

Reusing Ancient Symbols of Power in Modern Energy Medicine Practices

by

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To the best of my knowledge, the plan of conduct for this research conforms with the policies and procedures for the use of human subjects at Union Institute & University.

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ABSTRACT

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Title: Reusing Ancient Symbols of Power in Modern Energy Medicine Practices

Ancient tools of shamanism, including the bear posture, headdress and shamanic mirror, were applied to modern CAM energy healing practices of core shamanism, Reiki and Quantum-Touch to determine the effect on the practitioner's physical experience, healing abilities and connection with the ineffable. Stimulation of the core point near the pituitary gland promoted fairly consistent connection with both the body and the ineffable.

Stimulation of the pineal gland to promote this connection was counterproductive in all cases. The shamanic mirror exhibited the agency of supervenient sacralization through engagement with the participant's conscious intention. The bear pose only benefited the basic shamanic healing journey practice, while the headdress and shamanic mirror had broader application combined with more consistently observable healing attributes.

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Finally, while many sources added to the scope and hopefully the value of this work, any errors, failures to grasp the nuance of what was taught, or poorly chosen words all remain the ownership of the author.

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Introduction

Complementary and Alternative Medicine (CAM), while holding a small but recognized place in modern medical practices and research institutions such as the National Institute of Health (NIH), is still perceived as mostly a non-provable and superstitious field of practice that is marginalized and kept outside of modern scientific exploration. However, several new areas of scientific exploration, such as Elmer Green's Copper Wall experiments, James Oschman's work in cell biology, biophysics, and physiology, and William Tiller's IIED work that advances the study of consciousness and quantum physics, have all helped to open a small but emerging area of scientific study where novel concepts concerning the perception and use of subtle energies associated with the field of consciousness can be explored. When subtle energies can be recognized as fields having small but measurable effects on everything from bacteria to computer systems (which insofar as we know do not recognize the placebo effect), further studies then become possible without automatically being assumed to fall under the rubric of vitalism (Nelson). The work herein describes, makes experimental use of, and causes emergent properties of subtle energies to unfold and finds novel uses for them in the modern CAM energy medicine practices of core shamanism, Reiki and Quantum-Touch®.

This work hypothesizes that ancient indigenous shamanic healing practices contain many powerful symbolic tools that are not a part of today's 'core' shamanic healing practices or other modern energy medicine modalities such as Reiki and Quantum-Touch. Finding and testing some of these 'lost' or forgotten tools that may amplify the subtle energies in healing, or otherwise assist the modern healing practitioner

in their work, is both a practical and useful experiment. The three modalities of core shamanism, Reiki and Quantum-Touch have been chosen because I have experience in both using and teaching these particular energy medicine practices.

The initial chapters discuss the fields of archaic shamanism and modern energy medicine practices, comparing the two fields to see where there are equivalent practices and where modern equivalents of ancient practices and tools are missing. From this comparison, it is hypothesized that modern energy healing techniques may be missing vital elements from archaic shamanism that could be adopted and used in modern energy medicine healing work. The intention of the experiments is to further explore the anomalous data collected from the comparison of older indigenous shamanic healing practices and modern energy healing practices by applying old tools and practices to our modern practices.

Finding some archaic tools that may or may not be of use to us today then begs the question: how might we test this hypothesis and see what these ancient tools and processes do for modern energy medicine practices? In chapter four, I discuss how I carry out the experiments and assess the areas of inquiry (the different healing modalities) using the Grounded Theory Qualitative Research Methodology to explore the questions that are raised.

Using a heuristic strategy in Grounded Theory provides the opportunity to explore the anomalous data collected from the comparison of old and new practices and build on any novel outcomes arising from each experiment. The initial chapters 'set the stage' for the actual experimentation, examination and interpretation of the findings that are documented in the final chapters.

Based on preliminary research, the experiments that emerge from the comparison of old and new practices include:

- Testing different energy healing processes to determine whether a strong connection between consciousness and the physical body (sensation and feeling) is a more accessible, repeatable and effective entry point for the healing practitioner to use than is a strong connection with the ineffable (Spirit).
- Experiential research indicates that body position and the use of associated accoutrements such as ritual instruments, hats and body paint appear to direct and intensify the shamanic journey used to effect healing work in archaic and indigenous shamanic practices (Gore 52; Goodman 23-4). The three selected energy healing processes (modern core shamanism, Reiki, and Quantum-Touch) will be tested to determine if appropriately modified body position and the use of associated attire or accoutrements alters the agency at work or the efficacy of these modern healing methods.
- Determining the effectiveness of healing intention using shamanic mirrors, the shamanic equivalent of Tiller's IIED (Intention Imprinted Electrical Device) in various energy medicine processes (Tiller 17-20).

Supported by the Grounded Theory, I will do a heuristic refinement of the potentially useful hybrid processes under examination as experimental data is collected and analyzed. For each experiment, I will document quantitative and qualitative measures of how the practitioner's felt experience (in the form of synaesthesia, intuition, or regular senses) helps to direct and induce an effect, using each distinct energy medicine process. The objective here is not to necessarily discover more *effective* ways to perform energy medicine, but perhaps to better understand how the practitioner prepares for and experiences the therapeutic process by consciously using novel processes and different potential entry points which may facilitate therapeutic change. Findings and interpretations will be discussed in the final chapters, and conclusions drawn.

All experiments will be carried out at the same geographic location, room, and, as much as possible, with similar environmental conditions so as to minimize external effects on the subjects and agency at work. All experiments will be carried out at

approximately 12:30 to 13:30 hours sidereal time when the Milky Way is below the horizon, as there is anecdotal evidence suggesting that this is the best time of day to perceive and work most effectively with subtle energies (Spottiswoode; Desaulniers).

While the use of entheogens and other similar substances by traditional shamans has been known to significantly alter consciousness and support the shaman in their healing work, the use of any such tools that might be considered controversial have not been included and are outside the scope of this study.

Two properly qualified volunteers (one female, one male) have consented to carry out each experiment multiple times as appropriate and document the results in a pre-designed matrix format to ensure consistent measurements are obtained. The participants have experience in modern shamanic healing practices, Usui Reiki Master Practitioner status, and are certified practitioners in Quantum-Touch energy healing techniques in order to ensure that they are familiar with, and can consciously use, the appropriate subtle energies with correct intention and skill.

Chapter 1 - Shamanism: Archaic and Modern

This chapter reviews archaic shamanic and modern core shamanic healing practices and describes in detail some of the historical shamanic practices that form the basic material drawn on to support the arguments of the thesis. This includes a deeper exploration of the agency used to effect healing with tools such as shamanic mirrors and the practice of shamanic ‘soul retrieval.’

Introduction

Shamanic practices are undergoing a modest renaissance around the world at present, and offer a new perspective on wellness and the healing process to modern western allopathic medicine and psychiatry (Ingerman 1991, 7-9). Modern shamanism has been given the moniker of ‘core shamanism’ to distinguish modern practices from the traditional practices of indigenous cultures who still practice archaic forms of shamanism (Harner 1990, xxi). This was a conscious decision, made with the explicit purpose of ensuring that modern core practices included only the aspects of shamanism that are common to most cultures, and not particular practices appropriated from individual cultures. However, the practice of modern core shamanism, while effective in many situations, appears to be missing some ‘basic ingredients’ compared to its historical antecedent.

A multi-disciplinary review of non-allopathic traditional healing practices from a multicultural perspective, compared with current Western core shamanic healing practices, would at first glance support this view. The depth and richness of traditional shamanic practices highlight and emphasize the historical poverty that modern shamanic

practices display in their lack of complex practices and traditions. For example, the almost universal use of the sweat lodge for purification and connection to Spirit, the Ojibwa *tcisaki* “shaking tent” spirit journey or the *nanandawi* process used for healing illness and carrying out soul retrieval (Grim 65-6), the Mongolian shamanic mirror used for protection and empowerment, or the exaggerated bird-like attire of the Arctic Aleut-Kalaallit *angakok* that is used to hold the shaman’s power to brush away and remove illness such as that seen in Figure 1 (Carpenter), demonstrate some of the richness of the tools and methods used in this tradition (Sarangerel 2001, 163-6).ⁱ



Figure 1: An Aleut shaman wearing traditional healing attire (Carpenter)

These archaic forms of shamanism have existed for nearly 40,000 years, whereas core shamanism appears only now to be discovering its own value in a culture that questions its relevance in the modern world (Eliade 503). The cultural values and geographic history of groups have influenced the way in which archaic forms of shamanism are practiced such that, for example, Mongolian, North American aboriginal,

and South American shamanism each carry their own unique cultural belief systems that color the shamanic practices in each culture, and there are many areas which are not reflected in Eliade's study of shamanism. However, there are several minor practice areas, as well as five major practice areas that are common in all shamanic practices: spirit journey, healing, divination, metamorphosis, and initiation (death and rebirth work).

Learning Shamanic Healing Practices

I enrolled in a two-year shamanic practices program because of personal interest in spiritual healing practices and also as a means of introducing an experiential component into my MA studies. The shaman/facilitator of my learning group has over 15 years of experience teaching students in this work. She initially learned shamanism from her grandmother, and also has formal core shamanism instructor training from Sandra Ingerman and Michael Harner at the Foundation for Shamanic Studies (Lucier).

Started in 1979 as the Center for Shamanic Studies, the Foundation for Shamanic Studies presents training programs in shamanism and shamanic healing. They are based on the pioneering work of anthropologist Michael Harner, who brought shamanism to contemporary life in the West. He researched and developed core shamanism, a system designed for Westerners to apply shamanism and shamanic healing to their daily lives. This system is based upon the underlying universal or near-universal principles and practices of shamanism, rather than upon culture-specific variations and elaborations (Harner 2008). In this way, core shamanism avoids the assimilation of cultural practices of indigenous groups who wish to protect and preserve what remains of their shamanic practices (Harner 1990, xiv). While each practitioner will bring his or her own values, strengths and emphasis to their practice, all core shamanism courses follow a similar path

of instruction and learning (e.g., spirit journeying, wilderness vision quest, retrieving power animals and spirit guides to assist the student in their work, spiritual healing, soul retrieval, and connecting our own personal healing with the healing of the larger community, environment, and world). What is meant here by the term ‘spirit’ is all of the material and immaterial forms of life energies that are all around us (Goodman 40).

In addition to the experiential work of my shamanic practices course, which involved learning basic skills such as energy extraction, soul retrieval and psycho-pomp procedures for healing the living and assisting the dead in their spiritual journey, I have also been privileged to work in sacred ceremony with Elders such as Angaangaq Angakkorsuaq, a Kalaaliq Elder from Greenland, and Marco Nunez Zamalloa and don Martin Pinedo Acuna, both of whom live in the Cuzco district of Peru. Most recently I have started to assist in the training of new shamanic practitioners. Examples of the experiential learning and insights acquired during this work are documented in other essays submitted during my basic MA course work.

The Shamanic Process of Soul Retrieval

An example of a particularly powerful area of work performed by the shaman is the process of soul retrieval. In this section I include a précis of the concept and practice of soul retrieval taken from my book *The Essence of Soul Retrieval: A Shamanic Healing Practices Guide* (13-4).

What is the meaning of ‘soul’ in the shamanistic world? If we remove the religious connotations from its meaning, we can define *the soul* as the vital living essence of who we have been, who we are, and who we may become. Our life force energies and essential qualities are all integral parts of it. The soul connects us to our present life, yet also radiates beyond our consciousness to access the infinite intelligence of what

psychologist Carl Jung called the personal and collective unconscious. Our ‘spirit’ may be our unchanging god/goddess nature that is perfect, while our ‘soul’ moves onward and evolves over time.

As an imperfect receptacle for our soul essence, our body and psyche are damaged over time, and trauma can result in ‘soul loss.’ Soul loss is a survival mechanism – it is how we endure trauma. This trauma may be a result of physical pain from something like a car accident, psychological stress from what is experienced in conditions of war, or some form of personal violence or deeply felt grief. In these circumstances, our psyche tries to protect itself by disassociating from the trauma, and a part of our essence leaves us rather than remaining to experience the pain (Ingerman 1991, 19-23). People who have undergone such extreme forms of trauma are normally labeled by the medical community as suffering from ‘PTSD’ – Post Traumatic Stress Disorder. Shamanic practitioners refer to this situation as being in a state of soul loss (Cooke 2009, 14).

To survive trauma, a soul part flees to the protection of Pachamama, the Inca Spirit Mother of the Lower World (Pachamama is a goddess revered by the indigenous people of the Andes.) To retrieve a lost soul part, a shaman journeys to the Lower World in non-ordinary reality to find and return the lost soul essence, reintegrating it back into the soul so it is again accessible to the individual. Until this is done, the individual remains in a state of soul loss, feeling as though some part of them is missing or that a part of their vital life energy has been split off and is unavailable. The primary work with soul retrieval is to help a client heal the individual traumas of their past by retrieving only the soul essence or vital energy that was lost during these events. It is important to

understand that soul retrieval returns pure essence that was lost, not the traumatized part of the person's psyche. The shaman does not ask the client to re-experience the original trauma in order to recover the lost energy – they need only be open to receiving the energy that rightfully already belongs to them (15).

The purpose of soul retrieval is to find and reintegrate vital life essence back into the self. This in turn makes one feel more whole, alive, and able to live one's life to its fullest potential. As one of the most powerful and important shamanic practices, it has continued to be used for millennia and is the most important skill taught in core shamanism today.

Emotional Engagement in Shamanic Work

Shamanic work requires spiritual faith during moments of perceived mortal peril. Experiencing and manifesting healing from the spiritual realm is sometimes dangerous work for the shaman. She will be dismembered during the performance of the skeleton dance, perhaps possessed by malevolent spirits while journeying, or experience a metaphoric death during the retrieval of lost souls from the Underworld. To accomplish the work under such circumstances requires superior ego strength and skills developed with detailed training and practice of the art while progressing through successive levels of difficulty. Often this interior work was reflected in the shamans' healing stories that were shared with the person healed, their family, or even the entire village, after such work was completed. The shaman might describe his shamanic journey in archetypal terms, as if her work was a life and death struggle with the spirits to restore balance and heal what was diseased. Such journeys, like those of Odysseus, probably helped to cement the important role of the shaman within the local community and gave the whole

group a sense of security and control over the unknown forces surrounding their marginal existence.

Current core shamanic practices only minimally prepare the novice for the intensity of the work and the introspective time needed to strengthen the ego and deal with one's own psychological shadow material. Students can feel isolated and alone in this esoteric work; often one's spouse is non-supportive because of her or his lack of understanding of this kind of endeavor. While students are generally quite enthusiastic about the work initially, time and money issues can also factor into the dropout rate for busy North American students. As a result, there is a high dropout rate and core shamanic courses are often difficult to fund and sustain for the several years long basic training period.

Shamanic Cognition and Problem-Solving

The archaic and indigenous shamans, who still perceive the world through the lens of non-duality and maintain a soul connection with nature, are likely to be more capable of sensing the flow, connection to, and wholeness of the field we refer to as Non-Ordinary Reality (NOR) than modern core shamanic practitioners (Bohm 71-3). David Bohm notes that because our civilized view of reality requires us to look through the mind's lens of duality and the need to find separation in the reality that we perceive, we are forever thwarted in our search for wholeness (3). Bohm specifically draws our attention to the etymology of the English word 'health' which is based on an Anglo-Saxon word 'hale' meaning 'whole.' The implication is that to be healthy is to be whole. Likewise, the English word 'holy' comes from the same root work as 'whole' (3-4). Our unconscious tries to inform us that health and holiness come from wholeness. In The

Archetypes and the Collective Unconscious, Carl Jung also addresses this issue of wholeness and perception:

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need or rather, his unconscious psyche has an irresistible urge to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. (Jung CW 9, Part 1, par. 7)

This points to a major distinction between the indigenous shaman's mind and the mind of the modern shamanic practitioner, a distinction that can likely only be bridged or understood by using language that does not fragment perception and thought into subject and object (for example, using language such as Bohm's Rheomode) (Bohm 34-5). However, modern insights from ethnographic theories by Michael Winkelman explaining the neurophenomenological perspectives of shamanic cognition can provide insights into the many forms of shamanistic experience and the shaman's ecology of mind. The breadth of his survey includes shamans, healers, mediums, priests, and sorcerer-witches as a continuum of alternate states of consciousness (ASC) practitioners in many diverse cultures. Given the variety of shamanic experience around the world, he believes it would

be useful to merge the mystical traditions with neuroscience in order to properly understand shamanism. Winkelman's extensive cross-cultural study of shamanism, anthropology, neurophysiology and the associated use of alternate states of consciousness in healing work indicate that the ASC experience is not an isolated malfunction of consciousness or a unique phenomenon specific to the shamanic path of knowledge, but instead is a beneficial neurobiological and psychobiological experience that is most commonly linked to shamanistic healing work (Winkelman 2000, 275-6). He notes that there are three distinct types of ASC revealed by cross-cultural research: shamanistic, mediumistic and meditative. Each type has some evidence of variation in addition to common psychobiological conditions (146). In my study, two of the three ASC kinds seem to be displayed: shamanistic ASC in archaic and core forms of shamanism and Quantum-Touch, and meditative ASC in both Reiki and Quantum-Touch energy medicine work.

Finally, Winkelman envisions the decidedly selfless and all-inclusive role of the shaman as one that includes the use of ASC in order to interact with the spirit world on behalf of the individual or community that is in need of psychological dramaturge and healing (61). While Winkelman is criticized for his biological approach, sociopolitical omissions, stylistic writing, abstraction and undefined technical terms, he avoids the cultural traps of rationalism and ethnocentrism to give us a better understanding of the nature of shamanic consciousness, ritual, and healing in society (Guthrie 96-128). The idea of the shaman's role in the larger community is explored in more detail in the next section.

Shamanism and Society

Shamanism today is often perceived as a healing practice done by and for individuals. However, this has never been the case in the archaic forms of shamanism. The first shamans probably fulfilled a number of roles within their tribe: the divination of auspicious times for hunting, healing physical and mental ills, and acting as the tribe's mediator with the spirit and animal world. The shaman was integral to the survival of the whole tribe, providing the information needed to successfully feed the village, keep it healthy, and ensure that the relationship between mankind and nature was kept in proper balance. The failure to predict where the reindeer were feeding, retrieve someone's soul that had left the body due to trauma, or stop the malevolent energies of the spirits from harming the village could lead to the starvation, illness, and destruction of the entire group. A powerful shaman brought prosperity, health, confidence and psychic strength to the entire community.

In a social context, the local communities also supported their shamans, and even held festive gatherings to watch shamans perform and heal the community. Underwood's May 1921 National Geographic magazine article on Siberia includes a photograph showing a group of shamans performing a ritual dance for a large community of onlookers, shown below in Figure 2 (503).

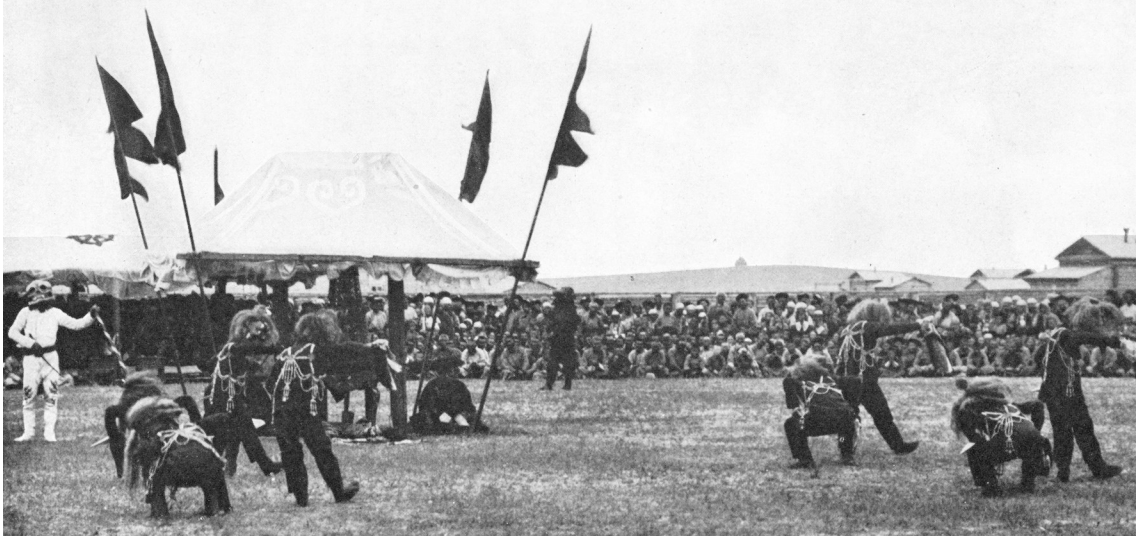


Figure 2: A Siberian shaman feast (Underwood 503)

In contrast, today's indigenous shaman is often perceived as a marginalized and almost mythic figure of little value to the needs of our global village. However, there are many shamanic beliefs and practices that are clearly used to benefit all of society. These include shamanism's core beliefs of honoring the earth and walking the path with heart – ideas that our modern world ignores at its own greater peril. Mongolian shaman Sarangerel defines 'eco-humanism' as the global aspect of the work and the broader application of shamanism to honor both our ancestors and descendants. Her vision of empowering the individual to provide medicine for the planet, as well as the healer, clearly shows how shamanism in the twenty-first century can impact the larger community (Sarangerel 2000, 165). One of her most concrete and interesting community-based rituals is the erection of a prayer tree for world peace (173-7). In her book *Medicine for the Earth*, Sandra Ingerman devotes an entire volume to the role of the shaman in the transmutation of personal and environmental toxins. Both these authors show how shamanism can be a relevant and powerful agency for positive change, even within modern society.

