OBSESSIVE!

D. Repeat this process one or more times a day (ideally upon rising in the morning and before going to bed at night) for at least 7 CONSECUTIVE days to help set a change in motion. Thereafter, to support the realization of the affirmation, do it every other day (or more often if you want).

II. AN ACT OF SELF-DEFIANCE BEFORE BED (for the religious or spiritually inclined only).

A. In my perspective, Western (and Eastern culture as well for that matter) has a very limited view of the sleep state. It is as if you dream during a fraction of the night (and that may be just a biochemical experience anyway) and the rest of the night you are unconscious and thus nothing psychologically or spiritually happens. Wait a minute! Nothing happens psychologically or spiritually! THE UNIVERSE DOESN'T STOP FOR ANYONE OR ANYTHING AT NIGHT! Although it is often at a totally unconscious level, psychological and spiritual processes do continue.

B. What happens in these unconscious processes? I believe that because we do not consciously "decide" to use them otherwise, these processes are totally devoted to maintaining the status quo of our lives, however wonderful or bad that is. I further propose that if we consciously affirm on a regular basis (described below) to use these unconscious processes in a transformational way, they will slowly change from status quo to transformational processes. How much of this can I prove? None of it of course. But in my heart and my personal experience I know it is true. I STRONGLY recommend you try it.

C. Repeat the following 3 times before bed EACH AND EVERY NIGHT (and one or more other times during the day if possible) for one month. No exceptions! Thereafter, repeat it once a week or more often.

Note: The word "I" in the following statement refers to you as a soul, as an eternal being that never dies. Identify with this "level" of who you are as much as much possible while repeating the statement,

"Tonight and every night for the rest of my life, during both non-dream and dream sleep, I completely separate myself from every limiting pattern in my life, both within myself and with God, people, and the entire known and unknown universe. I separate myself from all limiting patterns whether

I am aware of them or not and even if I enjoy them. I totally activate the full experience and expression of God throughout my physical, emotional, mental, intuitive and spiritual life. I thank God for hearing and supporting the fulfillment of this prayer."

Remind yourself to do this each and every night for a month for example by writing the statement on a piece of paper and noting the days and dates one will be doing it. Place the note on top of your sleeping pillow. After doing the affirmation before going to sleep, place the affirmation on top of your wallet or purse. After getting up in the morning and picking up the wallet or purse, put the piece of paper back on top of the pillow.

D. After the first month, make the statement a ritual on Sunday night or whatever night is considered most sacred.

E. Notice:

Your only responsibility is to repeat the affirmation with honesty and earnestness. After that do NOT consciously try to "do anything" during sleep. Repeat the affirmation and then let the deepest levels of yourself and God do the work.

III. AN ACT OF SURRENDER BEFORE BED (for the religious or spiritually inclined only).

A. An alternative to the above act of self-defiance is a complete act of self-surrender.

B. Before going to bed, every night for one consecutive month (and then once a week thereafter) repeat the following affirmation (or prayer) to God sincerely 3 times:

Tonight and every night for the rest of my life, please align my will with yours during both non-dream and dream sleep. Fulfilling your desires is THE purpose of my existence. Please optimize the extent - physically, emotionally, mentally, intuitively and spiritually - that I fulfill your yearnings for this life. Thank you.

Remind yourself to do this each and every night for a month for example by writing the statement on a piece of paper and noting the days and dates one will be doing it. Place the note on top of your sleeping pillow. After doing the affirmation before going to sleep, place the affirmation on

top of your wallet or purse. After getting up in the morning and picking up the wallet or purse, put the piece of paper back on top of the pillow.

C. After the first month repeat the process at least one night a week. For example, make it a ritual on Sunday night or whatever night is considered most sacred.

D. Notice:

1. Your only responsibility is to repeat the affirmation with honesty and earnestness. Don't try to "do anything" during sleep. Repeat the affirmation and then let God and the deepest levels of oneself do what needs to be done.
2. This is not a prayer for a new car or something you personally desire. Instead, this is an act of personal surrender. At the same time, once you wake up every morning it is YOUR responsibility to act. Don't wait around for God to do things.
3. If you do this, don't even think about justifying your actions to others by saying it's God's will! That is egotism at its worst!

SCtD™ WITH YOUR CHILDREN

Note: Every book has to have a little controversy to be worth the paper it is printed in. This chapter is my best effort to fulfill this dictum.

I. Shifting Consciousness Through Physical Dimensions with Children.

A. WITH BABIES.

1. There is a theory (held by many and scorned by an equal number) that the first breath that a newborn takes establishes his/her connection with universal chi. To the extent this is a full breath, the child's chances of a healthy physical and emotional life are encouraged. To the extent the first breath is restricted (due the stress of a difficult or even normal birth, anesthesia used in the birthing process, forceps, etc.), the child's chances for a full and healthy life are diminished (NOT ELIMINATED).
2. The above theory was fundamental to the phenomenal healing work of Bill Gray (now deceased) which was the inspiration for much of SCtD (see the book Born to Heal by Ruth Montgomery). He felt that it was "highly beneficial" to release the tensions of the birth process as soon as possible after birth. I feel the parent(s) (the father especially until the mother has had time to recover) could make an IMMEASURABLE contribution to the future of the baby if he/she/they performed Shifting Consciousness Through Physical Dimensions (based on the baby's sun sign) on the baby for just 30 minutes each day (starting the day of or the day after birth) for 7 consecutive days. All touch would be extremely gentle with the parent (or parents together) initiating both ends of each shift. Whenever a shift involves an internal organ, sensory organ, or gland, the parent(s) would simply lightly tap or brush the surface of the skin near to the organ or gland.
3. The above theory does not for example mean that "mothers are to blame" for their children's problems later in life because they used anesthesia. It means that anyone (especially if there was a difficult pregnancy, birth, or if anesthesia was used) can help encourage their child's chances for a healthy life by using Shifting Consciousness Through Physical Dimensions to help them breath fully during their life.

