

Appendix: How to Use the Top Ten Self-Healing, Mind-Body-Spirit Techniques

Excerpted from *Let Magic Happen: Adventures in Healing with a Holistic Radiologist*

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(With links to short 5 to 10 minute videos from the www.letmagichappen.com blog)

Top Ten List

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1. Anodyne Imagery (See Chapter 7)

www.letmagichappen.com/blog/entry/escaping_from_stress_with_anodyne_imagery

The basic steps in Anodyne Imagery that I learned from Donna Hamilton are establishing rapport, using language skillfully, teaching relaxation breathing, choosing a preferred place, and changing components of the images. Combined, these steps can completely transform an experience for a patient from one of pain to one of comfort. To use it for yourself during an

uncomfortable procedure such as having a tooth drilled by a dentist or having an MRI scan, the steps can be combined as a self-healing technique.

To establish rapport, inform the personnel performing the procedure that you will be using some imagery and relaxation techniques to assist you in managing your own comfort level while they are working. Ask them to inform you of anything they are doing that might cause you discomfort ahead of time, so you can be prepared to incorporate it into your imagery process. If they use language that contains negative suggestions such as pain, say to yourself in your mind, “Delete, delete.”

Relaxation breathing in Anodyne Imagery is slightly different from normal breathing and creates a hypnotic anchor for relaxation. The first step is to breathe out and empty the lungs and then breathe in to relax. Exhaling again completes the relaxation process by letting go of any remaining tension. This breathing sequence can be used anytime during a procedure as a reminder to go deeper into relaxation.

Choosing a preferred place is best done in a nonspecific way, as distinguished from guided imagery scripts where a practitioner tells the listener what images to use. The question, “Where would I rather be?” turns over complete control of the process to you. This approach avoids the pitfall of someone giving you a suggestion to go somewhere or do something that might bring up unexpected, emotionally charged material and lead to a less satisfactory result.

Changing components of the images during the experience can shift the emotional content in a powerful way. In dealing with specific symptoms, ask yourself, “If there were an image that represents what I am experiencing, what would it be?” If a disturbing image comes up, the next step is to modify the image in a way to make it more comfortable. This may include

shrinking it, changing its color, moving it further away, or simply asking “What would make it more comfortable?”

The steps are as follows:

- 1) Inform the personnel who will be working with you that you will be using imagery and relaxation techniques to manage any discomfort during the procedure.
- 2) Eliminate negative language from the dialogue and consciously use positive or neutral language to create self-confidence and relaxation.
- 3) Do relaxation breathing by beginning with a complete expiration, followed by a deep inspiration of relaxation and another expiration to just completely let go.
- 4) Use nonspecific preferred place imagery by asking, “What favorite place would I prefer to be in right now?”
- 5) Manage symptoms with the suggestion, “Allow an image to come up that represents that symptom.” Then modify the image to make it more comfortable.
- 6) Learn to trust your intuition as it works with the proper healing intention to come up with the appropriate images and modifications at just the right time.

2. Symptom as Metaphor (See Chapter 10)

www.letmagichappen.com/blog/entry/transforming_symptoms_as_metaphors

What if you looked at every symptom as a metaphor, a message your subconscious was sending you, using your body as the messenger? Rather than shooting the messenger (your body) full of drugs to suppress the symptoms, investigate the symptom from an emotional perspective.

The body and the subconscious tend to speak metaphorically, so sometimes the simplest approaches and questions yield remarkable results.

Asking questions can be quite revealing. *If there were an emotional component to this physical illness, what would it be? What was happening in my life when the symptoms first appeared?* For cervical spine problems, you might ask, *Who is giving me a pain in the neck?* For lumbar spine problems ask, *Who is stabbing me in the back?* For gastric reflux, ask, *What in my life can't I stomach? What is making my heart burn?*

Sometimes the answers that come back seem too simple to be true. Reserve judgment until you have explored whether the metaphor might actually fit your situation. Once you have a metaphor you can work with, you can experiment with a new metaphor that might address the message your body is sending you. Then you can make appropriate adjustments in your attitudes and beliefs so your subconscious can translate those changes into action at the body level.