Likewise in my shamanic training, the practice of ‘pushing through’ was taught to our circle. In a group pushing through exercise, a large number of traumatized souls are assisted to make their transition to the afterlife after having been stranded and unable to make the death passage themselves. Our group decided to assist those who were brutally killed in Rwanda’s 1994 civil war. To do this journey, the lead shaman opens a portal to the afterlife and we assist in ‘pushing’ the lost souls towards it. Initially it appears that not a lot of pushing is required, as we all see thousands of souls rush forward to move through this portal towards the afterlife. Other souls appear to need direction and assistance in finding their way, and we individually help them towards the portal. Some souls are seen by our group as still buried in the ground or clinging to the interior of churches where they were killed, and need help to be freed from their attachment to the physical world. There is also the sense of a large circle of other shamans helping with this work on an ongoing basis. Eventually we sense that those who presently can move on have done so; the portal closes and the journey ends.

I experienced this journey as a profoundly moving and compassionate task, but who else in the layman world is aware of this work or the need to perform it? This appears to be ‘an undocumented procedure’ that is verbally transmitted to shamanic students at the proper time when they are capable and such work is necessary. Our shaman made the comment that if such work is not done, then the traumatized souls of the dead who cannot move on may cause further strife in the area where they died.

The Physical Dynamics of the Shaman’s Spirit Journey

The practice of spirit journeying is the main agency used to carry out other shamanic practices such as metamorphosis and healing work. In shamanism, journeying is utilized to carry out several distinct categories of work: spirit journeys, initiations,

death and rebirth, healing, metamorphosis, living the myths, and divination (Gore 27-8). In the practice of journeying, the shaman holds a predetermined intention in mind and then beats a drum at about 205 to 220 beats per minute to help induce a trance state (Harner 1990, 31). With training, the shaman's consciousness then enters an alternate mode of perception and leaves the body, visiting the spirit realms of non-ordinary reality to interact with spirit and carry out the predetermined intention. Occasionally the practitioner will do the journey while standing and drumming in order to interact with the spirit realm in a more physical manner. Documentation on teaching the practice of core shamanic journeying is in Appendix A. Whether this realm of non-ordinary reality is a 'separate reality,' a dialectical communication with the practitioner's own unconscious psyche, or Carl Jung's world of the transpersonal psyche, is open to debate (Ripinsky-Naxon 190-96). From my own personal experiences with both Jungian analysis and shamanic practice, I believe there may be a spectrum of 'real' experience from which we choose to perceive. At the 'shallow end of the pool' is the experience of Jung's Active Imagination that interacts in a gentle manner with the forces of the unconscious. The 'deep end of the pool' however, compels shamans and even Jung himself to grapple with the most powerful forces of the autonomous psyche. Jung was so awed by the numinous and terrifying contents of this uncharted landscape that he cloistered his writings on the subject in his Red Book, which he never wanted to be revealed. In 2009, 48 years after his death, Jung's Red Book was finally published complete with his illuminated manuscript and an English translation. His paintings, depicting his experiences within the unconscious, can be appreciated for both their beauty and power. They give us another

means of perceiving this ‘terra incognita’ without having to journey there ourselves. In 1957 Jung wrote of his transformative experiences in the unconscious:

The years of which I have spoken to you when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. (Jung 2009, vii)

An ally called Philemon, a figure within Jung’s unconscious, guided and counseled him while he explored the depths of his own psyche (200). By comparison, the shaman, with assistance from his helping spirits, courageously journeys within this separate reality in order to bring balance and healing to the individual or the larger community.

Some tools used by traditional shamans, such as the use of ayahuasca plants and other psychotropic substances to induce an altered state of consciousness and a deep connection with the spirit world, are illegal within western society although some anthropologists and western shamanic practitioners do research such ethnobiological rites (Villoldo 100). However, other less controversial but also effective tools are available to enhance shamanic journeying. Felicitas Goodman and Nana Nauwald have researched the body postures seen on ancient rock paintings, pottery, and other artifacts that appear to show shamans in trance poses performing shamanic rituals (Goodman 23). They broke down the details of these poses into a number of categories such as facial expression, arm and leg positioning, ritual accessories, patterns for accessories and body painting, etc. These various postures were then tested by groups of shamanic practitioners to see if they aided the quality of shamanic ecstatic experience, and also to determine what type of

shamanic work the pose was meant to amplify or invoke. By documenting the resulting journeys of the shamanic practitioners, they discovered that the poses did fall into several distinct categories and did enhance the shamanic journey of the practitioner (24).

The results of Goodman's academic work have been summarized and redesigned for the layman and student shaman in a book by psychotherapist Belinda Gore who worked closely with Goodman. Her contribution to this reorganized material is the inclusion of important details specifically for the shamanic practitioner, describing the exact placement of each important journey element, and the effects or experiences that one might expect from the resulting shamanic journey (Gore 52).

Winkelman argues that cave paintings are the work of shamanic activity and altered states of consciousness (Winkelman 2002, 71), although Nicholas Humphrey, who believes there are other possible interpretations for the meaning behind these intriguing artifacts, has challenged this opinion. Humphrey asks what if an otherwise normal person, by entering an altered state of consciousness that suppresses conceptualization, could acquire savant-like skills for a short period of time? Then these ice-age authors might indeed have simply been cave artists and not the sophisticated scribes of esoteric knowledge (N. Humphrey 91).

A Remarkable Tool: The Shaman's Mirror

The shaman's mirror is a round polished disc commonly ranging from about 3cm up to 23cm in diameter. The very largest ones ever unearthed are around 40 centimeters wide. They were originally made of polished stone or bronze, later in brass and with a nickel or white steel finish. The back of the mirror has an open metal loop to which a long piece of silk cloth called a *khadag* (not a 'hadag' offering-scarf) is attached to help carry the mirror and potentially assist in energetic transmission. Bronze mirrors were

originally produced around 3,000 BC in Egypt, from where they appear to have spread throughout the Mediterranean world and then into Asia (Graham cover, 9). The backs of Mongolian mirrors are often decorated with Chinese symbols of good fortune, zodiac animals, trigrams, or the domain of Rahu, the star god, a deity in charge of the planets and time (Reese 1).







Figures 3, 4, 5: Shamanic mirrors seen front, back and in detail

Some shamanic mirrors from the Walter J. Cooke Collection are shown in Figures 3, 4 and 5. The first photograph shows the back (or inward) concave side of each mirror with the attached khadag, and the second picture is the front (or outward) convex side of each mirror. The individual mirror photograph shows the central knob with attached khadag and the raised Chinese symbols of good fortune.

Today, the shamanic mirror is a mostly forgotten tool primarily found within the geographic areas of Mongolia, Siberia, and Tibet. I will devote some space to elaborating on its history and use because of the importance of the shaman's mirror to my study and its relative obscurity in academic literature.

In Tungus-Manchurian languages shamanic mirrors are called 'panaptu' meaning 'soul holder,' in Mongolia they are called 'toli', and in Tibet 'melong' (C. Humphrey 256, note 69). In the Buryat culture, it was believed that shaman's mirrors were thrown to earth by smiths in the sky (256, note 66). The origin of polished metal mirrors predates the Liao period (*Liao* Dynasty 遼 - 907-1125 CE) in China. Humphrey refers to earlier work by T. M. Mikhailov indicating that the production of bronze mirrors in South Siberia dates from the second millennium BC, which pre-date the earliest finds in China (7th century BC). Chinese mirrors of later periods were widely traded across Inner Asia. Mongolian Buryats of the 20th century used Chinese mirrors in shamanic ritual and also cast their own mirrors (254, note 42).

Even older polished stone mirrors, in many cultures and diverse areas of the world, predate metal mirrors. Polished mirrors would have originally served a cosmetic function for societies' wealthy or privileged, and possibly by the military for signaling purposes, before mass-production in later times for the general population. Exactly how the mirror crossed over to become a shamanic and religious object is unknown, but folklore beliefs may have set the stage for their use in magical and spiritual practices (224-5). In many societies, mirrors were used as a defense against the evil eye of both human beings and spirits, because it was believed that mirrors reflected the harmful rays back at their source (von Franz 1980, 183). Sylvia Volk further states that:

The ... mirrors frightened evil spirits away. Old coffin-statues and wall paintings in Chinese tombs (Liao period, at Luan-feng) show men holding up mirrors faced outward, to frighten evil spirits away from the tombs of the dead. The ... mirrors are in the style of old Han-dynasty Chinese bronze mirrors, which in the last centuries BC and the first AD were traded all over central Asia. They are smooth on one side, perhaps polished to brilliance, and the reverse

side is ornamented with flower-tendrils, birds and figures.
(Volk 1)

Padmasambhava may have created shamanic mirrors when he came to Tibet in the 7th Century CE, and at that time the mirrors may have been primarily used for divination and protection. It is also possible that the ceremonial use of the mirror reaches back to ancient Bon traditions that preceded the arrival of Buddhism in the Far East. Buddhist rituals of the Far East and north, especially traditional Tsam dances, depict different deities from the Bon pantheon of spirits. A shamanic mirror is prominently displayed on the chest of the Tsam dancer, as an aid to warding off evil influences during the ceremony. Photographs of the elaborate mask and garments still worn today in the Mongolian Buddhist Tsam religious dance are available on government postcards and can also be seen on the Web (ZHUULCHIN).ⁱⁱ

One of the major symbols in Buddhist doctrine is the mirror, used as a symbol for clarity, completeness of perception, purity of consciousness, and the enlightened mind mirror reflecting phenomena placed before it without generating delusion or judgment. The quintessential application of this spiritual doctrine is Indra's Net (also called Indra's jewels or Indra's pearls), a metaphor used to illustrate the concepts of emptiness, dependent origination, and interpenetration in Buddhist philosophy (Blau 1).

The Function of Shamanic Tools such as the Mirror

A common shamanic concept, and a universally told story, is that of the healer traversing the axis mundi to bring back knowledge from other worlds of non-ordinary reality. Anyone or anything found on the axis between heaven and earth is seen as a repository of potential knowledge, and a special status accrues to the found object.

Derivations of this idea are found in the Rod of Asclepius, an archetypal emblem of the

medical profession, and in the caduceus (Chevalier 142-5). While the origin for the mirror's usage in shamanism is unknown, perhaps, in a process of reflective abstraction, the shaman adopted (or stole) the mirror during a journey to the axis mundi so that she could have a conscious agent of Spirit providing protection and spiritual action. Other sources indicate that the shaman's mirror is more than a simple ritual object; for Mongolian shamans, it was held as even more sacred than the shaman's drum (C. Humphrey 224; Sarangerel 2000, 88).

Walter Heissig's book on The Religions of Mongolia states:

Even in cases where the rest of the ceremonial dress has already been forgotten, the ceremonial apron and mirror-hanging still play a prominent role. --- A shaman once explained to me personally that the white horse of the shamans lived in the mirrors. Often, however, mirrors are also worn on the breast and on the back. These mirrors have a multiple function. In the first place, the mirrors are meant to frighten evil powers and spirits. --- A further symbolic function of the shamanistic mirror is that it reflects everything, inside and outside, including the most secret thoughts. Through the power of this mirror the shaman acquires the status of an omniscient being. Finally, the third task of the mirror is to turn away the hostile invisible missiles of the evil powers and thus to protect the shaman from the injuries they cause. (Heissig 19)

Indigenous shamans from the Tungus region of Siberia still use the mirror today as an essential element of their shamanic attire. Figure 6 and Figure 7 show Semyon Vasilyev, one of the very last of the authentic old Tungus (Evenki) shamans, wearing his traditional shaman's cloak with numerous metal objects attached to the back. The shamanic mirror is one such object affixed to the shaman's cloak for energetic protection.



Figures 6, 7: Siberian shaman Semyon Vasilyev with drum and sacred attire

These photographs were taken at a ceremony that I attended in July of 2009 in the Kangerlussuaq area of Greenland during the Sacred Fire Ceremony at Ajuittup Tasersua

near Sermersuaq ("the Big Ice"). Angaangaq Angakkorsuaq, a Kalaallit Elder whose life task was to fulfill an ancient prophecy foretold by his people concerning the return of the sacred fire to Sermersuaq, organized this three-day ceremony. As such, Elders from around the world were invited to attend and assist in the various ceremonies celebrating this fulfillment of ancient prophecy (Cooke 2010).

In shamanistic practices, the shaman interacts with the spirits in non-ordinary reality and leverages this spirit energy to empower his work. This process is illustrated in the practitioner's inventory of shamanic tools such as skin drums, rattles, feathers, plants, animal parts, and ritual objects. In an animistic sense, the shaman believes these objects are alive and imbued with healing and protective archetypal spirit energy, which the shaman calls on as needed. However, the categorization of a ritual object like the shamanic mirror tool needs more analysis, because its shamanic properties and power is unusual and does not conform to the normal categorical definition of an objective form of animism.

The Oxford English Dictionary defines animism as a philosophical, religious or spiritual idea that souls or spirits exist not only in humans but also in other animals, plants, rocks, natural phenomena such as thunder, geographic features such as mountains or rivers, and other entities of the natural environment. Animism may further attribute souls to abstract concepts such as words, true names or metaphors in mythology. Animism is particularly widely found in the religions of indigenous peoples, although it is also found in Shinto, and some forms of Hinduism and neopaganism (Bird-David 67-8).

The categorization problem of the shamanic mirror becomes even more complex once we understand that the mirrors are imbued with spirit or conscious intention that seems to exhibit very unique numinous characteristics and purposes. For example, a mirror may simply assist the shaman in healing work, or it may give him an enhanced ability to fly in shamanic journeying to the spirit world. It can teach rituals and secret knowledge to the shaman, or be used for shamanic warfare. One mirror I own seems to, experientially, do nothing more than to make one feel happy. I have another mirror that is a powerful instructor in ancient healing techniques. It can forcefully push the holder into a deep meditative trance where detailed energetic medical training takes place. I have obtained over 60 shamanic mirrors from around the world and, while most seem suited to facilitating healing work, many also seem to exhibit different ‘magical’ shamanic properties.

According to Mongolian shaman Sarangerel, the metaphor of the shamanic mirror is even used as a tool of oracular seeing by the gods themselves:

Manzan Gurme Toodei is the Buryat great goddess who is mother of all the western tenger and ancestress of all the patron spirits of shamanism. She is a daughter of supreme goddess Ekhe Ekhe Burhan, and “is possessor of the greatest power and spiritual knowledge of all the sky spirits. She possesses two great shaman mirrors in which she watches all that happens on earth and in the sky. She holds the great book of fate in which is written all that has happened, all that is happening, and all that will happen.” (Sarangerel 2001, 95)

Another spiritual manifestation of this shamanic tool is the Aztec god Tezcatlipoca. Tezcatlipoca was a central deity in Aztec religion, one of the four sons of Ometeotl. He is associated with a wide range of animistic concepts including spiritual control over the night sky, the night winds, hurricanes, the north, the earth, enmity, discord, divination, temptation, jaguars, sorcery, beauty, obsidian, war and strife (Olivier

14). In the Nahuatl language his name is often translated as “Smoking Mirror.” This refers to his connection to obsidian, the material from which mirrors were made in Mesoamerica and that was used for shamanic rituals (15).

Whilst having similarities to totemism, animism differs in that it, according to the anthropologist Tim Ingold, focuses on individual spirit beings which help to perpetuate life, whilst totemism more typically holds that there is a primary source, such as the land itself, or the ancestors, who provide the basis to life. Certain indigenous groups such as the Australian Aborigines are more typically totemic, whilst others, like the Inuit, are more typically animistic in their worldview (Ingold 112-3).

Animism forms the foundational belief system of shamanism in most indigenous groups. However, psychologist Carl Jung regarded it as normal for all humans to react to numinous phenomena (that aroused their speculations) by forming the personal idea of the soul and then extending it to objects in the external world. Jung wrote that “psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another”, and that it was probable that “psyche and matter are two different aspects of one and the same thing” (Jung CW8, par. 418).

Jung’s explanation may also be interpreted as a form of panpsychism or emergentism. Panpsychism differs from emergentism. According to panpsychism, even the smallest physical particles have mental characteristics. However, emergentism claims that although individual particles are mindless, some systems formed by them, and by nothing but them, do possess mental attributes (Hartshorne 442-453). The concept of emergence has existed for millennia, but the psychologist G. H. Lewes coined the actual term ‘emergent’ when discussing the psyche:

It is otherwise with emergents, when, instead of adding measurable motion to measurable motion, or things of one kind to other individuals of their kind, there is a co-operation of things of unlike kinds. The emergent is unlike its components insofar as these are incommensurable, and it cannot be reduced to their sum or their difference. (Lewes 412)

In the journal, *Emergence*, professor Jeffrey Goldstein defines emergence as: “the arising of novel and coherent structures, patterns and properties during the process of self-organization in complex systems.” He describes the qualities of emergence:

The common characteristics are: (1) radical novelty (features not previously observed in systems); (2) coherence or correlation (meaning integrated wholes that maintain themselves over some period of time); (3) A global or macro "level" (i.e. there is some property of "wholeness"); (4) it is the product of a dynamical process (it evolves); and (5) it is "ostensive" (it can be perceived). (Goldstein 49)

Goldstein later introduced a variation of emergence called supervenience or ‘downward causation.’ In this state, if a system can have qualities not directly traceable to the system's components, but instead the qualities are concerned with how the components interact, then it can be said that a system may ‘supervene’ on its components. In this instance of supervenience, the new emergent qualities are not reducible to the system's basic parts (Laughlin 207-10).

While shamanism, as currently defined in anthropology, embodies animistic and totemic belief systems, the use of a tool like the shamanic mirror requires a more complex explanation, perhaps such as emergence or some other more complex definition, to account for its unique agency and properties. Animistic beliefs only require that everything in the world be imbued with life or spirit in the shaman’s eyes. In the case of

the shaman's mirror, as described above, a mirror is imbued with the intelligent agency of Spirit (a supervenient, or top down action) so that the mirror can be used to heal, to fly in shamanic journeys, to magnify the ecstatic experience of the ineffable, or as a protective shield for the shaman against negative energetic forces. Perhaps, using this interpretation, the concept of supervenience may hold more value as a means of defining the properties and agency at work in the shamanic mirror, rather than the more simplistic and ubiquitous animistic beliefs found in shamanism.

Sacralization

The creation of ritual items for healing and interaction with the spirit world requires the mindful use of intention by the shaman in order to imbue objects with novel qualities through a process of sacralization. In sacralization an object, which might initially belong to the world of the profane, is elevated to the realm of the sacred through the use of sacrosanct ritual and intention. This allows the agency of Spirit to move through an object, such as a drum, rattle, fetish object and perhaps also the shaman's mirror, and thus empower the work of the shaman.

The process of creating a shamanic mirror imbued with consciousness, and the resulting 'supervenient agency' that is created, might incorrectly be viewed as a form of hylomorphism, which as its definition requires that all or some material things can have life, or that all of life is interlocked with matter (Sykes 528). The shaman's mirror may possess 'spirit' or 'soul' but as a metal, inanimate object, it certainly has not been created in order to possess 'life.'

If this is an intelligent aspect of Spirit made fully manifest as a gift from and of Spirit, or if it is coming from Spirit but manifest through the intention of human consciousness when the shaman is 'the hollow bone,' then it may be an example of

supervenience. While it is unlikely, if the ‘mystical technologies’ come strictly from the shaman’s conscious intention, then this may merely be a result of the sacralization process. Or, it could more likely require the interlocked agency of Spirit and human consciousness working together. If this is the case and a neologism is required to describe the exquisitely unique and numinous power of the shamanic mirror, then we might say the mirror embodies the agency of *supervenient sacralization* through both the conscious intention inherent in the shaman’s sacred ceremony and the channeling of Spirit’s energy and intelligence during the mirror’s creation.

Much later in history, mirrors were used in western cultural practices such as the spiritual initiation rites of women as recorded in the frescos on the temple wall at the Pompeii Villa of Mysteries (Bradway 16). The mirror is seen in fresco number four of the Villa of Mysteries, where an initiate peers into a mirror held by a Dionysian figure and, in an act of divination, perceives the apparition of his own future death over his shoulder. In the fresco, the apparition is a severed head, perhaps representing the death of childhood and innocence.ⁱⁱⁱ

The inferred psychological and spiritual influence of the mirror in the process of self knowledge was important enough to have psychologist Marie-Louise von Franz include the Pompeii fresco of the mirror, reflecting the shadow self, on the cover of her seminal book concerning projection and re-collection in Jungian psychology. Here, the mirror is used to help our conscious and subconscious awareness reflectively see and recollect the projected, more mystical or hidden properties of the Self which are displayed to the watcher (von Franz 1980, 183). From this example we can see that, as the general sophistication of humanity’s culture has advanced over time, the symbolic

power and psychological meaning attached to objects such as the mirror have also evolved.

A supervenient consciousness within matter, or emergent sentience created within a material but non-living object through sacralization – in this case the shamanic mirror being a sacred material container for Spirit – should be further classified and put into context before being accepted and used in my experiments. To do this, I documented some of the unique characteristics embodied within several shamanic mirrors I own. I did this over time by using several mirrors to assist in the shamanic journeying and healing work being performed by a number of shamanic healing practitioners. A resulting table of observations and qualitative measurements is summarized in Appendix B. A synopsis of this data indicates that a shamanic mirror may exhibit one or more of the following attributes. The mirror:

- May hold a ‘data bank’ of esoteric knowledge;
- Is aware and responds with autonomous action (consciousness);
- Holds/retains energy and resources useful as tools for the shaman;
- Can be ‘programmed’ with the shaman’s conscious intention;
- Has attributes that can be perceived meditatively or may be ‘gifted’ by the mirror;
- Has an inherent network to communicate with other mirrors;
- May have the agency of healing when applied to biology and psyche;
- May have the agency of protection or force when used for warfare; and
- Can act as an instrument of amplification or enrichment.

A review of the collected information leads me to believe that the agency behind the mirror’s ‘mystical technologies’ may indeed be properly defined as supervenient sacralization.

