

Christiane Horst

The Ancient Art of Shamanic Soul Retrieval

Use and Therapeutic After-Effects in
Modern Psychological Practice

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To all my spirits in whatever reality

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Introduction

The very highest is barely known by men.
–Lao Tsu

The thesis in front of me, a retrospective research project, will deal with the advanced shamanic technique of soul retrieval, its use in today's psychological practice and its therapeutic after-effects. Since the keyword of shamanism is personal experience, I will, after a general introduction into the shamanic world-view from a scholarly standpoint, report on my own experiences with this system prior to discussing it from the viewpoints of modern physics and psychology. Then I will explain, from the shamanic standpoint, what characterizes a soul loss and why it happens; after that I will outline the technique of soul retrieval and describe how it works.

The second part will discuss the methods used both to gather and evaluate the data according to rules of quality studies. The hypotheses I derived from private discussions with clients will conclude the more or less theoretical introduction.

The third part is dedicated to the analysis and evaluation of a questionnaire I handed out to about 80 clients. The questionnaire consists of four paragraphs the first of which reads out overall demographics as e.g. gender, age, and the background of practical spirituality. The second paragraph deals with specified statistical data, e.g. personal reasons to seek a soul retrieval, the number of necessary sessions, the number of lost soul parts from both this life and former ones. It also asks for personal expectations prior to undergoing the shamanic ritual. The third paragraph summons the client's observations during and after the ceremony as well as the changes that took place in the weeks and months afterwards. The fourth paragraph requests evaluation of what has happened, especially whether the client's

expectations did come true and how the return of soul parts affected their life and spiritual growth.

The fourth and last part of the thesis will sum up the overall result, supporting the original hypothesis or indicating that it might be inaccurate. Far from being merely a scholarly paper beyond application in daily life, the results of the questioning will yield practical consequences for my working with clients-to-be seeing me due to psychic problems or disorders. Therefore, a few questions will be of special interest for me, as for example, whether most questionees will consider soul retrieval a kind of complete psychotherapy or whether, in the hindsight, they will view this merely as one piece of a mosaic that has to be completed by other techniques. Another crucial question will be how a spiritual technique like shamanic soul retrieval may contribute to physical healing. And last but not least, as several of my clients have undergone common analytical or behavioral psychotherapy prior to trying out shamanic techniques it will be also interesting how they evaluate this ancient technique, which is usually ridiculed and depicted as superstition by the scientific oriented psychology and psychiatry that consider results, if accepted at all, mere 'placebo effects'.

Part I

Shamanism—Theory and Practice

*Without going outside,
you may know the whole world.
Without looking through the window,
you may see the ways of heaven.
The farther you go, the less you know.
Thus the sage knows without travelling:
He sees without looking;
He works without doing.
—Lao Tsu*

The Scholarly View

*That from which words turn back,
And the mind cannot grasp,
That is it.
–Taittiriya Upanishad*

Shamanism, a religious phenomenon, “at once mysticism, magic, and ‘religion’ in the broadest sense of the term”ⁱ dates back to the very beginning of mankindⁱⁱ. Though preeminently native to Siberia and Central-Asia, comparable techniques of “accessing spiritual guidance”ⁱⁱⁱ can be found all over the world in so-called ‘primitive’ societies, from the Celts to tribes in Lapland or Siberia to indigenous peoples in Asia, Africa, Australia, North and South America. Though often depicted as old-fashioned superstition, suited only for archaic societies prior to rational thinking settling down onto mankind, shamanism has been attracting growing numbers of Westerners throughout the last decade: A broad offering of workshops to learn techniques, agencies specialized in organizing journeys to indigenous shamans in the Amazonian rainforest as well as an increasing number of shamanic practitioners outside indigenous cultures mirror a new interest of Western culture besides anthropological ambition. Why is it that modern man is more and more attracted to this magico-religious system despite, or even because of, its pre-scientific attitude toward the world?

The word “shaman”, common to tribes in Siberia and Mongolia, means ‘healer’ or ‘someone who sees in the dark’ and denotes a person, male or female, who is able to enter an altered state of consciousness deliberately to travel outside time and space into the Otherworld. To access this non-ordinary reality and establish contact with the ‘world of the spirits’—embracing “not only gods, spirits, and demons, but also the souls of ancestors, the dead, and

mythical animals”^{iv}—shamans traditionally use some form of percussion, mostly a drum. Ritual music as well as a ceremonial costume helps the shaman to concentrate on establishing contact with the suprasensible world, either on behalf of his tribe as a whole or a single client who is in need of help. In some cultures, for example in South America, the use of entheogens like Ayahuasca or Peyote is widespread.

According to the shamanic worldview, the cosmos, although of profound unity as represented by the World Tree, is divided into three main zones, the Lower, the Middle, and the Upper World, each of which consists of many levels itself. Real communication among the three cosmic zones is not only a possibility, at least for the shaman, but simultaneously, and foremost, his basis for doing healing work. Shamans are convinced, from their experiences during their journeys and their contacts with the Otherworld, that all these worlds are conscious of themselves, enlivened with beings they can communicate with and vice versa^v, a view they share with Eastern religion: As Hinduism told us already six thousand years ago, when designing the image of Indra’s pearl net as a symbol of the whole universe, everything is connected to everything. Each pearl is connected to all the others by threads, and each pearl is so bright and shimmering that the slightest movement or change within one pearl affects, and is mirrored by, the others.

“The shaman’s journey starts with an experience of going through a tunnel of some kind, usually with a light at the end”^{vi}. From a shamanic standpoint, this description of the particular technique to access the Otherworld applies also to a shamanic life in general. While most people would state that their own life is quite the other way round, i.e. coming to earth and walking through a dark tunnel with rather darkness and something unknown to fear at the end, shamans are traditionally called to the healing path by an experience like a life-threatening illness, a psychotic break-down, or even a near-death episode usually

characterized by the experience of going through a tunnel towards a bright light. An initiation like this is mandatory for a shaman in an indigenous culture^{vii}. While there are sometimes public rituals or ceremonies commonly referred to as the 'initiation' of a new shaman, they are but the outer confirmation of the real secret initiation, which is the work of the spirits and may happen in dreams, visions or sicknesses. "Seeing spirits', in dream or awake, is the determining sign of the shamanic vocation, whether spontaneous or voluntary", as it proves that the person has "transcended the profane condition of humanity"^{viii}.

Future shamans "are expected to pass through certain initiatory ordeals and to receive an education that is sometimes highly complex"^{ix}. Often spontaneous vocation or the quest for initiation, e.g. during a vision quest, involves a more or less symbolic ritual of mystical death, sometimes including a dismemberment of the body followed by the renewal of bones and viscera. This calling by the spirits, which cannot be refused without negative consequences, is followed by a period of instruction by an accredited shaman, who has to make the neophyte familiar with secret techniques and language, specific spirit helpers and their names and functions, as well as mythology and genealogy of the clan; sometimes he will also transfer his very own power onto his student.

Returning from his initiatory experience the shaman, often called the 'wounded healer' due to continuing physical or psychological infirmities, brings along the knowledge of the territories to be traveled in healing others: "Everything that concerns the soul and its adventure here on earth and in the beyond, is the exclusive province of the shaman. Through his own pre-initiatory and initiatory experiences, he knows the drama of the human soul, its instability, its precariousness"^x.

As the shaman is the great expert of the soul, for he alone sees it, knows its form and destiny, the magico-religious life of indigenous communities centers on him. Yet, while his role is crucial, he will not dominate, and participate in, all events. For example it is not among his functions to attend to sacrifices, as he has “nothing to do with the ceremonies of birth, marriage, and death—unless something unusual occurs; for example, the shaman is summoned in cases of sterility or difficult childbirth.” Yet, he is indispensable in any ceremony that concerns the experiences of the human soul as such, that is, “as a precarious psychic unit, inclined to forsake the body and an easy prey for demons and sorcerers”^{xii}: Therefore, besides his role as a mediator between his people and the beings of the invisible worlds, for example, to secure the hunters’s luck, his principal function is magical healing. As disease is commonly attributed to an intrusion or the ‘rape of the soul’ which may have strayed away or even been stolen, it is his task, after announcing the diagnosis, to cure his client, either by extracting the harmful object or the demon, or by going in search of the fugitive soul, capturing it, and making it return to reanimate the body. And it is also always the shaman’s task to act as a psychopompos^{xiii} accompanying a dead person’s soul to the ‘Realm of the Shades’.

What differentiates the shaman mostly from his community is his personal intense religious experience: what for others remains a “cosmological ideogram”^{xiii}, becomes a mystical itinerary for him. Thus evidently tapping a Higher Source of knowledge he interiorizes, and brings to life, the cosmology, mythology, and theology of his tribe. In this sense shamanic aspects can be found in each and every religion, while shamanic experiences are possible “at any and every degree of civilization and of religious situation”^{xiv}. It is also true “that these experiences often have the same precision and nobility as the experiences of the great mystics of East and West”^{xv}. With them a shaman also shares the other, i.e. the dark side of the coin: To the extent that the shaman has access to, and direct relations with, a region of the sacred

inaccessible to others, he stands apart from the world of the profane being separated from the rest of the community—a truth not unknown to spiritual seekers in all cultures and times.

Personal Experience

*If the Gods are not evoked,
The seven worlds stay closed.
The Eternal is directly experienced.*
–Mundaka Upanishad

“He answered to the name of Abraxas and lived and practiced in a little gingerbread house, that little black raven with the red-chequered shawl. For several years he functioned as was my ‘health consultant’, always good for unselfish advice, effective treatments, but also for telling me the only too often unpleasant truth. One summer when I came nearly every day due to a—at least for me—serious problem to get his advice or even some treatment, he urged me to hurry up, “I’ve booked my vacation in Egypt, and I have to leave not to miss the plane”. I laughed, saying goodbye and deciding to try it again the other day when he would be in a better mood. But when I came next time, the door was shut, a sign hanging on the door “Practice closed due to vacation”. I couldn’t hardly believe it: my power animal had a life of his own not being at my disposal when I was in – what I thought desperate – need of him? I had to wait about four weeks for him to return, bringing with him a white goose, double his size, as his wife, and during the winter they got some children: nice little – penguins. This marriage lasted but one winter, and in spring he was alone again refusing to tell me where his family had left or where they had gone to.

“One day in late spring when I came to visit him I found him deepened into talking to a white swan, giving me the clue that he hadn’t any time for me at this moment because he was discussing the overtaking of his practice by the swan. This time I knew for sure that he wasn’t joking and that I was about to lose a dear friend. Upon leaving the gingerbread house with tears in my eyes I heard the swan asking my identity – and my raven answering, “Oh, don’t worry. She’s the mistress here, and she comes very often. But it is never ever really serious!” I burst into laughter – and the next day I reduced the coverage of my health insurance. My friend left me finally, however, sometimes I hear some news about him, because only a few weeks later, students of mine reported about their new power animal – a little black raven with a red-chequered shawl...”

Far from being ‘merely funny dreams’ as a naïve reader might suspect, the little story above is typical for shamanic practitioners^{xvi} all over the world who have been trained, like me, in Core Shamanism^{xvii}.

As I had grown up in a society unfamiliar with shamanic rituals and had had no relatives gifted with any ‘unusual’ talents and abilities, there had not existed anyone to take me under their wings. Yet, a series of initiatory experiences had started already in childhood and peaked in a physical breakdown in early adulthood that left me with a continuing physical infirmity. This vocation was completed by the education in core shamanic techniques,

techniques gathered around the world by Michael Harner and his co-workers at the Foundation for Shamanic Studies (FSS) and combined into a formal system of training, which substituted for the traditional training with a master shaman. Like other shamanic practitioners I trained entering an altered state of consciousness for traveling outside time and space into non-ordinary reality. Since that time I have done hundreds of journeys to non-ordinary reality on my own behalf as well as on behalf of clients; the shamanic journey having become the most important tool for diagnosis and healing in my private practice as a naturopath.