This technique, tailored to working with physical symptoms, is a modification of the Metaphor for Change approach taught by Martha Tilyard. You can refer to your past history to get ideas about recurring themes or metaphors you notice in your life. Be creative and use whatever pops into your head.

The steps are as follows:

- 1) Choose a chronic symptom you have been working with from a conventional perspective that might benefit from a different approach.
- 2) List three physical facts about the symptom (location, intensity, duration, etc.), then list three related emotional feelings.
- 3) Create a metaphor by completing the following sentence with the first phrase that pops into your head, *Having this symptom in my body for me is like _____.*

- 4) Consider the implications inherent in using this metaphor to represent your symptom and notice if this gives you any insight into how you have been dealing with it.
- 5) Think about your goal for healing this symptom. List three physical facts and three related emotional feelings that will be true when you are healed.
- 6) Create a new metaphor by completing the following sentence with the first phrase that pops into your head, *Being healed of this symptom for me is like* .
- 7) When you think about having the symptom now, substitute the new metaphor for the old metaphor and give your body a chance to adapt itself to your new perspective.

3. The Chinese Five Elements (See Chapter 11)

www.letmagichappen.com/blog/entry/understanding_the_chinese_five_elements

There are many sources for interpretations of the five elements (water, wood, fire, earth, and metal) in Chinese medicine. Joe Helms' textbook *Acupuncture Energetics* has several good charts that summarize many of the characteristics and associations that are traditionally recognized. Another reference I have used is *Between Heaven and Earth* by Harriet Beinfield and Efrem Korngold. I have synthesized several of these approaches into a brief questionnaire I use with patients.

As traits are sometimes obviously passed down from one generation to another, there probably is a genetic component to a person's five-element constitution. Understanding your five-element strengths and weaknesses is useful in identifying your physical weak links and the

diseases you are likely to be susceptible to. It's also helpful in finding your place in the world from a psychospiritual perspective and your role on a team in the workplace.

For me, the most revealing questions relate to physical symptoms and psychological archetypes. However, many other preferences, associations, and traits can also be categorized according to five-element theory. An acupuncturist friend from Philadelphia, Nancy Post, used these concepts to create Systems Energetics, a consulting business for Fortune 500 companies. She applies the five-element principles to diagnose the energy flow through companies, which helps her determine ways to improve business performance.

Psychological traits can be considered in terms of your baseline characteristics. Building on your baseline, you can then see what sort of pathological exaggeration can happen to you when you're under stress. The willful water person, for example, becomes fearful when the will is blocked. The anxious wood person becomes angry when stressed. The joyous fire person becomes manic when out of balance. The introspective earth person worries obsessively when stressed. The melancholic metal person gets depressed when the chips are down. My dad's experience with kidney cancer was an example of what happens when the positive-thinking will of the water element gets blocked and is replaced by fear (see Chapter 3).

Another good way to think of the psychological archetypes is to see them as components of a team that requires all five elements to be successful. The water philosopher, for example, uses the imagination to start the creative process. The wood pioneer takes the initiative to get the ball rolling. The fire wizard uses skillful communication to network the team together. The earth peacemaker makes sure everyone plays nice with others. The metal alchemist makes the life or death executive decisions.

The steps are as follows:

- 1) Consider the cyclic progression in nature, with *water* growing into *wood*, which is burned by *fire* and falls to *earth* as ash, out of which comes *metal* that dissolves back into *water* as the cycle begins again.
- 2) Pick your favorite season of the year, from winter to spring to summer to fall, which is split into the two distinct seasons of harvest and autumn.
- 3) Pick your favorite color for clothes or decorating, from black/dark blue to green to red to yellow to white.
- 4) Categorize any organ illnesses according to water (kidney/bladder), wood (liver/gall bladder), fire (heart/small intestine), earth (spleen/stomach), and metal (lung/large intestine).
- 5) Pick your favorite time of day, the hours when you are most productive, from night to morning to noon to afternoon to evening.
- 6) Pick your favorite flavor, from salty to sour (citrus) to bitter (dark chocolate) to sweet (milk chocolate) to spicy (ginger).
- 7) Categorize your baseline psychological state/pathological exaggeration, from willful/fearful to anxious/angry to joyful/manic to introspective/worried to melancholy/depressive.
- 8) Categorize your role/skill on a team, from philosopher/imagination to pioneer/initiative to wizard/communication to peacemaker/negotiation to alchemist/decisive.
- 9) Determine which element is your strongest and which is your weakest. Reflect on how your constitution influences your health and your place in the world.