4. This process can be started at a later date, but the longer after birth that it is initiated, the longer it will have to be performed. Why? The longer a limited breathing pattern (which nearly everyone has) has had time to settle in, the longer it takes to change it. There are no hard and fast rules, but one might try doing it 5 times a week for 1 month with a 5 year-old, 5 times a week for 2 months with a 10-year old. For children more than a few years old it is often helpful to make a game of the process.

B. WITH CHILDREN AFTER TRAUMAS.

1. Falling down and getting hurt is obviously part of every child's life. But taking a serious fall, being in a car crash, falling off a horse, pulling on an electric cord of a radio and the radio falls on his/her head, surgery, etc., are potentially life altering events. In the case of any of these types of traumas, the first and most important step is always to consult a physician!

2. If the physician sees no medical reason for not doing it, it is appropriate from an energy flow perspective to perform the Shifting Consciousness Through Physical Dimensions process for 7 consecutive days (1/2 hour each time) starting within 2 days of the accident. This will help ensure that the accident does not "settle in" to the child's energy field and thereby lower (sometimes permanently unless corrected) the child's chi flow.

3. If a child experiences "intended trauma" (physical or sexual abuse for example), again consult medical and psychological health professionals about appropriate treatment. If the health professionals you are working with see no reason for not doing it, perform Shifting Consciousness Through Dimensions again for 7 consecutive days (1/2 hour each time) starting within 2 days of the trauma. If you start anywhere from 3 days to one month after the trauma, do the process (as a general rule) for 14 consecutive days.

II. SCtD FOR THE RELIGIOUS OR SPIRITUALLY INCLINED PARENT.

A. Any religious/spiritual parent understands the importance of the spiritual foundation that is laid during childhood. The following process performed by the parent(s) (with or without the conscious participation of the child) can be an important part of laying that foundation for any child prior to the start of puberty.

B. Before going to bed, every night for month both parents together (or the parent in a single-parent household) repeats the following affirmation (or prayer) to God sincerely 3 times:

Please align our will and the will of each of our children with yours, during both non-dream and dream sleep, tonight and every night for the rest of our lives. Fulfilling your desires is the purpose of our lives. Please optimize the extent - physically, emotionally, mentally, intuitively and spiritually - that we fulfill your yearnings for our lives. Thank you.

Knowing your own child, you will have to decide whether it would help (they have an active interest in and an intuitive understanding of such things) or hinder (perhaps scare them for example) to have him/her actively participate in the affirmation. If you sense they would enjoy participating, try it. If they don't like to do it (or even if you never mention it to them), you can still do the affirmation because you are still FULLY responsible for guiding their spiritual development at this time in their lives.

As stated, you can do this affirmation FOR your children up until they start puberty. After that, their adult will begins to emerge and they MUST participate in the process (with you or on their own) under their own free will.

C. To remind yourself to do this every night for one month, write the affirmation on a piece of paper and note the days and dates you will be doing it. After you have done the affirmation before going to sleep, place the affirmation on top of your wallet or purse. When you get up in the morning and pick up your purse or wallet, put the piece of paper back on top of your pillow.

D. Thereafter, repeat the process at least one night a week (more if you want) for the next year. For example, make it a ritual on Sunday night or whatever night you consider most sacred or have the best chance of remembering!

E. Thereafter, repeat the process once a year (or more if you like) around the same time (your child's birthday, a religious holiday your family observes, etc.).

Notice:

1. Do not limit yourself to thinking "God's work will be done" only during dream time. It can happen anytime during the sleep cycle.

2. Your responsibility is to repeat the affirmation with honesty and earnestness. Once you have done that, your job is done. Don't try to do anything during sleep. Repeat the affirmation and then let God do what needs to be done.
3. This is not a prayer that your child become a doctor or that your child take care of you when you get old. Instead, this is an act of complete personal surrender to whatever God's will is for you and your children. Do not make the prayer more specific!
4. At the same time, once you wake up every morning it is YOUR responsibility to take of your child. Don't wait around for God to do things for you.
5. It is essential that both parents agree on doing it.

F. Note: I am NOT saying that you do not have a continuing responsibility for your children's spiritual development after puberty starts. What I am saying is that after that point it continuously evolves in to a responsibility you share more and more with your children.

G. I am also obviously NOT saying that you can't pray for your child after puberty. You can always pray for your children. Your ability to OFFER their life to God in my opinion though only lasts up to the start of puberty. Once puberty starts, you can ASK God to align your child's will with divine will. The difference is between OFFERING versus ASKING! This is despite the fact that you continue to be materially and otherwise responsible for your children from puberty though age 18 or the rest of their lives, whichever comes last!

H. MOST IMPORTANT: To IN ANY WAY personally put out what God's will means for your child when doing this process is interfering with their life (and God) on the highest level!! This affirmation is an act of surrender and a complete openness to WHATEVER GOD'S WILL IS!