What also proved to be far-reaching and furthered my spiritual development was my own soul retrieval when I got back a soul part that had left about six hundred years ago and the loss of which I had never felt prior to the moment it was blown back into my heart. The ‘therapist’, my partner during a workshop exercise, told me the story she had received by her power animal: The soul part had left during a former life in medieval France when my best friend – whom I recognized at once as my brother in today’s life—had murdered me from behind at a knights’ duel. He had committed this betrayal because my then wife had been his mistress—today she was the ‘therapist’ who had to get this soul part back to me. The relationship between my brother and me had never been the best; suffice it to state that it has improved remarkably during the last years...

The technique to gain access to non-ordinary reality is really simple^{xviii}: I lie down on my back, cover my eyes with my lower arm or a dark cloth and listen to the monotonous beat of drums^{xix} to change the brain waves from a Beta state to an Alpha or even Theta state. Before my inner eye I imagine my favorite access to the earth, a hollow tree-trunk^{xx} in our ordinary garden. Entering this opening I am aware of a tunnel leading deeper into the earth until I reach a dark curtain separating the realm of my power animals from the realm of ‘normal’

reality. The first time I entered that Lower World I had to search for the inhabitant especially assigned to me, my main power animal^{xxi}; since that time it is always waiting for me at the entrance to guide me safely whereoever or whomoever I want to go to.

Staying in a deep Alpha or even Theta state is like meditating, focusing on a given question while being deeply relaxed. Whether information will come visually, or by other senses, depends on personal abilities. While in the very beginning I nearly got all information by hearing words spoken to me, I later developed the ability to 'see'. Meanwhile it is a mixture of nearly all senses, often simply a 'knowing' without seeing or hearing anything specific.

The longer I trained this technique during the years, the easier the leaps between the different states have become. More and more, living is like having one foot in each world, and to gain full access to one of them the only thing necessary is to shift my full weight to the corresponding foot. Meanwhile, this process usually does not take more time than a few seconds, sometimes even with my eyes open. Coming back from a journey into non-ordinary reality I normally experience deep relaxation, inner calmness, and centeredness^{xxii}.

Starting with only one, I now have three main power animals^{xxiii}, accompanied by nearly a whole 'zoo' of experts for special tasks and challenges like health problems or even problems with clients unwilling to pay their bills. What I love especially, as regards my animal friends, is their humor, their playfulness, but also their sincerity, although the truth they tell me to foster my physical, emotional, and, most of all, my spiritual well-being is only too often unpleasant, embarrassing, or awkward. Provided it benefits all participants, they also do their very best to help me actively in my daily life.

Since non-ordinary reality is traditionally experienced as being divided into three territories or levels, the earthy Lower World is but one site I can go to. The Upper World is by far more

ethereal, and I gain access to it by imagining climbing up to the top of a sacred mountain on the Canary Islands and entering an amethyst crystal which awaits me there; sitting in this vehicle I fly through the universe until landing on clouds in front of a white building with Greek columns, the home of my spiritual teachers. Although they display a kind of human form, I experience them more or less as pure energy, austere, reasonable, and serious both in behavior and attitude, often taciturn. While the power animals are in charge of the day-to-day life and all the problems resulting from my behavior or reactions to my environment, the teachers are competent for the ‘bigger questions of life’—like my spiritual development, former lives, or the purpose of the present one. Characteristically, in contrast to me, they love the advice to be ‘patient’...

To travel to the Middle World, the world closest to ordinary reality, I do not need any special entrance at all. I will see things and scenes similar to my waking life—people, cars, landscapes—yet I will be outside time and the limits of my physical senses. Thus, I can look for lost or stolen objects, experience the spirits of nature, may be even encounter the soul of a deceased person who has not realized that (s)he is dead, thus clinging to their former house or loved ones. In this case I often have to do some depossessing work and act as a psychopompos^{xxiv} arguing and negotiating with the soul, convincing it, and eventually guiding it to the Light. I also travel to the Middle World, for example, to talk to the spirit of a client who is in a coma to get permission to perform some healing work.

Besides journeying on behalf of a client—the only task a traditional shaman would accept!—I have learnt to travel on my very own behalf. That does not only enable me to discover the wealth of my inner resources and an undreamt-of innate capacity for self-healing, but also allows me to meet my own spiritual helpers like power animals or teachers to get divine information and to access spiritual guidance.

The Reality of Non-Ordinary Reality

3.1. Shamanism and Modern Physics

*If nothing is impossible,
Then there are no limits.*
—Lao Tsu

In most aspects, the ancient, often dismissed as ‘primitive’, shamanic view matches insights of modern physics, from Albert Einstein’s observer effect to David Bohm’s implicate order to Ilya Prigogine’s dissipative structures to Karl Pribram’s researches in the memory functions of the brain to Rupert Sheldrake’s morphogenetic fields^{xxv}. Stanford-based physicist William Tiller suggests that even the most basic constituents of matter, the atoms and even the subatomic particles, have “some level of consciousness which evolves to progressively higher levels of experiential output and behavioral repertoire”^{xxvi}. While some of these scientific findings are still far away from being acknowledged in the public^{xxvii}, the theory of a universe as a cosmic hologram with a tremendous connectivity between all parts has become a commonplace concept during the last decade, at least with people who are interested in these issues. C.G. Jung’s concept of synchronicity^{xxviii} adds a further dimension to this topic.

Based on Einsteinian insights, Tiller also developed a space-time model stating that beyond light velocity a domain of negative space/time—quite in opposition to the positive physical space/time universe—where astral energies may operate at supraluminal speeds between 1010 and 1020 times the speed of light^{xxix} may exist. “Whereas positive space/time is associated with the forces of electricity and electromagnetic radiation, negative space/time matter is associated primarily with magnetism and [...] magneto-electric radiation”^{xxx}. Negative space/time would also demonstrate the property of negative entropy, something to be

experienced frequently by people contacting the invisible worlds. That time does not, in fact, play the role we usually assume, I had to learn during one of my own shamanic journeys when I got acquainted to a being in the lower world in charge of what he called the “time-acceleration/retardation-machine”. Every time I need time stretched or condensed the only thing I have to do is ask him to push the appropriate button. The success is always phenomenal, displaying that time is definitely far beyond being something unchangeable or something that can be counted in fixed units...

When modern physics talks about time as an eternal flow where the past, present and future are seen to exist simultaneously but in different vibrational time frames^{xxxix}, this also meets my own experiences. To show me scenes from former lives or potential futures my spiritual guides usually take me to specific locations on different levels of the Otherworld, frequently reassuring me that there do exist dozens of ‘futures’ rather than a ‘single’ predetermined one and that each human being will determine themselves by free will which pathway to follow. Thus, to get any negative information about the time-to be does not mean that this event has to take place in any case; it only states that subsequently this will be the future if the current pathway will not change, or be changed, at all^{xxxix}—a knowledge that should encourage us to do our very best to change our thoughts, attitude, or behavior to avoid a specific negative outcome.

In understanding the concept of a visible and an invisible world, a concept shamanism shares with the Perennial Philosophy as well as with most religions, modern physics can also help. According to David Bohm and his theory of implicit and explicit order, there does exist a second level in the universe, far different from the level which we usually experience in daily life and which can be measured by scientific methods. This is the level where everything is connected to everything, where time and space do not exist and where the connection

between Grandpa's death and his favorite clock on the wall coming to a stillstand is no mystery at all. Seemingly human beings are capable of at least having a short look into this world.

Even shamanic healing proves comprehensible if viewed from the angle of modern quantum physics. Delving into the subatomic world of particle physics, the macrocosmic illusion of solidity melts away in view of the fact that, on the microcosmic level, all matter is but frozen light^{xxxiii}, a miniature energy interference pattern or a microcosmic energy field occupying an infinitesimal space. A supposedly solid thing like a wooden door proves to be nothing but empty space with millions of subatomic particles like electrons, positrons, and neutrons swirling around the nucleus. With energies of the highest nature—be it the laser-like energy of thoughts, prayer, and intention, or the energy of Reiki and crystals—we are evidently, simply by our attention and focus, capable of influencing impaired orbits in order to restore their appropriate flow.

That subtle energetic fields precede, and organize, the formation of the physical form as a vehicle of expression for higher conscious energies has been the finding of the Russian researcher Semjow Kirlian and his wife in the thirties of the 20th century. By employing the so-called Kirlian-photography, a high-frequency photography-technique, it is possible to make the etheric energy field of a living being visible. The fact that it even displays wholeness if, for example, a limb is missing, allows the conclusion that this energy field, which is composed of matter of higher a frequency than physical matter, resembles designs from which a building is constructed. This energy field is superimposed upon the physical framework to direct energy into the body and to carry information for bodily development, growth, and repair from conception to death. The healing that Australian Aborigines are

capable of doing^{xxxiv} can be understood from this concept as well as the results Siberian shamans gain in working with mentally ill patients^{xxxv}.

Talking about Energy Medicine and its development during the last decades, Richard Gerber states that “with increasing frequency, the science fiction of yesterday becomes today’s science fact”^{xxxvi}. I suppose this also applies to the ancient shamanic wisdom. Working with these effective, yet officially unacknowledged methods we, shamanic practitioners all over the world, are but forerunners. Time will show that these supposedly old-fashioned methods are truly modern and that in the new bottles of Energy Medicine we will find nothing but the ancient wisdom of dozens of traditions, including shamanism.

3.2. Shamanism and Modern Psychological View

*The sage is shy and humble –
to the world he seems confusing.
Men look to him and listen.
He behaves like a little child .
–Lao Tsu*

The world view of contemporary psychology or psychiatry usually does not allow their followers to consider the existence of non-ordinary reality possible, as C. G. Jung already stated in 1930, “In today’s world there is no legitimate space for invisible, arbitrary, so-called supernatural forces”^{xxxvii}. So, a clinical psychologist or psychiatrist approaching shamanism will regard it primarily as the “manifestation of a psyche in crisis or even retrogression” and will not fail to compare it with “certain aberrant psychic behavior patterns” or even class it among “mental diseases of the hysteroid or epileptoid type”^{xxxviii}. Indeed, the shamanic vocation, like any other religious vocation, is manifested by a crisis, “a temporary derangement of the future shaman’s spiritual equilibrium”^{xxxix}. Yet, while many indigenous people interpret epileptic seizures as meetings with the gods, it is only the twofold initiation–

ecstatic and didactic as mentioned above—that “transforms the candidate from a possible neurotic into a shaman recognized by his particular society”^{xli}. Above all, a shaman is not a sick man, but a sick man who has succeeded in curing himself. Due to this knowledge of “the mechanism, or rather, the *theory* of illness”^{xli}, a shaman can “leave his body and ascend to the sky or descend to the underworld”^{xlii} on behalf of a client who is in need of help, or on behalf of his people as a whole, thus helping others to overcome illness themselves.

States Eliade, “There is always a cure, a control, an equilibrium brought about by the actual practice of shamanism. It is not the fact that he is subject to epileptic attacks that the Eskimo or Indonesian shaman owes his power and prestige; it is to the fact that he can control his epilepsy”^{xliii}. But it is not only that he can bring on his epileptoid trance at will and enter and leave the Otherworld out of his own will; a similar distinction applies to his being possessed by spirits, either: Quite in contrary to a mentally ill person, a shaman is always able to ‘control’ his helping spirits in the sense that he, although a human being, is capable of communicating with them without becoming their instrument. Whenever I enter or leave non-ordinary reality I do that at my very own will. Besides, I always differentiate those two realities, one of which is the external, the so-called objective, reality, the other a “subjective reality” displaying, nevertheless, all the marks of the objective reality. My certainty and knowledge in which of those two realities I am at the very moment as well as my ability to enter or leave this world at will and to accept or deny a given information or advice are crucial differences to the behavior of a schizophrenic who is usually at the very mercy of his visions and his voices. Adds Eliade, “Still more significantly, the shamans, for all their apparent likeness to epileptics and hysterics, show proof of a more than normal nervous constitution; they achieve a degree of concentration beyond the capacity of the profane [and] sustain exhausting efforts”^{xliv}.