Conclusion

In this chapter I have explored some of the major distinctions between the archaic and indigenous practices of shamanism and its modern equivalent, core shamanism. I

have shown there is a major distinction between the indigenous shaman's mind and the mind of the modern core shamanic practitioner, a distinction that likely cannot be easily bridged or understood without the use of a language that does not fragment perception and thought into subject and object. Other obscure elements in shamanism such as communication with animistic sources of knowledge and the use of healing tools such as shamanic mirrors, and medicinal plant and animal spirits, are agencies that have no apparent modern counterpart in core shamanic practices. Additional research and thought has been devoted to the agency behind, and the defining properties of, shamanic mirrors. Because of its unique importance, I will return to focus on this tool (as a particularly rare and ancient shamanic tool of supervenient agency and conscious intention) in the following chapters.

Chapter 2 - Modern Core Energy Healing Practices

The previous chapter discussed both the archaic, original form of shamanism practiced by aboriginal groups and the modern form of shamanism practiced in the West, called ‘core shamanism.’ This chapter discusses two other modern energy healing practices: Reiki and Quantum-Touch. These particular practices were chosen because I have in-depth experience using them, and they are recognized as ‘main-stream’ energy medicine practices used today by thousands of practitioners of the healing arts around the world.

Introduction

In addition to core shamanism discussed in the previous chapter, there are literally thousands of other modern energy medicine modalities in use today, with names such as: Asymya, Jing-Qi-Shen, Magnified Healing, Polarity Therapy, Reconnection, Therapeutic Touch, The Silva Method, and Zenith-Omega. Some, such as Polarity Therapy are very holistic in nature and some, such as Therapeutic Touch, have a narrower scope. Why are there so many? Experience would suggest that the ‘many roads to the same destination’ philosophy applies to many different energy medicine modalities. A number of different healing systems, once you personally experience them, turn out to be very similar in terms of the energy used and the focused intention of the practitioner’s consciousness in the work. However some healers, as clearly illustrated in the Asymya system, believe they have discovered a brand new healing system that has never been seen or used before when, in fact, there is little or no difference from many other similar healing modalities. For example, in the Asymya modality the video instruction DVD clearly shows that the healer has no other experience working with subtle energy against which to judge

Asymya, and cannot explain what is actually happening when he does the healing work. The 'instruction' for the viewer boils down to having the healer say, "First I put my hands here, then I put my hands here, and then I put my hands here" (Gaudette). This is not very useful for instructing anyone on how to invoke the healing energy or providing explanation as to the origination of the energy. The Old Testament reminds us that "there is nothing new under the sun" and we would perhaps be wise to keep this in mind. The energy healing modalities which might be seen to be more 'main-stream' provide a clearly stated process and place the practitioner in a reproducible perceptual state where the life force energy can be sensed and utilized with conscious intention.

Biofield Therapies

Although it is outside the scope of this thesis, the area of energy psychology, or simply "energy therapy" as Fred Gallo calls it, is certainly of interest because of the profound emotional and physical healing effects that can be elicited using applied kinesiology techniques such as thought field therapy, Tapas acupuncture technique (TAT), Touch for Health (TFH), and popular offshoots like Emotional Freedom Technique (EFT) (Gallo ii). EFT has become especially popular through a number of easy to learn training courses, DVD programs, and a well-designed web site. It is noted that Gary Craig, who originally developed EFT, has recently retired and his web site (www.emofree.com) has been moved and updated under new leadership at URL (www.eftuniverse.com).

Collectively, we can refer to all of the energy medicine modalities as 'biofield therapies' (BT). Beverly Rubik defines the biofield as a "complex, dynamic, extremely weak EM field within and around the human body..." (Rubik 1)

Each healing modality presents a means of interacting with and returning biofield energy to a more ideal state for the individual who is being assisted in their healing. For my study, the BT therapies used in the experiments will be modern core shamanism, Reiki, and Quantum-Touch, each of which have a ‘track record’ of use by large numbers of practitioners, well-defined training programs, and documented processes for carrying out healing work. Modern core shamanism was reviewed and compared with archaic forms of shamanism in the previous chapter. This chapter outlines the energy-healing therapies Reiki and Quantum-Touch, focusing on their unique attributes and qualities.

Each of these modern healing modalities appear to fall into the archaic philosophical doctrine of ‘vitalism.’ Merriam-Webster defines vitalism as:

1. a doctrine that the functions of a living organism are due to a vital principle distinct from biochemical reactions; and
2. a doctrine that the processes of life are not explicable by the laws of physics and chemistry alone and that life is in some part self-determining.

Historically, medical philosophies often used the concept of vitalism to explain how disease resulted from an imbalance in the body’s vital energies. Western tradition thought that the four temperaments were associated with the body’s vital energies. Eastern traditions believed that energies like prana, chi, and ki, as well as lüing and bla in the Tibetan traditions, mana in Polynesia and Yanatin-Masintin in the Inca traditions were the vital forces of life (Stenger 2). Modern allopathic medicine no longer believes in vitalism as a valid concept. However, vitalistic concepts are still used in some areas of complementary and alternative medicine, especially energy medicine. The National Center for Complementary and Alternative Medicine (NCCAM) classifies CAM therapies into five categories or domains (National Library of Medicine 1):

1. alternative medical systems, or complete systems of therapy and practice;

2. mind-body interventions, or techniques designed to facilitate the mind's effect on bodily functions and symptoms;
3. biologically based systems, including herbalism;
4. manipulative and body-based methods, such as chiropractic and massage therapy; and
5. energy therapy.

Bioenergetic medicines are a category of energy therapy, and include bioelectromagnetic medicines and biofield therapies. Biofield therapies are treatments in which a trained practitioner repairs the subtle energy field of a patient. This subtle energy field is generated by the body and is believed to exist beyond the body's normal electromagnetic field. These therapies are still commonly associated with the concept of vitalism because of their belief in the existence of subtle energies that cannot be measured and that appear to work outside of the normal laws of physics (Sykes 1301).

Critical Opinions

There is an abundant body of dissenting opinion on the validity of therapies and beliefs associated with vitalism. Bechtel noted that vitalism "is often viewed as unfalsifiable, and therefore a pernicious metaphysical doctrine" (Bechtel 1). Sokal studied the use of Therapeutic Touch among professional nurses and concluded, "Mainstream science has rejected vitalism since at least the 1930s, for a plethora of good reasons that have only become stronger with time" (Sokal 286-96).

Joseph Keating discussed vitalism's role in chiropractic medicine and called vitalism "a form of bio-theology" (Keating 6). He also said:

Vitalism is that rejected tradition in biology which proposes that life is sustained and explained by an unmeasurable, intelligent force or energy. The supposed effects of vitalism are the manifestations of life itself, which in turn are the basis for inferring the concept in the first place. This circular reasoning offers pseudo-explanation, and may deceive us into believing we have explained some aspect of

biology when in fact we have only labeled our ignorance. “Explaining an unknown (life) with an unknowable (Innate),” suggests philosopher Joseph Donahue, D.C., “is absurd.” (6)

Keating also includes B.F. Skinner's perspective:

Vitalism has many faces and has sprung up in many areas of scientific inquiry. Psychologist B.F. Skinner, for example, pointed out the irrationality of attributing behavior to mental states and traits. Such 'mental way stations,' he argued, amount to excess theoretical baggage which fails to advance cause-and-effect explanations by substituting an unfathomable psychology of 'mind.' (6)

However, psychologist C.G. Jung might have disagreed with Keating and Skinner. In his 1947 article "On the Nature of the Psyche" he stated: “Every science is a function of the psyche, and all knowledge is rooted in it. The psyche is the greatest of all cosmic wonders” (Jung CW 8, par. 357). Clearly he did not believe in a strictly mechanistic behavioral model of life or the origin of consciousness.

The term "bioenergetics" is used in the field of biochemistry and refers to the readily measurable exchanges of energy that occur in physical and chemical processes within organisms (Stenger 1). However, this is not what modern vitalists believe. Some see bioenergetic energy as a holistic life force energy that expands beyond the realm of Newtonian physics and includes the arena of consciousness (2). Sometimes the subject is explained as being electromagnetic, and some vitalists also attempt to involve various theories in quantum physics (Gordon 182-183). Stenger explains that physicists have measured the effects of EM forces as accurately as one part in a billion and there is yet to be any evidence that living organisms emit such a unique field (Stenger 2). However, this is refuted by more recent experiments showing that cells do in fact emit EM energies at many vibrational frequencies (Popp 33). These emissions are collectively referred to as

biophotons, which are weak electromagnetic photon emissions of biological systems (Wolf-Dieter Kessler 4). The knowledge of this novel communication system within the body has led to other studies of biofield functions, such as the transmission of death signals from an isolated cell culture to a different isolated cell culture (Kaznacheyev 141). Clearly, the cells in the body do possess the ability to sense and transmit biofield information (Gariaev 27). However, the scientific communities have not yet decided whether we should continue to label this work as falling under the rubric of vitalism or create a new nomenclature to describe scientifically-provable biofield medicine. In the meantime, if we can gain some distance from the history and label of vitalism, we might invite ourselves to allow for the possibility of new insights and provable theories to emerge in the future from the study of biofields.

An Introduction to Reiki

Reiki is both a spiritual practice and a biofield therapy that originated in Japan around 1920 by Mikao Usui, a Buddhist who referred to his healing practice as “the Usui form of natural healing,” thus “Usui-no-michi” or “Usui-Do” in Japanese (Rivard 5). However, at that time period in Japan, ‘Reiki’ was a word strictly denoting ‘spiritual practice’ and could be applied to any of the numerous Japanese meditative exercises and healing techniques using meditation and ki life force energy. The word Reiki did not denote a particular form of energy or technique performed by a particular individual. It was not until the practice of Reiki was introduced to the west after World War II that the moniker Reiki came into common usage for this particular energy medicine practice.

Beyond this clinical definition of Reiki, there are the more insightful words of William Lee Rand, a Reiki practitioner, teacher and the editor of the Reiki Magazine that

is published quarterly. His beliefs concerning the use, and understanding, of Reiki energy are more eloquently stated in the Spring 2010 issue of the magazine:

My experience indicated that Reiki was more than simple ki or universal life energy as it had been described. Reiki was life energy that was guided by higher consciousness. This concept was further validated by discoveries made about the definition of the Japanese kanji for ki and Reiki. I learned that in Japan there are many kinds of ki – or life energy and each has a different vibration and purpose. As an example, genki describes healthy ki, byoki is unhealthy ki, ki ga shimazu is disappointment, ki no okii is generosity, ki gae is self-respect, ki maek is communication, ki yum is enthusiasm and so forth. So while there is a universal life energy, it takes on many forms, some healthy and some not healthy. Applying this understanding to Reiki, it's important to consider that Reiki is a special kind of ki. Rei means spirit of higher consciousness. Therefore, the kanji for Reiki translates into the life energy of higher consciousness, or life energy guided by higher consciousness. (Rand 9)

Usui's practice was meant to be a spiritual as well as a physical practice of healing, and as such he taught five precepts for his student to contemplate. The generally recognized English translation of Usui's Five Precepts is:

For today only:
Do not anger
Do not worry
Be humble
Be honest in your work
Be compassionate to yourself and others

While the precepts appear to be very clear in their simplicity, they are also the subjects of much discussion in the Reiki community, as deeper spiritual meanings can be inferred from a more culturally knowledgeable expansion of the translation from the original Japanese text (Stiene 70).

The history of Reiki understood outside of Japan has unfortunately been confused and muddled by language and cultural differences, a lack of information, and the circumstances under which Reiki was introduced to Western culture. The first teaching of Reiki principles came from Japan to Hawaii directly after the Second World War. The first person responsible for teaching Reiki to American students took ‘generous liberties’ describing the background and origins of Reiki, painting a more palatable image of Usui and his Japanese practice for American consumption. For example, claiming that Usui became a Christian doctor who had travelled to the USA for Western education. Independent researchers recently began to verify the historical accuracy of Usui’s life story and contacted practicing members of the original Usui Reiki Ryoho gakkai in Japan. From their work a more accurate picture of Reiki’s true roots has slowly emerged. Unfortunately, many popular books on Reiki still refer to Usui as “doctor Usui” and repeat the erroneous history.

The basic practice of Reiki as an energy medicine involves the channeling of ki energy through the practitioners’ hands to a given set of positions on the body. Learning how to channel Reiki energy is taught in a progressive series of courses where the student learns sets of symbols, mantras and hand placement procedures, followed by an *attunement* to the essential spiritual energy of Reiki. However, the initial ability to perform Reiki healing work is not developed through learning and practice, but comes from this attunement process of Divine Grace. The attunement process (called *Reiju* in Japanese) is a technique for entraining the student to the vibration of Reiki energy and transferring the ability to use Reiki energy from one practitioner to another (Rivard 25). It is a spiritual offering from the teacher and an initiation ritual for the student (Stiene 97).

As the practice of Reiki also involves a spiritual meditative side, in each class the student also learns to contemplate the Reiki precepts for living and to use the highest ki of Reiki energy for self-healing. However, other than the drawing of the sacred kanji symbols with one's hands and voicing the associated mantras, there are no other tools associated with the standard practice of Usui's Reiki. Historically, the Reiki symbols and mantras were regarded as sacred and to be kept secret, never to be shown to anyone outside of one's own *gakkai* (meditation and practice group). However, the symbols are now displayed in many books and on Web sites due to the modernization of Western Reiki practices and Internet sources. The sacredness of the symbols remains, and so they are not illustrated here. It is interesting that the rich use of kotodama symbols and their associate mantras in the Reiki tradition (in Japanese, the Jumon meaning and pronunciation of the symbol's image, not the literal Kanji definition) echo the use of ancient symbols of power (e.g., Egyptian glyphs, indigenous petroglyphs, fetish objects, etc.) and sounds of magic (e.g., Hindu mantras, aboriginal healing plant songs) used in archaic forms of shamanism.

Two styles of healing are taught in Reiki: local healing and remote healing. As one might expect, local healing involves the practitioner standing beside a person and placing the hands at specific places on the client's body to deliver ki energy to the points most often associated with disease. Remote healing, or healing at a distance, is a meditative practice where the practitioner uses intention to connect with the consciousness of a client, who is not present, and offers the Reiki energy to the client for use within their own healing.

Remote healing is a Reiki technique learned in conjunction with receiving second-level teachings on the symbol and associated mantra called ‘Connection’ or ‘right consciousness is the origin of everything’ (Hiroshi Doi’s Japanese translation) (Rivard 48-52; Stiene 95). The ability of the practitioner’s conscious intention to effect action at a distance using the Reiki life force energy in conjunction with the Connection symbol and mantra is similar to the concept in shamanism of becoming ‘the hollow bone’ and allowing the agency of Spirit to flow through the practitioner to heal either a person or the larger community.

In summary, the practice of Reiki involves five components that make up the complete system that has evolved from Mikao Usui’s original teachings (Stiene 187).

These include:

1. Reiju, or the attunement of the practitioner to Reiki energies;
2. The physical practice of Reiki on one’s self or others for the purpose of healing;
3. Using the five Reiki precepts as a spiritual and mental meditation;
4. The use of Reiki mantras and kanji symbols as teaching agents or vehicles carrying the Reiki energy; and
5. Learning a number of different techniques and practices to cultivate the highest ki energy for use in healing.

An Introduction to Quantum-Touch

Quantum-Touch (QT) is a recent addition to the field of energy medicine, having been formally taught in classes since the 1980’s. It is a biofield energy process that uses ki energy and an entrainment process to provide high vibrational energy to a client so that their body can raise its dis-eased energy field up to the vibrational level of the presented energy. QT also relies on breathing to set timings of inhalation and exhalation in order to assist in ramping up the ki energy to higher levels, and also to ensure that the practitioner does not entrain downward to the energy level of the client being treated. Because QT

techniques are compatible with other energy medicine modalities, it is often referred to as “Reiki empowerment” or “turbocharged Reiki” (Gordon 4). QT also uses the hands, coupled with conscious intention, to focus and direct ki energy and, like Reiki, there are no other external tools used in the work. In QT, the human body is seen as being a ‘lens’ that focuses and strengthens the ki energy as it is drawn up through the body and sent through the hands (Herriott 2007, 16). Unlike Reiki, QT is focused more strictly on techniques without using any overt spiritual practices. While the basic procedures are very easy to learn in a single day, QT also offers a series of progressive courses with techniques designed to add to the power of the practitioner’s work. Ironically, many of the advanced techniques taught in the QT Supercharging course are derived from shamanic sources (7).

The word ‘quantum’ is often misused in an attempt to make an energy medicine modality sound scientific and/or in a mistaken attempt to explain how energy medicine works. However, Quantum-Touch does not use the word quantum because of a belief that the physical laws of quantum physics can be used to explain how QT healing processes work. Instead, it is believed that healing initiated by the focusing of ki energy at a distinct point initiates change at the very smallest or quantum level of physical existence and then expands outward to eventually show up as physical evidence of healing in the macro world that we observe (17).

As one learns more from the advanced QT course material, one learns that there are in fact two distinct modalities to QT healing work. The first modality is the ‘pushing’ of ki energy, a yang or masculine process as described above in the basic description of Quantum-Touch. The second QT healing modality is a yin or feminine process, as taught

by Alain and Jody Herriott in the QT Core Transformation courses. In this yin modality, ki energy is still coupled with breath work. At the same time, “entraining to quiet rather than activity” requires a focusing of the practitioner’s conscious awareness at a point near the pituitary gland in the brain, called ‘the core point.’ Focusing consciousness at this point stimulates the gland and heightens the quality of the practitioner’s perceptions, allowing one to sink deeply into an allowing state and form a connection with the client that allows one to ‘work on one’s self’ just as if one was simultaneously working on the client who might be nearby or at a distance. Working in this state allows an unfolding of consciousness in both oneself and the client – in effect the practitioner is simply allowing and unfolding their own flow of ki energy, and the client is presented with this good example of how the body might choose to unfold and heal (Herriott 2009, 11-34). This form of ‘being rather than doing’ can initially be conceptually difficult to grasp if one has only been exposed to the yang pushing energy forms of energy medicine work. Once a practitioner masters the techniques of being in the core point, allowing a deeper unfolding of consciousness and using intention to augment change inside the client where one feels drawn to work, the healing effects can be even more powerful than the yang format of QT. In going ever deeper into the core space, you become aware that you are connected to everything around you, while still having a strong connection to feelings in your own body (22).

The Practice of Qigong

A further expansion of consciousness is possible by moving from the core point further back in the brain to the pineal gland. This puts the practitioner’s consciousness in line with the Central Channel in the body. For some practitioners this step is difficult to accomplish before first quieting their body systems so that they have a clear sense of

‘flow’ in the body. The daily practice of qigong exercise is suggested as a means of cultivating this state of consciousness and becoming more sensitive to subtle energies (186). Qigong is a Chinese form of meditative movements and a healing modality, normally used as a medical exercise to promote good health and longevity. Beyond Medical Qigong, other areas of Chinese society have contributed the development of the major qigong areas, such as the Taoist, Buddhist, and Wushu (martial arts) areas. Of most interest to my study, Taoist Qigong focuses on healing, longevity and higher spiritual purposes (Liang 77). In Taoist Qigong, emphasis is placed on the cultivation and use of *jing*, *qi* and *shen*. These Taoist concepts correspond to pure essence, pure energy, and spirit. It is believed that through diligent effort to perfect one’s *jing*, *qi* and *shen*, longevity, immortality, and unification with the Tao is possible (90). Originally there were about 20 basic styles of qigong, all emulating animal movements or the stances of trees. Because qigong masters continually add new forms to the original forms, there are now over 90,000+ different forms of qigong. In my study, Essence Qigong, an extension of the Taoist Standing on Stake qigong practice will be used to help prepare the practitioner doing the experimental work (Herriott 2009, 186-7).

Like with Reiki, remote healing from a distance is also practiced in Quantum-Touch (Gordon 189-90). In fact remote healing work is often more powerful and more effective than hands on work. How can this be? From my personal experience and speaking with other practitioners, it would appear that not having the client present removes a lot of the ego’s expectations, attachment to outcome, the desire to demonstrate effectiveness, and ‘performance anxiety.’ However, working at a distance does not mean working in isolation. Alain Herriott, who writes the QT advanced textbooks and runs the

QT advanced courses, insists on having the client on the telephone while working, in order to get constant feedback and alter the energy work if the client indicates a change in their symptoms. Alain believes this is the fastest way to do effective energy healing work.

The Quantum-Touch 'Soul Retrieval' Process

Once a Quantum-Touch practitioner learns the Core Transformation process of holding their attention in the core point and breathing correctly with the proper intention, a number of different processes can then be applied to help focus and accelerate healing work. One of these healing processes is referred to as 'opening to a more complete self' (OMCS). Normally students will first learn to do the OMCS technique by practicing on themselves in the classroom. The exercise can then be done on behalf of another person who needs help with their healing work.

In chapter one I outlined the core shamanic process of soul retrieval. Alain and Jody's 'opening to a more complete self' technique in the Core Transformation II course is equivalent to the shamanic soul retrieval process (viewed strictly as an energy process stripped of shamanic metaphors). In the OMCS technique, the Q-T practitioner centers their consciousness in the core point and energetically 'wombs' the client's entire body, placing a field of energy around it. The womb is like a large 'rubber tube' that envelops the client's energy field. Then the womb is extended upwards, adding a new section above it. The practitioner continues placing additional sections on top of the previous ones, while ensuring that the existing sections of energetic 'tubing' remain open. Eventually the top of this long tube connects with the disassociated energy of the self, and this energy begins to flow down the tube and back into the client's energy field. There is a tactile sensation on the top of the head and in the lower Tan t'ien (i.e., the hara, the manipura, or navel chakra) as this energy essence pours back into the self. Additional

work is then done to help the client integrate the returned energy and smooth out the experience for the client. (Cooke 2009, 82-3)

Alain Herriott explains the essential details of the process:

After forming the initial womb you use your conscious intention to attract or 'tractor-beam' all the particles or pieces of the existent structure to the womb wall. You can think of tractor beaming as a 'Star Trek-like' magnetic effect that removes and holds to the sides any resistance in the client for the return of those parts that they had left behind. As the area feels open and free, then you extend the womb upwards all the while continuing the attracting of the particles within this extended womb. This creates a hollow or open space that is much like a vacuum. So when you connect the individual to their essence, it not only pours back in, it is almost sucked down into the physical form. It will come down into the body until it anchors at or just below the navel. You continue this pouring in process until the top of the womb collapses on its own. This usually indicates that the client has accepted as much of himself or herself as they can deal with at this time. Too much incorporation at one time may cause too rapid a change in them. While this is not really detrimental, it can be very intense. (83)

It is interesting to find what appears to be a modern energy medicine equivalent to the ancient shamanic process of soul retrieval. Until discovering this QT process, it was assumed that the shaman's journey to the lower world to retrieve the lost life essence of the client was the only means of restoring the soul part lost during a traumatic event. Clearly there is more than one way to restore lost portions of the fragmented self, and having a modern process that removes the necessity of superstitious beliefs in spirit powers (however real they actually may be) provides a means of supporting and healing those who might not feel comfortable or otherwise able to seek out the help of a qualified shamanic practitioner.