- 10) Examine the five-element traits in those around you, including your business partners, classmates, friends, parents, siblings, and especially your spouse or significant other.
- 11) Consider being evaluated and treated by a five-element practitioner to see what else you can learn about your basic constitution through their experienced skills of observation.

4. Emotional Freedom Techniques (See Chapter 14)

www.letmagichappen.com/blog/entry/utilize_the_entire_edanvir_tapping_protocol_for_eft

My version of Emotional Freedom Techniques (EFT) is based on the teachings of Gary Craig and Carol Look, plus additional color breathing, visualization, hyperventilation, and shaking. I've synthesized all of these approaches into the EDANVIR protocol, which is an acronym for Energize, Desensitize, Awfulize, Neutralize, Visualize, Internalize and Revitalize. You can learn the detailed steps on EFT handout and my blog at www.letmagichappen.com, where there is a three-minute YouTube video for each step.

The first step in the EDANVIR protocol is ENERGIZE. Begin by selecting a “reminder phrase” that for the purposes of this introduction will be “a terrible emotional trauma from the past.” This phrase should be a short, easily repeatable sound bite that is as specific as possible regarding the trauma and contains at least one emotionally descriptive word. You will know you have picked the right phrase if saying it creates some bodily discomfort similar to what you experienced at the time of the original trauma. This feeling can be quantified using the Subjective Units of Distress (SUD) Scale, with 0 being no distress and 10 being the most distress you can imagine. Once you have an appropriate phrase, insert it into the “self-acceptance

statement,” which is a paradoxical affirmation that starts with your negative reminder phrase and ends with a positive one. For example, “Even though I have this terrible emotional trauma from the past, I deeply and completely accept myself.”

The next step is to find the “sore spot” on your chest to rub while saying the self-acceptance statement. Place both thumbs in the middle of your collarbones and move downward onto your ribs until you come to a tender place in the muscles between the ribs. Push hard until you find a sore spot. Pick the side that is most tender and use it for this “set up” process. As an alternative, you can use the “karate chop” point on the fleshy part of your hand near your little finger. Repeat your self-acceptance statement three times while deeply rubbing the sore spot on your chest or tapping on the karate chop point.

The second step is DESENSITIZE. On the left side of your body, tap through all the points going from the eyebrow to the side of the eye to under the eye to under the nose to the chin to the collar bone bump to under the arm to under the ribs to the top of head. Tap with your middle finger, six or seven times or just long enough to say your reminder phrase once at each point. Say the phrase loud enough so you feel it vibrate your body. Screaming or crying while tapping is even better, also known as emphatic EFT. Tap hard enough to make a noise, but not hard enough to cause a bruise or make a dent in your head. At the end, take a deep breath and imagine inhaling your favorite color and sending it throughout your body. Exhale and blow out a different color, which represents the issue you’re tapping on. Allow the negative energy to drain into the ground through your feet to be recycled by the earth.

The third step is AWFULIZE. This is your opportunity to get to the bottom of your trauma. Switch hands and sides of your face and tap through the points again. The goal is to work up to tapping on the worst imaginable possibility. Tap on any related targets or themes that

come up during the process, even using exaggeration to move past denial and get to the core issues. Finish with the original phrase followed by more cleansing color breaths.

The fourth step is NEUTRALIZE. The secret is to alternate the polarity of the emotions while tapping through the points. Switch hands and sides of your face again, and start with the original reminder phrase. Then immediately switch to your highest goal on the next point and back to your deepest doubt on the following one. These two extreme polarities tend to balance each other out, leading to uncertainty about how you actually feel. As you continue alternating back and forth, your goal is to get confused about what is really true for you. The intention here is for you to embrace the mystery of this particular life experience. If we can just get to the place where we accept the idea that our circumstances are mysterious, we often find an unexpected opening for change and healing to take place. Finish tapping and color breathe again.

