

Further praise for *Blue Diamond Healing*

“Phil Mollon’s *Blue Diamond Healing* intertwines esoteric science and myth, alongside startling realities of multidimensional consciousness and related phenomenon. Meet sparkling arcs of cosmic dancing landscapes and more, as the infinite creative process of love lives itself. Precious, divinely-sourced gifts of healing from energy psychology are bestowed with clear instructions to release hidden and nefarious binds. Immerse and radically transform yourself in heavenly light and wisdom, by accessing ultimate source through the Blue Diamond.”

**Lori Chortkoff Hops, Ph.D. DCEP, President of The Association
for Comprehensive Energy Psychology**

“For decades, Phil Mollon has been one of the most thoughtful and well-grounded voices within the field of energy psychology. So when Dr. Mollon says he is dabbling with powerful healing forces you’ve never heard of, it’s worth a listen. And this book is so much more than just a listen, laying out a new take on the higher dimensions of human experience, integrating it with established psychological principles, and pointing to its implications for your life and practice.”

**David Feinstein, Ph.D., co-author of
*The Promise of Energy Psychology***

“Dr. Mollon’s book has accomplished integrating the cutting edge of psychotherapy and clinical psychology with the advanced evolving world of physics and the quantum world. He has accomplished a work of genius that will be understood to be the dawning of a new age of psychotherapy and all that come with this shift in perspective ...”

**Dr. Richard Sherry, Consultant Chartered Clinical Psychologist,
Clinical Neuropsychologist and Psychoanalytic Psychotherapist**

“This ground-breaking book offers insight into a wonderful energy psychology approach, Blue Diamond Healing. You can use the method to work with clients and with your own issues quickly and easily. You can also delve deeper into the book to reflect more on the nature of the universe and the wonder of how it may be organised. I highly recommend this book for energy therapists and anyone interested in spiritual development.”

Dr. Sarah Marzillier, Chartered Clinical Psychologist

BLUE DIAMOND HEALING

Exploring Transpersonal
and Transdimensional Aspects
of Energy Psychotherapy

Phil Mollon Ph.D. DCEP



Important note

This text presents a complex framework of intuitively and energetically derived hypotheses regarding deeper dimensional structures and processes that may have a bearing on the work of energy psychotherapy, energy healing, and related endeavours and explorations. Although many colleagues and clients have found these to be helpful, no assumption should be made that the approach described here will be beneficial in any particular case or condition. For ease of reading, the hypothetical nature of each statement is not stated explicitly but should be taken as given throughout. The work has been written with sincerity but may be, wholly or in part, misconceived and in error. It is hoped it may be of interest to some.

Blue Diamond Healing is a form of energy psychology developed by Phil Mollon, inspired by material originally published by the Azurite Press, combined with numerous other influences.

It is not possible to describe all possible ways of working with the Blue Diamond field, but it is hoped that sufficient information has been provided that the dedicated reader and practitioner can continue to explore and discover the treasures within.

Additional resource

Reading this book may be greatly enhanced by exploring the images and articles available on Noel Tobin's website. This outlines with clarity and detail the higher-dimensional grids and spirals and energy flows that provide some of the basis for Blue Diamond Healing: <https://emerald24.org>

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A note on the images used in this text

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Preface

This is an exceedingly odd book! Is it psychology, psychoanalysis, physics, metaphysics, theology, spiritual healing, a form of meditation, a kind of shamanic practice, science fiction or merely wild speculation? Quite possibly some might feel it combines bad versions of all of those! A potential reader might therefore reasonably ask why on earth it would be worth reading. I must answer that its only merit is that some clients and colleagues who have explored these ideas have found them to be extremely helpful.

The work outlined here grew out of the field known as energy psychotherapy (EP), which in turn grew out of energy *psychology* (Gallo, 1999). As outlined in Chapter 9, energy psychology developed as a family of highly effective modalities that combined attention to the mind with stimulation of the body's subtle energy system (Feinstein, 2005, 2019, 2021). Energy psychotherapy developed in the UK as some of those already highly trained in psychotherapy – often with strong psychoanalytic influences – began to incorporate and integrate these techniques into their work (Mollon, 2008).