I. FINALLY, if you are interested (or curious) about doing this process but you are not sure it is morally right given your religion, I encourage you to talk about it with your priest, rabbi, minister, sheik, etc., before trying it.

RECOMMENDED READING

Fundamental Bibliography

Andreas, Connirae and Andreas, Tamara. Core Transformation – Reaching the Wellspring Within. Real People Press, 1994.

Bandler, Richard, and Grinder, John. Frogs into Princes. Real People Press, 1979.

Callahan, Roger J. The Rapid Treatment of Panic, Agoraphobia, and Anxiety. Roger J Callahan, 1990.

Fleming, Tapas. Reduce Traumatic Stress in Minutes – The Tapas Acupressure Technique (TAT) Workbook. Tapas Fleming, 1996.

Montgomery, Ruth. Born to Heal. Ballantine Books, 1973.

Sanford, Agnes. The Healing Light. Ballantine Books, 1972.

Sarano, John. The Mindbody Prescription – Healing the Body, Healing the Pain. Time Warner Company, 1998.

Shapiro, Francine. Eye Movement Desensitization and Reprocessing: Basic Principles, Protocols, and Procedures. Guilford Press, 1995.

Worrall, Ambrose, and Worrall, Olga. The Gift of Healing – A Personal Story of Spiritual Therapy. Ariel Press, 1977.

Related Reading

Adilakshmi. The Mother. Mother Meera Publications, 1994.

Amritaswarupananda, Swami. Ammachi – A Biography of Mata Amritanandamayi. Mata Amritanandamayi Mission Trust, 1994.

Andreas, Steve, and Andreas, Connirae. Change Your Mind – And Keep the Change. Real People Press, 1987.

Andreas, Connirae, and Andreas, Steve. Heart of the Mind – Engaging Your Inner Power to Change with Neuro-Linguistic Programming. Real People Press, 1989.

Bandler, Richard. Using Your Brain for a Change. Real People Press, 1987.

Cerutti, Edwina. Mystic with the Healing Hands – The Life Story of Olga Worrall. Harper and Row, 1975.

Dennison, Gail E., and Dennison, Paul E. Brain Gym – Teacher’s Edition Revised. Edu-Kinesthetics, Inc., 1994.

Holy Bible – King James Version. American Bible Society.

Roberts, Jane. The Nature of Personal Reality: A Seth Book. Bantam Books, 1974.

Sandweiss, Samuel. Sai Baba – The Holy Man and the Psychiatrist. Birth Day Publishing Company, 1975.

Vithoulkas, George. The Science of Homeopathy. Grove Press, Inc., 1980.

Yogananda, Parmahansa. Autobiography of a Yogi. Self-Realization Fellowship, 1993.

MEDITATIONS: TECHNIQUES TO CHANGE YOUR LIFE



**SHIFTING CONSCIOUSNESS
THROUGH DIMENSIONS®**

**An Introduction in Outline Form
Version I Update**

By Lee J Cartwright, MA

SCtD® Meditations: Techniques to Change Your Life

An Introduction in Outline Form

Version I Update

Copyright © 1999 by Lee J Cartwright. All rights reserved.

Except as permitted under the Copyright Act of 1976, no part of this book may be reproduced in any form or by any electronic or mechanical means, including the use of information storage and retrieval systems, without permission in writing from the copyright owner.

INTRODUCTION

The information in this booklet (hereafter referred to as Update) should be strictly used as an EXTENSION of the information presented in SCdD Meditations: Techniques to Change Your Life - An Introduction in Outline Form, Version I (hereafter referred to as Version I). The techniques described in this Update should only be used after one has developed a clear understanding of the material in Version I. All the protocols and precautionary measures described in Version I apply to the techniques described in this Update.

This Update is written in outline form with headings that correspond to the chapters in Version I. Each section of this Update either improves upon and/or extends the information in the related chapter of Version I.

SCtD MEDITATIONS: TECHNIQUES TO CHANGE YOUR LIFE

VERSION I UPDATE

I. UNDERLYING PHILOSOPHY AND PROCEDURES OF SCtD:

A. Every limiting pattern represents a person's "best try" at fulfilling what is ultimately a positive or divine intention. Certainly with some acts (committing child abuse, robbery, etc.) the ultimately divine intention is hidden behind many layers of misguided intentions. The goal of SCtD should always be to help fulfill the ultimately divine intention. Attempting to simply eliminate the negative or limiting pattern (as with any form of symptomatic treatment) can potentially drive the dysfunction even deeper in to the fabric of a person's life.

B. Talking about your limiting pattern while you do a SCtD Meditation can be a very effective way of "accessing" your experience.

C. It is inappropriate to think that the only step in the healing process is for the "energy to start flowing again." For example, if someone was totally turned off to school by a bad elementary school instructor, not only is it beneficial to re-establish the flow of chi but it is also important for the person to learn study and test taking skills.

D. It is sometimes helpful to shift from a more active to a more "just sitting with your experience" meditation technique (or vice versa) if you feel stuck.

E. The pressure you use in tapping or brushing particular points should be adjusted to your own nervous system. For example, someone with a particularly sensitive nervous system may find anything other than light pressure painful. Do not fall into the trap of thinking that more is accomplished by more pressure! More is instead accomplished by adjusting the pressure to your own needs (which may vary from day to day).

