

May 2002

Volume 2, No. 2

***The Dynamind Technique for “Instant Healing”:* Two Cases**

Judy (Springer) Steele, MTP

Dynamind is an “instant healing” technique developed by Serge Kahili King, PhD, a prominent teacher of the ancient Huna tradition of Hawaii (King website: www.huna.org). I began studying Huna with King in January 2000, and learned the Dynamind technique from him in the fall of 2000, shortly after he developed it. I have also studied and practice a number of other alternative/complementary approaches to healing, including TAT (Tapas Acupressure Technique), NLP (Neuro-Linguistic Programming), flower essence work, homeopathy, and others, but I have found Dynamind to be so effective that I use it with most clients now – either alone or in combination with other modalities .

Dynamind has been used successfully for relief of many kinds of physical pain, other physical conditions, and emotional and mental pain and difficulties (www.huna.org/html/dmtuse.html). Information on the effectiveness of Dynamind is anecdotal, based on case documentation, with many of King’s own demonstrations documented on video.

As King says, “The Dynamind technique does not heal anything. It helps to relieve tension so that your body can better heal itself. If a symptom returns it is because stress and tension have returned” (www.huna.org/html/dmtbasic.html). The understanding is that this approach uses the power of intention, words, touch, breath and imagery to direct the process and to open the energy channels, allowing healing to occur. This is a reflection of the traditional Hawaiian *haipule* approach to manifesting what you want.

This is King’s description of the basic technique (with my own elaborations in brackets) (www.huna.org/html/dmtbasic.html):

The following version can be applied by most people for immediate symptom relief. Variations on this basic technique are virtually unlimited. The process may have to be repeated several times for full benefit, and it will not work for all symptoms all of the time.

1. *Think of your symptom and make the following statement: “I have a problem, and that can change. I want that problem to go away.”*
2. *Tap or touch the following points on the body with two or three fingers for a count of seven beats each: center of chest [between the nipples]; outside base of each thumb; base of neck [C7]. [These are acupuncture points.]*
3. *Inhale with your attention on top of your head; exhale with your attention on your toes. [Inhaling above the head and exhaling below the feet is also used; these are chakra points.]*
4. *Notice any change in the symptom and repeat the above as needed or as appropriate. (Excerpted from www.huna.org/html/dmtbasic.html)*

A SUDS (subjective units of distress) score on a 1-to-10 scale, before and after a treatment, is commonly used to keep track of progress in reducing the client’s distress level.

Dynamind also includes an imagery-change technique that is used when the client seems to be “stuck” at one SUDS level. This will be illustrated in the cases below.

Note: In the following case reports, the indications R1, R2, R3 . . . mean that entire Dynamind rounds (Steps 1-4 as described above) took place. The number in bold after the R1, R2 . . . is the SUDS level as reported by the client

The first case, Sue, illustrates the use of Dynamind to clear most of the residual pain from a nurse's fractured foot – pain that had persisted for a number of weeks after the cast was removed. Sue's belief about the time needed for healing created a blockage to her own healing. Nevertheless, with the help of Dynamind plus the Huna technique of "reprogramming the *ku*," she was able to change that belief, and release her pain. Sue's case also illustrates the clearing of a pain memory related to an earlier surgery at the same time as the current pain.

The second case, "Miriam," covers two sessions separated by 3 ½ months. In the first, a generalized lack of trust – in other people and in the client's own intuition – is cleared. In the second, three very important emotional issues and experiences, from a period of years, are cleared at once – a remarkable example of what can happen when the client is ready, willing, and imaginative. In this second part of M's case, Dynamind is combined with the Tapas Acupressure Technique (TAT) for clearing emotional trauma and accident-related physical problems www.tat-intl.com.

Case #1. (12/11/01) Sue May is 53-year-old nurse, in an administrative job. She is studying energy healing, with a view to becoming a full time healer. She also volunteers at Hospice. When I first met her at the end of October, her right lower leg and foot were in a cast and she was using crutches. When she came for this session, the cast and crutches were gone, but she wanted to work on the continuing pain in her right foot. She said she knew, based on her professional experience, that these things "take time," and that still having pain is "normal." Although the immediate cause of her pain was the fracture, she frequently said "surgery" instead of "fracture." When I inquired about this, she said that she had had surgery before, on both feet, some years ago.

So we began with her statements in Step 1:

I have pain in my right foot as a result of a fracture. [She continued to say "surgery" sometimes.]