My own interest in energy psychology and psychotherapy arose as follows. At a much earlier stage of my professional work, I had undertaken, over many years, good trainings in clinical psychology, psychotherapy and psychoanalysis. Since adolescence, reading Freud in the local library in Scarborough, I had loved psychoanalysis. However, working in a general psychiatric setting, I found to my dismay that these approaches were of limited value when trying to help seriously traumatized people. Indeed, purely talk-based therapy, when addressing trauma, can worsen a patient's condition – exacerbating symptoms and triggering unmanageable affective states and self-harm. The first effective treatment

for trauma appeared to be EMDR (eye movement desensitization and reprocessing; Shapiro, 2001; Matthijssen *et al.*, 2020), which engaged eye movements and other forms of bilateral stimulation, including tapping on the body. It does tend to be hazardous, however, running the risk of abreaction when reliving severe trauma, although well-trained EMDR practitioners know how to minimize these risks.

After becoming fluent in the use of EMDR and finding it a great advance on therapy based purely on listening and talking, I began to hear from some colleagues about a simple form of energy psychology known as EFT (Emotional Freedom Techniques). I found the two approaches combined very well (Hartung & Galvin, 2003; Mollon, 2005) and addressed the same phenomena as psychoanalysis but in a different way – and not via the transference that has been given such an overprivileged position in some regions of contemporary psychoanalysis (Bollas, 2007; Mollon, 2011). Expressions of past experience that might briefly emerge as transference towards the therapist are quickly relocated to their true place and origin – just as Freud advised, ‘to keep this transference neurosis within the narrowest limits: to force as much as possible into the channel of memory and to allow as little as possible to emerge as repetition’ (Freud, 1920, p. 18).

Working in a UK National Health Service (NHS) mental health setting, I and a small number of colleagues found that our practice became much more effective and enjoyable, our patients got better and our waiting lists collapsed once we began incorporating energy psychology. This gave rise to complaints – not from patients, but from certain other colleagues (both psychologists and psychiatrists), who were concerned that we were allegedly engaging in practices that had no scientific basis, were indeed a form of ‘pseudoscience’, and moreover were not CBT (cognitive-behavioural therapy; Mollon, 2014).

In fact, acupoint tapping procedures, such as EFT, can be seen as highly effective synergistic combinations of components found in other long-established therapies (Feinstein, 2019). These components include: mindful attention to thoughts, body sensations, and emotions; exposure to avoided stimuli; desensitization brought about by calming the body

and thereby modifying the feedback to the brain (emotions being the brain's perception of the bodily state, as explained by Damasio, 2000); downregulation of the brain and body through processes of interpersonal neurobiology (Porges, 2017; Siegel, 2012); targeting of formative traumatic experiences; identification of partially unconscious conflicts and core beliefs. In its recent review of guidance on PTSD, the UK's National Institute for Health and Care Excellence (NICE), which guides the NHS on what treatments to provide, made favourable mention of EFT, placing it in a category of 'combined somatic and cognitive methods' and singling it out as a priority for further research (NICE, 2018).

What has been learned over the years from practitioners of acupoint tapping methods has important lessons for psychotherapists in general. We have become more clearly aware, for example, of the importance of identifying and targeting the key experiences that have shaped a person's beliefs, patterns of thought, unconscious defences, and personality. Moreover, we have found that such experiences can often be identified with the help of a few simple questions. In common with other effective approaches, such as EMDR, we have found attention to bodily sensations to be crucially important in resolving problematic emotional states. We have realized the value of careful attention to the client's own words and metaphors, and of mirroring these back to the client. Indeed, we have recognized the importance of all our careful observations of the client, while we are in a state of 'presence'; of their words, tone of voice, body language, physiology and the subtle information communicated in the 'energetic counter-transference'. We have also discovered the power of interpersonal mirroring, when both practitioner and client are closely attuned, each engaging in acupoint tapping – processes that almost certainly activate the affective regulation via the polyvagal system, described by Porges (2017).