Chapter 3 - Comparing Old and New Energy Medicine Practices

This chapter compares and contrasts the archaic practices of shamanism with its modern equivalent and with the energy medicine practices of Reiki and Quantum-Touch. Are there elements and tools of older shamanic practices that might augment or unfold our modern energy medicine practices in unexpected directions? Are there modern techniques that, as far as we might infer, were absent in the archaic forms of shamanism but help to expand our understanding of energy medicine processes?

Archaic Shamanism and Modern Core Shamanism

Shamanic work requires physical, emotional, mental and spiritual action and understanding in order to properly carry out the craft. We can examine some of these aspects when comparing modern core shamanism with its historical antecedent. I trained in a two-year course in shamanism as a supplement to the book-based information gathered during my MA program, to disengage the demonic intellect's control over me and to explore the Jungian belief that "the psyche's wildness is a doorway to the Self" (Dallett 101, 117). When one learns and experientially participates in core shamanic practices then the active explorer can, like the alchemist, discover 'gold in dark places' and acquire a deeper appreciation of its facets and values that is not possible from reading a book. When involved in shamanic practices, one can note where its historical roots might further enrich modern core shamanism in order to add to its power and value in modern society.

Body Position

The first tool missing from modern core shamanism that the indigenous and archaic form of shamanism employs is specific physical body positioning. As noted in chapter one, archaic cave drawings, pottery and statues depicting shamanic activity show the subject wearing various accoutrements and sitting in very set body positions with precise head, arm and leg placement (Goodman 41; Gore 154-166). Today's core shamanic practitioners normally journey while comfortably stretched out lying down on the floor, or while standing and drumming. I have tried using several of the postures in Goodman and Gore's books during the shamanic journey process for: spirit journeys ('The Reclining Saami'), death work ('The Psychopomp'), healing ('Chiltan posture', 'Bear posture'), and journeys of metamorphosis ('The Olmec Prince'). I believe that, experientially, there is a significant difference in the quality and intensity of the journey experience. It is quite remarkable that an alteration in one's body posture provides such a significant effect in the shamanic journey. The student must use some attention to detail while setting up and using these postures, but it appears that the benefits from doing so are substantial.

Hats and Other Accoutrements

As noted previously, archaic pottery and statues depicting shamanic activity show the subject wearing various accoutrements such as pointed hats, feathers, body paint or carrying ritual sticks and knives that also impact the experience of the shamanic journey (Goodman 132, 146). These additional enhancements which may benefit the shamanic journey process also beg the question: are we perhaps too civilized and self-conscious today to wear a three-pointed hat and feathers, or paint our faces as is suggested by the objects documenting the original archaic procedure? If so, core practitioners may be

missing the potential power of the originally intended journey experience by omitting precise body positioning, not wearing accoutrements and simplifying the modern teachings for the journeying process.

For both Reiki and Quantum-Touch, the practitioner normally stands or sits with a straight posture next to the person receiving a treatment while chi energy is delivered by the laying on of hands, or by sitting and meditating while using one's intention to direct energy through a conscious connection with the client. No specific body positions, accoutrements or physical tools are used, other than specific hand placement positions on the subject in Reiki. Some practitioners also like to use crystals as an accessory to their individual practice, however the use of crystals or other 'new age' tools has no documented role in the classic training or practice of either Reiki or QT.

The Shaman's Mirror

The other tool of interest in archaic shamanism is the shamanic mirror. As noted in chapter one, a shamanic mirror was often used as a powerful tool for protection, knowing and healing amongst shamanic practitioners in Mongolia, Siberia and Tibet, and to a lesser degree in other cultures such as the Aztec world. However, the shamanic mirror seems to have fallen out of use and is rarely seen or used even by traditional healers today, except perhaps as decorative symbols on the costumes of traditional Tsan dancers. In Caroline Humphrey's book on the Daur Mongols, the shaman Urgunge Onon provides some details on the significance and his own use of the shamanic mirror (224-6). The late Mongolian shaman Sarangerel briefly refers to the mirror in her 2000 book *Riding Windhorses*, and provides a more detailed description of the shaman's *toli* as the "Swiss Army knife of Mongolian shamanism" in her 2001 book *Chosen by the Spirits*, but there is little else specifically written about the shaman's mirror (Sarangerel 2000, 87-

8; 2001, 163-6). On the other hand, there are numerous books on Chinese antiquities, such as *Bronze Mirrors from Ancient China: Donald H. Graham Jr. Collection*, that provide considerable detail and beautiful photographs of the antique bronze, silver and gold plated mirrors used for cosmetic purposes in historical Chinese culture. From such sources there is tangential information that the bronze mirror is not the exclusive invention of Chinese culture; the mirror is also an invention of Egypt, Greece, Rome, and Western Asia (Graham 9). Further, the shamanic mirrors of interest to this study clearly originated from China – Western mirrors have large handles, but the earliest examples from China do not (9). The latter are round and have a pierced knob on the back for threading the silk khadag cord for holding the mirror, some of which are seen in the examples from my collection in Figures 3, 4 and 5 in Chapter One. This mirror shape continued unchanged until the Tang dynasty (618-906 CE), thus the older bronze mirrors in my collection most likely predate this era.

I have collected a number of shamanic mirrors that typically now come from the dusty shelves of Buddhist monasteries or the descendents of shamans in Mongolia. The mirrors collected are ‘recycled’ back to current shamanic practitioners who feel called to try and put them to use once again. However, neither core shamanism or any of the other modern energy medicine arts taught today use a shamanic mirror in their normal practices.

On the Internet, a young Mongolian shamanic practitioner describes his use of the *toli* in his YouTube videos (Chono). He also includes several YouTube comic excerpts from Mongolian television, which have the vintage appearance of a grainy black and white 1950’s TV show, presenting a lazy shaman using his *toli* to view distant events

rather than having to get up and go outside his yurt to see what is going on. Clearly, the shaman's mirror still lives on in Mongolian culture.

Entry Points

While this is not an exhaustive comparison of ancient vs. modern energy medicine tools and practices, the tools highlighted above are sufficiently well documented and numinous in their symbolic power to warrant a closer examination to see how they might help unfold modern energy medicine practices in a novel and unexpected manner.

We can collectively define these obscure symbolic tools such as body position, accoutrements such as headdresses and the shaman's mirror as 'entry points' that may be used as active agents for consciousness to interact with when practicing energy medicine. However, some entry points might more properly be called 'access points.' Not all entry points can be entered without the conscious practice of a key meditative skill or shamanic ability. In Kriya Yoga, this is referred to as "the barrier of unawareness" and requires the student to cultivate a specific meditative practice in order to eventually jump from the stage of normal perception and "cross the river" to "that which is beyond" (Saraswati 833). Similarly, without a specifically-cultivated and practiced meditative exercise that is in concordance with the tool, a shamanic mirror is just an ordinary metal disc to the person holding it, or a mental wall may prevent the inexperienced practitioner from placing their consciousness in the body location where meditative techniques can be most powerfully applied. An entry point with a 'locked door' remains just an access point until the proper key is found for the lock and the associated esoteric knowledge has been practiced and understood.

For the purposes of this project, I will use the shaman's specific body position for journeying, a Mongolian shamanic headdress, and a Mongolian shamanic mirror as the tools used in the experiments with our modern energy medicine practices.

Chapter Four - Methodology and Experiments

This chapter documents the experiments forming the basis of the work, and provides an explanation of how the Grounded Theory Qualitative Research Methodology will be used as a framework to perform the experiments, analyze the data collected and, where a novel outcome is observed, heuristically modify successive experiments to include or exclude the agency producing the novel outcome.

Grounded Theory in Qualitative Research Methodology

This section discusses how the Grounded Theory in Qualitative Research Methodology will be used to explore the initial study questions. I originally had several hypotheses that I felt might be tenable using the energy medicine practices of core shamanism, Reiki and Quantum-Touch. These were:

- Testing different energy healing processes to determine whether a strong connection between consciousness and the physical body (sensation and feeling) is a more accessible, repeatable and effective entry point for the healing practitioner to use than is a strong connection with the ineffable (Spirit).
- Experiential research indicates that body position and the use of associated accoutrements such as ritual instruments, hats and body paint may direct and intensify the shamanic journey used to effect healing work in archaic and indigenous shamanic practices (Gore 52; Goodman 23-4). The three selected modern energy medicine practices can be tested to determine if appropriately modified body position and the use of associated attire or accoutrements alters the agency at work or the efficacy of these modern healing methods.
- Determining the effectiveness of healing intention using shamanic mirrors, the shamanic equivalent of Tiller's IIED (Intention Imprinted Electrical Device) in various energy medicine processes (Tiller 17-20).

The term 'grounded theory' refers both to a method and product of inquiry (Charmaz 507). Grounded Theory in Qualitative Research Methodology (GT) is suited for use in this experiment because it provides a set of flexible analytic guidelines that allow researchers to heuristically focus data collection efforts and develop alternative

hypotheses during the experimental work. GT provides the opportunity to gather data on the practitioner's experience and synthesize theoretical concepts from the empirical materials (508).

GT methods involve simultaneous data collection and analysis, with each informing and focusing the other. Using a heuristic methodology, GT allows the collected knowledge to alter and refine further data collection and emerging analysis.

Constructivist revisions of grounded theory add the pragmatist conception of emergence, which was discussed in chapter one. Emergence recognizes that the reality of the present differs from the past from which it develops (508). Novel experiences and unexpected actions can give rise to new interpretations and actions. Constructivist approaches to the work emphasize the studied phenomenon rather than the methods that are used to study it. Constructivists locate themselves inside the reality being studied, ever mindful of their own interpretive frame of reference (509). Conceptual categories are allowed to arise through the interpretation of data, rather than coming from them or from the researcher's chosen methodology. In short, the analysis is an interpretive rendering of a reality but not the objective reporting of a reality (510). The Chicago school traditions as applied to grounded theory also demand:

- “Intimate familiarity” with the subject, setting and events being tested;
- A focus on meaning and process;
- Engaging in a close study of action;
- Discovering the context within which the action occurs;
- Paying attention to contextual language (521-5).

In following these guidelines, grounded theory allows one to develop concepts from the analysis of the empirical realities rather than applying concepts to them.

Charmaz summarizes the criteria for GT studies as including: credibility, originality, resonance and usefulness (528).

The Experiments

In the previous chapter, we compared some of the old shamanic medicine practices with modern core shamanism, Reiki and Quantum-Touch healing practices to see where their individual healing practices were not in concordance. Some of the significant differences noted involved the use of tools and actions from archaic shamanistic practices that are missing from modern energy medicine practices:

1. The use of special clothing and accoutrements such as jackets, hats, and body paint as aids in the spirit journey work of the shaman;
2. The use of a special archaic tool - the shaman's mirror; and
3. Specific body positioning used in archaic forms of shamanism to emphasize the journey intention and alter the intensity of the NOR experience.

Assumptions and Constraints

Two qualified energy medicine practitioners with suitable qualifications in all three domains (shamanic practitioner, Reiki Master, and Quantum-Touch practitioner with at least 60 hours of practice in both hands-on and distance healing work in each domain) were enlisted to carry out the experiments. Recruitment of the female participant was done by enquiring who among my circle of shamanic practitioners might have the interest and qualifications to do the study. An interview process with a predetermined set of questions was used in the selection procedure; the set of questions is included in Appendix H. Both volunteers, myself and another energy medicine practitioner, signed consent forms to participate in the work. The consent form is included in Appendix I.

While experience, enthusiasm and sensitivity are all useful qualities to have for involvement in this experimental work, the qualitative nature of the experiment and the experiential nature of the work can be difficult to fully document. Translation of a right-

brain experience of the ineffable over to the left-brain for communication to the outside observer can be as challenging as the recollection and recording of one's own dreams after awakening from sleep. I have endeavored to provide a suitable data collection form with a set of experiential categories and associated descriptive states to help the practitioner find sufficient language to fully document their journey. The data collection form used to record the participants' experiences in each experiment is included in Appendix D.

The shamanic tools such as the Mongolian shamanic mirrors, headdresses and other accoutrements have been obtained from antique dealers inside Mongolia, however I am not qualified to verify the authenticity of each item. Modern copies of bronze mirrors, artificially distressed to look old, are sold in Hong Kong and in online Internet stores such as eBay for cheap prices (Graham 44-5). However, I have dealt with my contacts in Mongolia for a number of years and trust the authenticity of items that they affirm were collected from countryside villages and Buddhist monasteries. As such, I now have about 60 mirrors that I feel are authentic and range from several hundred years to over 2000 years old. I also have some obviously fake mirrors that are modern cheap replicas of old Chinese bronze mirrors, which are still useful for comparison and testing purposes.

Working with subtle energies is difficult at best and always challenging to quantify because, well, they are *subtle*. Suitable controls over environmental issues and clear process documentation can limit some of the expected difficulties. Ultimately however, when working in the presence of consciousness, the agency of Spirit, and the conscious and unconscious intentions of the participants, all of these things may cause odd and irreproducible results. By organizing the experiments in the order chosen, I am

attempting to go from a ‘gross’ effect level of discovery down towards more subtle effect levels as the experiments unfold.

The Wonder Method™ was used as an aid to assist in focusing the intention of the participants and provide a powerful body-mind meditation process for effecting change in healing work. Alain and Jody Herriott developed The Wonder Method as a means of helping someone remove any limiting belief system (for example a physical, emotional, mental or spiritual health issue). In their words, “the integration of mind and body and eventually spirit leads to an ultimate satisfaction. This is a gradual transition for most but as the body, mind, spirit and the unknown come into harmony with each other everything changes. The world that we live in becomes vast. It is as if we are living in a totally different reality than we ever thought possible. The Wonder Method is a journey from limitation to the infinite.” The result is that “each act within our day can eventually become an act of joy; until it does we continue to use the Wonder Method™ to deal with [it]. It leads us from conflict to possibility, from dissatisfaction to happiness” (Herriott 2010).^{iv}

Participants’ Demographics

The two participants in this case study are Caucasian and live in a rural area in the Northern Ontario region of Canada. The female is in her late 40’s and the male is in his late 50’s. Both are university educated and derive some of their income from performing energy medicine work. Both have taken advanced credit courses and practiced for a sufficient number of hours in the Reiki and Quantum-Touch modalities to achieve both a recognized Reiki Master and Quantum-Touch Practitioner status. Both have completed a recognized two-year shamanic practices course and apply this healing art to supporting the healing work of clients on a regular basis. As well, both practitioners have augmented

their perception and healing capabilities by doing advanced tutoring with recognized leaders in the field of energy medicine and also by working with shamans from other countries who practice the archaic forms of shamanism.

Preparations for the Experiments

The participants were briefed on the process they were to carry out, and reviewed the data collection form so that they were familiar with how the results of the experiment were to be documented. The participants were allowed to ask questions to ensure that they felt comfortable following the steps in each process. However, each participant was not allowed to share the results of an experiment until both participants had completed all of the work for that experiment. Based on what was learned, if the results of an experiment required heuristic revisions to subsequent experiments then each participant was briefed on the changes made before continuing.

Experiment 1 – Baseline Sessions

Each practitioner will be asked to prepare for an experiment by doing a session of Essence Qigong exercises in order to stretch and calm the body, quiet the mind and heighten the perceptions. The Essence Qigong exercise plan is included in Appendix C, and takes about 30 minutes to complete at an easy pace. The practitioner will then be asked to perform a normal energy healing session on him or herself. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. The Wonder Method training documentation used in the QT process is listed in Appendix E.

This first round of sessions will form the expected baseline, normal healing experience for the practitioner before changing the process by adding any tools or body

position changes into the healing process. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland. The baseline process for each modality is defined to be as follows:

1) baseline core shamanism process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
- b. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
- c. In preparation, place your conscious awareness in the ‘core point.’
- d. Perform the journey with drum or rattle as feels appropriate.
- e. Upon returning to ordinary reality, record the journey contents on the form provided.
- f. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
- g. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- h. Perform the journey with drum or rattle as feels appropriate.
- i. Upon returning to ordinary reality, record the journey contents on the form provided.
- j. The baseline shamanic journey process is now complete.

2) baseline Reiki process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
- b. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
- c. In preparation, place your conscious awareness in the ‘core point.’
- d. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōho treatment positions for self-treatment.
- e. Perform Gassho.
- f. Upon completion, record the results of the healing session on the form provided.
- g. Before beginning for a second time, perform Gassho and Reiji-Ho.
- h. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- i. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōho treatment positions for self-treatment.
- j. Perform Gassho.
- k. Upon completion, record the results of the healing session on the form provided.
- l. The baseline Reiki process is now complete.

3) baseline Quantum-Touch process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.

- b. In preparation, place your conscious awareness in the ‘core point.’
- c. Perform the core breath.
- d. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- e. Continue with the core breath and Wonder Method until it feels complete.
- f. Upon completion, record the results of the healing session on the form provided.
- g. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- h. Breathe with feeling and awareness centered in the pineal gland.
- i. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- j. Continue with the centered breath and Wonder Method until it feels complete.
- k. Upon completion, record the results of the healing session on the form provided.
- l. The baseline Quantum-Touch process is now complete.

The practitioner feels different subjective experiences when consciousness is focused in different locations, (e.g., in front of the pituitary gland (the ‘core transformation point’), inside the pineal gland (the ‘central channel point’), the heart centre or the lower dan tien energy centre). Focusing consciousness in the pituitary gland provides a strong connection to the physical body and senses, whereas focusing on the

pineal gland tends to give a stronger connection with ‘spirit’ or the ineffable. The three selected energy healing processes (modern core shamanic healing, Reiki, Quantum-Touch) will be compared to determine whether a strong connection between consciousness and the physical body (sensation and feeling) is a more accessible, repeatable and effective entry point for the healing practitioner to use than is a strong connection with the ineffable (spirit) when doing healing work.

Experiment 2 – Shamanic Body Position

Experiential research indicates that precise body positioning is used in archaic and indigenous shamanic practices and that this appears to direct and intensify the shamanic journey (Goodman 33-4). The three selected modern energy healing processes (core shamanism, Reiki, Quantum-Touch) will be altered to include a specific body position and then reviewed to determine if this changes the agency and efficacy of these modern healing methods.

The practitioner will be asked to perform a normal energy healing session on him or herself while positioned in the ‘Bear posture.’ The Bear posture is illustrated in Appendix F. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland. This second round of sessions will provide data that can be compared to the baseline, normal experience done in Experiment One.

The ‘body position process’ for each modality is defined as follows:

1. body position core shamanism process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
- b. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
- c. In preparation, place your conscious awareness in the ‘core point.’
- d. Move your body into the “Bear” healing posture.
- e. Perform the journey with drum or rattle as feels appropriate.
- f. Upon returning to ordinary reality, record the journey contents on the form provided.
- g. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
- h. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- i. Again, move your body into the “Bear” healing posture.
- j. Perform the journey with drum or rattle as feels appropriate.
- k. Upon returning to ordinary reality, record the journey contents on the form provided.
- l. The shamanic journey process is now complete.

2) body position Reiki process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.

- b. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
- c. In preparation, place your conscious awareness in the ‘core point.’
- d. Move your body into the “Bear” healing posture.
- e. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
- f. Perform Gassho.
- g. Upon completion, record the results of the healing session on the form provided.
- h. Before beginning for a second time, perform Gassho and Reiji-Ho.
- i. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- j. Move your body into the “Bear” healing posture.
- k. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
- l. Perform Gassho.
- m. Upon completion, record the results of the healing session on the form provided.
- n. The Reiki process is now complete.

3) body position Quantum-Touch process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.

- b. Move your body into the “Bear” healing posture.
- c. Place your conscious awareness in the ‘core point.’
- d. Perform the core breath.
- e. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- f. Continue with the core breath and Wonder Method until it feels complete.
- g. Upon completion, record the results of the healing session on the form provided.
- h. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- i. Move your body into the “Bear” healing posture.
- j. Breathe with your feeling and awareness centered in the pineal gland.
- k. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- l. Continue with the centered breath and Wonder Method until it feels complete.
- m. Upon completion, record the results of the healing session on the form provided.
- n. The Quantum-Touch process is now complete.

The series of three sessions covering each healing modality will be carried out twice: once while conscious intention is focused in the pituitary gland, and once while conscious intention is focused in the pineal gland. If during the experiment the use of the

shamanic body position results in novel effects and outcomes, these findings will be used again to modify the subsequent experiment.

Experiment 3 – Shamanic Mirror

This experiment will attempt to determine the effectiveness of healing intention using the shamanic equivalent of Tiller's IIED (Intention Imprinted Electrical Device) in various energy medicine processes. (Tiller 17-20) Subjects will be offered a choice of several Mongolian shamanic mirrors to use in their healing work. These artifacts seem to have been imbued with various teachings, numinous powers and healing intentions as a part of the original design for their use when they were created centuries ago. Subjects will work with the 'IISD' (Intention Imprinted Shamanic Device) using three different healing modalities to determine if a mirror alters the agency or expected effect of the participant's healing work.

The practitioner will be asked to perform a normal, energy healing session on him or herself while having a shamanic mirror placed on the heart centre. If the use of the Bear healing posture in Experiment Two produced novel effects, then the Bear posture will be included as well. The practitioner will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland. This third round of sessions with the shamanic mirror will provide data that can be compared to the experiences in Experiments One and Two.