F. I feel tapping techniques (Thought Field Therapy, EFT, BSFF) correctly focus on tapping the correct acupuncture points. Tapping (and brushing) techniques can be enhanced though by tapping the right points WITH THE RIGHT FINGERS. If you are tapping yourself, ideally use your thumb (of either hand) because it represents your core or spiritual self. Tapping a point with your thumb infuses the point with the energy of your core self. If you are tapping your child for example, ideally use the finger that corresponds to his/her sun sign element. For example, when working with a child whose sun sign is Libra (air sign), you should use either of your index (air) fingers. By using the finger that corresponds to the child's sun sign element you encourage rapport with the child's nervous system.

Note: Tapping with the right finger can enhance a tapping process – by far though the most important part of tapping is to tap the right points.

G. Several people have asked what I mean by “core of the earth” and why I emphasize it. It is my feeling that each human life represents the UNION of the soul (higher self, deepest self) and the core of the earth. The soul brings the personality and the core of the earth brings the physical body to this union or marriage. I feel that the soul and the core of the earth are both learning and evolving through this union. The best known representation (within acupuncture and eastern meditation traditions) of core earth energy is kundalini energy. There are several traditions that in fact seek spiritual realization through “charging” the body with kundalini energy. A human body vitalized with core of the earth or kundalini energy is passionate, vital, vibrant, strong, truly alive.

As an analogy, the higher self is the soul or source of the personality and the core of the earth is the soul or source of the body. When someone dies, the energy of the personality is reabsorbed into the soul and the energy of the body is reabsorbed into the core of the earth.

The goal of SC:D is to gradually integrate kundalini energy rather than facilitate “kundalini rising.” The latter can be a tumultuous (and occasionally destructive) process when not done properly. In SC:D for example core earth energy is always brought up through the feet and legs to help ensure it is integrated throughout the person's life rather than “potentially explosively” bringing it directly into the first chakra.

II. INTEGRATING DESIRED EMOTIONAL STATES.

A. Aligning with the future.

1. An interesting question is whether you are moving into the future or whether the future is moving into you. My feeling is that it is a mixture of both. It can greatly reduce tension in the nervous system to know that not only are you moving toward your divine fulfillment but your divine fulfillment is also moving toward you. Based on free will I feel there are many possible futures – I also feel there are possible futures that are more “in line” with our purpose in life than others.

2. A simple shifting process for bringing you and your “divine future” together is as follows:

a) Take a moment to think where your divine future resides “in your energy field.” Many people for example locate it in front of their body, or in front and to the right of their body. Several other options exist – there is no wrong location.

b) Suspend any judgement you might have against the idea that your divine future is rushing toward you.

c) For around 2 – 3 minutes alternately shift your awareness between your lower spine (lumbar vertebrae and sacrum) and your divine future. Stay in your body when thinking of your divine future!!!

d) To integrate your divine future throughout your nervous system, do 15-20 each of forward/back, top/down, and then left/right tongue motions. Do more of any given motion if it feels beneficial.

III. INTEGRATING CHI IN DELINEATED SITUATIONS.

A. *The Fast Technique* has been significantly improved. The new version is attached at the end of this update.

B. *TAPPING IN TO CHI FLOW.* A very effective technique for integrating energy into limiting or desired patterns is to lightly tap the body parts related to your sun sign element (see chart on following page). The basic process is as follows:

THE FOUR PHYSICAL ELEMENTS AND THEIR CORRESPONDENCES TO THE HUMAN BODY

	EARTH	WATER	FIRE	AIR
<i>CHAKRA</i>	Root (1st) chakra at the back of the coccyx or the center of the pubic bone	Sacral (2nd) chakra at the top of the sacrum or around an inch below the navel	Solar plexus (3rd) chakra on the xiphoid process or on the spine at the same level	Heart (4th) chakra in the center of the sternum or on the spine at the same level
<i>SENSORY SYSTEM</i>	Anywhere around the outer edge of the lips	Anywhere on or along the base of the nose	Anywhere on the eyebrow or on the bony structure below or on the outside of the eye	Anywhere on the skull around the ear
<i>ALONG THE CENTER LINE OF THE FOREHEAD AND NOSE</i>	The very tip of the nose	Between the soft portion of the tip of the nose and the bump on the nasal bone just below the bridge of the nose	In the valley of the bridge of the nose	Between the eyebrows on the forehead
<i>ORGAN (BOTH FRONT AND BACK)</i>	On skin over stomach and spleen	On skin over kidneys and bladder	On skin over heart and small intestine	On skin over lungs and large intestine
<i>ARM SEGMENT</i>	Shoulder	Upper Arm	Elbow	Forearm
<i>FINGER</i>	Fifth (little) finger phalanges and metacarpal	Fourth finger phalanges and metacarpal	Third finger phalanges and metacarpal	Second finger phalanges and metacarpal
<i>LEG SEGMENT</i>	Hips	Thighs	Knees	Shins
<i>TOE</i>	Fifth (little) toe phalanges and metatarsal	Fourth toe phalanges and metatarsal	Third toe phalanges and metatarsal	Second toe phalanges and metatarsal
<i>BEGINNING OF THE ACUPUNCTURE MERIDIANS</i>	Stomach 1 (below pupil on orbital bone) @ Spleen 1 (medial lower corner of big toe nail)	Kidney 1 (between 2nd and 3rd metatarsal approximately 1/3 of distance from toes down to the heel) @ Bladder 1 (on base of nose medial to inner corner of eye)	Heart 1 (center of axilla where axillary artery can be palpitated) @ Small Intestine 1 (outer lower corner of little finger nail)	Lung 1 (below the lateral end of the clavicle between the shoulder and rib cage) @ Large Intestine 1 (lower corner of index fingernail on side of the thumb)

1. Write down the basics of the pattern.
2. Correct for reversal.
3. While tuning into the pattern you would like to enhance chi flow through, tap the parts of your body that correspond with your sun sign element (see chart). All tapping should be light yet firm and should cause absolutely NO PAIN. As much as is comfortably possible tap with your thumb (especially either a] the tip or b] the back of the bottom knuckle). For safety reasons the eyelids should be closed when tapping anywhere around the eyes.