One phenomenon that I found particularly fascinating was Callahan's discovery that states of distress, whether emotional or physical, are underpinned by specific energetic coding, expressed as sequences of meridian acupoints (see Chapter 9). These sequences could be discovered

by simple and precise muscle-testing (or energy-testing) procedures. This showed that distress was patterned as *information* in the subtle energy system. When this information was played back into the system, the distress collapsed. This seemed to me an observation with profound implications.

Like many explorers of energy psychology, I began by learning one approach but gradually began to appreciate that it was a member of a large family of modalities that work with the mind, the body and the subtle energy system. I joined the excellent Association for Comprehensive Energy Psychology (ACEP), began to attend their astonishing conferences and found myself part of an international community, joyfully discovering the seemingly endless possibilities of these hitherto hidden realms. I had the privilege of serving as President of ACEP, thereby getting to know many of those most innovative in the field.

As I began to integrate what I was learning of energy psychology with my background in psychoanalysis, the two traditions began to blend organically in my own mind and work – giving rise to Psychoanalytic Energy Psychotherapy (Mollon, 2008). With my characteristic naive enthusiasm, I was happy to give talks anywhere on the topic of energy psychotherapy. Many psychotherapists, particularly those from a psychoanalytic tradition, were (not surprisingly) sceptical and dismissive. However, some were interested and took pains to pursue further training and learning in these evolving approaches. By 2020, we had established a one-year programme in energy psychotherapy, for qualified psychotherapists, with Confer, the leading UK organization for continuing education in psychotherapy.

If these ‘conventional’ forms of energy psychology and psychotherapy are so effective, why would I bother to pursue the development of an additional approach called Blue Diamond Healing? There are perhaps three key reasons. First, the sheer effectiveness of energy methods gave rise to a persisting feeling or intuition that even more might be possible, in terms of depth and scope of healing potential. Second, the effectiveness and efficiency of energy methods allows us to recognize that sometimes there

are obstacles to the work, certain kinds of ‘reversals’ (Callahan, 1981, 1988) that seem both deep and obscure. Often, we can address and resolve these obstacles, but sometimes they prove more difficult. Third, the practice of energy psychotherapy, working with the subtle energy system, brings us into contact with higher dimensions – and it seems that, once on that dimensional ladder, there is a natural tendency to keep climbing, taking step after step. Blue Diamond Healing is an exploration of purported, intuited or hypothesized deeper energetic structures and processes, and of the distortions and ‘errant coding’ that can occur in these.

These hypothesized energetic structures include a recurring fractal of a 12-point grid, based on models originally described in material published by the Azurite Press (Deane, 1999), and also having some points of contact with images arising in the Diamond Inlay Healing developed by Donna Eden and David Feinstein (Eden, 2021). Within and around this 12-point diamond structure, there are other structures of spinning horizontal and vertical flows of energy and information (Tobin, 2016, 2021a, 2021b). These energies are both polarized and omnipolar, continually fusing, splitting and braiding in an endless triadic sexual dance. They also weave in and out of parallel states, giving rise to our ‘parallel selves’, structural opposites existing in separate yet mutually influencing realms.

At the centre of the 12-point grids is the Blue Diamond itself, an energy centre that allows access to higher-dimensional realms. Thus, the Blue Diamond is an energy centre that we can hold our fingers to, just as we might manually stimulate meridian acupoints and the chakras. Within these structures of energy and information, we can detect where there is errant coding, using essentially the same kind of muscle-testing procedure (also known as energy testing) that Callahan learned to use to find meridian coding way back in the late 1970s. The Blue Diamond forms a healing field, which we can tune to a target problem in a manner analogous to the way Callahan would tune the ‘thought field’ for acupoint tapping.

A crucial pattern in this model is a double vortex, of two counter-rotating spinning fields. The top, clockwise spinning field brings in fresh

energy and information, while the lower, counter-clockwise field takes out the waste. This double vortex may be considered a basic unit of life. Often, its functioning may be compromised and in need of correction.

