

The Four Dimensions of Being

by Dr. Dale Schusterman



The number four is common to many schools of thought when it comes to understanding the human being. It is the basis of nature, consciousness, and the human body. This paper will explore how to use this quad pattern in the body for the treatment and diagnosis of patterns that have deep roots and might be overlooked without this knowledge. One of the reasons behind switching is that we are an overlay of four separate energy systems. Using this method will quickly get past

much of the neurological disorganization that we spend so much time trying to clear before we can effectively work on someone.

The number four is found in all cultures as a metaphor, or symbol, for understanding reality. Native cultures talk of the 'four corners of the earth,' 'the four directions (N, S, E, W), or the 'four winds.' Many of the healing rituals of indigenous peoples involved honoring, invoking, and balancing the four 'spirits.'

All living systems are based on the carbon atom, which creates four bonds to form tetrahedral shapes. The tetrahedron, the simplest of the Platonic solids, is the most compact of all shapes (four faces and four points) and is the building block of nature.

Early medicine talks of the four humours (blood, yellow bile, phlegm, and black bile). A proper mix of these four humours, which relate to the four elements (air, fire, water, and earth), was required for optimum health. Disease was seen as an imbalance, excess or deficiency of the humours. They were said to give off vapors, which ascended to the brain. Here they would form the temperaments (sanguine, choleric, phlegmatic, and melancholic), which describe basic human personality characteristics.

It may sound like nonsense to us now when we hear of such things, but it would be wise not to dismiss outright the knowledge of the ancients. Certainly, they did not have the perspective of our scientific knowledge of the body and mind. But, it is also possible that scientific arrogance has overlooked some of the truths of previous paradigms, which are still valid.

Most wisdom traditions talk about the four dimensions of man/woman. The most common names for these dimensions are the physical, astral, causal, and spiritual planes of existence. We are said to have a garment in which we inhabit each of these four planes. They are called bodies or sheaths—physical body, astral body, causal body, and spiritual body. There are special names for each of these dimensions in the Hindu, Buddhist, Sufi, Jewish, and Taoist systems, but for consistency, we will use the English equivalents. What they all agree on is that there are four basic stages of existence set within a larger backdrop of reality (which is why some systems talk of 5 elements).

Dr. Alan Beardall based his system of Clinical Kinesiology on his observation that there are four 'biocomputers' in the body. He called them the Local, Spinal, Endocrine, and Primary computers. They are the mechanisms in the body that adapt and process all information that come into the system.

First, let us look at the form of the human body. It consists of four extremities—two arms and two legs. The four fingers and toes on each hand and foot are also an example of the four-pattern in the body. There is also a five-fold pattern, but the fifth 'wheel' is different from the other four. The thumb is in a different plane from the fingers, much as the head is different from the arms and legs. The four chambers of the heart is another area where we see the number four manifesting. Other examples could be given, but these are the most obvious areas that reflect the four-fold nature.

As kinesiologists, we can test the four dimensions in the body in a straightforward fashion. We can do this by testing muscles on the four extremities. Each arm or leg represents one of the four dimensions.

In my book, *Sign Language of the Soul: A Handbook for Healing*¹, I describe a complete system of energy healing, based on the Kabbalah (Jewish mysticism), which incorporates an in depth way to explore these four dimensions. The four dimensions or 'worlds' as they are known in the Kabbalah are part of the explanation of the Tree of Life. The Tree of Life (Figure 1) is a model used to describe the anatomy of human consciousness, but it also is an excellent representation of the physical body. Indeed, one of the central tenets of the Kabbalah, which is common to all wisdom traditions, is that the body and human consciousness are cut from the same mold. The symbol of the Tree of Life consists of ten major energy centers connected by twenty-two gates. These 32 pathways express in each of the four dimensions. The correlation in the human body is the four extremities. Each extremity consists of 32 bones, which is a direct correlation to the structure of consciousness.

Lower extremities	14 phalanges, 5 metatarsals, 7 tarsals, tibia, fibula, femur, ilium, ischium, pubis
Upper extremities	14 phalanges, 5 metacarpals, 8 carpals, radius, ulna, humerus, clavicle, scapula

Table 1

Table 2 shows the four dimensions as they correlate with the four extremities. This information will form the basis for the simple testing technique that follows.

Left Arm	Spiritual Body
Right Arm	Mental Body
Right Leg	Emotional Body
Left Leg	Physical Body

Table 2

There are many other such correlations between the body and the Tree of Life, but they are not pertinent to this discussion. However, one other important relationship needs discussing. There are four places in the body which act as doorways, in consciousness, to

these four dimensions. When you focus upon one of these doorways, it brings the body/mind to the frequency of that dimension. The four doorways are the area several inches below the umbilicus (Tan Tien), the thymus/heart area, the third-eye, and the atlas (Table 3). Following is a brief summary of these doorways.

Tan Tien

The area several inches below the umbilicus and several inches into the body is known in Eastern philosophy as the Tan Tien, which means 'the elixir field.' In martial arts, and other similar systems, this area is known as the center of the being. All movement centers from this point and the Tan Tien is a power point that gives great bodily control and strength. This is the center of Qi or Chi in the body; therefore, it is here that one focuses to enhance his or her physical power.