While the aspect of thorough control is crucial as for the differentiation between mental disorder and mental health, quite the opposite is crucial in the process of journeying itself. As for the images and information you have to let go of expectations and let them surface, out of themselves, without trying to control them. Mostly, images are clearly defined, extremely detailed, fully colored, vivid, and absolutely involuntary^{xlv}, yet, since there is no ‘objective’ proof and nobody can tell us definitely whether our visions are right or wrong, we have to learn to rely on our very own experience^{xlvi}. It taught me that true images cannot be conjured up or modified at will, an insight out of which I have made up a test: If I am not sure whether the information I get in non-ordinary reality has come out of my very own fantasy or has been truly given to me by a higher source, the only thing I have to do is to try to change the image; if I am able to modify it at will, my fantasy has built it, if not it is a true information.

The view contemporary scholars apply to the person in question, the shaman, they also apply to shamanic therapy, the soul retrieval—though I suppose most of them have not ever heard even the term, let alone know anything about the technique! So, today after a trauma when a client suffers from “feelings of ennui, lowered vitality, being ‘boxed-in’ that sent primitive people in search of the wise one of the tribe to get back their souls”^{xlvii}, the common means of choice is behavioral therapy to help him master the situation by developing new strategies of thinking, feeling, acting, and reacting. Mostly, it will help people coping with everyday life, but only too often they experience the sense of loss continuing. And while they succeed, at least partly, in suppressing it during daily routine, it will surface and come to power again for example in special situations like an anniversary or a date of death: Orphaned parents are a good example who usually attend peer support or self-help groups sometimes even for decades, without being able to find new meaning in their life after their child’s death.

While in traditional therapies the client generally remains in a passive role relying entirely on the training and skills of the therapist whose understanding of the problem involved and of the therapeutic process is considered far superior to that of the client and “the general nature of the difficulties is more or less theoretically clear as predicated by the school to which a particular therapist belongs”^{xlvi}, Jungian psychology has a more advanced idea of an adequate therapy: “The personal unconscious [...] contains complexes that belong to the individual and form an intrinsic part of his psychic life. When any complex, which ought to be associated with the ego, becomes unconscious, either by being repressed or by sinking below the threshold, the individual experiences a sense of loss. Conversely, when a lost complex is made conscious again, for instance through psychotherapeutic treatment, he experiences an increase of power”^{xlix}.

Yet, even psychologists trained in Jungian psychology^l, who evidently know the phenomenon all too well according to statements like “the lost part is the most important portion of the personality because it takes with it the possibility of wholeness”^{li}, succumb to the dogma as to what is acceptable and what is not in terms of modern science. Writes June Singer, “The reasons a person gives for wanting to enter analysis are rarely the true reasons [...]. It all boils down to a truth, which seems deceptively simple but is in fact complicated and all-encompassing. *It is that he has looked at himself and does not like the person he has become, and that he believes that somewhere in him is rising the possibility of being another sort of person, the one he was meant to be.* That second entity was united with the first at some point in time, perhaps in early childhood, perhaps in adolescence [...]. In the struggle for material possessions, for personal achievement, for social position or for the favors of an entrancing lover, the second entity was sacrificed [...] *and sometimes in that process the unique promise of the personality simply slipped away unnoticed, leaving a sense of quiet despair. Primitive people have termed this ‘loss of soul’*” (italics mine C.H.)^{lii}.

While she agrees that the psychotherapeutic process itself can yield a “transformation of the personality”, she denies that it be achieved through the efforts of an outside agent; according to her, the therapist “‘does not make it happen’. Rather, the analyst is there to help in enabling the self-regulating aspect of the psyche to function”^{liii}—a view that from my experience is only partly true. Beyond any doubt, clients have to be prepared and willing to get their soul parts back, they also have “to catch up with the understanding emotionally and intellectually in the course of therapy”^{liv}, they, not the therapists, are the only real experts of the specifics of their problem, yet, even if they would be instructed how to do a soul retrieval they would not be able to do it on their own. There has to be a channel for the energies of the Otherworld, a negotiator between this world and the Otherworld, someone who is actively acting on behalf of the client by going in search of the lost soul part, contacting it, maybe even convincing it to come back—which is by far more than “help in enabling the self-regulating aspect to function”.

According to the Perennial Philosophy, the universe is hierarchical with no entity being allowed to intervene in somebody’s affairs without being asked. Thus, asking for help on the client’s behalf and instructions and acting as a channel for spiritual energies to come through will not only mean to tap immeasurable and inestimable sources of support. From diverse experiences during the years I derive that part of the success of shamanic techniques is also due to the universe’s pity on someone, i.e. the shaman or the shamanic practitioner who is voluntarily taking on, and suffering on behalf of, another living being. Thus, undreamt-of powers come to both the negotiator’s and the client’s aid to help them succeed^{lv}.

Evidently, in getting the transformation going, the loss itself and the assimilation of lost soul parts have to be dealt with on three levels corresponding to the different subtle sheaths the

human body consists of. As for example the death of a partner affects our emotional as well as our mental and spiritual body, we have to deal with the problem exactly on these levels: It will not suffice to intellectually understand what has happened or to freely express our emotions without facing the challenge on the spiritual level^{lvi}. From my own experiences I have learnt that two aspects are important in this process: First a theory of spirituality has to be developed, molded by own experiences throughout life, religious teachings and personal faith, as well as convictions generally valid in society, by reading, talking to friends and counselors. From this, an idea will be formed about topics like—Why do we have to suffer? Why will God, if He does exist at all, allow suffering and pain?^{lvii} Is pure chance, an inexorable and merciless fate, ruling the universe or does a plan exist behind all that happens? Second, after that, the practical aspect has to be taken into account: The energy loss that has happened due to the trauma has to be repaired, a challenge and necessity current mainstream psychology has no insight into, let alone knowledge of. In this respect I consider the shamanic tradition unique.

One question remains unanswered: Where do we truly go to when traveling to what we call the ‘Otherworld’? I have to admit that I cannot answer this question satisfyingly: Maybe I go to subtle spheres of the universe in general or of our/a planet in particular as especially esoteric teachings have it, maybe I enter a parallel universe as modern physical theories claim to exist, maybe I ‘only’ experience some so far unknown aspects of the mind as well-meaning psychologists try to explain shamanic experiences. This question cannot be answered once and for all, because whether one considers non-ordinary reality a specific level within one’s own psyche or a world of its own depends on the personal worldview that the shaman holds. All I know for sure is that I do influence behavior, relationships, even the material ‘real world’, by acting in the Otherworld. And I also have to admit that, while this question seemed to be interesting to my reasoning mind in the very beginning, it lost all its significance the

better I got acquainted to that world and the more I experienced the truth of everything my power animals or spiritual guides told or showed me. Beyond any doubt there do exist two worlds, which are really one, that of consciousness and that of the unconscious, like the two sides of a coin. Taking this construct as a working hypothesis yields satisfying results, thus proving the truth out of itself, while a scholarly proof probably cannot be given at all, as the Otherworld is beyond our quantitative definition of science.

4

Healing – The Essence of Shamanism

*That which is shining, subtler than the subtlest,
In which the many worlds and their
inhabitants have their being,
that is the imperishable Brahman.
–Mundaka Upanishad*

4.1. The Art of Healing

Traditionally, the over-all purpose of shamanic practice is spiritual healing—the term includes the emotional and even physical level—, conducted by divination, extraction, power animal retrieval, soul retrieval, vision quest, or depossessioning^{lviii}. In 1980 the WHO acknowledged that, as regards the healing of psycho-somatic illness, the religio-holistic system of shamanism, devalued and despised as ‘faith-healing due to superstition’ by today’s academic scholars, be of equal value as modern Euro-American medicine^{lix}, especially crucial to minor developed countries in general and to higher developed countries at least in the particular case of psychosomatic and mental illness.

Yet, there are differences between both systems that seem to be bridgeable, if at all, only with difficulties. While Western medicine usually considers the doctors^{lx} and their academic

knowledge along with lab reports crucial for finding out about the appropriate diagnosis and therapy for the patient at hand, a shaman considers disease primarily from a spiritual standpoint and himself nothing but a channel for spiritual energies to come through and do what is necessary out of their own. Traditionally, shamans work ‘only’ on the spiritual aspect of illness, being confident that after the cause on the spiritual level is extinguished the healing on the lower ranking levels, the physical or emotional one, will follow automatically. And indeed, very often clients report dramatic changes even on those levels, although they sometimes do need additional physical and medical help.

To give an example: Using the technique called ‘Tuvinian rattle’ I connect with the spirit of my rattle to let it act; the rattle will dance around the client in a very special rhythm, usually concentrating on certain areas. In doing so I often get images of condensed dark energy to be removed by the sound; sometimes the client reports exactly the same image or feeling afterwards. I remember using the ‘Tuvinian rattle’ with a female client suffering from a chronic cervical syndrome; during the whole healing ceremony my rattle concentrated on her left side, especially her left hip and sacroiliac joint, removing lots of blocked energy, while totally avoiding the neck area. Nevertheless, the neck problems had disappeared right after the session.

A different way to perform a healing is to journey to non-ordinary reality on behalf of the client. Even in this case, I never have to work with my own energy or form a personal opinion on the diagnosis or the therapy to be used, since my spirit helpers are the ones who know about the—mostly spiritual—cause of the illness and the appropriate healing technique. With their assistance, I typically discover one or more of three possible causes of spiritual illness^{lxi}. First, a power animal may have left, the resulting power loss causing permanent misfortune, chronic illness, depression, or even suicidal tendencies. I often find this to be the reason when

working with children: Tim came to me due to his reading problems: He was not able to tell the difference between ‘d’ and ‘b’; in addition, his parents were frightened by remarks like ‘Life isn’t worth anything’—indeed not too typical for a twelve-year old boy. I taught him how to travel to the Lower World ‘in search of something belonging to you’: We found ‘Mr. Kangaroo’ who promised to help him with his school problems, provided he would meet him once a day. As Tim’s mother told me two weeks later, he now would journey on a daily basis on his very own—and he hadn’t any problem differentiating those letters any longer. Encouraged by this positive result she also asked me to work with her five-year old daughter suffering from fear attacks. I helped Kristin to contact her power animal, a little white unicorn, and again a few weeks later her mother told me that she had started to behave quite courageous, even agreeing on joining her kindergarten-mates for a three-day (and night!) excursion.

The second possible cause of spiritual illness is a spiritual intrusion^{lxii}. Lacking personal power or losing soul parts leaves an opening to be filled by energy, since the universe cannot stand a void^{lxiii}. Persons with localized pains like a neck problem or stomach disorders usually suffer from a spiritual intrusion, that’s to say misplaced strange energy. Upon journeying for such a person I will see something that does not really belong to or in the person’s body, usually insects or objects like nails, knives, or arrows^{lxiv}. My first task is to pull or suck out the intrusion, usually under the guidance or even with the help of my power animal responsible for those extractions, and deposit it where it can do no harm. Second, since intrusions are mostly caused by a person’s own negative thought forms, I have to tell the clients the truth to enable them to protect themselves against repetition.