Whilst we cannot manually stimulate all the higher-dimensional structures, we can use a kind of meditational request that the errant coding be removed. This is in line with procedures increasingly common in other forms of energy psychology, where careful choice of words and intentional commands are used to bring about change – for example, in Logosynthesis (Lammers, 2009, 2015), in Tapas Acupressure Technique (tat.life.com), in the process of Ask and Receive (askandreceive.org) and Theta Healing (Stibal, 2010). It also is congruent with the extensive research on physics and meditation by William Tiller, who discovered a ‘higher gauge’ realm of reality, different from (but linked to) our physical matter-based realm, which is responsive to intention (Tiller, 2007; Dorothy Greene, 2021).

However, the request/command used in Blue Diamond Healing is based on a connection to Source – whether this is viewed as the highest aspect of the person’s own being or is seen as a transcendent First Cause. It rests on the proposition that there is a line of continuity between all levels of creation (Wolff, 1997) and that the Blue Diamond offers this pathway. The request is really a request to Source to issue a command. If that request is in line with higher-dimensional ethics and, if the client is willing to allow the shift, then it will take place.

Blue Diamond Healing is thus a kind of applied theology and the work is a form of prayer. It is not, however, an appeal to an external deity, but is instead a relationship with the deeper and higher intelligence that we are all part of – the intrinsic and collective wisdom of the cosmos. The approach is not a religion, but a highly practical model and set of hypotheses that can guide the energy psychotherapist towards more precise identification of the client’s difficulties, which can then be resolved if the context allows.

The framework outlined here also works with the hypothesis that ‘life-forms’ may exist in non-physical realms and dimensions. These are

obviously not carbon based, but nevertheless may be toroidal torsion fields of consciousness (K.D. Moore, 2019) that take in subtle energy and information and excrete waste and entropy. It seems that, through complex processes of evolution and free-will choice, some may have become parasitic on the human system. These may sometimes be another source of disturbances in the human biospiritual anatomy but can be removed in the Blue Diamond field. Such phenomena can be directly observed by some with the capacities for higher sensory perception, can be key components of shamanic work (Lageman, 2017), feature in all world religions (e.g. Lewis, 1942; Stanford, 1996, 2013), are quite often alluded to in private conversations among practitioners of energy healing work – and yet are rarely disclosed explicitly in today’s secular culture. Some find that, on occasion, albeit relatively rarely, this timeless hypothesis can be of assistance in the work (Baldwin & Thiore, 1995; Sagan, 1997; Brockman, 2006; Swack, 2008).

I have found that many of the clients and patients with whom I have worked for any length of time end up talking to me of their deeply personal spiritual yearnings and experiences – concerns that are often much more protectively hidden than those of sexuality. It is clear that these areas of life are of profound importance to human beings – and yet most psychoanalysts do not openly speak or write of spirituality or of a relationship with higher realms. One senses an embarrassment or implicit taboo about matters beyond the material realm (Si Ahmed, 2017). The eminent and influential psychoanalyst Wilfred Bion met with disapproval in some quarters for his explorations of the ineffable (Grotstein, 2017). This follows Freud’s original view of religion as an illusion (Freud, 1927) – and his distaste for the ‘black tide of mud of the occult’ (quoted in Jung, 1961). However, there are indications of extensive latent interest in the spiritual. A talk some years ago at the Institute of Psychoanalysis in London, given by Rowan Williams, a past Archbishop of Canterbury, attracted the biggest audience I have ever seen in the building – but he managed skilfully to avoid threatening the sensitivities of the group by speaking for two hours without any mention of God! In recent years, a number of psychoanalytic texts have appeared that

do address the place of spirituality in mental life (Black, 2006; Reineke & Goodman, 2017; Casement, 2020).