It is totally OK (and often beneficial) to tap as much of the body part as you can at the same time (as much of a finger as you can at the same time for example). As well, as much as possible tap on a bony vs a soft tissue area. With fingers and toes remember you can tap on all sides and the tip.

Tap any given body part as long as it helps integrate chi flow and then switch to another part of the body. During a given meditation you may tap a specific body part several times.

4. Tap as in Step 3 for around a total of 2-3 minutes and then switch to doing the following tongue motions. Do 15-20 each of forward/back, top/down, and then left/right motions. Do more of any given motion if it feels beneficial. This helps integrate any increases in chi flow throughout all 3 dimensions.
5. Pause and re-evaluate your experience. Has anything changed? If you are working with a limiting pattern, has your stress rating gone down? If you are focusing on enhancing a positive trait, has your integration rating gone up?
6. Repeat Steps 2-5 as long as they improve your rating (reduce a stress rating to 1 or raise an integration rating to 4 or 5). If there is no change after 3 sets of Steps 2-5 you may want to try another process.
7. If you worked with a limiting pattern and have reduced the stress rating down to 1, determine what you would like to experience (desired state) instead. Rate your experience of this trait on a scale from 1-5 with 5 representing optimal integration. Repeat Steps 2-6 to increase your integration of the desired trait to 4 or 5.

IV. “Integrating Chi into Longstanding Patterns” and “Getting to the Rub Technique” – New Chi Activation Procedures include:

A. Tongue shifting. Very effective left/right, top/down, and front/back shifts can be performed using the tongue.

1. Left/right shifts can be done by moving your tongue (but not your eyes at the same time) from left to right in your mouth. This can be done a) with your tongue fully retracted and thus touching your back teeth, b) with your tongue “sticking out” and thus rolling over your front teeth, or c) anywhere in between.
2. Front/back shifts can be done a) inside your mouth, b) from the inside to the outside of your mouth, c) on the roof of your mouth, d) on the “floor” of your mouth and d) many other variations.
3. Top/down tongue shifts can be done with your tongue fully extended or retracted, or anywhere in between. Top/down shifts can be done from a) relaxed position to the roof of the mouth, b) relaxed position to “pulled down” position, and c) roof of mouth to “pulled down” position. Tuning into your upper back while doing top/down tongue shifts can be very useful in opening chi flow through the neck area.
4. Diagonal movements can be done by moving your tongue from touching your lower teeth on one side to your upper teeth on the opposite side.
5. Circular motions can be done by moving your tongue around the circumference of your mouth.

Note: It is my hypothesis that the more your tongue is retracted while doing tongue shifting, the more you will tend to stimulate the flow of chi through your relationship with yourself. The more the tongue is extended, the more you will tend to stimulate the flow of chi through your relationship with the world. Tongue shifts can also be done with your mouth open or closed.

B. Face Shifting. A very powerful shifting process is to alternate between your “normal facial expression during the limiting pattern” and a resourceful facial expression. Resourceful facial expressions include smiling, laughing, curiosity, enthusiasm, excitement, wonderment, etc. Be sure to use as many of the facial

muscles as possible in the process including the lips, jaw, cheeks, eyelids, eyebrows, nose, and forehead. In the shifting process, continue to stay in touch with the limiting pattern while shifting between the two facial expressions. You can continue a given resourceful facial expression as long as it opens up the flow of chi.

Note: This process can be expanded to **Posture Shifting** by alternating between the “normal body posture during the limiting pattern” and a resourceful body posture. Because you use your full body (including hands) to express the limiting posture and the resourceful posture, neither hand is used to perform finger and/or brain mudras.

Note: It is sometimes helpful to immediately follow the “letting go of the smile” (or resourceful posture) with a short rapid “burst” of up/down, forward/back, and/or left/right shifts. When you let go of a smile for example and return to your normal facial expression, there are often a few moments where the restrictions in your energy flow are highly available for transformation. Rapid up/down shifts can be accomplished by brushing up and down the midline of your torso or through tongue movements, forward/back shifts by brushing the top of the head or through tongue movements, and left/right shifts by brushing the lower spine/sacrum or through tongue movements. It is also occasionally beneficial to perform these shifts while holding the resourceful facial expression or posture.

C. Getting to the Foot of the Problem. Long-term physical/emotional blocks in chi flow can often be improved by simultaneously 1) tuning into the block [or desired state] while 2) stretching open the toes of the foot on the same side of the body as the block (exception – stretch open the toes of the foot on the side opposite to a headache). The toes are a) alternately relaxed and stretched as wide open as possible and b) held open as long as chi flow is enhanced. You need to remove your shoe(s) and should ideally lie down on the side opposite to the foot being stretched before starting. This seemingly innocuous process is actually quite powerful and is based in part on the philosophy that the most important chi blocks exist either in the feet, legs, and/or head. This process is appropriate for blocks anywhere in the body (especially the upper torso and arms) and is inappropriate for someone in acute pain or with tendencies to sciatica, hip pointer, and/or leg or foot cramps.