The fifth step is VISUALIZE. Switch hands and sides of your face again and use only positive phrases while tapping through the points. Your intention should shift to focusing on the outcome you really want to see happen. Now the protocol becomes a self-hypnotic tapping trance filled with positive suggestions. Feel free to dream big and stretch yourself beyond your comfort zone. Notice how you respond. You may discover other issues to tap on.

When you finish tapping this time, continue breathing deeper and more rapidly than before with eyes closed so that you INTERNALIZE the healing process. Keep the energies moving throughout your body and allow your body to begin to quiver all over. Once the energies are well circulated, let your arms and legs shake to REVITALIZE your body until the process is complete.

The steps are summarized as follows:

- 1) Score yourself on the Subjective Units of Distress (SUD) scale from 0 to 10 while saying your reminder phrase.
- 2) Start with your self-acceptance statement to ENERGIZE your emotional issue for tapping.
- 3) Rub the sore spot you find between your upper ribs and repeat your self-acceptance statement three times.
- 4) Tap each point on your left side while repeating the reminder phrase to DESENSITIZE it.
- 5) Tap each point on your right side and AWFULIZE about aspects of your reminder phrase.
- 6) Tap each point on your left side, alternating negative and positive phrases to NEUTRALIZE your trauma.
- 7) Tap each point on the right side, using all positive phrases and VISUALIZE your goals.
- 8) INTERNALIZE your healing by hyperventilating with eyes closed until you're inwardly focused.
- 9) REVITALIZE yourself by shaking your arms and legs until the energy dissipates.
- 10) Repeat until your SUD score is zero or you laugh or get bored. Then tap again for different aspects of the issue you're healing.
- 11) Be persistent and specific. As you tap, add more emotionally charged language to your phrases.
- 12) Use emphatic EDANVIR for faster results by tapping when screaming or crying.

5. Intuitive Problem Solving (See Chapter 8)

www.letmagichappen.com/blog/entry/solving_problems_with_intuitive_imagery

This imagery technique is a simplified version of the House of Intuition exercise I learned from Marcia Emery. After using her guided script several times, I realized all that is really needed are a question and an empty container to open. It is helpful to use a different container each time to maintain an element of surprise and keep the left brain from interfering. Containers can be seasonally themed, like wrapped packages at Christmas and hollow plastic eggs at Easter. To add in more imagery, you can include an unexpected book under the container.

The most bizarre and troubling images are the most fruitful, since these usually originate in the right brain, which is relatively inaccessible through the usual left-brain problem-solving processes. Meanings that are not immediately obvious may become clear a little later. Pay attention to insights that occur during the days that follow.

A young teacher who invited me to her class as a guest lecturer asked a question about finding a new house. She pulled “dirty rags” out of the box and found the William Golding novel, *The Lord of the Flies*. She had no idea what either the rags or the novel meant, but when she went house hunting a few days later, she saw that the first place she looked at was a fixer-upper with buzzing flies all over it. Despite its initial off-putting appearance, it was otherwise perfect for her. She then realized she would need the dirty rags to clean it up after buying it. And the flies were never seen again.

One of my students asked a question about a relationship problem that was troubling her. She pulled a white flag from the box. That was puzzling to her at first, but she eventually interpreted it as a white flag of surrender and decided it meant she should let go of the issue. When she got home, there was a message on her phone answering machine resolving the

problem without any additional effort on her part. The right brain often displays a sense of humor and exquisite timing.

The steps are as follows:

- 1) Select a question that may have several possible answers and has not yielded to the usual left-brain decision-making processes.
- 2) Set the intention to receive valuable and useful information from your right brain.
- 3) Close your eyes and imagine a container with a lid on it. Open the lid. Reach your hand in and pull out whatever is inside it.
- 4) Very carefully examine what you find. Ask yourself questions about the meaning that it might have.
- 5) Store that image away for future reference and close the lid. Now reach under the container to find a book hiding there.
- 6) What is the title of the book? Are you familiar with it? Is it an old favorite or something new? Open the book to any page and read the text or look at the pictures.
- 7) Ponder what you read or saw. Close the book and thank your right brain for helping you solve your problem.
- 8) Spend some creative time with the images by free associating with other words or ideas and drawing pictures, then linking those back to the original question.
- 9) Set the intention that you will understand the meaning of the images when the time is right. Be open to any possibility.