In general, we might say that the spiritual and all manner of related phenomena have been foreclosed from psychoanalysis, despite their prevalence in the consulting room (Brottman, 2011; Reichbart, 2019; Hewitt, 2020; Rabeyron *et al.*, 2021). To speak or write of such matters feels like a violation of social norms. This is not restricted to psychoanalysis, however. Fifty years ago, at Leeds University, I was fortunate to be taught by the brilliant philosopher of science Jerry Ravetz, whose influence on my views has been lasting. He explained how scientific paradigms (Kuhn, 1962/2012) are not determined entirely by rational considerations but are held in place by vested interests, of commerce, funding, status and power (Ravetz, 2006). Whatever lies outside the paradigm is either ignored, invalidated or in other ways attacked (Santilli, 1984). Essentially, the establishment group behaves like the totalitarian ego (Greenwald, 1980) and the paradigm is defended by vectors of money and narcissism (Mollon, 2020a).

For some, an awareness of higher dimensions beyond the material world has a revelatory quality, as expressed vividly by Bradley Nelson, a chiropractor who developed a widely used method of energy psychology. He reports that, when he worked as a conventional chiropractic doctor, he would often see patients with difficult and chronic conditions and was in the habit of making a short prayer for guidance before each treatment, and describes the following experience:

One day, after uttering a silent prayer for help, I turned my attention to the patient lying on the table before me. At that moment, I was given a gift of understanding from above. It was as if I had been blind all my life and could suddenly see with a clear, spiritual form of sight. It's impossible for me to fully describe what this was like, but I instantly and clearly perceived that I was standing in the presence of a sacred temple: the temple of the body that belonged to

this patient. I was instantly filled with the deepest sense of awe and reverence ... This spiritual experience changed how I see people ... We truly are spiritual beings, having a physical experience here on this earth. (Nelson, 2019, p. 73)

To exclude the spiritual and the other-dimensional from clinical work is a disservice to our clients and patients – particularly since a significant minority report extensive and highly damaging experiences of what we might term ‘occult abuse’. By this I mean the deliberate and multi-layered abuse of children in pursuit of spiritual and energetic advantage (e.g. O’Brien, 1995, 2016; Miller, 2012, 2014; Sinason, 2012; Van der Merwe & Sinason, 2016; Barker, 2019a, 2019b).

Few scientists study the areas of life that lie outside the prevailing paradigms of how the universe operates, commonly termed the ‘paranormal’ – unless the aim is to debunk. There are notable exceptions, such as physicists Claude Swanson (2009, 2010), Thomas Campbell (2003) and William Tiller (2007), electrical engineer Dean Radin (1997, 2006) and a few psychologists (Ring, 1982; Cardena *et al.*, 2013; Tanou *et al.*, 2019). This failure to recognize that the paranormal is in fact a poorly understood aspect of normality, and that we need to modify our paradigms rather than preserve our paradigms by excluding what does not fit, prevails despite the recognized reality of the strangeness of the quantum realm. With very few exceptions (e.g. Mindell, 2012; Pribram, 2013), the field of psychology has taken zero account of quantum mechanics or any other modern advances in physics. We might reasonably argue that, over the past few decades, much of psychology and clinical psychology has remained rather barren and stale, despite the remarkable developments in interpersonal neurobiology (Siegel, 2012; Schore, 2019), EMDR (Shapiro, 2001) and, of course, energy psychology.

This failure to incorporate the quantum level into psychology is all the more surprising, since this is a realm where the human mind is recognized

as interacting with the physical (Lanza, 2009). Indeed, a professor of physics and astronomy has stated in the esteemed journal *Nature* that ‘The universe is entirely mental’, adding at the conclusion of his article that ‘The Universe is immaterial — mental and spiritual. Live, and enjoy’ (Henry, 2005). What more striking and open an invitation could there be for those who might wish to explore the interface of psychology, physics, and metaphysics?