This can change. [She tended to use less-strong variations of this statement, such as "I'd like this to change." I kept bringing her back to the more assertive statement and she kept using different, less strong, variations. Eventually she was using the strong version consistently.]

I want the pain to go away. [This statement was sometimes, "I'd like the pain to go away. Again, I encouraged her to be more assertive.]

Sue started at a **5-6** level of pain (with 10 the highest possible). This pain was present only when she walked, so she stood up and walked after each round of treatment, in order to assess the pain level.

After R1 (Round 1, including Steps 1-4 described above): SUDS **5**.

After R2: **5**.

After R3: **4-5**.

JS: This time, notice whatever image comes to mind after making your statements.

Sue: I see little demons coming out of my foot. (Emphatically) I want all the little demons to come out now!

JS: You might direct what they are to do next, not leave them out loose.

Sue: I'd like the demons, as they come out, to evaporate into the Universe and come back as positive forces.

After R4: **4**.

JS: Again this time, notice what image comes up after your statements. Also, consider adjusting your problem statement to include the previous surgery. [It's important that her *statement* reflect that inclusion; it's not only a matter of her inner focus.]

Sue (after making her statements with that adjustment): I'm seeing that long bone, the 5th metatarsal, it seems to need something. It's just laying there. It's white.

JS: Do something in your imagery that will help it.

Sue: I'm bathing it in healing energy.

JS: Has the image of the bone changed?

Sue: Now it's looking more at ease, more subtle, more of a pinkish hue to it.

After R5: 4.

JS: Again in this round, notice any image/s that comes up after your statements.

Sue: Rough waters, something jumping into it – my foot, me – trying to escape something.

JS: It seems you have difficulties both ahead of you and behind you. Change something to improve the situation.

Sue: I imagined myself changing to spirit form and rising above it all, and all the bad forces become good forces. Then I went to a meditation where I'm standing on a beach and everything's beautiful and calm.

After R6: 4.

Despite several rounds with imagery changes, she continues to be stuck at the 4 level. I am looking for a way to get her moving down the SUDS scale again.

JS: This time, you might consider getting a more specific image of what you are trying to escape from. Also, you might want to bring your image changes more into the physical realm, rather than rising above it or going to a calmer place. You might ask for an image that represents the blockage, so that you can work directly with that.

Sue: This is weird. I saw two owls hanging upside down on a tree. I saw their eyes.

JS: Change that image in some way that you prefer.

Sue: I'd like the owls upright.

JS: Do it!

Sue: While doing that, I'm seeing a large hole in the earth. I'll just cover that hole – it doesn't need to be there. The owls are very happy.

I had no idea of what that was all about, but did not inquire because the change seemed positive.

After R7: 4.

Sue: I'm realizing that my medical background and experience of it taking a long time are standing in the way here.

JS: (I agreed, having suspected that, and took her into a Huna belief change technique, called "reprogramming the *ku*.")

In Huna, the *ku* is the aspect of the person that is responsible for the body's functioning. The *ku* is also responsible for all memory, including maintaining memory of one's beliefs and "programming." The *ku* is reprogrammed by putting oneself into a state of strong, clear intentionality and then giving a strong, emotionally carried, new message to the *ku*.

JS: (I suggested she add an image change to go along with the reprogramming words.)

Sue: The old way is a clock. The new way is the Universe: no limit, no time.

That particular image was remarkably relevant to this process: We were working on a belief change (1st principle of Huna: "The world is what you think it is"), and she had spontaneously brought in the 2nd principle ("There are no limits") to help her. She knew nothing of Huna principles.

Sue (emphatically): OK, ku, I need to change this belief I have had about healing and time, because I realize there really is no time limit, and I thank you for being there for me during this time of healing but I realize there can be another way, and I want to change my belief system to go from time to no limits.

JS: *Do that, now!*

Sue: *We're changing it, now!*

JS: Walk around now, and experience this new way of being!

Sue: It's getting better – it's a **3** now.

Sue: I remember seeing mentally retarded people – Down's people, who got up from surgery and were fine *quickly!* They were like 'OK, I'm awake now! I want to go!' They don't know they're supposed to be in pain for a long time.

JS: What a wonderfully apt analogy!

JS: For this round, modify your statements to bring them up to speed, incorporating the belief change. (She did so.)

Sue: OK, ku... I see my foot floating – it's good, no pain.