According to tradition, the shaman’s role is “to heal both the living and the dead”^{lxv}. Therefore, a very special case of an intrusion is what we call a ‘possession’^{lxvi} when both a

living being and a dead one are in desperate need of help. After their death, especially if it was a sudden death for example by accident, many souls today do not understand what has happened to them. Having believed all their life long in the dogma “With death everything comes to an end”, they often do not even realize their death, let alone that they have any knowledge about what to do now. The world seems to be quite strange to them: They still have their consciousness, they are still able to think, feel emotions and even cravings, but trying to get in touch with their loved ones, they do not seem to exist at all; nobody recognizes them, nobody listens to them, nobody feels their touch, nobody answers their calling. Deeply despaired, they are staring at life on earth instead of turning around to head straight on for the Light. In worse cases, despair being really great, they try to communicate with the living ones by producing Poltergeist phenomena; at its worst, realizing that they have no longer a human body of their own, they are looking in despair for a substitute to reunite with and act through. They are often successful in finding a body whose master is at least partly gone: a human being under anaesthesia, intoxicated by legal or illegal drugs or too much alcohol, under great emotional stress, or with a weak aura at all that can be invaded and easily possessed.

Third, due to a physical or emotional trauma, parts of the soul, the life essence, might have separated from the body and traveled into non-ordinary reality^{lxvii}, usually taking at least some of people’s vitality with them^{lxviii} as will be further explained in the following chapter.

4.2. Soul Loss and Soul Retrieval

*Know the soul to be only
The hundredth part of
The hundredth part of
The tip of a hair.
Yet within it is infinity.*
–**Shvetashvatara Upanishad**

4.2.1. Theory and Tradition

The very first time I came in contact with the conception of soul loss, I was confused since up to that time I had believed in a soul rather being a unity than a conglomeration of different parts, yet, the experience of doing soul retrievals and the positive aftereffects reported by clients seem to prove this century-old theory right. Loosing or even actively sending parts away evidently is a survival mechanism of the soul, in case the person's psyche could not survive the pain of the experience at hand (e.g. a car accident, surgery, incest, physical or emotional abuse, wartime stress, divorce) while remaining fully present in the body. If the whole soul leaves the body, the person dies, while partial soul loss will leave the person feeling fragmented with chronic illness, addictions, depression, suicidal tendencies, or simply the awareness 'I don't feel whole', 'I've never been the same since...' ^{lxix} as the result.

While psychologists only state the pure fact of soul loss ('dissociation') without knowing where these aspects have gone to and how to get them back, shamans as "specialists in the human soul" ^{lxx} believe in the principle that energy cannot be lost for good: Instructed and assisted by their spiritual helpers of the Otherworld, they are able to find the soul parts in the Lower, the Upper, or the Middle World of non-ordinary reality. Sometimes hard work will start that very moment: While some soul parts are eagerly looking forward to put an end to that 'boredom' as they often call their exile, others are reluctant and have to be convinced that it is in fact safe to return. Usually soul parts display the age they left, and when I ask them

why they fled away they tell me about the trauma and the story behind their leaving. Yet, the most important question is about the gift they will bring with them upon return, since what I take back is always positive energy the patient has been long since lacking^{lxxi}. I usually gather the parts, putting them in a huge basket that my power animal carries with him, journey back and ‘blow’ them into the client’s body, first into the heart chakra, then into the crown chakra.

A special case occurs when a missing soul part has been ‘stolen’, either on the conscious level as a form of psychic warfare (‘black magic’)^{lxxii} or—more often—on the unconscious level by a loved one. The reason can often be traced back to a former life when my client was in love with, or married to a person (s)he solemnly swore eternal love to. Under this aspect the German saying of “sein Herz verschenken” (to give one’s heart as a present, i.e. to fall in love) mirrors only too truly what does happen on an invisible subtle level. And since nearly nobody knows about this process, nobody demands their heart back e.g. upon divorcing; therefore most people go through life possessing soul parts which are not their own, simultaneously missing parts that should be with them. I agree with Sandra Ingerman^{lxxiii} that people need to be educated about a common misunderstanding: We cannot use another person’s power or energy for ourselves; as we have to look after, and care for it, it is merely a burden.

The case proves more severe if I find a soul that was stolen on purpose. Usually, nobody can steal another adult’s soul without their consent, yet, I frequently encounter this phenomenon when abuse of spiritual power dominates the story. Soul stealing as a “form of psychic warfare” seems to have happened especially between shamans to deprive a rival of his power^{lxxiv}. To get these soul parts back, often proves difficult, as only too often, even after hundreds or thousands of years have passed, the aggressors are not willing to let go of their possession. Sometimes, in cases where my power animal reveals their identity in today’s life,

I can show them that, and how, action and behavior have an unfavorable effect on their current life and ask them to apologize and make peace with the past and their former enemy. Sometimes it is necessary to bargain about the return of the soul part; traditional shamanism even teaches that it be allowed to cheat the person in possession of the part in question^{lxxv}. Totally relying on my spirits in this case I act exactly according to their recommendation. I remember a soul retrieval when I discovered the looked-for soul part locked in a little cabin that belonged to a witch. After having instructed me how to approach the open window to steal and replace the original jar, the part was locked in, with a fake, my power animal knocked at the door and kept the witch busy by talking to her. We proved to be a really successful team...

4.2.2. The Technique in Modern Psychotherapy Practice

Often, a client comes to see me asking explicitly for a soul retrieval as (s)he has usually heard of this healing method from someone who has experienced it prior. Sometimes they talk to me about reading Sandra Ingerman's book on Soul Retrieval and realizing a chord struck within them at the same moment. In this case our talking will be short, restricted to some details about the course of the ceremony; as it is much easier for me to journey without knowing too much about the client's life history and his problems—my rational mind is, by far, less inclined to interfere with images surfacing—, we will soon start working.

Others come simply asking for help, complaining for example about energy loss, fatigue, apathy, or even depressic episodes; sometimes they even remember a given event—an accident, a surgery, the death of a loved one, a broken relationship, a divorce—after which the world, and they, seemed to have changed. In this case I have to introduce the shamanic

concept of soul loss and soul retrieval and explain the ceremony and its fixed details. I also tell them that I am going to touch them when blowing the soul parts into the body, asking their permission.

If they agree to try this therapy I ask them to lie down on a mat in my therapy room, to close their eyes and to relax. I darken the room by drawing the curtains and lighting a few candles. First of all I will do some rattling around them, to induce my own trance as well as to clear their aura and prepare it for the soul parts coming home. Though it might look as if I am actively rattling, the truth is that I *am* rattled the moment I grasp my rattle: It will make its own movements drawing me exactly to those body parts where energy is blocked or lacking. Usually after a few minutes I feel that everything is ready, I sit down^{lxxvi} beside the client and start journeying. If my client brought a friend or relative along^{lxxvii}, this person will also sit nearby in charge of rattling during the whole ceremony. If there is nobody present to do the rattling I will play a CD with Tibetan bells—this being a special demand of my power animal, which is usually unwilling to work without this sound.

For about fifteen minutes I will sit next to my client, deep in trance. Upon starting my journey I formulate my intention like “I am journeying to non-ordinary reality to find my client’s soul parts which are ready to come back now”, which I repeat three times. At this moment my power animal usually appears, always already knowing what we are about to do. If it is the very first soul retrieval for this client I ask how many soul part in general are missing and how many parts in particular are willing to come back with me today. Then we will travel through non-ordinary reality to gather those parts. After having done hundreds of soul retrievals during the last years the topography of non-ordinary reality is no longer strange to me, and specific places allow me to suspect, often in advance, something about the part to be found. For example, if we approach a certain bridge I do know that we are about to cross into the

‘Land of the Dead’^{lxxviii} and that we will have to pick up a soul part a deceased person has taken with them or that has followed the deceased one out of love or curiosity. If we approach a specific area with the huge ‘Cave of the Orphans’, I know that the soul in question has left upon the very first breath, mostly when realizing that their mother/father-to-be is the soul who harmed them in a former life. The most shocking experience I ever had was when I journeyed on behalf of a baby girl named Lea (!) which had been crying for weeks after birth, leaving her parents desperately lost and helpless. When I found the lost soul part it told me that it had left because it did not want to stay with these parents—as they had been the supervisors in the gas chamber where she, a Jewish woman, had been murdered fifty years ago. By arguing that her spiritual guides had thought this new life a good chance to mend their relationship I eventually convinced the soul part to come with me and rejoin the baby, but not until taking my time to invent a story to tell her parents...

I usually find a soul part amid the event when it had left, for example amid an argument with a loved one, in a car accident, on the surgery table, on the battlefield, on its death bed, at the stake, in the Inquisition’s torture chamber etc. There is always a pull toward the soul from my solarplexus chakra, so I can be sure, besides my trust in my power animal’s reliability, to always find the right soul part. Nevertheless, I introduce myself and ask the soul part whether it truly belongs to my client. Then I talk about the reason of my coming and ask it to tell, or show me, when and why it has left. After having received all the information necessary, my last question always is about the gift the soul part will bring along upon returning. Usually there does not exist any difficulty in taking it back: Often it is glad to escape that century-long boredom, if not it will usually suffice to refer to the client’s suffering from the loss to convince it. In some rare cases I was told that something had to be done prior like cutting ties to a living or a deceased person^{lxxix} or undergoing a regression to have a closer look at a former life.

While the soul parts are invisible to ordinary eyes, I always feel their weight in my hands upon carrying them back. I rise and bend over my client; putting my hands on their heart chakra, I blow the first part in and then repeat this procedure with the crown chakra. The other parts will be dealt with the same way. Then I get up and complete the ceremony by rattling again around my client. After that I sit down and welcome the soul parts. At this moment the holiness of the ceremony is of utmost intensity: Mostly, the clients remain silent, with their eyes closed, for several minutes, often breathing and sighing deeply; when they finally open their eyes, our eyes meet and a smile surfaces on their face, a moment of intimacy where I always feel deeply connected to them beyond any boundaries.

Then the person has the opportunity to talk about the feelings, images or insights (s)he had during the ceremony. After that I pass along any information I received during my journey, trying to stress the positive aspects, especially the gift the soul parts carry with them, yet without withholding details of the traumatic situation that actually caused the soul loss. Then we talk about this information and how it may apply to my client's life. Usually they remember the events in childhood, puberty or adulthood I am talking about; sometimes they do not remember the scenery directly but tell me, for example, "It could have happened like this, as what you tell me about my mother's behavior is quite typical". If they do not remember anything I encourage them to talk to parents or siblings who may remember the event. If I bring back a soul part, which left in a former life, I often encounter something like "Oh yeah, I have been dreaming of this situation for years" or "What you are telling me kind of strikes a chord within me. I do know this to be the truth" or "That's exactly what I have been missing all the years". Since I usually do not talk to the client prior to the ceremony about details of his life and character, details that hit the bull's eye, are highly persuasive, reassuring the client and furthering the parts's integration.

Before the clients leave, I instruct them to take some notes about the soul retrieval at home. There are several reasons to do so: First, it will help them to think over everything that has happened and to use their creative energy to gain further insights, for example, why they have made a certain decision at a certain point in their life; sometimes this insight will help them to make peace with themselves. Second, for some clients the thought of a soul retrieval as a quick “fix”,—that they don’t have to do anything for themselves, is luring; to write something down demands their own energy and their responsibility, which is crucial as, from my experience, the impact will be much smaller if they simply expect healing to take place. Third, the moment the soul parts are integrated the person usually starts to forget about the soul retrieval and the prior conditions, yet the memory of which can be important in case future soul parts are connected to them. Fourth—and definitely the most unimportant reason—I do need reliable answers when they fill out the questionnaire after the very last soul retrieval to gather data for the research project in front of me.

I also stress that the very ceremony has been nothing more than the start of a process asking my client to be sensible and aware of changes throughout the weeks and months to come. I also demand that they are willing to journey themselves to the retrieved parts, after two or three days, to both welcome and thank them. I also suggest to them to ask whether there is anything they can do to help the soul parts accommodate themselves. I also instruct my clients how to bring their power animal’s energy at least partly into ordinary reality by advising them to have symbols of this power with them in daily life. This often results in clients coming for the following session with a plush animal—mostly hidden under their coat. I remember that touching story of a middle-aged woman who came to the second session with a cute plush baby elephant in her purse: On her way back from the first soul retrieval she had stopped over to see a friend and tell her about the ceremony; her seven-year-old son had been present,

listening carefully. Suddenly he had left the room, only to return with his favourite toy, the aforementioned elephant, asked his mother's permission and gave it to her as a gift...