6. Dream Diary Interpretation (See Chapter 9)

www.letmagichappen.com/blog/entry/interpreting_dreams_in_multiple_dimensions

My technique for dream interpretation has evolved over the years as I've incorporated the advice of many teachers. It has been profoundly influenced by Marc Ian Barasch's multi-dimensional approach set forth in the introduction to his book, *Healing Dreams*. In his interpretation of his "starfish dream," Barasch describes a model incorporating many different interpretation strategies including perspectives that range from personal, shadow, warning, sexual, and social to archetypal, synchronistic, and precognitive.

In the *personal* interpretation, the characters in the dream represent different parts of one's psyche playing out their roles in an internal psychodrama. The appearance of frightening *shadow* figures may call attention to repressed issues that need to be addressed. These images sometimes provide a *warning* about misdirected energies or intentions. *Sexual* interpretations can be made from the Freudian perspective. Dreams occasionally appear to provide a commentary on relevant *social* issues.

Archetypal images often lend themselves to mythical interpretation from the Jungian psychodynamic perspective. Further elucidation of dream meanings may occur from *synchronistic* connections that occur to subsequent real life events. These connections may take the shape of *déjà vu* experiences, with the most extreme form being actual *precognition*. These many perspectives give the dreamer a variety of tools to explore important dreams while also paying attention to any *recurrent theme*.

Barasch also emphasizes focusing on strange words or *animals* that appear and referring to dictionaries for etymological guidance, which may reveal unexpected *puns* and *word play*. *Sharing the dreams* with the people who actually appear in them, with close friends and

relatives, or with dream groups can also yield valuable insights. Finally, as if the dream has a mind and intentions of its own, he recommends asking, *What does the dream want?*

I had a series of vivid dreams while writing this book. Due to the emotionally charged nature of the content of some chapters, these dreams occurred during the most challenging part of the writing process. While I was writing one chapter, I had a dream in which someone was throwing acorns at me near the beach and hitting me in the head. I felt like I was in danger. My brother, who was with me in the dream, got sunburned.

I didn't know what to make of this dream, but I recorded it in my dream diary. Then, just when I finished the chapter, I developed right shoulder pain. This made me conclude that I had unresolved emotion about some of the issues in the chapter. As I edited out some of what I'd written, the shoulder pain gradually resolved. A few days later, I awoke in the middle of the night with unexplained chest pain which lasted for five uncomfortable minutes. I was disturbed and puzzled by this pain, as it was not associated with any dream recall.

Before bedtime the next night, I read the chapter titled "Healing the Shadow" in *Healing Dreams*. I recognized the acorn attacker in my previous dream as a *shadow* figure trying to get my attention. Acorns at the beach stood out as anomalous *word play* of some kind, and it soon occurred to me that acorns contain the "story" of the whole oak inside them. I wondered whether the acorns were a *warning* about the pain my story could cause and whether, from a *personal* perspective, I would get burned like my brother did in the dream.

Before going to sleep that night, I requested a new dream to clarify the previous one. But I certainly wasn't prepared for the response my intention generated. I had an intense dream of entering a bunker fortified with guns and weapons, but there was no army there. I saw a female goat bound on the floor, as if for sacrifice, with a baby goat at its feet. Before I could move, my

female companion in the dream stomped on the kid's head with a loud crack, killing it immediately. The mother goat wailed, and I awoke, horrified.

I saw many dimensions to this dream when I examined it, starting with the *social* perspective of secrets guarded in a bunker. The *sexual* overtones of the many guns were obvious Freudian symbols. The *archetypal* aspects of a sacrificial ritual were readily apparent. The *animals* were potent symbols of the emotions "getting my goat." The *recurrent theme* of trauma to the head pointed to this book as an intellectual product of my ego, with the killing of the kid representing the death of my ego attachment.