JS: Attach that foot to your body.

Sue: I'm going to attach it to my body in this new light.

After R8: **3-4**. (Reappearance of the 4 told me there was another key issue that had to be addressed, and I suspected it was the prior surgery.)

JS: This time, notice whether there is an image related to the surgery.

Sue: I see a black image of my foot with a fork in it. I had a lot of pain with that surgery, especially when they were taking the pins out, especially *one pin*. They couldn't get it out, and called in someone really strong to do it. It was *so painful*, like *torture!* It's totally uncalled for in this day and age to do that with no anesthetic!

JS: What needs to be done with the fork?

Sue: My foot is welcoming the healing rays, that replace the fork. (Giggling) My foot is playing little games now – moving around – showing me it can go in any direction!

After R9: **3**.

At R10, she had some confusion about what wording to use for her statements. I clarified that a simple statement of the present situation, followed by "this can change," and "I want the pain to go away – all of it!" would be quite appropriate. I also suggested that she just notice what image/s came up after her statements.

Sue: There's a circle form near real tall buildings. It's awesome, overpowering, a little scary. I imagine myself down in that. So I could change it by seeing myself on top, looking down. So should I imagine that?

JS: Sure!

After R10: **2**.

At this point we stopped (although I was certainly curious about the meaning of that last imagery); it had been two hours. I suggested she take the instructions and do the process several more times that day, and then also over the next few days. I suggested that her *ku* might need some extra time just to integrate all the shifts we'd been working with, and congratulated her on how far she had come.

On the following evening I saw Sue at another meeting and asked her about her foot. She said, half-jokingly, "What foot? What pain?" She said she only had twinges occasionally, at a 2-3 (whereas before it had been much more intense, every time she put her foot down), and that she was telling herself, "There's no pain! My foot is fine!" She said she would be using Dynamind for a lot of things in her life in the future.

Follow-up comments from Susan May, RN, 2/17/02:

I decided to experience Dynamind because of pain I had in my foot after falling and fracturing the 5th metatarsal bone in two places. After it was out of the cast and I started walking again on my foot, I kept experiencing pain, both on the top and on the side, and I just thought that was normal, and that it would probably last for six to twelve months. But it was kind of irritating at times, so I thought I would try to deal with the pain.

During the Dynamind process, it seemed so simple. Initially, I was just thinking, "Well, this is interesting," and didn't really feel any change after the first few rounds. But then, after we started working with it more, the pain was slowly decreasing. It seemed that I had a blockage at some point where I kept repeating "surgery," but it wasn't the surgery that was the issue here, it was the fracture. I had had previous surgery on my feet, and it was a very painful process to go through at certain points. And I think I had a lot of anger about that, the surgery itself and some of the things I experienced as a result of it. So perhaps that was getting in the way. But the pain did gradually go down during the session.

After I left, the pain was significantly less than when I came. Afterward, it would come and go, but I was more apt to just not think about it. After days had passed, if the pain came I would just ignore it, and it would go away. It was gradually decreasing in frequency, and it was completely gone after a couple of weeks.

The process was wonderful! I would certainly recommend it to anybody who had any pain. I was surprised at how well it worked, myself, seriously.

Case #2, "Miriam:" This is a two-session case, in which a wellness teacher clears the effects of three major experiences of physical and emotional trauma. The first session illustrates the use of Dynamind to clear the effects of an auto accident: a pervasive feeling of mistrust, of others and of the client's self and intuition. The second session illustrates the use of Dynamind together with the Tapas Acupressure Technique (TAT) to clear the residue from the accident, and also from her sudden, painful departure from a work/living situation, and the end of a marriage. It also includes an intentional belief change. These shifts freed her to move forward with her life, and physical problems resulting from the accident were also cleared. (For a detailed presentation of this case, see the end of this document.)

Miriam's follow-up comments 2/22/02:

A year following my car accident, I continued to experience daily, debilitating pain in my back, neck, arms and hands. Because this puzzled my Chiropractor, even though we were doing everything we could, I'd begun to sense that there was another component to the pain I experienced. On an energetic level, as well as emotional, there were some things I needed to address in order to release my body for healing. The techniques that Judy told me about seemed a good place to start.

Having scheduled the first session, I started to look closely at what really seemed to be bothering me. Sifting through several layers, it came down to a general feeling of mistrust of the people around me in my life, and then, even of mistrust of myself. The intention I brought to the session was to relieve this mistrust.