We know that modern discoveries in diverse fields demonstrate that we are all connected (McTaggart, 2001), and that a state of non-local coherence can prevail, whereby there is ‘a quasi-instant connection among the parts or elements of a thing, whether that thing is a quantum, an atom, an organism, or a galaxy’ (Laszlo, 2008, p. 97) – and that increasing this coherence can be an important part of the healing process. We know there are simple methods of channelling higher-dimensional energies and that these can have a positive effect and facilitate coherence (Brennan, 1987; Cousins, 1993; Sui, 2004; Gordon, 2006; Hover-Kramer, 2011a; Gordon *et al.*, 2013). We know there have evolved sophisticated ways of working with the human energy system to facilitate health (Eden & Feinstein, 2008). And we know there is good research supporting these methods (Oschman, 2015). There is thus every good reason to take these higher dimensions and energies seriously and incorporate them into our clinical work. However, there are some key points to bear in mind:

- Blue Diamond Healing is an exploration of hypothetical energies and structures deeper than those addressed in conventional energy psychotherapy. It is not appropriate for every client and does not replace the normal skills of psychotherapy.
- The client should never be discouraged from seeking appropriate medical attention for any health difficulty – see Chapter 10 for a wider discussion of ethics.
- Blue Diamond Healing has not been developed for commercial gain. Should any person offer formal training or certification in the approaches outlined in this book, such work would not be congruent with the Blue Diamond field. This does not, of course, preclude

colleagues sharing experiences in supportive workshops.

- Blue Diamond Healing is not in any way a cult. No beliefs are required – just a willingness to contemplate certain possibilities and explore higher realms. There is no organization to belong to. As a general principle, it is advisable to avoid beliefs of any kind; they often turn out to be wrong and are always constraining. Lightly held working hypotheses are preferable.

Here is a preliminary simple exercise to experience the Blue Diamond energy centre. Sit comfortably, preferably fairly upright. Place two fingers of one hand on the Blue Diamond point, just under the collarbones in the centre of the chest – just under where a tie knot might be worn. The other hand can rest on the heart chakra about 10 cm (4 in) below that. Think of the Blue Diamond as your access point to your own higher dimensions. Focus on its blueness. Bring to mind whatever is concerning you. If you are a practitioner about to see a client, form an intention that the work be maximally helpful to the client in whatever way is for the highest good. Let part of your consciousness stream down into the core of the earth, and send another part of your consciousness up into the far distance above. Think of yourself now as a vast column of silvery-rainbow subtle energy, streaming between Earth's core and the far distance above. Rest in that position, allowing whatever happens to happen. Your breathing may become deeper; your body may move about. When you feel ready, stretch out your arms to the side. Feel the electrical blue streams of energy flowing both vertically and out through your arms and fingertips. Notice any shifts in your thoughts, emotions and perceptions.

The reader must decide whether there is any merit in that exercise and in what follows. There is no requirement to understand. All that really matters is whether practitioner and client find any benefit in pursuing the hypotheses, models and exercises outlined here. This is what will determine whether this work has value or is merely an old man's folly!

Preliminary notes and six postulates¹

One of the remarkable features of most energy psychology procedures (Mollon, 2008) is that they elegantly and efficiently combine attention to several levels or dimensions simultaneously.² Tapping on sequences of meridians, while an emotional thought field is activated, combines cognitive, sensory, emotional, neurobiological and higher energetic dimensions in one simple action. Thought, emotion, the physical body and the energy system are all activated. By contrast, most non-energy psychotherapies engage only thought and emotion. This may be why psychological therapies in general are only modestly effective, compared with energy psychological approaches.

Energy psychologists are familiar with the use of meridians and chakras as a means of clearing or smoothing perturbations, with the result that physical or mental distress subsides. However, the full significance of these subtle energy pathways may often be overlooked. We may view the energy centres on the physical body as gateways, or quasi ‘star gates’, to the subtle energy system and higher-dimensional aspects of our bio-energy–mind–spirit anatomy. These places on the physical body have distinct characteristics – of sensitivity, electrical qualities³ and effects on the brain and body when stimulated – and the evidence from their use within energy psychology is that they contain or mediate complex information, governing patterns within the mind, emotions and the physical body. They also function as windows to the higher energy system and as conduits for a downloading and outpouring of information not easily accessed when working solely with the mind.