Adding a *synchronistic* perspective, my wife Dagmar awoke the next morning with a severe headache leading to my *sharing the dreams* with her and gaining her insights. Next I answered the question, *What does the dream want?* I edited out the remaining emotionally charged content in the chapter and finished the final draft by sticking to the facts as I remembered them without any additional personal interpretation. Finally, a week later, I went for the first time to Barasch's website and found his acorn logo...a *precognitive* image from my dream.

The steps are as follows:

- 1) Set your intention to remember your dreams by placing a dream diary, a pen, and a flashlight right next to your bed and within easy reach.
- 2) Ask a question you would like to have answered in your dreams. Add the intention that it be easy to understand and interpret.
- 3) Let go of expectations and surrender your left-brain concerns of the day as you float into the right-brain world of dreams.

- 4) If a dream awakens you in the middle of the night, it is likely bringing you an important message. Write it down immediately.
- 5) First thing in the morning, even before you get out of bed, write down all the dreams you remember. Don't do anything else until you have done this.
- 6) Circle any words that seem to be unusual or out of place and look them up in a dictionary to check for *word play* or unexpected *puns* related to your question.
- 7) Consider the dream from the *personal, shadow, warning, sexual, social, archetypal, synchronistic, and precognitive* perspectives.
- 8) Check for any *recurrent theme* from past dreams and pay attention to any *animals* that visited you in the dream world.
- 9) Finally ask yourself, *What does the dream want?* Seriously consider the possibility that the spirit world may have a question it wants you to answer in return.
- 10) *Sharing the dream* with someone who can provide candid feedback may provide a fresh perspective and additional insight.

7. Shamanic Journeying (See Chapter 6)

www.letmagichappen.com/blog/entry/journeying_with_the_drum

This drumming method is derived from Michael Harner's teachings regarding Core Shamanism from the Foundation for Shamanic Studies. Because beating the drum at a rate of a few times a second (1-4 Hz) entrains the brain waves to a slower frequency, its effects also have a basis in the neurophysiology of consciousness. During shamanic drumming, the brainwaves shift from their normal beta waking state (12-16 Hz) through the alpha relaxation state (8-12 Hz)

into the theta dream state (4-8 Hz), which features vivid imagery. We pass through all these states as we fall into the delta sleep state (0-4 Hz) every night and then pass through them again upon waking in the morning. You may experience the theta state as hypnagogic imagery as you're falling asleep or hypnopompic imagery as you're waking up.

In Core Shamanism, most journeys take us from the middle world of waking consciousness into the lower world through a natural hole in the ground. A typical shamanic journey in popular culture is *Alice in Wonderland*, in which Alice's dreamlike journey begins with a fall down a deep rabbit hole. There she meets talking animals, grows smaller and/or larger, and experiences an unusual adventure in a magical world.

The steps are as follows:

- 1) Get a drumming tape from the Foundation for Shamanic Studies or a drum to beat during your journeying session.
- 2) Set an intention for journeying. This can be healing, getting answers to specific questions, or just simply exploring the lower world and meeting power animals.
- 3) Begin by blessing the four directions in the Native American tradition, shaking a homemade rattle and including the sky, earth and center as well as the four directions of the compass.
- 4) Ask for protection on your journey and for assistance from spiritual guides, power animals, angels, God, or whatever is appropriate for your spiritual tradition.
- 5) Decide upon a familiar natural portal in the earth to use as your entry into the lower world and for your return at the end of the journey.
- 6) Lie down or sit in a darkened room and begin drumming at a rate of a few times a second while visualizing your portal of entry.