Going through the process of making statements, tapping, breathing head to feet, seemed so very simple that I didn't see how my initial score could change. So I was pleasantly surprised when it actually did after the first few rounds! (I had a genuine curiosity about the process along with a deep security and trust in Judy, which I believe makes a difference in how willing or open one is to allowing changes to happen.)

As my number got down to 3, it seemed to take a bit more (time or intention?) to get a shift to occur. This is when I started imaging the water and being in it with other people. It was so very uncomfortable for me to be in that place of knowing I HAD to interact physically with the other people in the water, but felt so afraid to do so. When the resolution of adding this "new skin" finally came about, it was a relief and so delightful that I laughed. This, then, was the true turning point (or shift) in my core belief and way of being with others and myself. The result, I believe was that I was then free to continue imaging what was constricting my back and neck so that I could release it. When I stated my score at "0", I was very happily surprised! I remember smiling deep inside myself.

During the next few months I experienced a renewed vigor in my physical body (i.e. being able to do more yoga as well as daily chores) and much less pain. Into the fall, I noticed that I was holding back in my relationship with my boyfriend (and still having regular bouts of pain), so decided to schedule with Judy again.

I related my difficulty in committing to my boyfriend to past disappointments with various people and relationships, so I thought a “clearing” around this would be the session focus. It really came down to my relationship with myself and how it’s OK to be good to myself first.

As Judy guided me through this seeming maze of issues my intuitive senses opened to perceive all the truth about them. I realized that my old patterns and beliefs about “what a person *really* means” had become entangled with other possibilities of reality. It is not easy to put into words the quality of the perceptions and experiences I had during that session. Of course, there was the timeless aspect: While reliving events that took place over several years, I changed them in a matter of minutes! There were also the physical sensations; ranging from tightness due to perceived rejection or injustice, to the soft, openness of letting go to allow myself to have whatever I needed in a given event. Certainly this does relate to my first session about trusting – mostly trusting myself!

As I look back on my process of physical recovery from the accident, the months following this second session brought about the most definite change in my physical state. I had many more pain-free days and much less extreme pain when it did occur. Also very significant was that within one month, my boyfriend proposed marriage to me and I confidently accepted.

The whole session reminded me of living in the midst of miracles. These were *dramatic changes* that took place in my life. My awareness of this fact was even more solidified from writing this case response. It clarifies that with my eyes open I found my guides needed for healing myself and making my life more enjoyable. All around me are the beauties of life, which I receive with gratitude.

[JS note: I have observed that Miriam is also using her singing voice easily in her teaching work now – an aspect of herself that she had freed up during our second session.]

A detailed dialogue for Miriam’s sessions is presented below.

Discussion

The Dynamind technique combines a number of techniques, each quite effective individually, into a sequence that King has found to be optimally effective for “instant healing” of a wide variety of difficulties.

The first of these key components is the statement of the present problem situation, followed by “This can change,” followed by “I want . . .” We may go along with problems in our lives for many years, without ever stopping and clarifying what we want instead. This sequence of statements has great power in terms of redirecting our energy, and may be used effectively by itself. It should be noted, however, that making these statements requires a willingness to change, as well as a willingness to relinquish what may be a comfortable, habitual victim position, in favor of taking responsibility for directing one’s own life. This first step is comparable to the “outcome orientation” in NLP, usually expressed as “Focus on what you want, not on what you don’t want!” The Dynamind version is further refined through the deliberate use of the set of three statements.

The second component, tapping seven times in each of four places, is a technique for releasing blockages and clearing the way for change. These four acupuncture points were found through King’s experimentation to be the most powerful and efficient for this purpose.

For Dynamind I wanted four major energy/stress release points, easy and convenient to reach, to cover the front, back, and sides of the body. I’ve studied point systems for many years and finally chose the thymus release point in the center of the chest, the Chinese acupuncture/acupressure “hoku” points on the hands, and the little-used but extremely potent 7th cervical vertebra point on the back. All these points are excellent for stress and tension relief when used alone, and even more powerful in combination. (King, personal communication)

The third component consists of breathing from above to below. As I understand this, it is a technique that brings Spirit through oneself to Earth and aligns one’s vertical energy with one’s purpose. My clients

are often moved to repeat this breath several times, with their sense of alignment and calm increasing each time.