The 'shamanic mirror process' for each modality is defined as follows:

1. shamanic mirror core shamanism process:
 - a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
 - b. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
 - c. Attach a shamanic mirror so that it rests on the heart centre.
 - d. Place your conscious awareness in the 'core point.'
 - e. If appropriate, move your body into the "Bear" healing posture.
 - f. Perform the journey with drum or rattle as feels appropriate.
 - g. Upon returning to ordinary reality, record the journey contents on the form provided.
 - h. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
 - i. In preparation, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
 - j. Again, move your body into the "Bear" healing posture, if appropriate.
 - k. Ensure the mirror is still resting on the heart centre.
 - l. Perform the journey with drum or rattle as feels appropriate.
 - m. Upon returning to ordinary reality, record the journey contents on the form provided.
 - n. The shamanic journey process is now complete.

2. shamanic mirror Reiki process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
- b. Attach a shamanic mirror so that it rests on the heart centre.
- c. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
- d. In preparation, place your conscious awareness in the ‘core point.’
- e. Move your body into the “Bear” healing posture, if appropriate.
- f. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōho treatment positions for self-treatment.
- g. Perform Gassho.
- h. Upon completion, record the results of the healing session on the form provided.
- i. Before beginning for a second time, perform Gassho and Reiji-Ho.
- j. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- k. Move your body into the “Bear” healing posture, if appropriate.
- l. Ensure the mirror is still resting on the heart centre.
- m. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōho treatment positions for self-treatment.
- n. Perform Gassho.
- o. Upon completion, record the results of the healing session on the form provided.
- p. The Reiki process is now complete.

- 3) shamanic mirror Quantum-Touch process:
- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
 - b. Attach a shamanic mirror so that it rests on the heart centre.
 - c. Move your body into the “Bear” healing posture, if appropriate.
 - d. Place your conscious awareness in the ‘core point.’
 - e. Perform the core breath.
 - f. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
 - g. Continue with the core breath and Wonder Method until it feels complete.
 - h. Upon completion, record the results of the healing session on the form provided.
 - i. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
 - j. Move your body into the “Bear” healing posture, if appropriate.
 - k. Ensure the mirror is still resting on the heart centre.
 - l. Breathe with your feeling and awareness centered in the pineal gland.
 - m. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
 - n. Continue with the centered breath and Wonder Method until it feels complete.

- o. Upon completion, record the results of the healing session on the form provided.
- p. The Quantum-Touch process is now complete.

Experiment 4 – Shamanic Headdress

Experiential research indicates that accoutrements such as ritual headdresses are used in archaic and indigenous shamanic practices and that they appear to direct and intensify the shamanic journey (Goodman 33-4). The three selected modern energy healing processes (core shamanism, Reiki, Quantum-Touch) will be altered to include the use of a ritual headdress and then compared to see if the use of an accoutrement changes the agency and efficacy of these modern healing methods from the practitioner's normal thinking and feeling state.

Each practitioner will first be asked to prepare for a session by doing a session of Essence Qigong exercises. The practitioner will then be asked to perform a normal energy healing session on him or herself while wearing a Mongolian shaman's headdress. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) in turn during each session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. This third round of sessions will provide data that can be compared to the baseline Experiment One, the use of a modified body position in Experiment Two, and the use of a shamanic mirror in Experiment Three.

The 'headdress process' for each modality is defined as follows:

1. core shamanism headdress process:
 - a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.

- b. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
- c. Attach the Mongolian headdress.
- d. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
- e. Move your body into the “Bear” healing posture, if appropriate.
- f. In preparation, place your conscious awareness in the ‘core point.’
- g. Perform the journey with drum or rattle as feels appropriate.
- h. Upon returning to ordinary reality, record the journey contents on the form provided.
- i. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
- j. Attach the Mongolian headdress.
- k. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
- l. Move your body into the “Bear” healing posture, if appropriate.
- m. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- n. Perform the journey with drum or rattle as feels appropriate.
- o. Upon returning to ordinary reality, record the journey contents on the form provided.
- p. The shamanic journey process is now complete.

2. Reiki headdress process:
 - a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
 - b. Attach the Mongolian headdress.
 - c. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
 - d. Move your body into the “Bear” healing posture, if appropriate.
 - e. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
 - f. In preparation, place your conscious awareness in the ‘core point.’
 - g. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
 - h. Perform Gassho.
 - i. Upon completion, record the results of the healing session on the form provided.
 - j. Before beginning for a second time, perform Gassho and Reiji-Ho.
 - k. Attach the Mongolian headdress.
 - l. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
 - m. Move your body into the “Bear” healing posture, if appropriate.
 - n. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
 - o. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.

- p. Perform Gassho.
- q. Upon completion, record the results of the healing session on the form provided.
- r. The Reiki process is now complete.

3) Quantum-Touch headdress process:

- a. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
- b. Attach the Mongolian headdress.
- c. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
- d. Move your body into the “Bear” healing posture, if appropriate.
- e. In preparation, place your conscious awareness in the ‘core point.’
- f. Perform the core breath.
- g. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- h. Continue with the breath and Wonder Method until it feels complete.
- i. When complete, record the results of the healing session on the form.
- j. Before beginning for a second time, attach the Mongolian headdress.
- k. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
- l. Move your body into the “Bear” healing posture, if appropriate.
- m. Place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
- n. Breathe with your feeling and awareness centered in the pineal gland.

- o. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
- p. Continue with the breath and Wonder Method until it feels complete.
- q. When complete, record the results of the healing session on the form.
- r. The Quantum-Touch process is now complete.

The series of three sessions covering each healing modality will be carried out twice: once while conscious intention is focused in the pituitary gland, and once while conscious intention is focused in the pineal gland. This will complete the four experiments. In the next chapter I will describe the results from each experiment.

Chapter Five – Experimental Results

This chapter documents the results of the experiments forming the basis of the work, and shows how the Grounded Theory was used as a framework to perform the experiments, analyze the data collected and, where a novel outcome is observed, heuristically modify successive experiments to include or exclude the agency producing the novel outcome. The results of the four experiments are broken down in the order in which they were carried out, with a discussion of how the results of each experiment affected the design of the following ones for each participant.

Experiment One - Baseline

Experiment One was the baseline test of the three chosen modalities: core shamanism, Reiki and Quantum-Touch (QT). Each modality was carried out with conscious attention centered first in the ‘core point’ or the associated heart line, and second in the pineal gland or central channel. There were no additional tools such as body position, mirror or headdress added to the Baseline experiment. Each participant independently recorded their qualitative data on what they experienced while performing their normal healing work in core shamanism, Reiki and Q-T for the baseline experiment.

Baseline Results

The Baseline results were totally surprising and not what was expected. It was assumed that there would be some variations in experience and different sensations from using either the core point or the pineal gland as a focus of attention, but the results showed there was a very distinct problem attempting to do *any* healing work with consciousness focused in the pineal gland. Both of the practitioners reported very unpleasant sensations and the inability to properly sense or direct ki energy using Reiki or

QT. While performing the Reiki healing, the female practitioner received the message that “this is not a natural place for you to work from with Reiki.” During the QT work, she felt the ki energy “flowed down into my head at the core point, then back to the pineal, then forward (shaped like a triangle) and down from my chin, so there was not a connected flow through the head and body.” The shamanic journeys were also physically unpleasant for both practitioners. One practitioner terminated their shamanic journey with a headache and the feeling of “going nowhere.” The female practitioner also felt disoriented with pressure in the head and received a distinct message from Spirit during her journey – the word “pernicious.” The Oxford English Dictionary definition of pernicious is “destructive, ruinous, fatal.” The results were not shared between practitioners until all of the data was recorded, and one practitioner initially felt that they had ‘failed’ in not being able to capably carry out the pineal gland healing sessions. Table 1 shows the summarized results from experiment one.

M/F	Process	Focus	Tool	Time (min)	Change	Emotions	Feelings	Capability
F	journey	core point	rattle	10	0	trepidation, grateful	release of energetic block through left side of head	same
F	journey	pineal gland	drum	15	10	frustration, angst	pressure on crown	restricted
F	Reiki	core point		20	0	love	enhanced flows	same
F	Reiki	pineal gland		15	9	unsettled, angst	uncomfortable flows, not typical experience	restricted
F	QT	core point		5	0	peace, love	strong flow through heartline	same
F	QT	pineal gland		5	10	amazement at sensation	disjointed flow, discomfort	restricted
M	journey	core point	drum	30	0	happiness, love	trance, sleepiness first, re-energized, flow head and feet	same
M	journey	pineal gland	drum	10	8	confusion	pull out of crown while push downward. No flow. Mild shooting pain in head. Dizzy afterwards	restricted
M	Reiki	core point		20	1	peace, happiness, calm	hot hands & feet	same
M	Reiki	pineal gland		10	8	confusion, frustration	"pancake" compression of energy in head from downward & upward forces meeting at top of head. Extreme pressure.	restricted
M	QT	core point		10	1	happiness, calmness, contentment	flow, warmth, 3rd eye pressure	same
M	QT	pineal gland		10	8	confusion, frustration, curiosity	pain, dizziness, loss of sensation	restricted

M/F	External Source	Connection to Body or Spirit	Perceptions	Narrative
F	Felt and saw release of blocked energy while journeying	both	heightened visual cues	led to temple and received a perceptual healing. Original trauma was experienced 5 yrs ago.
F	Spirit gave "pernicious" message			extremely disjointed & took some time to recollect myself afterwards
F	as I moved down through treatment, flow opened from feet upwards	both	heightened sensation of flow	(list of hand positions on body)
F	received msg "this is not a natural place for you to work from w/Reiki."	body		could feel flow in feet. Other flows that presented were not comfortable
F		both		energy started flowing up through crown, then centered and grounded. Strong flow through the body.
F		body		energy flowed down into my head at core point, then back to the pineal, then forward (shaped like a triangle) and down from chin, so there was not a connected flow through the head and body. (drawing)
M		body		normal journey to Ally -healing received
M		both or neither - confusion	dizziness while lifted through crown	Bad journey! Difficult to focus in pineal. Sense of central channel confusion. Would not do again!
M		body		normal Reiki experience
M		body		Could not do Reiki Ho while in pineal gland (PG). If I slid out of space then Reiki energy flowed again, but if I went back to pg then flow stopped. Very strange!
M		body	expansion of self	Very fast unfolding of healing
M		body		No sense of flow or energy when in pineal gland. If I slid out, then expansion felt.

Table 1: Summarized Results from Experiment One (Baseline)

Discussion of Results

Why did these unexpected results happen? One suggestion is that energy medicine healers channel ki life force energy by using the human body as a 'lens' that amplifies the ki – the more of the body it passes through, the more condensed and higher the vibration of the energy (Gordon 16-8). Perhaps when consciousness is focused in the core point, which is a part of the heart line that healing energy flows through, it is easier to feel, direct and amplify the life force energy. When consciousness is focused in the pineal gland, conscious connection with the physical body is greatly reduced. Moving consciousness into the central channel is the avenue used for leaving the body, as for example when doing remote viewing (Herriott 2008, 1-2). Perhaps stimulating the pineal gland promotes this 'body disconnection' and inhibits or restricts the healer's capabilities in the healing realm while (possibly) boosting other perceptual capabilities. There is some medical research indicating the involvement of certain brain regions with mental processing factors that can generate somatic symptoms (Persinger 2001, 515-24; 1993, 247-51; Albert 93). For example, the use of magnetic fields on the temporal lobes can cause sensations of a 'felt presence' and connection with the ineffable (Persinger 2001 516). Perhaps this is an example of stimulating a brain region specifically tuned to a particular use while mentally processing a non-concordant intention that, as a result, produces unpleasant somatic symptoms. The pineal gland is sometimes incorrectly labeled as the seat of the 'third eye.' However, it is the stimulation of the core point near the pituitary gland that is responsible for the enhancement of perceptive qualities that are commonly referred to as third eye perception (Herriott 2009, 28-9).

Doing the shamanic journey while consciousness is focused in the pineal gland presents an even more puzzling result. In the shamanic journey, the practitioner enters a

trance state and with conscious intention leaves the physical body in order to journey to non-ordinary reality. It was initially assumed that focusing one's consciousness in the pineal gland to stimulate a connection with the ineffable (Spirit) might help the practitioner enter non-ordinary reality (NOR) during the journey process. This appears to be totally incorrect. Each practitioner reported pain and disorientation that lasted more than 10 hours and had no desire to repeat the experience. While there are numerous medical studies of deep-brain stimulation for the treatment of chronic pain (Richardson 178), there do not seem to be any reports of the opposite effect. There is an anecdotal story on a new age Web site where sleeping with a magnet on the forehead to stimulate the pineal gland induced a serious headache (O'Dean).

It appears that my initial hypothesis concerning the potential use of the pineal gland as a means of assisting in the practitioners' work or altering the healing process in a beneficial manner is incorrect. Instead, maintaining a connection with the body using the core point as a conscious focus of attention is the proper approach.

Heuristic Changes made from Experiment one Baseline Results

The initial documentation outlining the four experiments expected the practitioner to focus attention in the pineal gland once during each experiment with each healing modality. Because of the baseline experiment's surprising results, the use of conscious attention in the pineal gland will not be used as a part of the following experiments; only the core point will be used while testing each modality in each of the following experiments.

Experiment Two – Body Position

Experiment Two tested the use of altered body position in each of the three modalities: core shamanism, Reiki and Quantum-Touch (QT). Each modality was carried out with conscious attention centered in the ‘core point’ or the associated heart line. The shamanic ‘Bear Posture’ was used as the body position in the tests. Since the traditional Reiki self-healing technique relies on the extensive use of numerous hand positions to channel the ki energy to various body parts, it did not make sense to include this modality in the test, as the Bear Posture requires the hands to be held in a fixed state (see Appendix F for Bear Posture details). There are other Reiki healing techniques that do not require use of the hands, such as *Koki Ho* – sending Reiki with the breath and *Gyoshi Ho* – eye focus Reiki. However, these are not a part of the traditional Usui Reiki Ryoho system of natural healing hand patterns and cannot be easily applied to a self-healing exercise (Usui and Petter 25-6). Also, reviewing all of the potential body positions for healing outlined in Goodman’s book did not show any that do not require a specific hand position (137-150). As such, the Reiki healing tests using the Bear Position will be omitted from the remaining experiments. For this experiment, each participant independently recorded their own qualitative data on their experiences while performing their self-healing work in core shamanism and Q-T while in the Bear position.

Body Position Results

The results of this experiment produced a finding similar to the previous experiment – an element was found to restrict the QT healing process; in this case it was the Bear energy generated from the Bear posture. Both practitioners found that using the Bear Posture greatly enhanced the shamanic healing journey but unfortunately the Bear energy restricted the QT yin healing work, having a tendency to pull the participants’

attention out of the core point and synergistically being at odds with the Wonder Method.

The participants' notes are summarized in Table 2.

M/F	Process	Focus	Tools	Time (min)	Change	Emotions	Feelings	Capabilities
F	journey	core point	Drum	40	7	Amazement concern	heat, shapeshifting, dismemberment, soul retrieval	amplified
F	Reiki	N/A	N/A	N/A				
F	QT	core point		10	7	confusion, disappointment	Felt Bear energy	restricted
M	journey	core point	Drum	15	6	awe, power, strength	Flow of great strength through arms, "tubes" of energy from hands, overpowering energy	amplified
M	Reiki	N/A	N/A	N/A				
M	QT	core point		10	4	happiness, curiosity, wonder	Saliva! Spontaneous movements like qigong, body flow	neither

M/F	Ex. Source	Connection to Body or Spirit	Perceptions	Narrative
F	received cleansing & soul essence. Spirit requested that I continue to explore body postures.	Spirit	heightened visual cues	Shapeshifted through the elements. Reconciled a childhood trauma. Dismembered w/fire, then travelled in smoke to Upper World. Soul essence was retrieved.
F				

F		Neither	smelled fire	I think the Bear energy kept me from fully immersing in the Wonder Method. Perhaps it was attempting to influence outcome, whereas Wonder Method is about being open to whatever potentially might manifest.
M	Bear energy enfolded me and then flowed down arms.	Both	"possessed" by Bear energy; feel like Bear	Journey to LW, meet Ally. Bear arrives and enfolds me, says I am not ready for full Bear energy. Healing energy goes down arms out hands. Difficulty returning to OR.
M				
M	no Bear energy.	Body		a lot of saliva produced. Wonder unfolded in short time but hand position had tendency to take me out of Core Point. Difficulty returning to Ordinary Reality.

Table 2: Summarized Results from Experiment Two (Body Position)

Discussion of Results

Use of the Bear Posture greatly enhanced the shamanic journey for both participants; the Bear energy was powerful and its agency was strongly felt in the healing work. However, using the posture for the QT healing work produced an ambivalent reaction in one case and a restrictive feeling to the healing capabilities of the other participant. It was felt to be somewhat counter-productive by both participants due to the posture's tendency to pull one's consciousness out of the core point.

Heuristic Changes made from Experiment Two Bear Posture Results

For the reasons stated above, it was decided to restrict use of the Bear Posture to only the shamanic journeys in the following experiments.

Experiment Three – Shamanic Mirror

Experiment Three tested the use of a shamanic mirror in each of the three chosen modalities: core shamanism, Reiki and Quantum-Touch (QT). Each modality was carried

out with conscious attention centered in the ‘core point’ or the associated heart line. The shamanic ‘Bear Posture’ was only used as the body position in the shamanic journey test. Since the participants each have their own intuitive sense of what mirror might work best for them in their healing work, each participant was given a choice of shamanic mirrors to use for each of the three modalities. For each test the mirror was placed on the heart centre. For the shamanic journey done while standing in the Bear Posture, the mirror was secured by a cord or silk *khadag* (scarf) around the neck.

Shamanic Mirror Results

Using a shamanic mirror enhanced the healing experience in almost every case, except for the shamanic healing journey. The participants’ notes are summarized in Table 3.

M/F	Process	Focus	Tools	Time (min)	Change	Emotions	Feelings	Capabilities
F	journey	core point	drum, mirror, Bear pose	15	8	confusion	pressure on crown, dehydration	restricted
F	Reiki	core point	Mirror	20	8	very heartfelt love & appreciation	intense flows	amplified
F	QT	core point	Mirror	10	6	love & appreciation	strong flows at heart and feet. Intense heat up spine.	amplified
M	journey	core point	small mirror in bag, Bear Pose, drum	20	6	awe, power, love, excitement	dizziness, strength, Bear energy	restricted
M	Reiki	core point	silver healing mirror	10	5	joy, calmness, appreciation	smooth calming flow	amplified
M	QT	core point	silver healing mirror	35	6	joy, happiness	strong flow throughout body, "buzz" from mirror vibration	amplified

M/F	Ex. Source	Connection to Body or Spirit	Perceptions	Narrative
F	something about mushrooms and their healing property on a cellular level	Body		the mirror and Bear Pose did not seem to work together. I felt discomfort from the pose at my neck. I also had a strong flow sensation of being pulled up at my crown. Mirror is expansive; Bear energy is enclosing.
F	3 blocks released	Both	colours, saw myself wearing headdress	flows were amplified - very intense. (List of hand positions & areas affected.) Felt very dehydrated after treatment.
F	more head-centered - block released from front of eyes	Both		mirror heightened my heart connection. The block released inward (reintegrated) then upward through crown.
M	sound from mirror - repeated hum	Both	connection w/mirror and Bear energy	felt overwhelmed by Bear energy so just held state & unfolded it. Mirror "hummed" periodically. Ally gave healing w/Bear nearby. Difficulty returning to OR without callback & rest afterwards.
M	intense "joy" from mirror	Both		felt very joyful while holding Reiki energy and hand positions
M	mirror amplified healing energy	Both	geometric patterns in eyes	very strong flows. Strong vib from mirror as soon as I placed it on heart. Sorry to stop at end. Difficulty returning to OR.

Table 3: Summarized Results from Experiment Three (Shamanic Mirror)

Discussion of Results

The use of the shamanic mirror was deemed to be a successful addition to the Reiki and QT tests; it was decided to include it in the following tests for the final experiment. However, both participants also thought that the Bear energy and the mirror conflicted with one another in the shamanic journey test – the agency of the mirror normally makes the healing energy feel very expansive, but Bear energy feels very encompassing or enfolding around the participant.

Heuristic Changes made from Experiment Three Shamanic Mirror Results

It was felt that the two energies should not be mixed together in the final experiment, so the shamanic mirror or the bear pose would be omitted in the shamanic journey headdress test in Experiment Four. The participant was allowed to choose which of the two energies they would use.

A discussion between the participants noted that in each case where there was either a very positive or negative sensation or outcome from the test, there was often some difficulty in returning to Ordinary Reality (OR) (especially if it was a difficult experience). The suggestion was made to include an Egyptian pose at the end of each test to help the practitioner ‘ground’ and return to OR with ease and grace rather than potentially with a ‘falling headache’ sensation. Since the possibility of having an unexpected negative experience was beginning to affect the participants’ emotions at the start of each test, it was felt that this would be an easy way to help reduce the potential for trepidation and concern before each test and ensure a more pleasant conclusion to each test. The Egyptian Pose for ‘Self Awareness’ was chosen as an easy to use and very

positive grounding tool to conclude each test. An illustration of the Egyptian Self Awareness Pose is shown in Appendix G.

Experiment Four – Shamanic Headdress

Experiment Four tested the use of a Mongolian shamanic headdress in each of the three chosen modalities: core shamanism, Reiki and Quantum-Touch (QT). The headdress was secured around the forehead with leather ties at the back. Strips of cloth hang down in front of the face to block out most of the light. Pictures of the Mongolian shaman's headdress used in this experiment are shown in Figures 8 and 9.