Whether and when clients will return for the next soul retrieval depends exclusively on themselves. I always tell them that they will know for sure the best moment and that there is no fixed period of time in which to complete the process. Especially when the soul parts have returned after hundreds or thousands of years, it will take some time to integrate, and feel comfortable with, them.

4.2.3. Soul Remembering

In rare cases, I have to bring back a soul part that has rather been more forgotten than lost. Sandra Ingerman who was taught this technique by her own power animal calls it 'soul remembering'. This term refers to the fact that once, upon birth, the soul knew about her task and goal for the life-to-be, while during the process of delving more and more into this world of matter, with other people telling her what and how to be, she starts to forget her original intention.

Usually this forgotten essence will be displayed as a symbol, for example a specific flower, or the image of an apple tree blossoming over and over. As it serves as a reminder of the client's core essence and her/his most important strength, I encourage her/him to get a picture of the symbol or draw it herself/himself.

Part II

Methodology

*First accept that the Self exists.
And accept that it can be known.
Then its real nature is open to
experience.*
–Katha Upanishad

1. Research Methods

In looking for the methodology to use with the thesis I worked on William Braud's and Rosemarie Anderson's "Transpersonal Research Methods for the Social Sciences". In the transpersonal paradigm, research is complemented by what is missing in the conventional paradigm. Echoing Seng-ts'an, the Third Patriarch of Zen, who considered "to seek mind with the discriminating mind"^{lxxx} the greatest of all mistakes, the authors quote Huston Smith, contemporary scholar of comparative religion, stating that "science can only reveal what is inferior to us"^{lxxxii}. Therefore, purely intellectual^{lxxxii} approaches have to be limited per se: "The stance of the investigator is that of a separate, distanced, 'objective' observer who strives to be as uninvolved as possible with the research participants and with what is being studied, in an effort to eliminate or avoid contamination by his or her biases or expectations.[...] Subject matter, evidence, and conclusions are limited to what can be observed 'from the outside', rationally processed, and communicated to others in straightforward, linear prose"^{lxxxiii}.

In contrary, the transpersonal paradigm includes qualitative methods as they "can more appropriately and faithfully address rich, significant, and complex human experiences"^{lxxxiv}. It also suggests that "themes and variations of individual lives do reflect, mirror, and instantiate more general, universal principles and laws"^{lxxxv}, thus encouraging researchers to deal rather

with individuals than the world at large. Implicit in this criterion is the knowledge of the holographic structure of the universe where “even small but carefully chosen research samples reveal knowledge and principles that can be generalized validly to the population at large”^{lxxxvi}.

Applying assumptions and preconceptions like the above to a research project puts the researcher in a different role. Braud and Anderson even go so far as to state that “a standardized, distanced, and objective researcher who remains apart from what is studied is an illusion”^{lxxxvii}. According to the heuristic method, (s)he is no longer the distanced, ‘objective’ observer, an independent agent acting on the material, but a component of the research effort, as important as any other participant, connected, involved, with her/his very own experiences and personal insights which are no longer considered biases but a *conditio sine qua non*. The researchers’ background, training, skills, expectations, judgments, their understanding of the experiences in question, even their very being will affect any and all phases of a research project and influence the nature and outcome of a research study. “The universe reveals nothing to the unprepared mind”^{lxxxviii} is not only a truth for ecophilosopher Henryk Skolimowski but also for each and every person acquainted with shamanic practices.

Since shamanic work, by its very nature, is subjective and participatory, centered around experiences and nothing but experiences, the transpersonal research methods matched perfectly. The permission to include my own story, my own experiences both with the topic and the process of writing excited me, as a similar approach is unthinkable in German academic circles. That I was allowed to not only trust in my unconscious, a process named the *chthonic* in organic research, but even express statements, advice, insights I had received in or from the Otherworld was absolutely new to me.

While I drew from heuristics in working with my own experiences and from phenomenology in working with those of others, respectively, it was organic research with its implication of an “underground life of its own” that proved most challenging. As often described, the research mostly begins with responsible intent, yet the methodology evolves, and changes, during the process due to synchronicities, dreams, intuition, or other manifestations of inner knowing. That “the researcher is urged to pay attention to expressions of the unconscious throughout the research process”^{lxxxix} is a truth I had to painstakingly learn.

All this accounted for a writing process that was literally *chthonic*, tearing me between the learned stance of academic neutrality and objectivity on one hand and, on the other hand, the wish to follow my intuition. Working with the selected questionees and trying to consider them coresearchers rather than subjects, proved sometimes difficult, too, as this was also quite contrary to German academic rules.

Finally, to ease the inner struggling, I allowed the material to structure the form of the presentation, thereby learning to accept a state of mind Albert Einstein in 1918 compared to that of the religious worshiper or the lover, meaning the daily effort comes from no deliberate intention or program, but straight from the heart^{xc}. Yet, sometimes the academic stance gained the upper hand measuring what I had written solely by its standards. Evidently, this is part of a process transforming the researcher herself, a process not yet completed, even after having written down the very last word of the thesis.

2. *The Role of Intuition*

*He who does not trust enough
Will not be trusted.
-Lao Tsu*

“The supreme task of the physicist is to arrive at those universal elementary laws from which the cosmos can be built up by pure deduction. There is no logical path to these laws; only intuition, resting on sympathetic understanding of experience, can reach them”^{xc1}. This statement of Albert Einstein did a lot to overcome, or at least soften, my feelings of uneasiness and inappropriateness writing a scholarly paper from a state, and the standpoint, of intuition.

Beyond any doubt, in more than one respect intuition played a much more important role than I had anticipated. First of all, whenever there was a halt in my research project, I tapped my intuition. Often, I dreamt about problems that had arisen during the day—e.g. with a term or formulation—only to awake with exactly the sentence in my mind. Even more crucial, as the episodes strewn into the text display, the occupation with the thesis topic, and the outer writing process, was intertwined with an inner process. Hindrances in the former hinted to the latter—and could be overcome solely there. Also, it soon became clear that writing this thesis was definitely part of my life path, continuing a line of research I had started, and interrupted, decades ago. Upon starting my research, I accessed the Otherworld requesting their approval in general and guidelines in particular. Quite in agreement with organic research, which acknowledges the researcher’s story as a point of beginning^{xcii}, it turned out that, fitting into the topic, I missed a soul part I had lost about 20 years ago when working on my then doctoral thesis. To deal successfully with the new challenge of a thesis, this important part had to return and to be returned, respectively, a task my power animal took charge of.

Intuition also proved crucial in application to the evaluation of the findings, serving, as Willis Harman called it, “as an additional test of the discernment of the trustworthiness of one’s findings and conclusions” and yielding a feeling of certainty, a “noetic, intuitive, and persistent feeling that one’s knowledge is true”^{xciii}. In case, if the inner voice did not approve of the interpretation, a journey to the Otherworld would take care of the discrepancy.

Still Harman offered another criterion for validity or trustworthiness: One can check one’s findings, interpretations, and conclusions against a long-standing tradition. Implicit in this criterion is the idea that any such tradition must have been in contact with reality that was sufficiently valid to ensure the survival of that tradition. While survival is an indicator of intelligence and adaptation, the latter, in turn, is “related to an adequate mirroring of the realities in which the tradition is embedded”^{xciv}. Comparing my coresearchers’ stories, as well as my findings, to what indigenous shamans had reported or stated throughout ages, the concurrence was complete—a fact that also helped overcome the rest of my uneasiness.

3. Hypotheses

*“The path is narrow”, the sages warn,
“sharp as a razor’s edge, most difficult to tread.”*
–Katha Upanishad

I started doing shamanic soul retrievals after learning the technique by Sandra Ingerman about seven years ago, doing usually more than five ceremonies a week. From talking to clients about the mostly positive after-effects and from observing their personal development the following hypotheses were derived:

1. *The ancient spiritual technique of shamanic soul retrieval is still a life-turning and fruitful treatment for clients in the twenty-first century.*
2. *It covers aspects neglected in common analytical or behavioral psychotherapy^{xcv}.*
3. *Therapeutic effects equal, even surpass, in regard to the immediate onset as well as the overall required frame of time and money, common psychotherapy.*

4. *Measure and Data Collection*

Truthful words are not beautiful.

—Lao Tsu

As a shamanic practitioner “employs a method that is his and his alone”^{xvii} and as a soul retrieval is a deeply personal encounter between client and therapist, decisively relying not only on the therapist’s training, but mostly both on his personal spiritual development and his very own access to the Otherworld and his relationship to the spirits, I decided to restrict myself to data from my own therapeutical work rather than to do a cross section equating data from different practitioners.

To support my hypotheses as outlined above, or suggest that they may be inaccurate, and to collect the required data, a bilingual questionnaire (*see Appendix A*) had been designed which was sent out, or handed out directly, in August 2003 to all clients who had received at least one soul retrieval during the last twelve months; I continued to hand out questionnaires to all clients after their last soul retrieval up to August 2004, eighty-one forms altogether. Exactly fifty of them have been returned, a number I consider representative to work with. The clients are, with only two exceptions, not shamanic practitioners themselves; the fact that questionnaires have been given to all clients in a limited period and that all questionnaires filled out and sent back have been evaluated should guarantee that a personal bias will not play too remarkable a role in this study.

The questionnaire is divided into four paragraphs, the first of which reads out overall demographics as e.g. gender, age, and the background of practical spirituality. The second paragraph deals with specified statistical data, e.g. personal reasons to seek a soul retrieval, the number of necessary sessions, the number of lost soul parts from both this life and former

ones. It also asks for personal expectations prior to undergoing the shamanic ritual. The third paragraph asks for the client's observations during and after the ceremony as well as the changes that took place in the weeks and months afterwards. The fourth paragraph requests evaluation of what has happened, especially whether the client's expectations did come true and how the return of soul parts affected their life and spiritual growth.

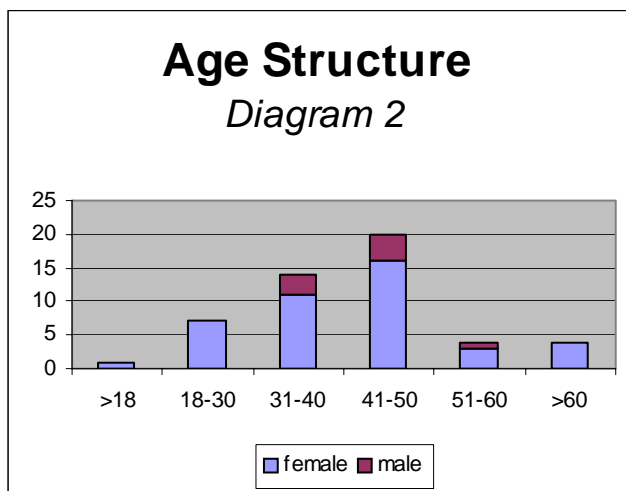
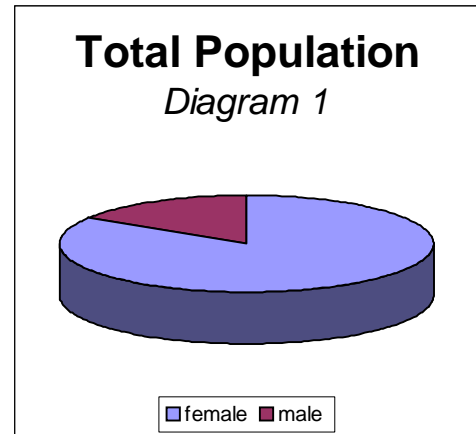
Part III