The fourth component, noticing the changes (with SUDS level) and repeating as required, is an important tracking mechanism; it keeps both the client and the practitioner in touch with how the change process is progressing. In extended cases like those reported here, I find it essential to keep track of rounds and associated SUDS levels, together with key images, in my notes. A person using Dynamind alone can keep track on paper. (It is considerably more challenging to do all this alone, but it is possible.)

I use the image changes perhaps more frequently than others may, because I enjoy imagery work and find it to be very powerful. King himself uses image changes only when necessary; he finds it saves time to simply use the four-step sequence repeatedly. He also spends less time exploring the images when he does use them. His approach to the image changes is clearly more suitable to his frequent, large public demonstrations, where he frequently assists a number of people to release long-held pain and stress in less than five to ten minutes each.

There is another Dynamind imagery technique, not illustrated in these cases, that is used when the focus is on manifesting something new in one's life, but I have not chosen to explore that aspect in this report.

Implications

As has been shown in many other new modalities, including NLP, the "tapping *therapies*," and flower essence work, major changes in a person's life experience can be accomplished in very short order. Key requirements are people's readiness to change, openness to the possibility that they can indeed make choices to redirect their lives, and willingness to at least try the process. From my experience with other effective modalities, I have found that Dynamind is often faster and more efficient; therefore, I use it frequently both for myself and with clients, either alone or together with other modalities.

When I combine it with another modality, I use Dynamind first, to clarify and focus the client's intent, thereby setting the direction for the change, and to start clearing the energy blockages and aligning the client's energy with the desired change. Then (as in Case 2, Session 2) I may utilize other modalities such as TAT, flower essences, or NLP techniques. I typically use Dynamind again along the way, as seems appropriate, and at the end to "solidify" the work.

Dynamind utilizes the seven fundamental principles of Huna, which frame what is possible and how energy works.

1. *Ike* – The world is what you think it is.
2. *Kala* – There are no limits.
3. *Makia* – Energy flows where attention goes.
4. *Manawa* – Now is the moment of power.
5. *Aloha* – To love is to be happy with
6. *Mana* – All power comes from within.
7. *Pono* – Effectiveness is the measure of truth.

These ancient principles from the Hawaiian tradition echo the "perennial philosophy" of many cultures and many other shamanic traditions. I find this simple formulation to be a basis for profound changes as people come to understand more fully how much power they have in their own lives and in how they influence the world.

References

Fleming, Tapas. *You Can Heal Now: The Tapas Acupressure Technique (TAT)-second edition.* (Redondo Beach, CA: TAT International), 1999. Information on purchase of this book, as well as videotapes, is available at

www.tat-intl.com

King, Serge Kahili. *Dynamind*. Book to be published in 2002.

King, Serge Kahili. "Dynamind" video (from one of the first Dynamind workshops). Video and workshop schedule available from Aloha International

(www.huna.org).

King, Serge Kahili. *Instant Healing* (Los Angeles: Renaissance Books), 2000. This book does not contain the Dynamind technique, which was developed after its publication, but it does contain many of the underlying principles and techniques used in Dynamind.

King, Serge Kahili. *Urban Shaman: A handbook for personal and planetary transformation based on the Hawaiian way of the adventurer* (New York: Simon & Schuster Fireside Book), 1990.

King, Serge Kahili. *Mastering Your Hidden Self: A Guide to the Huna way* (Wheaton, IL: Quest Books), 1985.

King, Serge Kahili. *Kahuna Healing: Holistic Health and Healing Practices of Polynesia* (Wheaton, IL: Quest Books), 1983.

Judy Steele, MTP (formerly Judy Springer) is a teacher, writer and consultant specializing in alternative approaches to mental and emotional health, and in effective mind/body/spirit approaches to life and work in general. She has a master's degree in transpersonal psychology, extensive training and experience in a wide variety of alternative and complementary approaches to healing, and 30 years' experience as a business owner, a leader in national professional organizations, a consultant and management trainer for Fortune 100 companies, and counselor to individuals.

Contact:

Judy Steele, P.O. Box 44853

Eden Prairie MN 55344

Phone: 952-943-8249

E-mail: jwspr@earthlink.net

Website: www.schoolforliving.org

Case 2 Dialogue

Session 1. (6/15/01) “Miriam” is 45, a teacher in a wellness-related profession. Her statement of intention for the DynaMind process was: “I want to get rid of the *lack of trust* I have in other people, and in myself (including in my intuition).”