Thymus/Heart

The area of the upper to mid sternum is the next doorway. This is the area of the thymus gland and also covers the heart. This area is the center of emotion, love, and the sense of self. When we talk about ourselves, we point to our thymus. All wisdom traditions talk of the importance of love and opening the heart. This is the doorway to the astral world and by focusing on the heart/thymus area it brings one into awareness of his or her feelings.

Third Eye

The third eye is important in many traditions as the seat of consciousness. Many people focus here during meditation. It is common to look upwards to visualize something or to see with the mind's eye. Looking upwards 20 degrees also shifts the brain rhythm towards the alpha state. This doorway brings one to his or her mental, or visual, state of awareness.

Atlas

The fourth doorway is located at the lower occipital bone and the atlas. This is an area of higher Self awareness. When one concentrates from this place, it is a meta position in which one sees him or herself from a place of objectivity, or from a witness perspective.

Focusing or concentrating on these areas causes a subtle shift in consciousness, which we can use to our benefit as we muscle test the body. There are ways to activate these four doorways in the body to access deeper levels within the being/nervous system, but that is beyond the scope of this paper. What we can do with this knowledge, however, is to combine focusing on the doorway with muscle testing its corresponding extremity.

Left Upper Extremity	Atlas
Right Upper Extremity	Third Eye
Right Lower Extremity	Thymus/Heart
Left Lower Extremity	Tan Tien

Table 3

For example, test all of the major muscles in the left lower extremity and fix any imbalances that you find. The muscles that connect the torso to the left leg (psoas, quadratus lumborum, etc.) should also be considered. Then have your client focus on his or her Tan Tien, *while* you retest the muscles of the left lower extremity. It can help your client to focus if you to touch the Tan Tien, or place one of their fingers on the area. Often you will find one mus-

cle that now tests inhibited. Fix this muscle according to your findings; however, the client must remain focused on his or her Tan Tien while you apply the correction (NL, NV, respiratory adjustment, etc.). There does not appear to be any connection between focusing on the Tan Tien and the muscles of the other three extremities.

Repeat the same procedure with the right lower extremity while the client concentrates on his or her thymus/heart area. Often muscles that test quite strong in the clear, on the right lower extremity, will inhibit with this change of focus. Then test the right shoulder, arm, and hand muscles while the client focuses on his or her third eye (1/2-1 inch above the center of the eyebrows). Finally, have the client focus on his or her atlas area (touch the area to help them focus) while testing muscles of the left upper extremity.

You will often find inhibited muscles in each extremity when you test with the client focusing upon the doorways. Remember, that the client must maintain his or her focus upon the doorway during treatment of the inhibited muscle.

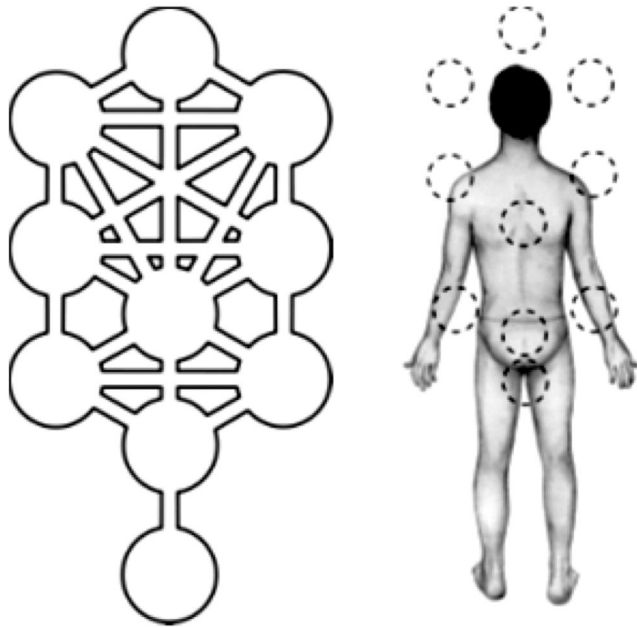
The next time you have a client with a lot of switching, try this method first and fix a few of the imbalances you find. Then go back and see if the client is still switched. Instead of taking the time to unswitch the client, just balance what you find through the four doorways/extremities. Use your time to treat instead of getting them ready to treat.

It is possible for someone to think of a specific injury or emotional issue, or to hold a contact localization while focusing upon each doorway. This will enable you to find new patterns that relate to the client's problem in each of the four dimensions. Do not assume that all right arm problems are related to the mental body, and so on. That would be too simplistic an explanation. A right knee problem might show imbalances in all four extremities when you contact localize the knee, while the client focuses on the doorways, and you perform the muscle tests.

With this procedure you have engaged the consciousness, or attention of the client, hence specific areas of the nervous system, as part of the diagnostics and the treatment. There are many parts to a person, physical, emotional, mental, and the inner sense of 'I.' With this simple procedure you can begin to incorporate these parts into your muscle testing and treating protocol.

Summary of Procedure

1. Test the muscles in each extremity and fix them in your customary way.
2. Have your client bring his or her attention to the doorway that corresponds to one of the extremities, while you retest the muscles.
3. Fix any muscles that inhibit when the client focuses on the doorway. The client must maintain focus on the doorway while you perform the correction.
4. When everything is clear, have your client localize a problem area and repeat steps 2 and 3.



Notes:

¹Schusterman, Dale, (2003). *Sign Language of the Soul: A Handbook for Healing*. Cranston, RI: The Writers' Collective.