Figures 8, 9: The Mongolian shaman's headdress

Each modality was carried out with conscious attention centered in the 'core point' or the associated heart line. Since the participants each have their own intuitive sense of what mirror might work best for them in their healing work, each participant was given a choice of shamanic mirrors to use for the Reiki and QT tests. For each test the mirror was placed on the heart centre. The male participant used the shamanic Bear Posture in the shamanic journey while wearing the headdress; the female participant chose to use a shamanic mirror rather than use the Bear Posture while wearing the headdress.

Shamanic Headdress Results

Using a shamanic headdress enhanced the healing experience in each case. The participants' notes are summarized below in Table 4.

M/F	Process	Focus	Tools	Time (min)	Change	Emotions	Feelings	Capabilities
F	journey	core point	drum, mirror, headdress	20	7	very comforting, deep sense of trust	lower dan tien very active	amplified
F	Reiki	core point	mirror, headdress	15	9	intense appreciation	vibration in body	amplified
F	QT	core point	mirror, headdress	15	9	love & appreciation	pressure on 3rd eye	amplified
M	journey	core point	drum, Bear pose, headdress	30	7	curiosity, wonder, joy	vibration through body, warm flow	amplified
M	Reiki	core point	mirror, headdress	15	5	joy, love, calmness	warm hands, flow through body	amplified
M	QT	core point	mirror, headdress	20	6	joy, love, empowerment	intense feeling of joy in heart that gradually abated over time	amplified

M/F	Ex. Source	Connection to Body or Spirit	Perceptions	Narrative
F		Spirit	brought me deeper within	shamanic binding brought me to a journey inside a journey
F	certain areas of my body that are somewhat lacking in energy received extra energy	Both	visual cues	Creative center opened more (sacral). Also flow opened from perineum area down into earth. Strong connection with the energy of the headdress.
F	more intense	Both	more energy in lower dan tien	I felt more focused, faster expansion and quicker release of feelings.
M	"sensed presence" of Usui nearby and previous owner of headdress	Both	vision of Usui	journey to Lower World, taken to Ally. Ally & Bear "replace" bones in arms with new ones: "bear bones." Presence of Usui standing & watching.
M	"sensed presence" from headdress; assistance in healing work	Both	heightened sense of knowing	smooth flow through body. Assistance from headdress while healing done.
M	headdress provided sense of someone else standing nearby	Both	heightened sense of knowing	Headdress added 'weight' to sense of ceremony. Immediate intense sense of joy in heart going in very deep from mirror that gradually abated. Deeper flow sensed. Wonder Method unfolded very quickly.

Table 4: Summarized Results from Experiment Four (Headdress)

Discussion of Results

In this experiment, all of the energies at work seemed to be more in balance and, as a result, there was a successful amplification of healing energy and a positive

experience in each test. Every test showed a large change in experience from the normal expected healing practice. The shamanic headdress enhanced the healing experience in each case and the participants also linked the use of the headdress to the sense of a ‘felt presence’ – another consciousness nearby. This felt presence may have been the sensed energy of the previous owner of the headdress or some other artifact of consciousness^y that was not anticipated.

This concludes the set of four experiments. In the next chapter the original hypotheses will be revisited to examine the results of the experiments and draw some conclusions.

Chapter 6 – Analysis and Conclusion

In this chapter I will review the major findings from the experiments, discuss possible interpretations and draw some final conclusions for the work.

In the introduction, three hypotheses were stated as a possible means of comparing archaic and new healing practices. The original hypotheses were:

1. Testing different energy healing processes to determine whether a strong connection between consciousness and the physical body (sensation and feeling) is a more accessible, repeatable and effective entry point for the healing practitioner to use than is a strong connection with the ineffable (Spirit).
2. Experiential research indicates that body position and the use of associated accoutrements such as ritual instruments, hats and body paint appear to direct and intensify the shamanic journey used to effect healing work in archaic and indigenous shamanic practices (Gore 1995, Goodman 2003). The three selected energy healing processes (modern core shamanism, Reiki, and Quantum-Touch) will be tested to determine if appropriately modified body position and the use of associated attire or accoutrements alters the agency at work or the efficacy of these modern healing methods.
3. Determining the effectiveness of healing intention using shamanic mirrors, the shamanic equivalent of Tiller's IIED (Intention Imprinted Electrical Device) in various energy medicine processes (Tiller 2001).

The objective was not to necessarily discover more *effective* ways to perform energy medicine, but perhaps to better understand how the practitioner prepares for and experiences the therapeutic process by consciously using novel processes and different potential entry points which could facilitate therapeutic change.

Summary of Major Findings

The first hypothesis was explored in Experiment One – the baseline tests using core shamanism spirit journey, Reiki and Quantum-Touch healing modalities, with conscious attention focused first in the core point near the pituitary gland and then in the pineal gland. Attempting to do healing work with attention focused in the pineal gland surprisingly produced unexpected negative experiences for both practitioners. In contrast

to this, using the core point connected to the heart line provided a strong connection between consciousness and the physical body (sensation and feeling) and was a more accessible and effective entry point for the healing practitioner to use. Creating a conscious connection to the ineffable by focusing on the pineal gland is obviously not the best way to do healing work with biofield energies. This was an especially surprising result for the shamanic journey where the practitioner works with the conscious intention of being a 'hollow bone,' allowing Spirit to flow through them. Stimulating the pineal gland to create a heightened connection with the ineffable should have produced a positive outcome for the shamanic journeyer. Clearly, a strong connection to the physical body is a more appropriate and effective entry point for healing work.

The second and third hypotheses involved the use of archaic tools from indigenous shamanic practices: special body posture, shamanic mirrors, and a shamanic headdress. During the experiments, several unusual results caused me to alter the following tests in a heuristic manner to accommodate usage of these tools in a manner that better suited the practitioners. After eliminating the use of conscious intention focused in the pineal gland, all subsequent tests were carried out with consciousness focused in the core point. Then, in Experiment Two using the Bear Posture, both participants found that experiencing the almost overpowering Bear energy associated with holding this posture worked well with the core shamanic journey but did not work well with the modern non-shamanic healing modalities of Reiki and QT. Thus the Bear pose was only used in subsequent tests involving shamanic journeying.

The use of the shamanic mirrors in experiments three and four almost always produced an amplifying effect in the practitioners' healing energy and body sensations.

However, the male participant used a different mirror for each test as a way of exploring the changes in body sensations that might be possible using different mirrors. One mirror was quite small, had a small effect on sensations, and produced a periodic humming sound while journeying. A very old bronze mirror allowed for very deeply felt sensations but did not speed up the healing work to any degree. A newer brass mirror that had an already known predilection for healing work had a major effect in sensing feelings and initiating deeply felt healing work. As described in Chapter One, the supervenient sacralization process used to create the intention for each mirror may be different for each mirror and so will affect the user in different ways. In my tests with the mirrors, the ones that appear to have been previously created with the intention of assisting in healing work seemed to amplify the healing work in ways that were perceived by the user as whole body sensations and as accelerated healing that touched both physical and emotional issues at a very deep level. Can the shaman's mirror be used as an IISM (Intention Imprinted Shamanic Mirror) – the equivalent to Tiller's IIED (Intention Imprinted Electrical Device) (Tiller 2001 17-20)? Tiller's IIED can hold intention and influence experimental results for several months. By comparison, the shaman's mirror does not need batteries like Tiller's IIED, and can carry very powerful healing intentions for centuries, if not millennia. The process of supervenient sacralization gifts this shamanic tool with a universal language of healing that humanity might better understand if we perhaps listened more closely to this ancient symbol of power.

Experiment Four using the Mongolian headdress was interesting because it seemed that the headdress conflicted with the Bear pose in the shamanic journey, but the headdress worked well with the Reiki and QT modalities. I then wondered: what if the

Bear Posture is not a 'global' posture used in all shamanic cultures in the same way, as is assumed by researchers (Goodman 137), but instead evokes Bear energy defined by the geographic or cultural setting of the user? If this is the case, then perhaps the Canadian version of 'Bear healing energy' generated by the two Canadian test participants was in conflict with the healing energies of the Mongolian headdress and shamanic mirror used in Experiment Four. After concluding the experiments the participants found a photograph of a Mongolian Gobi bear (*Ursus arctos gobiensis*) on the Internet (Baatar 1). Viewing this 'Mazaalai' bear produced a feeling of an entirely different kind of bear energy than the energy associated with North American bears. Perhaps mixing energies from different shamanic cultures (Mongolia and North America) is akin to mixing metaphors in language – the result is not pretty and the observer cannot properly assimilate the knowledge or experience being presented.

To summarize of the major findings of my work:

- Using the core point as a focus to create strong connection between consciousness and the physical body (sensation and feeling) is a more accessible and effective entry point for the healing practitioner to use than is a strong connection with the ineffable through the pineal gland. Stimulation of the pineal gland is to be avoided when doing healing work;
- Body position and the use of associated accoutrements such as shamanic mirrors and headdresses all appear to direct and intensify the shamanic journey used to effect healing work in modern shamanic practice;
- While the Bear Posture did not assist the work in the modern healing modalities of Reiki and Quantum-Touch, the shamanic mirrors and headdress did amplify the practitioners' felt experience and healing work in the ensuing Reiki and Quantum-Touch tests;
- Mixing the energies from different cultural practices and tools may be counterproductive in healing work, as demonstrated by the tests that mixed North American Bear energy with Mongolian shamanic tools;
- A strong and precisely worded healing intention, especially when used with a powerful meditative process such as The Wonder Method, created a deeply felt experience for the practitioner that allowed consciousness to unfold and created a healing experience;

- The practitioner's intention can influence the agency present in the shamanic mirror, and the mirror can respond by amplifying the practitioner's feelings, emotions, and the healing work itself.

All of the experimental work required the participants to be properly trained in a number of energy healing arts and to have very sensitive abilities to perceive subtle energy. However, neither of these test participants had such refined perception even ten years ago – the talents exhibited in these tests were learned and refined through continual practice and daily spiritual routines to quiet the mind and body. Even more important is the strong use of conscious intention to focus the mind on what needs to flow back into balance for the person or the community being healed. The use of such a rigorous process and focused intention is in concordance with medical studies showing accelerated healing and reduced trauma from injuries when patients use very specific guided imagery to watch the body returning to a state of health with the assistance of their 'imaginary helpers' (Achterberg 192-201).

These experiments have also demonstrated that an entry point with a 'locked door' remains just an access point until the proper key is found for the lock and the associated esoteric knowledge has been practiced and understood. However, these talents are within the grasp of any person who is sufficiently motivated to quiet the body and mind and alter some of their basic belief systems to allow for the agency of Spirit to flow through them, as they become 'the hollow bone.'

It could be argued that in this case study these experiments have produced effects that were inevitable – we have merely employed symbols that affect consciousness. These ancient symbols of healing affected healers, just as we have symbols of power in other cultural fields such as architecture, language and art that also embody and convey

the meaning of power to their cultural participants. The shamanic bear posture, mirror and headdress – ancient examples of symbols conveying the power of healing – had to affect the experiment participants who are healers. However, a deconstructionist argument does not change the fact that the agency of supervenient sacralization has created tools for us to use that are not available to modern civilization in any other form. These forgotten but recollected entry points to the action of healing are rare and numinous examples of what Jung called ‘the transcendent function’ – to dismiss them as merely being archaic symbols of power from humanity’s past would be tantamount to shooting a unicorn.^{vi}

The Study’s Affect in the Community and Society at Large

Throughout this study I have tried to provide instances of the healer’s impact on the greater community and society at large. Mongolian shaman Sarangerel referred to this aspect of her vocation as the ‘eco-humanism’ of shamanic work (Sarangerel 2000, 165). Whether the shaman is constructing a prayer tree to bring peace and harmony to the community, leading ceremonies to honor the earth or transmuting personal and environmental toxins, the objective is always to return what is not in harmony to a state of balance because that is where wholeness, health and holiness exists. He or she might work alone or within a circle of practitioners, but the focus is always to empower the individual so that they can provide medicine for the planet. Shamanism in the twenty-first century clearly impacts the larger community and our entire global village. It deserves to be nurtured, not dismissed.

The study itself shows some of the old shamanic tools and methods that are available for consideration by energy medicine practitioners everywhere – especially by those who desire to recollect and reuse their own culturally specific healing symbols of

power. Perhaps in our rush to embrace what was promised from modern healing techniques we have accidentally discarded some of our vital sacred heritage. I am reminded of the tinkers and tradesmen from the industrial revolution who would sell cheap, mass produced household goods door to door, calling out: “New lamps for old!” Naive buyers were encouraged to trade in their old goods made of heavy durable metals in exchange for shiny new cheap ones that were not as well manufactured. As such, this study is also a warning to our modern society that has accidentally lost some of its heritage of healing knowledge in its rush to embrace science and technology. In a similar fashion to the tinker’s sales pitch, we seem to be buying into and practicing a ‘cheaper version’ of what could be an older but substantially more powerful set of shamanic tools and techniques used in modern energy healing practices. This study highlights the importance of symbols of healing power, and should serve as a reminder to all cultural groups to value and utilize their own intrinsic symbols of healing power.

The Ethical Problem of Cultural Appropriation

I have used a number of shamanic mirrors and a headdress purchased from personal sources in Mongolia. Some items were found on the dusty shelves of Buddhist monasteries. Others were offered for sale by the relatives of late shamans. I, in turn, educate shamanic practitioners who feel called to renew and reuse these ancient symbols of power and healing energy. Joseph Campbell expressed the idea that every act has both good and evil consequences, and it is certainly wrong to take such items away from the indigenous owners who still value and use them (Campbell). Is cultural appropriation an ethical concern when using the tools of indigenous shamans in this study, or is my work an appropriate exercise of renewal and learning? In my personal practice as well as throughout this study I have endeavored to treat these sacred objects with the greatest

respect and listen to the voice of Spirit when working with them. As far as I know, no sacred knowledge or secret ceremonial practices have been divulged or used during this study, and in the past I have also made a point of asking for the opinions of indigenous Elders concerning the use of sacred objects such as drums, garments and shamanic mirrors.

I would argue that these symbols of power are no longer an integral part of the healing practices of their original culture, but when they do empower the healing work of modern energy medicine practitioners it is preferable to ‘recycle’ them back into use rather than seeing them lost, melted down for scrap, or stored in the back rooms of museums where they will never be used again. Especially with the mirrors, these ancient tools may offer us the equivalent of finding a new science that clarifies the role of consciousness in life. As a numinous example of supervenient sacralization at work, the shamanic mirrors deserve a place in the world of modern medicine where their power can be put to good use. Hopefully in the future, with Spirit’s help, we will learn how to create more of them ourselves.

Conclusion

To serve the larger society, energy medicine practitioners must nurture a deeper relationship with the subtle healing forces, perhaps by honoring the validity of the transrational in our everyday life (Bernstein 173). Evidence suggests that modern shamanic practitioners learn and experience the process of shamanic journeying more quickly and effectively than their archaic predecessors because we are more familiar with the manipulation and ‘affective development’ of symbols and metaphors in our cognitive processes while in a meditative state (Winkelman 2000, 274-5). On the other hand, the archaic shamans of less sophisticated cultures who still maintain a soul connection with

nature are likely to be more capable of sensing the flow, connection to, and wholeness of the field we refer to as non-ordinary reality than would modern core shamanic practitioners (Bohm 71-3). Carl Jung wrote that the spiritual plight of Western civilization – the loss of soul – stemmed from its alienation from the rest of the natural world. He saw shamanism as an aspect of the psyche’s individuation process and deeper need to reconnect with mankind’s archaic natural roots: “Apotheosis – the numinous experience of the individuation process by the shaman via experience of sickness, torture, death and regeneration implies being changed by transubstantiation” (CW11 par. 448).

Transubstantiation is an act that changes the form or substance of something. In this case we have found some ancient and sacred symbols of power that can radically change the healing process merely by being present in the process itself. We also learn from my experiments that symbols of power can cause change, and that we need these symbols of power to help make the agency of supervenient sacralization an explicit part of healing. Given the wealth of ancient and powerful symbols that are applicable to energy medicine, it behooves each of us to find new models that supersede old beliefs in individual fragmented consciousness and that help lead one to a perception of a world of wholeness, flow, and inclusion of the implicate order. Jung said: “Psychology, like every other empirical science, cannot get along without auxiliary concepts, hypotheses, and models” (CW11 par. 460).

Through examples such as this present study, modern energy medicine practices may find, adopt and adapt some of the missing pieces from humankind’s cultural and historical roots to better fulfill the original aim of helping to heal the individual and the larger community. Energy medicine might then be performed with the knowledge, power

and diamond sharp cognition needed to help heal the soul wounds of our mother earth and all of its caretakers.

I conclude by sharing some inscriptions translated from two Chinese bronze mirrors from the Donald H. Graham Jr. Collection (Graham 8):

“May you enjoy a long life like metal or stone”

“Constantly have pleasure, and it will never be exhausted”

Notes

ⁱ All of the photographs included in this document are either works published prior to 1923, which are in the Public Domain, or are photographs used with permission.

ⁱⁱ Photographs of the Tsam religious dance can be seen on the Web at:

http://www.legendtour.ru/eng/mongolia/foto.shtml?pictures/tsam_mask_19b.jpg

http://www.legendtour.ru/eng/mongolia/foto.shtml?pictures/tsam_mask_18b.jpg

http://www.legendtour.ru/eng/mongolia/foto.shtml?pictures/tsam_mask_14b.jpg

<http://www.mongolzuuch.mn/pic/Puntsag-Osorin%20urlasan%20Ulaan%20cakhiusin%20shuren%20bag.jpg>

From:

http://www.richmondfolkfestival.org/docs/event_crafts_program.html

“The ancient religious mask dance, or *Tsam*, reflects Buddhist teachings and older shamanistic practices. Tsam is a theatrical art performed by skilled dancers wearing magnificently ornamented costumes, representing characters of holy figures, devils, animals, and people. Tsam was first introduced to Mongolia in the 8th century, when the Indian Saint Lovon Badamjunai was invited to Mongolia to sanctify Samya, the first Tibetan Buddhist temple. Eventually, more than 500 Mongolian monasteries had their own local variations of the ceremony. Banned by the Communist Government in the 1930s, the Tsam has found new life. In 1998 Gankhuyag and his team of artisans at the Union of Mongolian Artists began their work on a complete set of Tsam dance masks and costume.”

ⁱⁱⁱ Photographs of the frescos at the Pompeii Villa of Mysteries are on the Web at:

<http://www.art-and-archaeology.com/timelines/rome/empire/vm/villaofthemysteries.html>

http://en.wikipedia.org/wiki/Villa_of_the_Mysteries

^{iv} Gentle reader: if you take nothing else away from this experience, I hope that you will print out the instructions on using The Wonder Method in Appendix E and try this very powerful meditative process. It has the power to literally alter your experience of reality and remove any limitation to which you apply the process.

^v For more information on the ‘felt presence’ (FP) phenomena, see Michael Persinger’s article on The Neuropsychiatry of Paranormal Experiences (Persinger 2001, 515). Other research directions on FP include the felt presence as paranoid delusion or a hallucinatory form of a common cognitive phenomenon – social imagery – that is sometimes linked with the experience of threat or fear and that may induce distress among some individuals (Nielsen 975).

^{vi} I have cited several articles by Dr. M.A. Persinger in my work. In 1977 while working at Laurentian University (years before his work on “The God Helmet” reached the popular press), Dr. Persinger and I co-authored a short journal article that included the phrase “would be tantamount to shooting a unicorn” that we recycled from a comment submitted by a reviewer. It seemed apropos to use it again to make a similar point using the unicorn’s death to signify the devaluation of a very rare healing agency. And so, the circle of life is complete...

Appendix A - Teaching a Person How to Journey

The practice of shamanic journeying is the main agency used to carry out shamanic healing practices. While it may be tempting to simply tell people to learn the process of journeying by reading Michael Harner's *The Way of the Shaman*, this may not necessarily be the best way to support a person's initial entry into non-ordinary reality (NOR). Journeying is a very personal experience for everyone, and we each have our own unique way to enter non-ordinary reality. Some people may be afraid of journeying for the first time and require reassurance that what they are embarking on is a safe and non-threatening practice. It is also beneficial if they understand the basic concept of being grounded and creating sacred space before initiating the shamanic journey.

Generally, the practice of journeying is described as follows: the person sits in a comfortable chair or lies face up on a blanket, as though preparing to take a nap. An intention has already been formed for the purpose of the journey (e.g., "I am journeying to the Helping Spirits to learn about the meaning of my illness and how the Spirits may assist me in my healing work"). The practitioner then beats a buffalo or (other) hand drum between 205 and 220 beats per minute or listens to prerecorded drumming music to help induce a light trance state. *The Beginners Guide to Shamanic Journeying* audio CD by Sandra Ingerman is highly recommended. (A rattle can be used instead of a drum, which may enhance travel to the Upper World.)

When the student feels like the drumming has induced a light trance state, they can imagine their spirit essence sitting up and turning around to face their own body, breaking the physical connection to the body and allowing one to move independent of one's own body. While one still feels a light connection to the body's sensations, one is also able to float free and move using conscious intention. With training, the student's consciousness enters an alternate mode of perception, allowing them to imagine leaving on a journey, locating an entranceway that catches their attention, and moving down a tunnel or similar channel to the Lower World. Once they have entered the spirit realm of NOR, they can interact with entities such as power animals and other Helping Spirits to carry out a predetermined intention. Occasionally the student may wish to do the journey while standing and drumming in order to interact with the spirit realm in a more physical manner. Special sitting positions can also be used to amplify and enhance the journey experience, while standing can also enhance the flow of energy.

When the journey is completed (or after a predetermined amount of time), a 'callback signal' is generally drummed to alert the practitioner that it is time to return back to ordinary reality. The practitioner returns to their body following the same route back up to our middle world of Ordinary Reality, and can then gently feel themselves return to their normal conscious body sensations. The callback signal can be demonstrated in advance of the journey so the new practitioner will be familiar with what the callback sounds like.

Experienced practitioners can describe the journey process in terms of their own images and feelings; new practitioners can be told they have the freedom to intuitively use their own imagery and route to journey to NOR. Some people enter through a hole in a tree or in the ground, some through underwater rivers, and some see a tunnel while

other people do not travel through any type of tunnel. Looking at pictures of nature or at a mandala can also assist in initiating the journey process.