About a year ago, as she was driving away from a long-term living/work situation that she was leaving unexpectedly under circumstances in which she felt betrayed, she had a car accident. Someone pulled out in front of her, she swerved to avoid him, her car rolled over into a ditch and she was injured – then he backed his car before the police arrived, to make it seem she was at fault. She said she had a lot of feelings of injustice.

On a 1-10 scale, with paranoia (my word) at 10, she said she was starting at a **6-7**.

After R1: **6**.

After R2: **5**.

After R3: **5**.

JS (before R4): This time, notice what image comes up after you make your statements.

M: All I see is black.

JS: Change the color somehow.

M: It turned to indigo blue. It needs to become more alive, instead of solid. Now there are sparkles, like on water.

After R4: **4**.

JS: This time, check on the image again after you make your statements.

M (after the statements in R5): It feels like I’m getting *in* the indigo water.

After R5: **3**.

M (after the statements in R6): There’s a playfulness in the water; others have come in to join me. It’s quite lighthearted and *fun*!

After R6: still at **3**.

M (after the statements in R7): I need to come in *contact* with the other people *physically*. I’m suddenly aware of a lot of nervousness about doing that.

JS: Notice what needs to be changed about the image to deal with that nervousness.

M: I need to know something about protection – some kind of shield or barrier. But it can’t be too thick; there needs to be a way [to touch people]. Some kind of loose weave – fabric – soft, not stiff – some contact, but people can’t come all the way in . . . (After a while) I made it too thick – I need to make it thinner. (Then, with delight in her voice) It’s like another layer of *skin* – completely a part of *me*! . . . They ought to *make* this stuff – it’s great!

JS: You might want to make sure it’s all the way around you (around all of you), then experiment with being in the world, with people, with it on you.

M (after doing so): I’m feeling *really free*!! I’m able to *play* in the water, and roll and tumble!!

(At the end of this round, she said she was at a **1**, but I had a clear sense she wasn’t finished yet, so we continued.)

M (during R8): It was very obvious as I made the statement this time that the lingering mistrust is in *myself*.

JS: Notice the current image and change something about it.

M: There's a sense of being *enclosed*, so I *can't move* to my full potential. Underneath this skin-like material is a solid *shell*, like an egg where you're bound up inside.

JS: You might try an egg tooth (what baby chickens use to break out of their shells).

M (thinking): Well, I'd been planning to use my arms and legs to break out.

JS: Use whatever feels best for you.

M: The egg tooth is good, for chipping away gradually. And the debris from the shell can just slip out a hole at the bottom of the egg. (This process continued for a while.)

M: As I turned to clear the back side of my body, I found something *behind* me – it made me afraid!

JS: Do something about that.

M: It represents times when I *am* startled. I *am* trusting, and suddenly a dark, ominous *face* appears, in the back, not what was in front. . . . Eyes in the back of my head (are needed), so I don't feel that I'm sabotaged. . . . Seeing things that are behind, seeing 360 degrees.

JS: This sounds like your intuition, which you had said in the beginning you wanted to be able to trust. (She was delighted with that connection.)

M: So now the rest of the shell can be chipped off behind me. Now I have clear *vision* all the way around. It's like extended aviator glasses with full peripheral vision – a set in front and a set in back, that together give me 360 degree vision!

JS (acting on an intuition): How are your feet doing?

M: I don't feel them much. But now I'm breathing down through them and making them warm. . . . I'm noticing that my lower back and right shoulder (both injured in the accident) are tight, so I'm relaxing them. . . . There's some cramping in my hands (injured in the accident).

She shook out her hands, and I encouraged her to keep them comfortable. I suggested she check out her whole inner territory. She did, and made some more adjustments. Notably, she became aware that when her upper back and rib cage lifted, her shoulders could relax. She commented that she had taught this in her classes, but that this was the first time she had fully experienced it herself.

These body adjustments, and this new way of being, seemed so important that I suggested she stay in that experience for a while, to fully *experience* it. She did so, eventually commenting, "It's like meditation – the discomforts of the physical body lessen." I suggested (in non-technical words) that she find an anchor (a technique from Neuro-Linguistic Programming – NLP) for this experience/this way of being in her body. She did so, identifying the place in her upper back that is "the place of lifting" as her anchor.

M: My neck needs something.

JS: Find what's needed.

M: I'm discovering that a focus on my 3rd eye center raises something that makes the necessary adjustment in my neck.