Evaluation of the Questionnaire

A soul takes many forms.
-**Shvetashvatara Upanishad**

1. Overall Subject Demographics

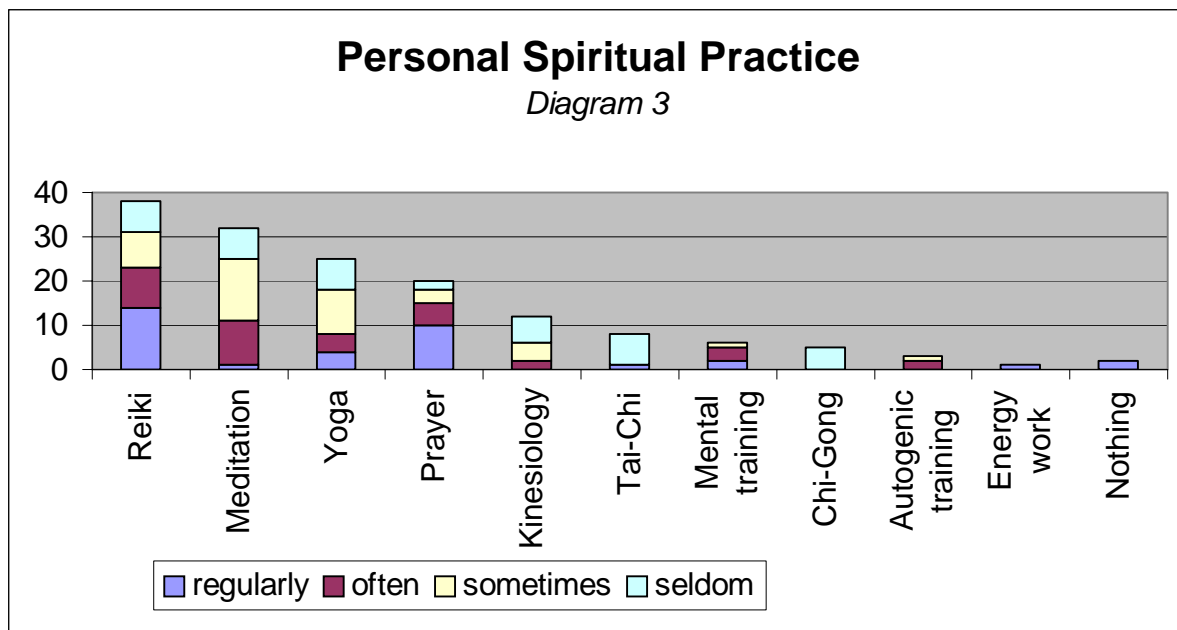
The total population of the research study consisted of fifty participants, forty-two (84%) of which were female and eight (16%) male (*Diagram 1*). The female participants ranged from age seventeen to age seventy-eight, the male from thirty-one to sixty; the



majority of the group, thirty-four participants (68%), belonged to the group thirty-one to fifty years of age (*Diagram 2*). Four male and twenty-one female individuals (50% of each subgroup) were married. While one woman was already familiar with soul retrieval (SR), though

done by a different shamanic practitioner, to all other participants (98%) SR was quite new.

Two-thirds of the participants (thirty-two women / 64%; one man / 2%) claimed regular personal practice as regards spiritual disciplines, while only two individuals (4%) had no practice of their own at all. In overall numbers, Reiki proved to be most practiced—probably due to the fact that at least twenty-two of the participants are also Reiki students of mine—followed by meditation, yoga, and prayer. In absolute numbers, Reiki, followed by prayer, was the main spiritual discipline conducted on a regular basis (*Diagram 3*).



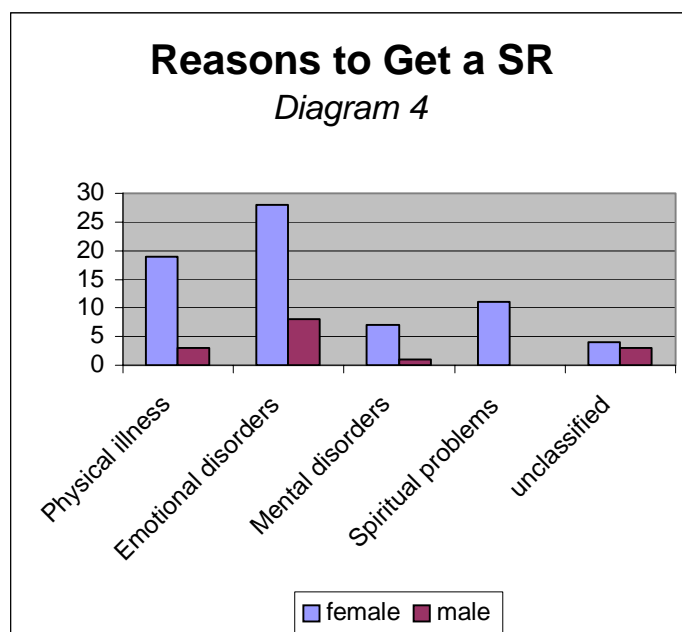
More than two-thirds of all female participants (twenty-nine / 69%) had been practicing more than seven years, nine of them (21.5%) even more than thirty years. The older the questionees, the more techniques they usually had been trained in, and were applying to their life. In the male subgroup, three individuals (37.5%) had been practicing three years, two men (25%) eight years, and one man (12.5 %) about thirty years. While women tended to practice fewer techniques (thirty-two women / 64% of the total population from one to four techniques with the majority of twenty-three women / 46% of the total population practicing three to four techniques), half of the male subgroup reported practicing five to seven disciplines, if admittedly “seldom”. One male questionee claimed doing meditation on a regular basis, two others practiced meditation and prayer, respectively, at least “often”.

2. Specified Statistical Data

Reasons to get a SR were manifold (*Diagram 4*). For female as well as male individuals emotional disorders proved to be the main and most important reason to ask for a SR. While thirteen (26%) participants indicated

only one reason (physical reasons/two individuals, emotional reasons/ten individuals, spiritual reasons/one individual), thirty questionees (60%) listed two (thirteen individuals / 26%) or three (eleven individuals / 22%) reasons.

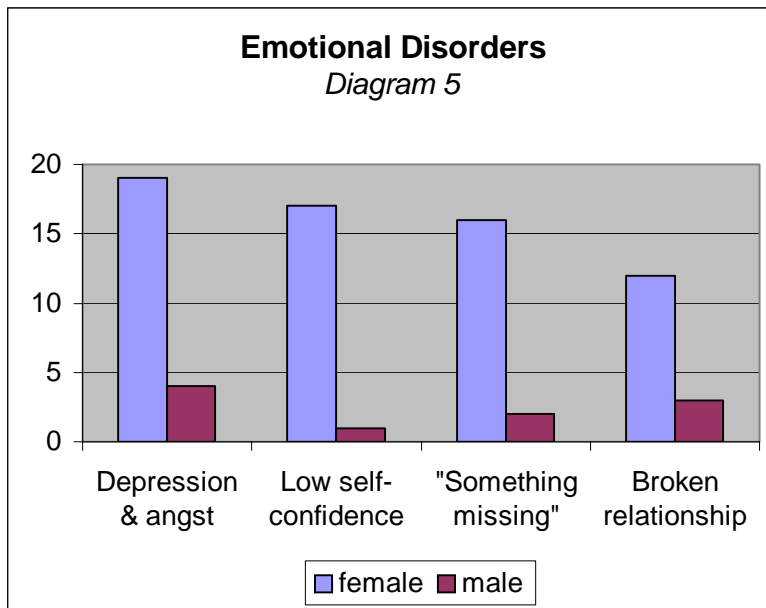
Seven individuals (14%) claimed to



be unable to classify their problems at all, two of them (4%) admitting to mere curiousness as their sole reason to get a SR.

Physical disorders or illness were the reason for twenty-two individuals (44%) to seek out a SR, for two of them (4%) even the only one. The complaints ranged from physical pain like migraines (thirteen individuals / 26%) to problems with the immune system (seven / 14%) to bronchial asthma, tinnitus, high blood pressure, sleeping disorders (three / 6% each), anorexia nervosa, stroke, and stenosis (one / 2% each) to various minor disorders like eczema, vertigo, and nausea (one / 2% each).

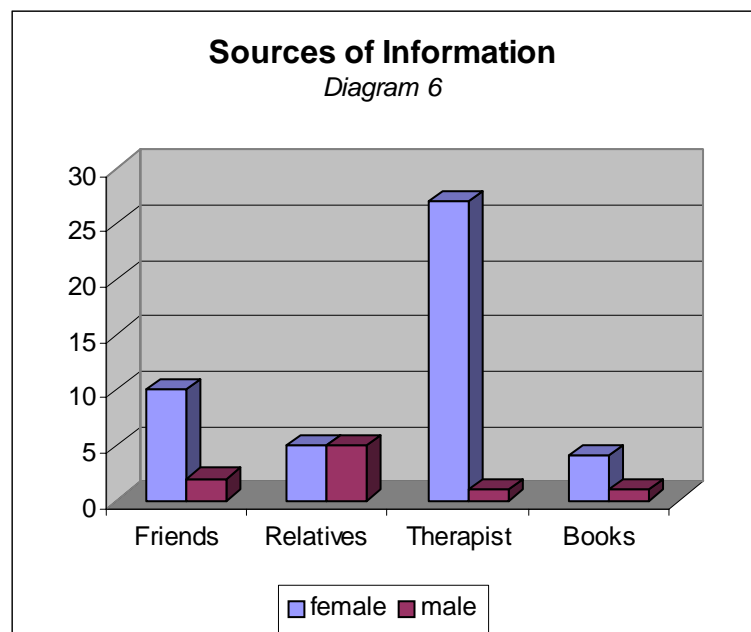
Thirty-six participants (68%) claimed emotional disorders responsible for seeking out a SR (*Diagram 5*, multiple answers possible). Twenty-three (46%) cited depression, unhappiness, and angst/phobia. Eighteen (36%) complained about nervousness, “something is missing” or not knowing about their life purpose. Seven (14%) felt physically and psychically exhausted.



Eighteen questionees (36%) reported problems with low self-confidence, including guilt and aggression. Fifteen individuals (30%) suffered from unsatisfying or even hostile relationships or the loss of loved ones.

Eight individuals (16%) reported mental problems, especially weakened memory / concentration, eleven (22%) spiritual problems, without specifying them in more detail. While seven individuals (14%), as already mentioned above, thought themselves unable of classifying their problems at all, in five cases, thorough examination revealed their description displaying a problem with physical, emotional, and spiritual aspects inseparably interwoven.

As *Diagram 6* displays, there was a significant difference between female and male questionees as for their source of information about SR. The male individuals had nearly completely (seven individuals / 87.5% of the subgroup) relied on friends and relatives prior to consulting me personally.

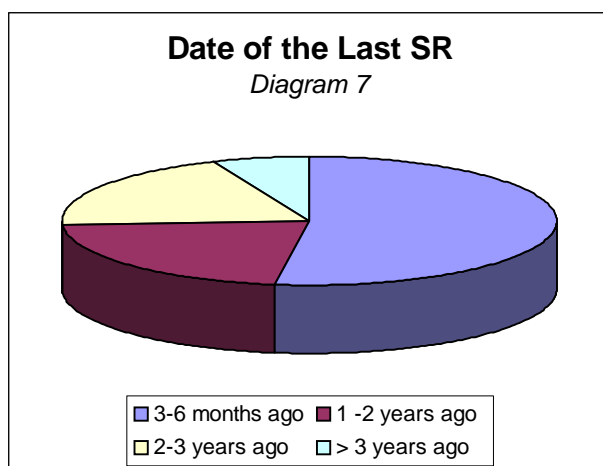


Quite in contrary, more than half of the female individuals (twenty-seven / 64.3% of the subgroup) had evidently been in my practice prior where they also got their information. For four women and one man (10%), Sandra

Ingerman's books on SR in the German edition had been the main incentive to seek out a SR. As I remember from several talks about this issue, they all had read the book, found that it struck a chord with them, and thus started to look for a therapist in Germany. To be successful some had written to Sandra. Others had searched the Internet or talked to friends or relatives who had been able to provide the required information.