Anecdotal evidence suggests that modern shamanic practitioners probably learn and experience the process of shamanic journeying more quickly and effectively than our ancestors because we are more familiar with the manipulation and ‘affective development’ of symbols and metaphors in our thinking mind while in a meditative state. On the other hand, the archaic shamans of less sophisticated cultures, who still maintain a soul connection with nature, are more likely inherently capable of sensing the flow, connection to, and wholeness of the field we refer to as non-ordinary reality than are modern core shamanic practitioners.

The type of imagery reported as the central agency operating in the shamanic journey experience is very similar to the ‘Active Imagination’ process used by Jungian analysts in the amplification of psychotherapeutic material encountered within a client’s autonomous psyche. A client who has already learned Active Imagination while doing psychotherapy provides another way of explaining the process of journeying: “It’s a lot like doing Active Imagination.” This process of Active Imagination provides another avenue for relating psychotherapeutic work to a student’s journeywork, and can allow the analytical psychology traveler to carry on a more active dialectical interaction with the entities encountered in NOR using their AI skills.

People can be encouraged to visit www.shamanicteachers.com or www.shamanismcanada.com when searching for a teacher in their local area.

As a final note, it is not a good idea to let someone journey if he or she is unable to clearly distinguish between ordinary and non-ordinary reality. In such circumstances, it is better if a properly trained shamanic practitioner journeys on their behalf to determine the specific healing they need.

3	W						
3	W						
3	W					3rd eye?	
3	W						
3	W						
3	W						
3	W						
3	W						
3	W						
3	W						
3	W						
3	W						
3	W						
4	G	03/01/10 approx.	F				
4							
4	G	03/13/10					
4	G	03/14/10					
4	G	03/16/10 03/16/10					
4	G	03/20/10 03/20/10					
4	G	03/21/10					
4	G	04/04/10					
4	G	04/06/10					
5	W	04/13/10				yes	
6	G	03/29/10					
6	G	03/30/10					
6	G	04/06/10					
6	G	04/07/10					

3			me out onto ice to go hunting
3	hot hands,feet,then cool,then hot		hot hands, then hot feet,then cool, then hot feet
3	stimulation of 3rd eye		after 5 minutes, strong stimulation of 3rd eye
3		L.Dantien	mirror felt uncomfortable
3			mirror has very fine vibration
3			placed U-Naan and spun it
3			followed an old Asian man up a rocky hill
3			he was wearing long leather (shaman's) coat
3			coat had no belt or mirrors
3		alt.hand	mirror 1 hand, Khadag in other
3		Khadag	felt fidgety and nervous, silk like elec.circuit
3		other	Khadag felt like sparks hitting hand
3			asked about purpose, no answer
4	strong healing energy		saw city with many domes (looked Persian?) energy of Lama from Nepal
4	expanded flow through feet	R.Hand	Q-T for Bob
4	placed me directly into U-Naan in	L.Dantien	Q-T for Bob
4	centre of forehead, connected me more with the energy		
4		hanging	used for Bob with crystal bowls
4		R.Hand	then held for Marilyn
4		then	
4		heart	pain in r.jaw, needed balance
4		hanging	used for COS then Oliver OMCS
4			w said low sound 4-6 cycles/minute w/thymus & 3rd eye bowls
4			playing bowls I was really swaying in sync
4	very tingly holding mirror	r.hand	Q-T for dad and joyce r.
4		l.khadag	
4			workshop w/steve aube today - worked on Thom tonight
4	very tingly strong connection with Source +	l.hand	nancy
4		r.khadag	thom
5	magnifies	chest	talking with other mirrors occasional 'ping' sound when out of room
6	feel more integrated		slept on stomach w/mirror on L.Dantien
6	feel stronger		slept on stomach w/mirror on L.Dantien
6	flat towards stomach		
6	flat towards stomach		Flat surface towards stomach - feel energy being received as expansion in aura

Flat surface away from stomach - receive healing through safe revelation of shadow - feel empowered while doing so (as observer, rather than participant)

Keys - A-Age, C-Colour, COM-Communication, E-Energetics, F-Financial Abundance, H-History, O-Origin, P-Pers'l Attributes, S-Societal Attributes, U-Undesignated, J#-journey num.

M #	J #	Keys	DIA cm	Identifying Characteristics	Location Acquired	Previous Owner	Deduced Origination
1	2	U	22.75	W's 2 nd largest Mirror?	Lkhagvasuren Ulaanbaatar, Mongolia		Mongolia
1	2	FA					
1	1	O					
1	1	P					
1	1	P					
1	1	C					
1	1	E					
1	1	P					
2	1	O	9.25	Astronomical	England	Male	Russia/
2	1	P					
2	1	A					
2	1	A					
2	1	C					
2	2	S					
2	2	S					
2	2	S					
2	2	S					
2	2	H					
2	2	COM					
2	2	COM					
2	2	COM					
2	3						
2	3						
2	4						
2	5						
	5						
	5						
2	6						
	6						
	6						
2	7						
2	8						
	8						
	8						
2	9						
				Khadags d.bl&r.w/pattern	Private Collection	Publisher of Shamanic Magazine	Siberia

				3 khadag			
6					Ulaanbaatar, Mongolia		
6							
6							
6							

Appendix C - Essence Qigong Exercise Routine

(Expanded from the instructions given by Alain Herriott)

Preparations

Stand with feet parallel, as wide as your shoulders. Body is straight but relaxed, Bai Hui (top of head) pointing upwards. Tuck chin slightly inwards so the neck is straight. Relax jaws, close lips, teeth are touching loosely. Put the tip of your tongue on the upper palate, gather some qi, and slowly close your eyes.

Relax your body, very slowly: head, neck, chest, back, shoulders, arms, elbows, forearms, wrists, palms, fingers, stomach, groin, thighs, knees, calves, ankles, feet, toes, soles of your feet.

Relax your brain.

Silently say the mantra:

ding tien li di

I am standing with my head in Heaven and my feet on the Earth.

song jing zi ran

Relaxed and Natural.

ren he yu zhou

In Harmony with the Universe.

tien di tong guan

I am a channel between Heaven and Earth.

When following the six routines, remember:

Your mind follows the movements. Use your mind to discharge negative substances as you roll downward. Rolling upward (with palms facing down), your legs are straight but knees are relaxed as you gather Yin Qi. When your palms face upward, gather Yang Qi. Lao Gong refers to inner Lao Gong (in your palms).

Routine One: Unity Of Heaven And Earth

Gently turn palms backward and slowly raise arms up in front of you (using your shoulder muscles) to shoulder height with wrists relaxed, then allow arms to float down to Lower Tan Tien. Repeat nine times.

Routine Two: Movement Between Heaven And Earth

After the last repetition, when hands are at Lower Tan Tien level, turn palms to face one another (shoulder width apart) and slowly raise extended arms up until they are over your head (using your shoulder muscles). Elbows relax outward to lower your hands toward Bai Hui until they are about five inches away. Bring your hands slowly down your front, Lao Gong towards your face and on down the front of your body. Hands should remain about five inches from your body. As your arms approach their natural extension going down your legs, begin to relax your neck forward and allow your back to roll forward, vertebrae by vertebrae, as your hands continue down your legs toward your feet.

Continue down, and then glide hands above the tops of your feet, around the sides and to the backs of your ankles. Begin to roll up, with your head being the last part to become

vertical. Hands come up the backs of your legs until they reach waist level. Elbows are out to the sides as you draw your hands around to the front of your body.

Hands go from being in front of your abdomen to the front of the upper part of the thigh as you extend your arms and begin to raise them again, palms facing each other.

Repeat three or nine times.

At the end of the last repetition, when your hands are at your sides, waist level, gradually straighten your elbows and begin to lift from your shoulders as your arms rise sideways, palms starting out facing your sides. As they rise, gradually turn your hands so that your palms face the Heavens as they reach the level of your shoulders. As they come above your head they are facing each other.

When your arms are above your head, the elbows bend outwards to lower your hands toward Bai Hui. Continue from the top of your head down the back of it, down the neck as far down your thoracic vertebrae as is comfortably possible, with the elbows pointing upwards. Pull your elbows downward to bring your hands over the top of your shoulders to the front. Then glide your hands around under your armpits to your back, elbows outward and fingers pointing upward with your Lao Gong facing your back. Rotate wrists to point fingers downward as you extend your arms down. Roll down over the buttocks, relaxing your neck forward and continuing down the back of your legs and ankles. Come around the sides of your feet, moving your hands to the tops of your feet and up along the front of your legs and body until waist height. Then your arms flow back out to the sides to raise your arms again. Repeat three or nine times.

After the last repetition, when your hands are in front of your Lower Tan Tien, separate them to the sides and extend downward. Raise a ball of Qi, holding it with hands that are rotated slightly upwards and arms a little wider than the shoulders (about 45 degrees).

When arms are over your head, bend elbows to bring your hands down toward Bai Hui. Your hands continue down the sides of your head, fingertips pointing at a 45-degree angle toward your ears, and then continue down the sides of your body and legs with Lao Gong facing the body. Move hands along the outsides of your feet and then around the front to the insides, rolling upward with Lao Gong facing the insides of your legs, up to Lower Tan Tien level. Do three or nine times.

Routine Three: Going Around The Five Internal Organs

Once your hands are in front of Lower Tan Tien, place one in front of the other, not quite touching either the body or the other hand. Females place right Lao Gong closer to their body, while males place left Lao Gong closer to their body.

Guide hands to the liver (right side, lower rib cage), and make nine clockwise circles over this area. Imagine the Qi from your Lao Gong massaging the liver. Slowly move to the heart, and then the spleen (left side, lower rib cage), making the same nine circles over each. After the spleen, split the hands and go to the top of the lungs. The left hand goes around the left lung while the right hand goes around the right lung. So starting from the top of your lungs, the palms make two circles moving towards each at the top of the lungs. When they get to the bottom they move away from each other, again returning to the top of the lungs. This too is repeated nine times.

After the last repetition, the hands go around the belt channel to the back, over the kidneys, with the Lao Gong facing them. The hands make circles over the kidneys in the same way they "massaged" the lungs, except starting at the top of the kidneys make two

concentric circles going away from each other at the top of the kidneys and toward each other when at the bottom. Do this nine times.

Routine Four: Going Through The Three Tan Tiens

Extend arms out behind you with the palms facing your kidneys at your back. Still extended, draw your hands around to the front, filled with Qi from the kidneys, and rotating inner Lao Gong (your palm) forward by the time your arms are even with the sides of your body. Then bring the arms up to the height of your eyes as you come around, drawing them slowly together. Elbows gradually bend as the hands approach each other, so that the fingernails of your middle fingers touch each other. Bring middle fingers lightly to the top (bridge) of your nose, where your eyebrows meet. Feel the Qi mingling and stay there for a while. Shoulders, elbows, wrists, and fingers are all relaxed. Now move arms gradually down and out, moving them around behind you. Be round and fluid as you pull your arms backward, moving from the shoulder. Lao Gong will face Ming Men when you've nearly made the complete circle around to the back of your body. Bring the arms out and around to the front again, this time directing the Qi flow through the point at your sternum, between your two nipples. Hold the position for a while. Bring the hands down and back just as before, then front again, bringing your middle fingers to the point halfway between the "V" of your ribs and your navel. Hold a while. Repeat the process coming to the point over your navel. Hold a while. Repeat again but this time instead of bringing your middle fingers together, use overlapping palms, with a space between them (as in routine 3) and bring your combined Lao Gongs over the point, ending at Lower Tan Tien, just below your navel. Hold a while. Bring your arms out to the sides and around behind you, then around to the front, and back behind again, overlapping your palms over Ming Men. Hold a while. The above is usually practiced one time through, but can be done up to three times, and is done in complete sets of all six positions.

Routine Five: Triangle Between Wei Lu And Heels

This next section is a position that is to be held for as long as it is comfortable. "Qi washing the bone marrow."

Think of the curve of an embryo's body and that your central channel is an open link to Qi from the Heaven and Earth.

Arms swing forward as before and hands come to the same horizontal plane as the Lower Tan Tien, with the elbows slightly bent, palms facing slightly inward, arms embracing Qi. Shoulders, elbows, wrists, and fingers are relaxed. Back is bent like a bird of prey posited on a tree branch. Knees and hips are slightly bent and chin is tucked slightly in and upward. Wei Lu is relaxed and open, and forms a triangle with your heels. Leave enough space under your arms for a tennis ball. Weight should be back over your heels. Feel the ball of Qi created by the curve of your spine and the circle of your arms. Hold the position while relaxing into it.

Routine Six: The Essence Of Truth – Coming Back To Self

Slowly bring your arms to the sides of your body as you straighten. Stand relaxed as you come back to yourself. Think of yourself as your prenatal self; pure and unsullied by life

and its cares. Stay for a while in that space and then place your hands flat against your navel with your elbows out to the sides, to seal in the qi. Slowly open your eyes and come back to self.

Appendix D - Experiment Recording Chart

Please record the results of each experiment in the blank spaces below. If a question does not apply to the work you have done, please just leave the response area blank.

1. PSEUDONYM:

2. DATE:

3. TIME:

4. EXPERIMENT: (1 Baseline, 2 Body Position, 3 Mirror, 4 Headdress)

5. PROCESS: (1 shamanic journey, 2 Reiki, 3 Quantum-Touch)

6. FOCUS AREA: (1 core point/heart line, 2 pineal gland/central channel)

7. OTHER TOOLS USED: (drum, rattle, etc.)

8. APPROXIMATE DURATION OF EXPERIMENT (minutes):

9. On a scale of 0 to 10, with 0 being no difference and 10 being maximum difference thought possible, in general, how different was the experience of this experiment from the normal experience of this type of healing process (normal journey, Reiki or Q-T healing)?

10. What emotions were expressed during this experiment?

11. What bodily feelings were expressed during this experiment? Were there any unusual ones (e.g., heat, coolness, vibration, pressure on 3rd eye, metamorphosis, transmutation, dismemberment, etc.)?

12. Did you feel that any of your normal healing capabilities were amplified or restricted by the experiment?

13. Did you receive any unexpected healing energies from the work or communications from a source external to the process? If so, please describe.

14. Did you feel that the experiment provided a strong sense of connection to your body sensations or a strong sense of connection with the ineffable (Spirit) or both?

15. Did you experience any unusual perceptions during the experiment (e.g., heightened intuition or knowing, visual cues, sound, taste, smell, or synaesthesia (sounds perceived to have colors, colors are perceived to have smell or taste, etc.))?

NARRATIVE: Describe in point form the most important observations you have concerning the work done in this experiment. Only include what you feel comfortable sharing and what might be relevant to healing work in general.

Appendix E - The Wonder Method™

Alain and Jody Herriott, world-renowned energy healing practitioners and teachers, created The Wonder Method. It continues to evolve and deepen, as the power and scope of this process is experienced and expanded upon by Alain and students he has tutored in this meditative process. Before using this meditative technique, it is beneficial to understand the basic concepts and ultimate purposes of The Wonder Method (TWM).

TWM is a structured process of meditation, oriented towards healing of both self and others, that leads to changes in your perception of reality and a greatly expanded state of being.

When wondering is used as a means of focusing our intention and connecting with the ineffable, it becomes a powerful process for removing limitations and opening our awareness to different states of consciousness. We discover that reality is much more malleable than we might ordinarily believe.

The act of wondering is a tactile experience, and getting oneself to ‘feel’ is a gradual, evolving process for most people. It is an energetic feeling, as opposed to a thought-process. If you have never done this type of work before, please give yourself time and opportunity to experiment and feel comfortable with these new sensations and perceptions. This is a process that is meant to be interactive and empowering to the individual.

Objective: TWM is an effective means of setting yourself free from limiting beliefs concerning the Self, including such beliefs as: self-esteem, life purpose, physical and emotional health issues, and your view of the world around you.

As you are freed from limiting belief systems, you will begin to understand how this method can productively benefit all areas of your life. TWM is also used in conjunction with other healing techniques such as Reiki, Quantum-Touch® and shamanic healing practices to deepen the work and intensify the intention of the practitioner.

Definition of Wondering: Remember the curiosity, wonder and awe of a child, experiencing the world with an innocent and fresh perspective. You want to be like that child; open to infinite possibility, and willing to let the Universe supply answers to your questions and desires.

The Oxford English Dictionary defines ‘wonder’ as “emotion excited by what surpasses expectation or experience or seems inexplicable, surprise mingled with admiration or curiosity or bewilderment”.

The Universe will, when we are open/invite/make space/trust/allow, provide an outcome that far exceeds any possible resolution that we can imagine ourselves.

The Method: There are five stages to the Wonder Method:

1. Express love and appreciation to yourself for your ability to create this experience;
2. Clearly formulate and precisely state your intention;
3. Enter into the state of wondering;
4. Feel any feelings as deeply as possible as they arise throughout the wondering; and
5. Express love and appreciation to yourself for creating and experiencing this process.

The following sections lead you through each of these five steps.

1. LOVE AND APPRECIATION

Express love and appreciation to yourself: Wondering is enhanced through conscious appreciation, light-heartedness, and love. Place yourself in this frame of mind before beginning to wonder. Express this appreciation to yourself:

“I wonder what it might be about to love myself and appreciate myself for creating this amazing and beautiful experience.”

You want to be centered and in a positive state of mind while you are wondering (as this is the energy you want attracted to the situation). It might help to first think of one of the happiest and most joyful moments of your life, before focusing attention on your wondering intention. Focussing on your breathwork will also deepen the process.

2. FORMULATE YOUR INTENTION

The Intention Statement: The focus should be phrasing of a statement that will encompass a new and more expansive life experience, without setting definite parameters or expectations for specific results. Perhaps your intention might be for good physical health, or maybe for something more esoteric (such as being in balance and harmony with the universe).

By directing your focused intention to the process of wondering, you are allowing the Universe to provide the ultimate solution. (This is significantly different than ‘problem-solving’ where we focus in our head and seek out a solution ourselves.)

The intention should be phrased from your perspective, as the energetic shift is going to occur within your reality. It should be something that you desire for yourself, and not attempt to directly alter the reality of another individual.

Phrasing of the Intention: The proper phrasing of the intention is of the utmost importance.

Use positive adjectives, avoiding negative thought forms (such as the word “not”). An example of this would be “*to feel perfect health*” rather than “*to not feel*

sick". If you don't feel your intention is 'working' when you begin to wonder, try to rephrase your intention from a different point of view.

"I wonder what it might be about...": is an open-ended statement of ambiguous curiosity with which to phrase your intention. This places the thought process into a state where we are open to all possibilities, with no attachment to a predefined outcome. A complete statement of intention might be phrased: *"I wonder what it might be about to be totally healthy."*

We are using the word "about" in our intention statements, but you can also use any of the senses (sight, sound, smell, taste, or touch). It is necessary to choose a sense or phrasing that will confound your logical left-brain from determining a valid solution, as the Universe will be supplying the answer.

"I wonder what it might smell (taste/sound/feel/look) like... to be in perfect health."

Limiting/Expansive Intention Statement: Perhaps there is a dog next door that starts barking every time you go into your back yard, which you find incredibly annoying. Your intention could be directly phrased to stop the dog from barking. However, stating your desired feelings in a positive manner would allow the universe to provide an unfolding that you might not have thought of. Perhaps you desire to enjoy the beauty, tranquility and happiness of sitting in your back yard, hearing the trees whispering in the breeze and feeling full of peace.

LIMITED STATEMENT: "I wonder what it might be about that the dog is quiet."

EXPANSIVE STATEMENT: “I wonder what it might be about to enjoy the tranquility of my back yard.”

MANIFESTATION: Perhaps the dog will simply stop barking. Perhaps the neighbor will relocate. Perhaps a companion dog will distract the dog from barking. Or maybe you will be given a beautiful outdoor water feature, the sound of which adds to your sense of tranquility and muffles any sounds outside of your garden. The point is that you have focused on (and manifested) your larger desire, while not limiting the outcome with a predetermined solution.

3. THE STATE OF WONDERING

Once the initial intention has been consciously stated (spoken either out loud or silently), your entire focus can then be applied to remaining in a state of wonder. It is not necessary to continually state the intention, and you may also find yourself revising your intention statement during the wondering process.

Allow yourself to be part of the creative process, open to *infinite* (not *defined*) possibility. The most common error made, while using this technique, is trying to think of or seek out a solution (instead of focusing on the act of wondering).

Do not seek out an answer, just wonder, with appreciation for your unique ability to create such an amazing, wonder-filled reality.

Apply your attention to what you are feeling. If random thoughts are coming to you, just tell yourself “*No thoughts, no reaching, just wonder.*”

Focus on going deeper and deeper into the sensation of wondering, and totally accepting whatever you feel.... no thoughts, no reaching for answers, just being in the moment and open to infinite possibilities. You do not know what the answer will be, and

you do not need an answer right now as you have an attitude of joyful acceptance without requiring words to label the experience.

The wondering is the focal point, and might evolve into a new wondering intention as the wondering unfolds. You would then continue deeper, repeating the process as a new emotion or issue comes to mind (or it might be an appropriate time for completion).

Expansion: The act of wondering will cause an expansion of consciousness, producing a feeling similar to floating on the ocean and being rocked by waves. Allow the wonderment to deepen, and ride the sensation like a surfer rides the surface of a big wave.

When it feels as though your personal space is expanding, the wondering process is creating change within your reality.

The more you work with the process (and as your consciousness expands), the more that the sensations will change. As you attune to deeper levels of sensitivity, you will recognize there is not just one particular feeling that signifies expansion.

Let yourself ‘float’ in the process of wondering, allowing the universe to come to you rather than seeking a particular response from the universe. Continue to wonder for as long as you are comfortable with the process or until you feel the expansion has completely unfolded.

Boundaries: As your consciousness expands, you may experience a ‘boundary’ or some ‘pressure’ against you. This is your opportunity to wonder some more and expand even further.