M: There's something at the base of my skull – like a hatchet or an axe.

JS (I thought of the possibility of past-life trauma, but said nothing about that): Find what change needs to be made.

M (eventually): It needs to turn into rubber. . . . For some reason it's not disappearing. It's going to turn into rubber and meld in with my body.

After this was complete, we finished R8, and she was at **0**.

Because so much had gone on with the imagery in the previous round, I asked her to check whether she felt finished or wanted to do another round "for good measure." She wanted to do another round, and did so, at which point she seemed finished, though still in an altered state. I suggested she stay in her new state of body-being and drink water, walk around, gradually bringing her new state into external reality. She did so, coming back approximately 75% into ordinary awareness.

Then I asked her to choose from among my card decks, and she chose the Rowena Pattee Kryder "Vibrational Medicine" deck (www.creative-harmonics.org). In that deck, she intuitively chose #39, "Space," which talks about creating a space within one's internal/external environment for the Divine, and creating a space into which what you want can manifest. We talked about that for a while.

Then she commented, "About the hatchet in my back . . .when it turned to rubber, the being that was holding it *released* it and turned to leave. There were also little hatchets in my shoulder blade, low back, and right hip. There were little guys with each, and they were dropping them and saying to each other, 'This gig is over.' And one by one they turned to rubber and melted."

At this point she was clearly fully present in ordinary awareness. The entire process took about an hour and fifteen minutes.

When I checked with her the following day, she commented that the session was very valuable for her, and that she was still integrating new aspects of it.

Case #2, Session 2 (10/2/01)

This turned out to be quite a long session, probably more than two hours, but a lot of territory was covered quite successfully. The session was particularly interesting from a technical point of view because I began with a round of Dynamind, then used TAT (Tapas Acupressure Technique) extensively for clearing specific traumatic memories, and ended with a round of Dynamind. In my view, this Dynamind "bracketing" of the TAT trauma-clearing work focused and directed the energies more effectively than would probably have been the case with TAT alone. Also, you can see (below) that this client did a remarkable thing with the TAT imagery work, based on the Dynamind "I have a problem→This can change→I want something better" structure.

TAT is a trauma-clearing technique developed by Tapas Fleming, an acupuncturist in Southern California. TAT involves holding certain points on the front and back of one's own head with one's hands (or an adult can do it for a child) while intentionally focusing on the trauma or recent/current stressful experience, until there is a shift – usually within one to four minutes. This procedure does not retraumatize, because the experience changes rapidly when one is holding those points, and it stays changed. One focuses, as needed, on the overall experience, on specific aspects of it, or on an opposite or positive thought in relation to it. One can also focus on "healing the origins of the problem" or "healing/clearing the storage spaces." (www.tat-intl.com for more information on TAT, including the workbook and videotapes.)

We spent some time formulating Mary's "problem" statement, because it was a different emotional focus from what we had worked on before, yet related to it. She wanted to focus on both the auto accident and her unexpected and traumatic separation from the people and place where she had lived and worked for some time (and where she had expected to stay permanently), because she felt these two experiences were very closely linked. (In fact, they happened on the same day.) Both then and now, she said, she kept thinking, "Isn't this unbelievable!?!?!" As we talked, it became apparent that there was a third past experience that was part of this problem matrix: the end of her marriage, which predated both of the other experiences.

I searched with her for what old belief or old experience pattern these events represented. We talked about her feelings of guilt and shame at having decided to leave her marriage, and also at having decided to leave her living/working situation. Both were commitments that she had never expected to leave. Her husband's words reverberated for her: "I just *can't believe* you're doing this!" All three situations had the characteristics of being *unexpected*, and that had led her to be "untrusting of [her] own ability to discern." She considered stating her goal as, "I want to be able to let go of my old belief that [a commitment] *should* be permanent/long-term, even when it's no longer appropriate." Then she came to the realization that the biggest part of it had to do with taking care of her own needs, and she formulated her Dynamind statements as follows:

My old belief has been that it's not OK to take care of my needs when it puts someone else's needs secondary.

This can change.

I choose to believe that it *is* OK to look out for my needs first, and that others are able to take care of their own needs; I don't have to.

We did a Dynamind round on this, but I neglected to ask her for SUDS numbers. Although it would have been better to get them, I knew we were going into TAT rather than into a succession of Dynamind rounds, and my major purpose at this point was to frame the TAT work with the clear intention and energy focus of Dynamind.