In choosing the respective therapist thirty-seven individuals (74%) followed the recommendation of others they were familiar with, or trusted in former positive experiences with the therapist herself. Fifteen (30%) stated their faith in this special technique itself, more or less regardless of a specific therapist. For two women (4%), to get a SR had been "the only chance to encounter holistic healing after the definite failure of symptom-oriented orthodox medicine".

Diagram 7 displays the amount of time having passed since the questionees' last SR. For



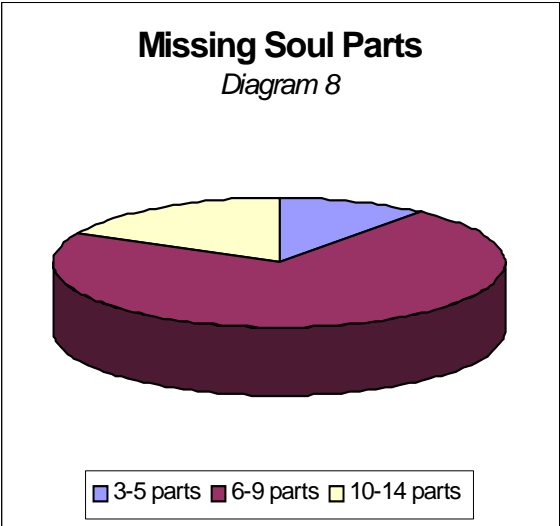
nearly half of the group (twenty women and four men / 48%) this event had taken place no more than three to six months ago, while for fifteen (twelve women and one man/ 30%) one to two years had passed. Nine individuals (six women and three men / 38%) looked back to a SR, which had

happened two or three years ago, while three women (6%) had received their soul parts more than three years ago. Though, no positive correlation could be found between time having passed and their ability to remember details: Whether the ritual took place months or even years ago, in many respects memory ostentatiously seemed to fail all clients clearly is

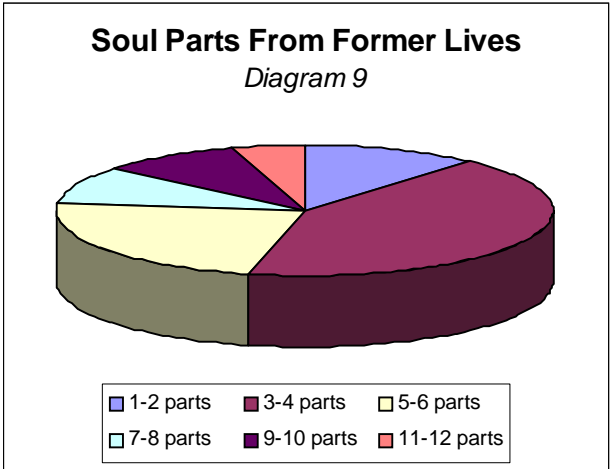
displayed in many unanswered questions as well as question marks to precise fact-demanding questions.

The average client seeking out the ancient shamanic ritual of SR lacked six to nine soul parts

(*Diagram 8*), according to the information I received from my power animal upon journeying. The majority lacked six to nine soul parts (twenty-eight women and five men / 66%). Only five individuals (four women and one man / 10%) had lost less (one woman needed only three soul parts); also more than nine missing soul parts proved seldom (three women lacked eleven parts, one woman and one man twelve parts each, and two women fourteen).



As for the date of loss, former lives evidently played more crucial a role than the present life

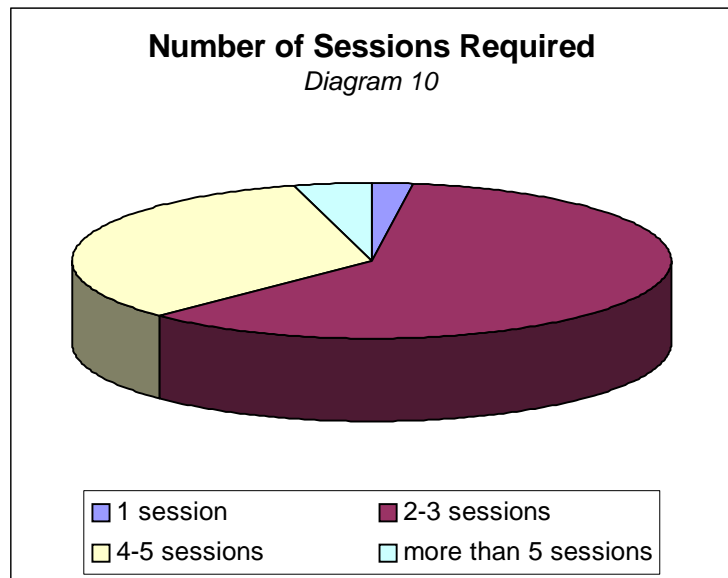


(*Diagram 9*). While only five individuals (10%) had lost one to two parts in former lives, twenty-eight participants (twenty-four women and four men / 56%) had lost three to six soul parts decades, hundreds or even thousands of years ago. Except for one woman (twelve parts lost in ancient times),

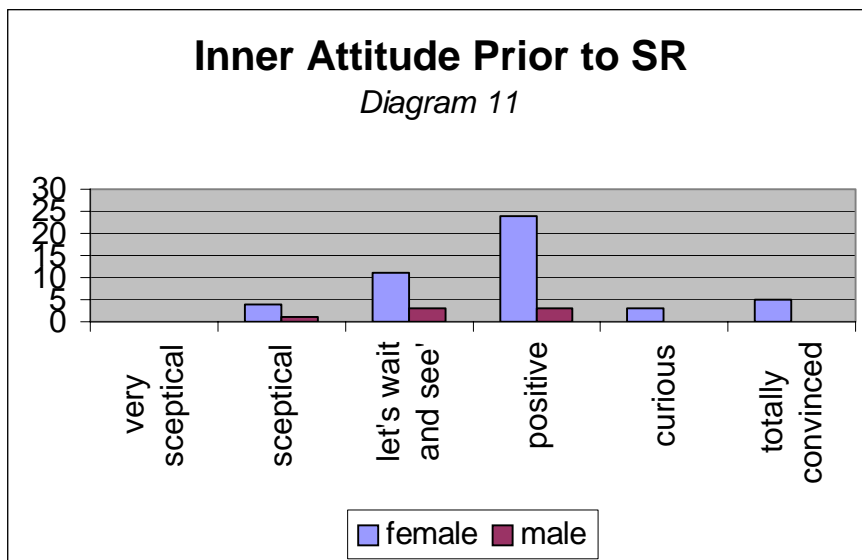
all questionees had lost soul parts both in this life and in former incarnations.

To bring all missing soul parts back, different numbers of sessions were needed (*Diagram 10*).

Accordingly, the above mentioned woman who had lost merely three soul parts also required only one session to get them back. Except for this case, clients required two to three sessions (twenty-nine individuals / 58%), four to five sessions



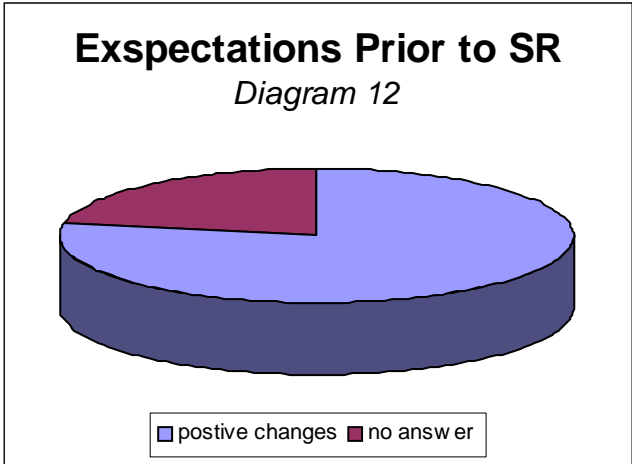
(sixteen individuals / 32%) or even seven to eight sessions (one person each / 4%).



According to the evaluation of the questionnaire, more than half of the clients (twenty-nine female and three male individuals / 64%) had come to their first SR

with a positive or even “totally convinced” attitude (*Diagram 11*). Fourteen individuals (eleven women and three men / 28%) stated a more or less neutral attitude. This sums up to 92% of participants in contrast to only four individuals (three women and one man / 8%) admitting to have been “sceptical”.

As regards their expectations, more than three-fourth of the clients (thirty-six women and three men / 78%) had undergone SR expecting positive changes (*Diagram 12*). As the remaining eleven participants (22%) did not answer the question at all, it remains uncertain whether any for the participants did have negative expectations prior. There can only be a

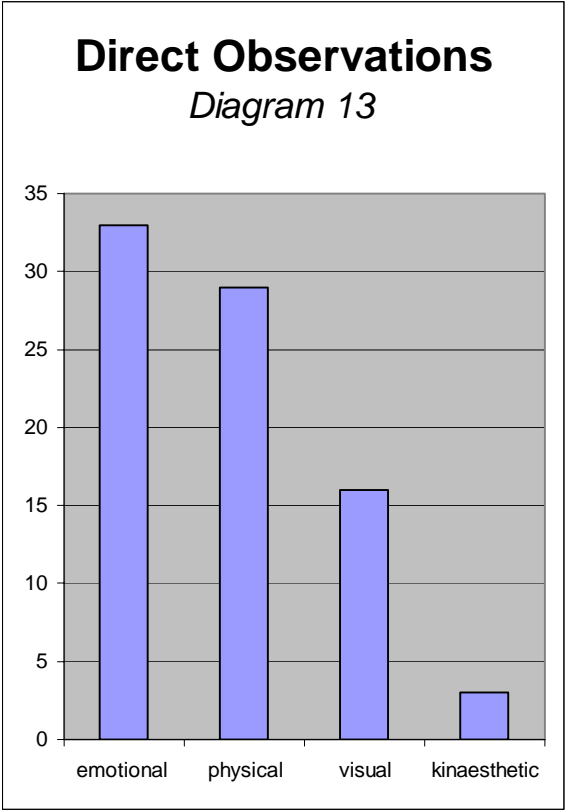


guess that a person with such an attitude would not seek out SR at all. Twenty-six questionees also provided more details as to the nature of their expectations. Seven (14%) wanted to “become whole”, nine (18%) hoped for physical health or stamina. Three (6%) wanted to learn to

learn about their karma, six (12%) craved trust and less anxiety. One woman had come to learn the whereabouts of her son who had completely disappeared two years ago.

3. *Soul Retrieval and Life Afterwards*

Observations during the ritual were exclusively positive, covering physical, emotional, visual, and kinaesthetic sensations (*Diagram 13*, multiple answers possible). Thirty-one women and two men (66%) experienced strong emotions, especially unfamiliar deep relaxation or inner peace



(eleven / 22%). Fourteen women (28%) felt deep joy with eight of them (16%) even starting

to cry due to the strong emotions washing through them. Four women (8%) claimed “nervous anticipation”, one woman experienced opposing emotions of angst, defiance, indignation, and confidence struggling with each other.

Twenty-nine participants (twenty-six women and three men / 58%) listed physical reactions like increased heart-beating, flushes of heat, unfamiliar feelings of gravity, “ripples of electricity throughout my body”, pressure on the chest, and breath changes. One woman experienced herself divided into a left and a right half, another felt her chronic pains lessen the moment the ritual started.

Sixteen questionees also reported inner images, especially “movies” (nine / 18%), colors before their Third Eye (three / 6%), or contact with the power animal I had brought back in the first session (three / 6%).