A “boundary” represents your beliefs and limitations about what is potentially possible, and is reflective of your current ‘place’ in the world and where you feel secure. There may be some fear or discomfort that arises from the sensation of this new interface, because you think you are in unexplored territory and do not know what to do next. It is possible to go deeper by perceiving the boundary as just another belief to be transcended using the wondering process:

“I wonder what it might be about if I let myself go even deeper?”

“I wonder what it might be about if I did know what to do next?”

4. FEELING THE FEELINGS

Sensate Responses: TWM is based on tactile experience, directed by the actual sensation of our feelings; in other words, the physical response of our body to our emotions. The feelings that we physically experience in “our gut” about certain issues are an example of the energy patterns that we explore and ultimately allow to unfold using this process.

This is different than using left-brain thought processes to analyze what we think our emotions mean. It is also contrary to the learned response of repressed feelings when confronted with emotional issues. These differences are why TWM is so very effective.

Origination of Feelings: Feelings may be recalled from within our own lives (remembering emotionally-charged memories and issues), or may be presented from a larger construct (the “group” mentality, or the archetype of a particular belief system or set of circumstances).

It is really important to “feel the feelings” at the time they are presented, as they are an integral part of the TWM process. Feelings will generally provide a more efficient and visceral way of unfolding energy blocks.

Labels: Attempting to “label” a feeling will limit your ability to allow the energy to unfold freely, so any thoughts should be observed and then released (not held onto). Whether a feeling is considered to be “yours”, “ours” or “theirs” is not significant; rather, you should process any and all feelings that are being presented to you.

“Feeling the Feelings”: Go into the feelings as deeply and intently as you are able, as though you are feeling the sensation within the feeling. You may find that the energetic experience of the feeling first intensifies, and then softens and dissipates, as it reintegrates into your Self.

You are actually allowing any blocked energy patterns to unfold and either reintegrate with, or be released from your Self. This is an important step within your own healing process.

5. EXPRESS GRATITUDE

To complete the process, express gratitude to yourself for creating this wonderful experience. Focus your awareness on your heart centre while feeling appreciation. The expression of gratitude is an essential part of the work. You can now stop if you feel the work is complete.

TWM Phrasing of Example Intentions

It is easier to begin with simple and more concrete intentions before advancing to the giants among belief systems (such as world peace). Simple intentions will provide more immediate feedback and help you become more comfortable with the unique bodily sensations associated with this process.

Once you have used TWM for a while, it can become second nature to play with it on a moment-to-moment basis. For example: “I wonder what it might be about if I am totally comfortable in the current situation?”

Here are some other intention statements that can be used with the wondering process:

“I wonder what it might be about if I am completely healthy?”

“I wonder what it might be about if I am financially secure?”

“I wonder what it might be about if my mother is comfortable while flying in an airplane?”

“I wonder what it might be about if my dog slept peacefully all through the night?”

“I wonder what it might be about if I am communicating clearly and effectively with everyone that I speak with?”

“I wonder what it might be about if I am living in harmony with the universe?”

“I wonder what it might be about to be free and unfettered, living in harmony with the Universe.”

“I wonder what it might be about if my reality is the ultimate one?”

To resolve the dichotomy of comparing one’s own reality to another (and remove ‘the grass is always greener’ syndrome) the following phrasing could be applied: “I wonder what it might be about if my infinite space is as good as their infinite space?”

Appendix F – The Bear Posture

The Bear Posture is used for shamanic journeys of healing. It is found worldwide in almost all of the hunter, nomadic shepherd, and agricultural cultures. It is thought to date from about 6000 BC (Gore 49).

Position

Stand with feet straight ahead and parallel, hip width apart, and knees slightly bent.

With your arms hanging loosely close to your body, make soft fists, as though you were gently holding an egg.

Position your hands so that your folded fingers form a tall triangle over the navel.

Place your thumbs loosely on your index fingers, and hold your fingertips next to one another but not pressing against each other. The first joint of the index finger of each hand should touch to form the apex of the triangle, with your thumbs resting one in front of the other, not one on top of the other (54).

Close your eyes. Tilt your head back slightly so that your closed eyes are aimed at the line where the wall and the ceiling meet.

Relax your jaw so your mouth can hang slightly open.

Figures 10 and 11 illustrating the Bear pose and the correct hand positions are shown below. Note that you can see many similarities between the hand positions used in archaic shamanic journeying as documented by Goodman and Gore, and the sacred mudra hand positions used in modern practices by shamans in the Himalayas (Müller-Ebeling 187-90).



Figures 10, 11: the Bear Pose and the correct hand positions

You can also do this position while seated or lying on the ground, but place pillows under your knees so that they are gently bent if lying down. Also, a rolled towel under your neck will let the head tilt backwards. A pillow under the elbows helps keep the arms from slipping out of position (Goodman 137). The kneeling variant of this position has been found only in the form of a woman (Gore 54), so it is possible that the kneeling position may not work for men.

You can practice by standing in front of a mirror holding the posture. Before using the posture in a shamanic journey, smudge, call in the helping spirits, and take some time to create sacred space.

Appendix G – The Egyptian “Self-Awareness” Pose

The Egyptian “Self-Awareness” Pose is used for grounding and helping to return back to your physical body sensations after having completed meditation and working with subtle energies.

Position

Stand as if you are taking a step forward with the left foot, knee slightly bent. Your right leg is behind with right foot slightly pointed outwards, as if it has not yet begun to move. Your right arm is bent at the elbow and held close to your body, with the forearm held straight out from the body horizontally and fist clenched as if you are holding a long rod vertically in your hand. The left hand is held up beside the head with the hand cupped over the ear.

The head faces directly forward with the eyes level and a slight smile on the face.

The Egyptian pose for “Self-Worth” is done with the arms and legs reversed from the “Self-Awareness” pose.

The poses are illustrated below and used with permission in Figure 12.



Figure 12: The Egyptian “Self-Awareness” pose

Appendix H – Potential Candidate Briefing Interview

In order to determine if a potential candidate for the study meets the criteria for inclusion, the researcher will interview and collect the following background information on the candidate.

The candidate should be told that there are a number of questions used to find out their level of experience in three energy healing modalities and that the selection criteria is very exact to ensure that the tests can be carried out successfully. Tell the candidate that if they do not meet any of the criteria then the interview will end at that point, but it is greatly appreciated that the candidate offered their time to help in the study.

The candidate should also be informed that the collected information on this form will remain confidential and will be destroyed once it is verified that the person either is or is not properly qualified to carry out the tests.

Name:

Date:

Practitioner of core shamanism (y/n)?

Core shamanism teacher's name:

Length of time practicing core shamanism:

Describe how you would retrieve a 'power animal.' Can properly describe (y/n)?

Describe how you would perform 'soul retrieval.' Can properly describe (y/n)?

Describe areas of specific interest or enjoyment in your practice:

Practitioner of Reiki (y/n).

Qualified Reiki Master (y/n). Has certificate of proof (y/n).

Reiki Master teacher's name:

Length of time practicing Reiki at Master level:

Do you do Reiju for students (y/n)?

Can you describe Usui's Five Precepts (y/n)?

For today only:

Do not anger

Do not worry

Be humble

Be honest in your work

Be compassionate to yourself and others

Please show me how you would perform Usui's Reiki Ryoho Gassho ("two hands coming together") and Reiji-Ho ("connection to Reiki power") procedures. Can demonstrate (y/n)?

Describe areas of specific interest or enjoyment in your practice:

Practitioner of Quantum-Touch (y/n).

Qualified Quantum-Touch Practitioner (y/n). Has certificate of proof (y/n).

Quantum-Touch instructor's name:

Length of time practicing Quantum-Touch at Practitioner level:

Please center consciousness in Core Point for me to sense. Can do (y/n)?

Please center consciousness in pineal gland for me to sense. Can do (y/n)?

Describe how you would use Core Transformation process to treat someone with a tumor.

Can properly describe wombing process, core breath, and unfolding (y/n)?

Describe areas of specific interest or enjoyment in your practice:

Do you perform energy healing work to generate financial income (y/n)?

Please describe how you perceive or sense energy in your own body.

Do you have a daily spiritual practice (y/n)? If so, please describe.

.....

If the candidate meets all of the above knowledge and experience criteria, briefly describe the study and invite their participation. Give them a consent form to read and sign if they are interested.

If the candidate does not meet all of the above knowledge and experience criteria, please end the interview and inform them that unfortunately they do not meet all of the criteria for inclusion. Thank them for agreeing to be interviewed for possible inclusion in the study.

Appendix I – Consent Form

You are invited to participate in a research study entitled: **Reusing Ancient Symbols of Power in Modern Energy Medicine Practices**. Please read this form carefully, and feel free to ask any questions you might have about the study before signing at the bottom to indicate your agreement to participate.

Student-Researcher: Walter Cooke, Health and Wellness, Union Institute and University, 705-380-0877; ocelot.wreak@gmail.com

Supervisor: Dr. Leslie Korn, Health and Wellness, Union Institute and University, 360-262-6175; lekorn@cwis.org

Purpose and Procedure: The purpose of this study is to explore how some of the tools used in archaic forms of shamanism may be used in modern day energy medicine healing practices such as core shamanism, Reiki and Quantum-Touch. You are invited to participate by using some of these shamanic tools in your regular energy healing work and record how these tools change (or do not change) your normal experience of energy healing work. For example, you will be asked to wear the headdress of a shaman while doing a normal Reiki healing procedure on yourself according to a standard written process you will be asked to follow. You are then asked to write down your experiences during the healing work on a data collection form and indicate if they have any novel content that is more or less physical, emotional, or spiritual than expected. The full study comprised of four different experiments will take no more than approximately 8 hours of your time at the researcher's home, which will be spread over several days and done at your convenience.

Risks: There are no known risks associated with participation in this study. Furthermore, you may receive no personal benefit from participation in the study. At the end of the study you will be given more information that better explains the nature of the study and you will be given a chance to ask any further questions that you might have.

Confidentiality: The data will remain completely anonymous as the form used to collect your information from the study only asks for a pseudonym and no other personally-identifying information will be linked to your data. Data will be reported in summarized form. The original data collection forms will be stored securely at the researcher's home. Normally, the data will be destroyed beyond recovery once this course has been completed. In instances where the data is published in an academic journal and/or presented at a professional conference, the data will be stored for a minimum of five years after completion of the study. If you decide you do not wish to complete any of the data gathering forms, the unanswered or partially answered forms will be destroyed beyond recovery by the researcher.

Right to withdraw: Your participation is voluntary and you may withdraw from the study for any reason, at any time, without penalty of any sort. You are free to leave any questions unanswered or, if you wish, you can decide not to participate at all. If you choose to withdraw during the study, please immediately stop filling out answers and then read and retain the debriefing form to keep for your records.

Questions: If you have any questions concerning the study at any point during the study or at a later time, please feel free to contact the researcher via telephone or email as noted at the top of this form. You may obtain a copy of the results of the study by contacting the student-researcher or the supervisor. Please retain a copy of this consent form for your records.

Consent to Participate: I have read and understand the description of the research study provided above. I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. My signature will constitute consent.

PARTICIPANT SIGNATURE _____

PRINT NAME _____

DATE _____

WITNESS SIGNATURE _____

PRINT NAME _____

Appendix J – The Experiment Processes for Participants

The following pages will be given to each participant to guide them through each experiment and ensure that each process is followed correctly. Copies of the various Appendixes documenting components of the experimental processes (e.g., Qigong Exercise Plan, Bear Posture, The Wonder Method) will also be given to the participant to refer to as needed. Brief each participant by going over the information in each experiment first and answer any questions before starting each session.

Debrief each participant at the end of each session when the data collection form is retrieved. Answer any questions that arise about carrying out the process. However, do not share any information about other participants' data or experiences until the end of the experiment.

Experiment 1 – Baseline Sessions

The practitioner will be asked to prepare for the experiment by doing a session of Essence Qigong exercises in order to stretch and calm the body, quiet the mind and heighten the perceptions. The Essence Qigong exercise plan is included in Appendix C, and takes about 30 minutes to complete at an easy pace. The practitioner will then be asked to perform a normal energy healing session on him or herself. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. The Wonder Method teaching documentation used in the QT process is listed in Appendix E.

This first round of sessions will form the expected baseline, normal healing experience for the practitioner before changing the process by adding any tools or body position changes into the healing process. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland. The baseline process for each modality is defined to be as follows:

Baseline core shamanism process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
3. In preparation, place your conscious awareness in the ‘core point.’
4. Perform the journey with drum or rattle as feels appropriate.
5. Upon returning to ordinary reality, record the journey contents on the form provided.
6. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
7. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
8. Perform the journey with drum or rattle as feels appropriate.
9. Upon returning to ordinary reality, record the journey contents on the form provided.
10. The baseline shamanic journey process is now complete.

Baseline Reiki process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
3. In preparation, place your conscious awareness in the ‘core point.’
4. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryohō treatment positions for self-treatment.
5. Perform Gassho.
6. Upon completion, record the results of the healing session on the form provided.
7. Before beginning for a second time, perform Gassho and Reiji-Ho.

8. In preparation, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
9. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
10. Perform Gasshō.
11. Upon completion, record the results of the healing session on the form provided.
12. The baseline Reiki process is now complete.

Baseline Quantum-Touch process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. In preparation, place your conscious awareness in the 'core point.'
3. Perform the core breath.
4. Using the Wonder Method, work with the intention: "I wonder what it might be about to be in perfect physical, mental and spiritual health?"
5. Continue with the core breath and Wonder Method until it feels complete.
6. Upon completion, record the results of the healing session on the form provided.
7. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
8. Breathe with feeling and awareness centered in the pineal gland.
9. Using the Wonder Method, work with the intention: "I wonder what it might be about to be in perfect physical, mental and spiritual health?"
10. Continue with the centered breath and Wonder Method until it feels complete.
11. Upon completion, record the results of the healing session on the form provided.
12. The baseline Quantum-Touch process is now complete.

Experiment 2 – Shamanic Body Position

The practitioner will perform a normal energy healing session on him or herself while positioned in the ‘Bear posture.’ The Bear posture is illustrated in Appendix F. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland.

The ‘body position process’ for each modality is defined as follows:

Body position core shamanism process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
3. In preparation, place your conscious awareness in the ‘core point.’
4. Move your body into the “Bear” healing posture.
5. Perform the journey with drum or rattle as feels appropriate.
6. Upon returning to ordinary reality, record the journey contents on the form provided.
7. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
8. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
9. Again, move your body into the “Bear” healing posture.
10. Perform the journey with drum or rattle as feels appropriate.
11. Upon returning to ordinary reality, record the journey contents on the form provided.
12. The shamanic journey process is now complete.

Body position Reiki process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
3. In preparation, place your conscious awareness in the ‘core point.’
4. Move your body into the “Bear” healing posture.
5. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
6. Perform Gassho.
7. Upon completion, record the results of the healing session on the form provided.
8. Before beginning for a second time, perform Gassho and Reiji-Ho.
9. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
10. Move your body into the “Bear” healing posture.

11. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
12. Perform Gasshō.
13. Upon completion, record the results of the healing session on the form provided.
14. The Reiki process is now complete.

Body position Quantum-Touch process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Move your body into the “Bear” healing posture.
3. Place your conscious awareness in the ‘core point.’
4. Perform the core breath.
5. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
6. Continue with the core breath and Wonder Method until it feels complete.
7. Upon completion, record the results of the healing session on the form provided.
8. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
9. Move your body into the “Bear” healing posture.
10. Breathe with your feeling and awareness centered in the pineal gland.
11. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
12. Continue with the centered breath and Wonder Method until it feels complete.
13. Upon completion, record the results of the healing session on the form provided.
14. The Quantum-Touch process is now complete.

Experiment 3 – Shamanic Mirror

The participant will be offered a choice of several Mongolian shamanic mirrors to use in their healing work. Subjects will work with a mirror using the three different healing modalities.

The practitioner will be asked to perform a normal energy healing session on him or herself while having a shamanic mirror placed on the heart centre. If the use of the Bear healing posture in Experiment Two produced novel effects, then the Bear posture will be included as well. The practitioner will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) during a session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. Each session covering a healing modality is carried out twice: once while conscious intention is focused in the core point, and once while conscious intention is focused in the pineal gland.

The ‘shamanic mirror process’ for each modality is defined as follows:

Shamanic mirror core shamanism process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
3. Attach a shamanic mirror so that it rests on the heart centre.
4. Place your conscious awareness in the ‘core point.’
5. If appropriate, move your body into the “Bear” healing posture.
6. Perform the journey with drum or rattle as feels appropriate.
7. Upon returning to ordinary reality, record the journey contents on the form provided.
8. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
9. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
10. Again, move your body into the “Bear” healing posture, if appropriate.
11. Ensure the mirror is still resting on the heart centre.
12. Perform the journey with drum or rattle as feels appropriate.
13. Upon returning to ordinary reality, record the journey contents on the form provided.
14. The shamanic journey process is now complete.

Shamanic mirror Reiki process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Attach a shamanic mirror so that it rests on the heart centre.
3. Perform Gassho (“two hands coming together”) and Reiji-Ho (connection to Reiki power).
4. In preparation, place your conscious awareness in the ‘core point.’
5. Move your body into the “Bear” healing posture, if appropriate.
6. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.

7. Perform Gassho.
8. Upon completion, record the results of the healing session on the form provided.
9. Before beginning for a second time, perform Gassho and Reiji-Ho.
10. In preparation, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
11. Move your body into the "Bear" healing posture, if appropriate.
12. Ensure the mirror is still resting on the heart centre.
13. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryohō treatment positions for self-treatment.
14. Perform Gassho.
15. Upon completion, record the results of the healing session on the form provided.
16. The Reiki process is now complete.

Shamanic mirror Quantum-Touch process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Attach a shamanic mirror so that it rests on the heart centre.
3. Move your body into the "Bear" healing posture, if appropriate.
4. Place your conscious awareness in the 'core point.'
5. Perform the core breath.
6. Using the Wonder Method, work with the intention: "I wonder what it might be about to be in perfect physical, mental and spiritual health?"
7. Continue with the core breath and Wonder Method until it feels complete.
8. Upon completion, record the results of the healing session on the form provided.
9. Before beginning for a second time, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
10. Move your body into the "Bear" healing posture, if appropriate.
11. Ensure the mirror is still resting on the heart centre.
12. Breathe with your feeling and awareness centered in the pineal gland.
13. Using the Wonder Method, work with the intention: "I wonder what it might be about to be in perfect physical, mental and spiritual health?"
14. Continue with the centered breath and Wonder Method until it feels complete.
15. Upon completion, record the results of the healing session on the form provided.
16. The baseline Quantum-Touch process is now complete.

Experiment 4 – Shamanic Headdress

The three selected modern energy healing processes (core shamanism, Reiki, Quantum-Touch) will be altered to include the use of a ritual headdress.

The practitioner will first be asked to prepare for a session by doing a session of Essence Qigong exercises. The practitioner will then be asked to perform a normal energy healing session on him or herself while wearing a Mongolian shaman's headdress. They will use one of the three modalities (core shamanism, Reiki, and Quantum-Touch) in turn during each session. After each successive session they will record their experience in a data collection form covering a number of categories. The form is included in Appendix D. The 'headdress process' for each modality is defined as follows:

Core shamanism headdress process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. You will do a normal shamanic journey. The intention for the journey is to journey to non-ordinary reality and ask your spirit ally for a healing.
3. Attach the Mongolian headdress.
4. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
5. Move your body into the "Bear" healing posture, if appropriate.
6. In preparation, place your conscious awareness in the 'core point.'
7. Perform the journey with drum or rattle as feels appropriate.
8. Upon returning to ordinary reality, record the journey contents on the form provided.
9. When you feel the journey process is complete and documented, prepare to do a second journey with the same intention.
10. Attach the Mongolian headdress.
11. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
12. Move your body into the "Bear" healing posture, if appropriate.
13. In preparation, place your conscious awareness further back in the pineal gland, rather than in the 'core point.'
14. Perform the journey with drum or rattle as feels appropriate.
15. Upon returning to ordinary reality, record the journey contents on the form provided.
16. The shamanic journey process is now complete.

Reiki headdress process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Attach the Mongolian headdress to your head.
3. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
4. Move your body into the "Bear" healing posture, if appropriate.
5. Perform Gassho ("two hands coming together") and Reiji-Ho (connection to Reiki power).
6. In preparation, place your conscious awareness in the 'core point.'
7. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōho treatment positions for self-treatment.
8. Perform Gassho.

9. Upon completion, record the results of the healing session on the form provided.
10. Before beginning for a second time, perform Gassho and Reiji-Ho.
11. Attach the Mongolian headdress.
12. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
13. Move your body into the “Bear” healing posture, if appropriate.
14. In preparation, place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
15. Perform Chiryō (treatment) on yourself using the traditional Usui Reiki Ryōhō treatment positions for self-treatment.
16. Perform Gassho.
17. Upon completion, record the results of the healing session on the form provided.
18. The Reiki process is now complete.

Quantum-Touch headdress process:

1. After completing the Essence Qigong exercises, center and relax. Sit comfortably in your normal posture.
2. Attach the Mongolian headdress.
3. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
4. Move your body into the “Bear” healing posture, if appropriate.
5. In preparation, place your conscious awareness in the ‘core point.’
6. Perform the core breath.
7. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
8. Continue with the core breath and Wonder Method until it feels complete.
9. Upon completion, record the results of the healing session on the form provided.
10. Before beginning for a second time, attach the Mongolian headdress.
11. Attach a shamanic mirror so that it rests on the heart centre, if appropriate.
12. Move your body into the “Bear” healing posture, if appropriate.
13. Place your conscious awareness further back in the pineal gland, rather than in the ‘core point.’
14. Breathe with your feeling and awareness centered in the pineal gland.
15. Using the Wonder Method, work with the intention: “I wonder what it might be about to be in perfect physical, mental and spiritual health?”
16. Continue with the centered breath and Wonder Method until it feels complete.
17. Upon completion, record the results of the healing session on the form provided.
18. The Quantum-Touch process is now complete.

This completes the four experiments.

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