Then we moved into our first round of TAT.

JS: Now, with your hands on your head in the "TAT pose," focus on whatever (painful) image comes up for you first, from any of the three situations.

M: It's [the two women leaders of the center where she had been working/living] telling me that, since I had decided to leave, they wanted me to move out *immediately!* . . . Now it's shifting into something better. . . They're saying they love me, and I go home feeling light!

This "changing history" shift was an unexpected extension of TAT that apparently grew out of M's incorporation of the Dynamind Step 1 process. What usually happens in TAT, and is expected, is that the energy of the experience somehow shifts in the person, it is no longer painful/traumatic, and there is a sense of pleasant relief. However, having the remembered experience change into something different and clearly better is unusual in this context, and of course very Huna-like.

JS: Now, let's do another round of TAT. Put your hands on your head as before, and allow another traumatic memory to come up (within the context of the three experiences we had identified).

M: It's right after the car accident's impact, when I was panicking about being in the car because it might catch fire. I got out of the car, and I started screaming as I walked away from it. As a result of this, the man who caused the accident took advantage of my being apparently unhurt, and the sheriff treated me badly. . . Now I'm going to stay in the car. I'm doing some deep breathing to calm down, and they're *coming to my assistance!*

She said that in prior work with this incident, she had seen that her *soul* had stayed in the car, so she knew this was a much better response. She was quite pleased with this shift.

JS: All right, let's do another round of TAT. Let me know what comes up.

M: It's in the aftermath of the accident, this time about that part of it that's about seeing to other people's needs. Staying in the car results in people coming to *my* needs, my insurance company not canceling me, and things going much more slowly and graciously. *Caring* for myself, letting *others* care for me.

M: Now there's a doubting voice coming up: "M, this is just your imagination. . . ."

JS: All right, go back in (using the TAT pose), with the clear intention for it to truly *be* the new way – your *choice* now. (She did so.)

I explained the first principle of Huna to her, and described the "Mind Boggler" technique, with examples. The "Mind Boggler" involves repeatedly, clearly, and forcefully imagining that a painful or damaging event *didn't happen* or *just missed happening*. When the *ku* is completely convinced of the new scenario, the effects of the original event disappear (King, 2000). These explanations seemed to settle her doubts about the reality and effectiveness of what she was doing.

Then she did TAT on leaving her marriage: She moved from "trying to be nice while he was being a jerk" to "clarity and intentionality" about her path.

Then she did TAT on the rejection by her friends that followed her leaving the marriage. This moved to a realization that "These were not the friends I wanted in my life!"

By this point, she had done a great deal of work, and I was concerned for her energy level, but she reported she was overall "feeling *much lighter!*"

So I decided to go ahead with a piece that I sensed was important: what, in TAT, is called "clearing the storage spaces/containers." Because she had had long-term physical effects from the accident, I suggested she intentionally, with the TAT pose, clear all the places in her body/mind system where

residue from the accident had been stored. She did that, noticing the places where she had had symptoms, and also places where her attention was attracted.

Then she did TAT storage-space-clearing for ending the marriage, including especially the shame component. I suggested she observe the energy movement in her body, and when something seemed to need her intentional choice, to use her intention to clear that place. She reported that this “felt like a *release*, like I let go . . . my feet softening onto the floor, shoulder, belly softening . . .” This seemed to be a very important clearing experience for her.

Then (pressing our luck a little in terms of how much she could handle in one session, but wanting to finish addressing the three key experiences), I suggested she finally clear the storage spaces for the trauma of leaving the living/working situation. In this one, she reported that the focus was her vocal chords, which had been constricted. That experience was replaced with speaking her truth, and a singing voice.

We ended the session with a round of Dynamind. I did not ask her for a SUD score, but it was apparent that major, deep healing work had been done. I suggested she go home and care for herself very kindly that evening and into the next day.

A week later, she wrote me, “Thank you so much for the session last week. I continue to sense the shift and openings brought about by it! Much appreciated.”

TERMS OF USE

The International Journal of Healing and Caring On Line is distributed electronically. You may choose to print your downloaded copy for relaxed reading. Feel free to forward this to others.

The International Journal of Healing and Caring
P.O. Box 76, Bellmawr, NJ 08099
Phone (609) 714-1885 - Fax (609) 714-3553

Email: center@ijhc.org Web Site: <http://www.ijhc.org>

Copyright 2001 IJHC. All rights reserved.