Note: It may be beneficial to intersperse “foot shifts” in the above process. Front/back shifts can be performed by rotating the foot forward and back at the ankle while left/right shifts can be done by

either a) rotating the whole foot medially and then laterally or b) keeping the heel as a stationary point and turning the toes in and then out. As with Face and Posture Shifting, it may be beneficial to occasionally do top/down, front/back, and left/right shifts (with the tongue for example) during and/or after stretching the toes.

Note: This process can be adapted to **Getting Your Hands Around The Problem** by stretching the fingers as wide apart as possible instead. It is appropriate for blocks in chi flow anywhere except the hands and arms. It is inappropriate for someone in acute pain or with tendencies to sciatica, hip pointer, and/or leg, foot, arm, or hand cramps. Interspersing “hand shifts” between toe stretches may be beneficial. It can also be helpful to occasionally do top/down, front/back, and left/right shifts (with the tongue for example) during and/or after stretching the fingers.

D. An often useful technique if you tend to withdraw from the world is to a) simultaneously think of your feet and hands while b) you simultaneously do up and down tongue movements. This process helps reconnect you with the periphery of your body where you can meet the world. After a series of these shifts it is often helpful to do forward/back and left/right tongue movements to help integrate enhanced chi flow.

E. While using the Cerebellum/Brain Stem Mudra it is sometimes helpful to place your thumb in your umbilicus and gently “push” the umbilicus left to right, up and down, and/or in and out.

F. Any of the SCTD processes in which eye positions (looking and holding the vision up and to the left for example) can sometimes be enhanced by simultaneously blinking the eyelids. The blinking facilitates an up/down energy shift.

G. To help activate the flow of chi to a part of the left side of the body (left leg, left kidney, left lung, etc.), think of the body part and hum any tune (not a single note). To help activate the flow of chi to a part of the right side of the body, think of the body part and count out loud.

H. To break a congested pattern it can be helpful to imagine being a dolphin moving through the water with your spine doing the graceful yet powerful front/back motions. Additionally, the left/right flow of chi through the spine can be enhanced by imagining you are a powerful fish like a shark.

I. A useful technique for increasing your connection with the earth is to simultaneously think of the floor of your mouth (or bottom of the jaw) and imagine drawing up core earth energy through the feet and legs with each breath.

J. A useful technique if you feel two parts of your body (or personality) are not communicating well with each other is as follows:

1. Place a hand over each of the two body parts that are “not communicating.”
2. Stimulate the central nervous system to connect these two parts through up and down, forward and back, and left to right tongue movements.

K. The effectiveness of pelvic floor sweeps can often be increased by focusing your conscious awareness on the a) sacrum when activating the flow of chi through the central nervous system or b) front or back of the rectal opening when activating the flow of chi through the enteric nervous system.

V. TECHNIQUES FOR SITUATIONS RESISTANT TO INCREASED CHI FLOW.

A. The Contacting the Chakras Technique.

1. The Contacting the Chakras Technique was originally written as a technique for enhancing chi flow through all possible facets of a limiting pattern. It can also be a technique for enhancing chi flow through a desired state. Other than altering the statements as listed below, the process is exactly the same:

"In relation to my being _____ (insert desired state):

7th chakra "I totally experience and express my deepest self."

6th chakra "I totally know and understand the truth."

5th chakra "I totally hear and speak the truth"

4th chakra "I totally love and accept myself, everyone and everything."

3rd chakra "I totally connect with and trust in the divine unfoldment."

2nd chakra "I totally forgive myself, God, everyone and everything."

1st chakra "I am completely grounded and alive in my body."

VI. AFFIRMATIONS USING SCtD.

A. It appears that the "Act of Self-Defiance Before Bed" is more appropriate in situations where you need to take more active responsibility for your life whereas an "Act of Surrender Before Bed" is more appropriate when through controlling you are standing in your own way. Alternatively, these two processes can be done in consecutive months.

B. GOD DREAMING YOU. God Dreaming You is a technique for helping to resolve specific limiting patterns. The following is repeated 3 times before bed:

“I ask God to dream dreams that both transform absolutely all the causes [past present, and future] of my _____ (state limitation) and fully realize _____ (state goal rather than limitation).”

To make God Dreaming You effective, you need to surrender any feelings that you have to remember and/or understand the dreams. Please don't limit yourself that way!!!! God is clearly capable of much more than we can understand. As well, if you need to become aware of certain things, you can do so in a variety of ways including reading a book, talking with a friend, a flash of insight that comes while you are out for a walk, and remembering and analyzing a dream.

As with all affirmations before sleep, your only responsibility is to repeat the affirmation with honesty and earnestness. You should not try to do anything during sleep. You should simply repeat the affirmation and then let God and your deepest self (optional - and the core of the earth) do what needs to be done.

C. PARTICIPATING IN THE GROUP DREAM. This process is especially appropriate for people who feel disconnected, withdrawn, self-absorbed, who feel the world isn't supporting them. To help shift out of this state you declare that you will totally contribute at night to fulfilling the “divine group dream.”