- 7) As you follow the drumbeat into a deeper state of relaxation and maintain an attitude of curiosity, begin journeying down the tunnel into the lower world.
- 8) At the end of the tunnel emerge into the lower world filled with pristine nature. Be aware that some people have more auditory and kinesthetic experiences than visual ones.
- 9) Begin to explore your surroundings and notice how you can move at will through the landscape. This can include swimming underwater or flying through the air.
- 10) Watch for any animals that may appear, and if you happen to meet them, ask them questions and listen for their answers.
- 11) If you meet an animal you are particularly attracted to and can see it vividly in life-like 3D, you may ask it if it is one of your power animals.
- 12) If yes, then you may ask it to guide you on your journey. Sometimes it is possible to ride it or merge with it to travel through the lower world.
- 13) Remember the intention you set at the beginning of your journey. Ask your power animal for assistance in fulfilling your quest.
- 14) If you're using a drumming tape, there will be a break in the regular pattern with a return signal of a few separate (usually louder) beats to let you know it is time to rapidly retrace your steps to the portal.
- 15) If you're doing your own drumming, decide when it's time to return, briefly interrupt your rhythm, and then beat at an accelerated rate for the return trip.
- 16) This faster beat will begin to raise the frequency of your brainwaves back to normal consciousness. Head back to the tunnel and return through the portal without delay.

- 17) When you return to waking consciousness, ground yourself by stretching your body, placing both feet firmly on the ground, and taking a few deep breaths.
- 18) Thank your spiritual guides or power animals for their assistance, and bless and give thanks to the four directions to complete the shamanic ritual.
- 19) Record any guidance you received on your journey and look up the significance of your power animals in the *Medicine Cards*, *Animal-Speak*, or *Animal-Wise* books.
- 20) For a more in-depth introduction to journeying or soul retrieval work, contact a practitioner trained in Core Shamanism by the Foundation for Shamanic Studies.

8. Intuitive Diagnosis (See Chapter 5)

www.letmagichappen.com/blog/entry/diagnosing_intuitively_from_a_distance

There are many approaches to learning medical intuition, but I will summarize only the first one I learned, as it is one of the simplest techniques. Some people are natural intuitives from birth, whereas others acquire enhanced abilities through crises like NDEs. Even though it is sometime referred to as “women’s intuition,” many famous intuitives have been men. The degree of personal intuitive development we attain depends to some extent on how much we practice it.

The method taught to me by Winter Robinson works well for beginners, but with one caveat. It is not often used by experienced intuitives because it encourages taking the energy and images connected to another person’s illness into one’s own body. This may not be the healthiest choice, especially for empathic practitioners. When using this method, therefore, be sure to set your intention for the connection to be a temporary one followed by the immediate cleansing of the energy from your body when you break the connection.

I have taught this paired-partner method in groups of up to 100 at different conferences, including the Yoga Research Society and the Duke Integrating Mind, Body and Spirit in Medical Practice conferences. There are always a number of participants who have quite remarkable experiences. Sometimes having a beginner's mind is helpful in giving the right brain a temporary edge over the left brain.

The steps are as follows:

- 1) Obtain the identifying information for the target patient. Most often, this is the person's name, age, and location, although more or less information can also be used.
- 2) Decide on a method of recording the intuitive impressions that will allow you to remain in an intuitive state while speaking. You can use a tape recorder or help from a partner or both.
- 3) Sit or lie in a comfortable place where there are no distractions and do some brief relaxation exercises, such as progressive muscle relaxation or deep relaxation breathing.
- 4) Set your intention that the information you receive will be temporarily transmitted through your own bodily sensations or mental images and will be released immediately afterward.
- 5) Close your eyes and imagine you are being placed in something that may look like a CT scanner. This is a total-body intuitive scanner you can pass through gradually from head to toe.

- 6) Beginning at your head, report any sensations or images that come up, no matter how silly or strange they seem to be. Give your first impressions in as much detail as possible.
- 7) Mention any spontaneous interpretations that come to you about what the information might mean. Move down to your neck and repeat the process.
- 8) Gradually work down through your shoulders and arms, chest, abdomen, pelvis, hips and legs, allowing the sensations at each level to clear before moving on to the next.
- 9) If you experience resistance to this anatomic approach, switch to your chakras, or energy centers, starting with your crown chakra and going down through all seven to the root chakra.
- 10) When the intuitive diagnosis is complete, stand up with both feet on the ground. Let the energy of the experiences dissipate into the earth, where it will be grounded and recycled.
- 11) Review the information you have obtained. If any of the material is vague or unusual, do some free association to see where it leads.
- 12) Get feedback regarding the actual (medical) diagnosis. If necessary, ask for more information to clarify any findings that don't match the patient's known history.