Theoretical Basis - It is not as if everyone simply dreams his/her own personal dreams – we all also contribute to the divine universal dream. Everyone and everything in the universe (from inorganic matter to the most evolved beings in heaven) dreams their own dream and together creates the universal dream. By declaring the following three times before going to bed every night for one to three months you strengthen your connection with the rhythm of life:

“Tonight and every night for the rest of my life, during both dream and non-dream sleep, I profoundly contribute everything my deepest self (optional - and the core of the earth) desires to fulfilling the divine universal dream. I fully connect my nervous system with the universal rhythms of time and space and with the fulfillment of the divine universal dream. I ask as appropriate that my personal goals and dreams be interwoven within the divine universal dream.”

As with all affirmations before sleep, your only responsibility is to repeat the Affirmation with honesty and earnestness. You should not try to do anything during sleep. You should simply repeat the affirmation and then let God and your deepest self (optional - and the core of the earth) do what needs to be done.

D. BE AND DO IT NOW. *Be and Do it Now is a goal directed night process that is often helpful when a person has unsuccessfully tried many times to accomplish a particular objective. The intention is to start accomplishing the objective right now DURING SLEEP. Rather than waiting for things to somehow fall into place during the day, you state that while sleeping you fulfill your goals RIGHT NOW. During sleep you ARE the person you want to be, you PERFORM the desired behaviors.*

This technique clearly assumes that our awareness remains active and is in fact “not limited by time and space” during sleep. The keys to “Be and Do it Now” are that 1) you accept that you can do anything at night, 2) you intend to be the fulfillment of your goal TONIGHT, 3) your goal is only to help yourself and/or others, 4) your goal is pure (that fulfilling it harms no one, that it is in no way tainted with power, greed, etc.), and 5) you will be or do (versus prepare for) your objective.

Sample goals include:

I am loving and loved

I am open

I am happy

I fully experience and express the deepest yearnings of my soul

(optional: and the core of the earth)

I sing

I laugh

I play the guitar

Declare the following three times before going to bed every night for one or more months:

“Tonight, during both dream and non-dream sleep, I _____ (state goal). This directly strengthens my _____ during my waking life.”

This process supports (and in no way replaces) the necessary work that must be done during the day to fulfill your dreams. For example, if you want to play the guitar, take lessons and practice during the day and play the guitar at night!

As with all affirmations before sleep, your only responsibility is to repeat the affirmation with honesty and earnestness. You should not try to do anything during sleep. You should simply repeat the affirmation and then let God and your deepest self (optional - and the core of the earth) do what needs to be done.

E. **FINDING ONE'S LIFEWORK.** For the person who is struggling to find and/or manifest his/her life's work I recommend repeating the following three times before going to bed every night for three months:

"Tonight, during both dream and non-dream sleep, I fully DO the life's work my deepest self (optional - and the core of the earth) intends for me. This directly transforms the ways that I experience and express myself in waking life and the way I make a living."

As with all affirmations before sleep, your only responsibility is to repeat the affirmation with honesty and earnestness. You should not try to do anything during sleep. You should simply repeat the affirmation and then let God and your deepest self (optional - and the core of the earth) do what needs to be done.

SCtD FAST TECHNIQUE.

A. This process is most appropriate for integrating chi into “clearly delineated” limiting patterns. This means that you experience the limiting pattern only in one type of situation versus throughout your life. Thus, the SCtD Fast Technique would be appropriate to try for a state of tension you experience around asking your boss for a raise, flying in an airplane, stress around heights, etc. In contrast, this technique would not be inappropriate for integrating chi into a generalized tension you always feel.

B. Choose a limiting pattern that you would like to increase the flow of chi through. (Note: The first three times you do this process, work with patterns that 1] matter to you and 2] are NOT the most important or deeply charged limiting patterns. This will allow you to develop a comfort level with the process). Briefly write down the basics of the limiting pattern:

1. Describe your physical, emotional, and mental experience. Where is your experience located in your body?
2. Rate your overall stress in the situation from 1 – 10, with 1 being totally comfortable and 10 representing the maximum stress you can feel. Do not worry about picking the “right” rating. It only serves the purpose of helping you evaluate your progress in integrating chi into the pattern.
3. Under what circumstances does the pattern happen (when, where, why, how)?
4. Describe how you would ideally like to think and feel instead. What positive states (or traits) would you like to integrate in the situation?

C. With the Fast Technique it is essential that you first correct for reversal or switching (see Chapter 4).

D. The Basic SCtD Fast Technique Process:

1. Do the pelvic brain mudra with your left hand.
2. Look up to your left (with your eyes, not by tilting or turning your head). This accesses the processing of visual images by your nervous system.
3. Tune into the emotional/physical stress.

4. Lightly (yet firmly) and quickly rub the front right corner of your forehead (with your right hand) up and down between 1 inch above the end of your eyebrow (ensuring you don't get your fingers in your eye) and your hair line around 20 times (or longer if it gives you relief). This activates the flow of chi through the top/bottom plane.
5. Lightly (yet firmly) and quickly rub the top right corner of the top of your head (with your right hand) forward and back between the front of your skull and the back around 20 times (or longer if it gives you relief). This activates the flow of chi through the front/back plane.
6. Repeat Step 4 and 5 two more times.
7. Relax your eyes and lightly (yet firmly) use your right hand to brush up and down over the center of your sternum, then left to right over the center of your sternum, then lightly tap the center of your sternum around 20 times each. This activates the flow of chi through all three dimensions of your heart chakra.
8. Re-evaluate your stress level. If you received a significant decrease in tension from Steps 1-7, you may want to repeat those steps as many times as they continue to provide benefit.
9. Repeat Steps 1-7 but use your right hand to do the pelvic brain mudra, look down to your right with your eyes, and rub the front left corner of your forehead and the top left corner of the top of your head with your left hand. For most people, this will activate the flow of chi through the processing of kinesthetic or feeling information by your nervous system.
10. Re-evaluate your stress level. If you received a significant decrease in tension from Step 9, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

E. Modify the basic SCtD Fast Technique as follows:

1. Repeat Steps D1-7 but use your left hand to do the pelvic brain mudra, look down to your left with your eyes, and rub the front right corner of your forehead and the top right corner of the top of your head with your right hand. For most people, this will activate the flow of chi through the processing of internal (self) dialog information by your nervous system.