9. Grounding Heavy Energy (See Chapter 17)

www.letmagichappen.com/blog/entry/grounding_heavy_energy_the_inca_way

In most interpersonal conflicts, the natural tendency is to put up barriers to the heavy energy being sent back and forth between the arguing parties. The argument may escalate

because the energy bounces back and forth without being dissipated. It is possible to intentionally let this energy pass through a metaphorical “spiritual stomach” through our legs into the ground. This grounding technique taught to me by Juan Nuñez del Prado was passed on to him from his Q’ero shamanic teachers in the Andes. It can be used to defuse situations that are charged with emotion. The best way to influence someone else’s emotional state is to change your own way of being. If we want to break out of our habitual responses, it’s helpful to pay attention to when such an opportunity presents itself in the heat of a conflict. Then use this approach to digest the heavy energy and recycle it back to the earth.

The steps are as follows:

- 1) Recognize that you are involved in an exchange of heavy energy.
- 2) Plant both of your feet solidly on the ground.
- 3) Allow the energy coming your way to pass into your spiritual stomach.
- 4) Digest the energy and send it down through hollow tubes in your legs into the earth.
- 5) Visualize one-way valves in your legs. These will keep the heavy energy from coming back up. It’s important to make sure it stays in the earth.
- 6) See the earth recycling it into compost for healing the planet.
- 7) Notice what effect this process has on the interpersonal conflict.

10. Spoon Bending (See Chapter 15)

www.letmagichappen.com/blog/entry/learning_spoon_bending

Spoon bending originated in Jack Houck’s psychokinesis (PK) parties in the 1980s. It was taught to me by Dr. Bill Joines from the Rhine Center and is nicely summarized at

www.forkbend.com. Spoon bending is basically a visualization exercise resulting in an anomalous interaction between mind and matter—your mind and the piece of flatware you’re holding. As with any paranormal phenomenon, the “set and setting” give this work its proper context. A party atmosphere helps us cultivate an appropriate mindset in which previous belief systems (“you can’t bend a spoon with your mind”) can be set aside temporarily...or perhaps forever, depending on the results of the session. Having children at the party can be helpful in this respect.

The steps are as follows:

- 1) Collect spoons and forks, preferably the old-fashioned kind made of silver-plated brass. Modern stainless steel will work as well.
- 2) Create a party context with food and drink. When everyone is feeling good and energetic, ask them to select a few utensils that “feel good” to them from a pile in the middle of the room.
- 3) Dim the lights, turn the music off, and have everyone sit with their eyes closed to relax. Explain to them what they’re going to do.
- 4) To begin the process, hold the spoon between your thumb and index finger. Breathe slowly and deeply and go to a preferred place to relax.
- 5) Imagine a golden ball of energy above your head. This is an infinite supply of energy that you can channel into the spoon.
- 6) Start to draw this warm flowing stream of energy down through your head and into your arm, then into your hands and fingertips where it gets dammed up waiting for the next step.

- 7) Count to three, open your eyes, and shout, “Bend! Bend! Bend!” as you release the energy from your fingers into the spoon.
- 8) Turn the lights up and explain that to get the spoon to bend requires “focused inattention.” That is, allow yourself to be distracted and focus elsewhere around the room.
- 9) After a few seconds, give the spoon a gentle flex. See if it will bend at the neck with both hands, but use minimal effort.
- 10) If the metal has become “soft,” it will bend easily without force. The process may continue for up to a minute before the spoon gets hard again.
- 11) If nothing happens, go through the distraction process again. Let go of your attachment to bending. Let the spoon bend itself.
- 12) Watch others waving their bent spoons in the air. You can thus get an idea of what is possible. Let go of judgments about your metal-bending skill.
- 13) Have fun examining the bent spoons and forks and contemplate the implications with regard to anomalous human abilities of self-healing and our belief systems about mind, body and spirit.