2. Re-evaluate your stress level. If you received a significant decrease in tension from Step 1, you may want to repeat it as many times as it continues to provide benefit.
3. Repeat Steps D1-7 but use your right hand to do the pelvic brain mudra, look up to your right with your eyes, and rub the front left corner of your forehead and the top left corner of the top of your head with your left hand. For most people, this will activate the flow of chi through the “other side” of processing of visual images by your nervous system.
4. Re-evaluate your stress level. If you received a significant decrease in tension from Step 3, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

F. Modify the basic SCtD Fast Technique as follows:

1. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight up with your eyes, and rub the back of your skull up and down and the top of your skull forward and back with your other hand. For most people, this will activate the flow of chi through the processing of information from your core self by your nervous system.
2. Re-evaluate your stress level. If you received a significant decrease in tension from Step 1, you may want to repeat it as many times as it continues to provide benefit.
3. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight down with your eyes, and rub your forehead up and down and the top of your skull forward and back with your other hand. For most people, this will activate the flow of chi through the processing of physical or body information by your nervous system.
4. Re-evaluate your stress level. If you received a significant decrease in tension from Step 3, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.
5. Repeat Steps D1-7 but use either hand to do the pelvic brain mudra, look straight ahead and close your eyes, and rub the back of your skull up and down and the top of your skull forward and back with your other hand.

For most people, this will activate the flow of chi through the processing of visual information by your nervous system.

6. Re-evaluate your stress level. If you received a significant decrease in tension from Step 5, you may want to repeat it as many times as it continues to provide benefit. If you are able to reduce your stress to 1, go on to Step G.

G. If you have received benefit from Steps D – F but your stress is not down to 1, correct for reversal or switching again (you may not need it, but it can help and can't hurt). Repeat Steps D-F.

Note: Occasionally individuals find it beneficial to perform Steps D1-7 first while looking horizontally to the left and then horizontally to the right (or vice versa). This will activate the flow of chi through the processing of auditory information by your nervous system.

Note: Occasionally individuals find it beneficial to perform Steps D1-7 first while looking up, horizontally, and down to the left (or right) while focusing the vision through the opposite eye. This involves for example the person focusing his/her awareness through the vision in the right eye while looking up and to the left. He/she will then be looking up at the bridge of the nose. Focusing the vision in this way through the "tail-end eye" accesses a different part of a person's neurology. It is my hypothesis that the vision through the tail-end eye represents more of the person's relationship with him/herself while the lead eye reflects more of the person's relationship with the world. When focusing vision through the tail-end eye the brushing of the skull forward and back and up and down should be done on the same side of the skull as the tail-end eye.

If you have received no benefit, you may want to try another process from this book.

H. Integrating desired state.

Imagine you are feeling the desired state(s) you previously identified [or any others you can now think of] in the situation(s). Rate how fully integrated these desired state(s) are on a scale from 1 – 5, with 1 representing not integrated and 5 representing totally integrated throughout your body, mind, and emotions. Correct for reversal or switching on your lack of fully experiencing the desired state(s). Repeat the process described in Steps

D-G, but instead of focusing on the limiting pattern, focus on allowing the desired state(s) to permeate through every cell in your body (reach an integration level of 4 or 5). It may be useful to repeat this process for each desired state, one at a time.

I. CONTEXT CHECKING - Taking the process one step farther (optional).

Both integrating chi in to the limited state and integrating desired states can be taken one step farther. After one has a) reduced the stress in the limited state to 1, or b) increased the integration rating for the desired state(s) to 5, you can check yourself by noticing how well either of these states “hold up” in DIFFERENT CONTEXTS. For example, if you have reduced the stress rating for giving a public speech to 1, does the stress rating remain at 1 when you think of giving the speech in the context of your family life, your neighborhood. In other words, is there “any interference” when you think of giving the speech in terms of how your family or your neighborhood “might react.” This interference can be real or imagined. It can come from within you or from others.

Most often a “context reaction” matters only when you allow it to effect you. For example, if you are not effected by your family’s discomfort with your improved ability to speak in public, there really is no interference. In contrast, if a “context reaction” negatively effects your stress reduction and/or integration of a desired state, simply repeat the process in that specific context.

Note: At the same time, there are obviously many context reactions that can’t be “rubbed away.” Verbal abuse by an alcoholic parent, physical abuse by a controlling spouse, etc., require assistance by appropriately trained professionals.

Context checking can greatly enhance the degree to which changes you make in the meditation room become your reality outside the meditation room. The most common contexts to check are biological family, family through marriage, friends, work/school, neighborhood, city, state, country, earth, solar system, galaxy, universe, God. Contexts do not need to be checked in any particular order.