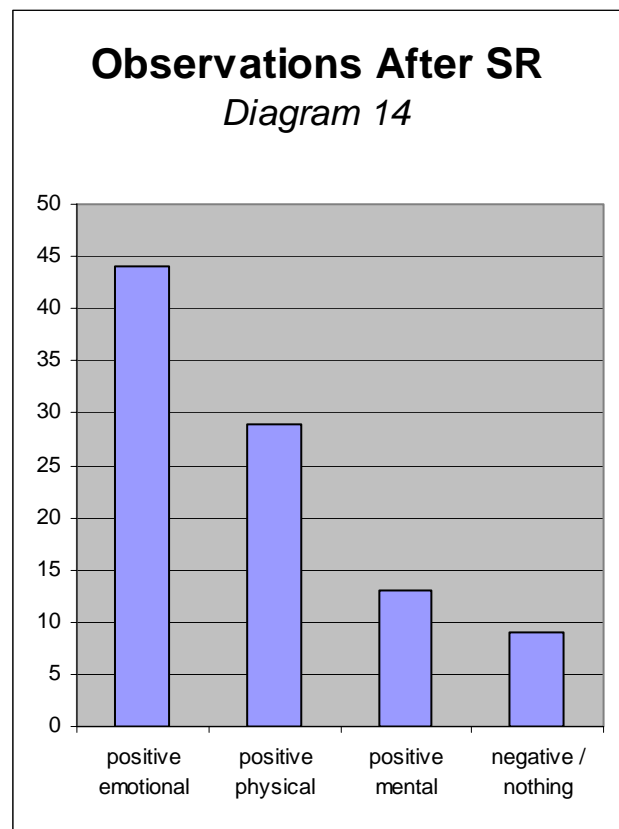
Seven participants (14%) reported kinaesthetic sensations like the feeling of flying or diving (four / 8%), “a certain tension in the room like the presence of a power” or “a cool breath of wind in my face that let me all of a sudden feel completely secure”, sensations, which are quite familiar to me both from shamanic rituals and Reiki initiations. From my experience, the cool breeze always denotes the present of higher energies; feeling this touch I know for sure that some difficulties rest with the person I am dealing with who usually is very sceptical or suffering from severe physical or psychic problems. The energy present which I often feel also in churches during prayer or singing, yet never during the sermon, calms me down and reassures me of the universe supporting me in my doing.

Except for five persons (two women and three men / 10%) who did not remember anything special and one male person (2%) who claimed to have been disappointed after one of the sessions due to unfulfilled expectations, observations directly after the session (*Diagram 14*, multiple answers possible) were exclusively positive. All participants who answered the question favorably (88%, multiple answers possible) reported strong emotions ranging from

“immense joy” (twenty-one / 42%), “inner peace” (eight / 16%) and “gratefulness” (two / 4%) to “being overwhelmed”, “being relieved”, or “astonished” (four / 8% each).

Twenty-nine questionees also experienced physical sensations like the sense of “wholeness” or “being filled up” (ten persons / 20%). Five persons (10%) felt tired, another five (10%) deeply relaxed. Three women (6%) observed heat around their solar plexus, two (4%) claimed “a change of body awareness”, three (6%) felt “light like a feather”.

Mental changes also took place. The woman who had been accused by her husband on his deathbed of being



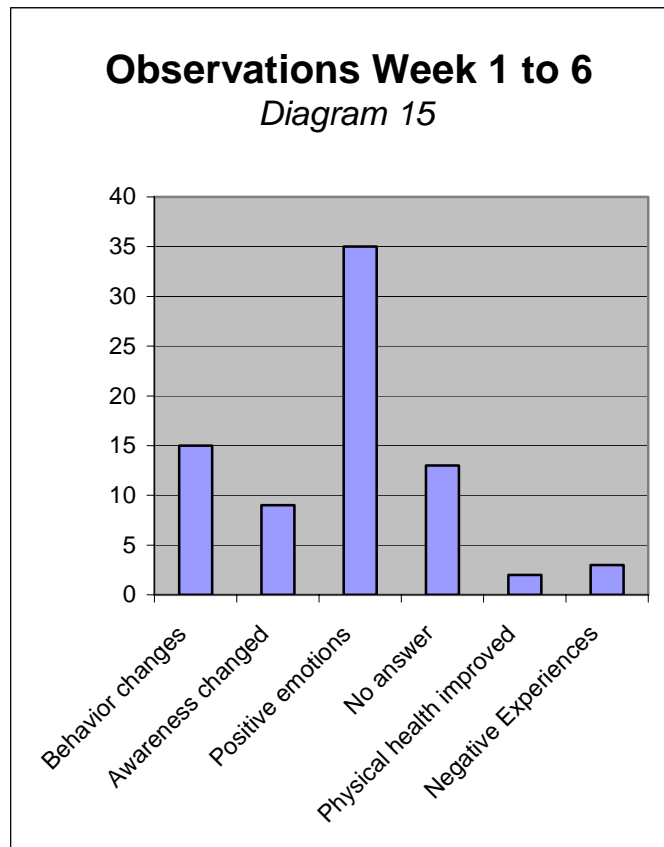
responsible of his assumedly premature death suddenly felt “free of guilt”, another woman felt “simply free”. Three women (6%) were “deeply convinced that everything will be ok”, six women (12%) “strongly motivated and full of energy”. Only one male person claimed to be “stuck in negative childhood reminiscences”.

Questioned as for their observations during the following six weeks (*Diagram 15*, multiple answers possible), fourteen (ten women and three men / 28%) did not answer the question at all. Of all the other participants, thirty-five persons (70%) reported positive emotions like “being euphoric” (eight / 16%), “satisfied and whole” (four / 8%), “less angst/more courage and self-confidence” (eleven / 22%), or “inner calmness” (five / 10%). One woman claimed to be better dealing with her own emotions, another stated improvement of her attitude toward

life. Only two women (4%) listed differing evaluations: One stated doubt overwhelmed her again, another complained about reversed changes.

Evidently, physical changes did not play too important a role, as only two women (4%) reported phenomena like “less tension in the body” and “fast, and complete, healing of a chronic disease after it had abruptly flared up”, respectively.

Ten questionees (20%) had observed a “heightened awareness of the soul parts” or “intense mental concern with



the issues of the soul parts” as well as “a close contact to my power animal, which backed me up”; one woman had experienced dreams that helped her ‘digest’ the after-effects.

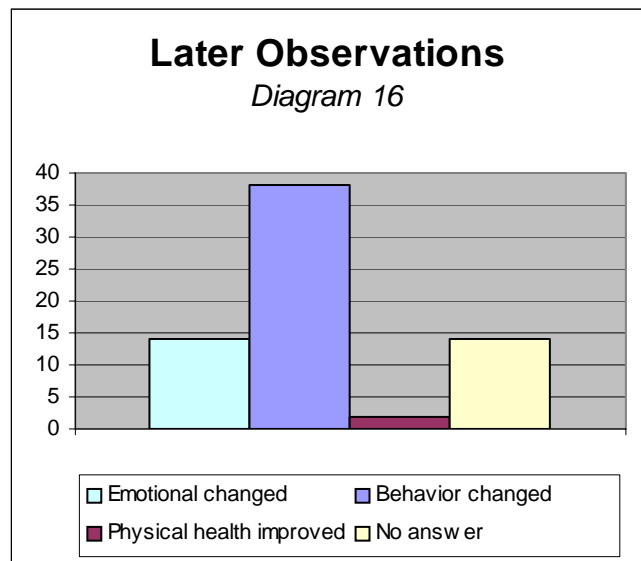
Fifteen persons (30%) listed behavior changes like “I stopped smoking” (one man), “I felt like going out for adventures” (one man), “I felt motivated and energetic” (five women / 10%), “things in general started to change” (five women / 10%).

Ten women (20%) experienced intense inner-psychoic disputing over the issues and the gifts of the soul parts with changed awareness of the outer world. As one woman wrote,

“My awareness of routine chores changed completely. For example when driving a car, looking at the telly or using electronical devices I all of a sudden felt totally strange”.

Questioned as for later observations (*Diagram 16*), again ten women and four men (28%) did

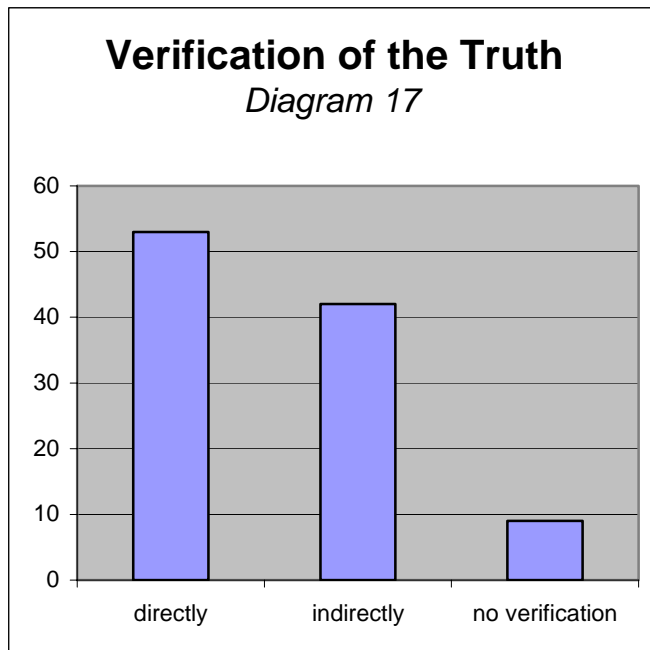
not answer the question at all. For all the other participants, corresponding to the time having passed, emotions had faded and stopped playing the most important role any longer, the process now being dominated by behavior changes. While fourteen persons (28%) mentioned emotional changes like “enjoying life /



looking forward to the future” (three / 6%), ”more balanced on all levels” (seven woman and one man / 16%), “satisfied and complete” (two women), thirty-eight participants (76%) reported behavior changes (multiple answers possible) according to the gifts the soul parts had brought along. Seventeen persons (34%) stated that “mastering problems has improved”, others claimed “more concentration”. “New priorities / projects” had been an important issue for two male questionees. One woman thought to have “matured”, while two other women had begun “listen to my heart/guts”. Two women (4%) also reported improvement of their physical health.

The fact that clients have, or are allowed, to be rather passive during the session leaving the active part solely with the shamanic practitioner was considered a positive aspect by forty individuals (thirty-two women and all men / 80%). Special emotions listed were “deep relaxation” (sixteen / 32%), “I felt safely guided” (seven / 14%) and “gratefulness” (three / 6%). One woman even felt profoundly secure due to the thought “since I do not have to do anything, I cannot do anything wrong”. Only ten women (20% of the total population) felt either “confused” (five / 10%) or “uncomfortable/out of control” (four / 8%), one of them

even “frightened” (2 %), though evidently not to such extent that she would have cancelled the session.



As for the truth of the events (*Diagram 17*, multiple answers possible) that had caused the soul parts to leave, twenty questionees (40%) had been able to directly verify the stories I had brought along with the soul parts by either their very own memory or by asking their parents and siblings, respectively. In one case, the client’s sister remembered,

and showed him, a photo with the object I had talked about. Ten more questionees (20%) reported that own premonitions that had surfaced prior in states of deep relaxation, dreams, or even trance had been confirmed. Thirty-three questionees (twenty women and three men / 66%) reported that the issue itself had been correct and the gift they had received exactly what they had been lacking; in several cases a meaning had been given to an otherwise unexplainable situation or similar situations had occurred in the present life.

For thirty-three questionees (66%) the proof had been rather indirect: They had experienced “going in resonance with the story” or “simply knew it to be correct” (five women / 10%); others had observed strong feelings when I talked about the details of my journey (four women / 8%). Nine participants (four women and five men / 18 %) had made positive conclusions due to their experiencing increased energy in daily life. Only six women and one man (14%) had not been capable of verifying the traumatic events.

The answers as to what virtues and gifts the soul parts had brought along were manifold.

Table Virtues and Gifts 1 as well as *Diagram 18* display them organized according to their rank with “stability” being in the lead, followed by “trust”, and “courage”:

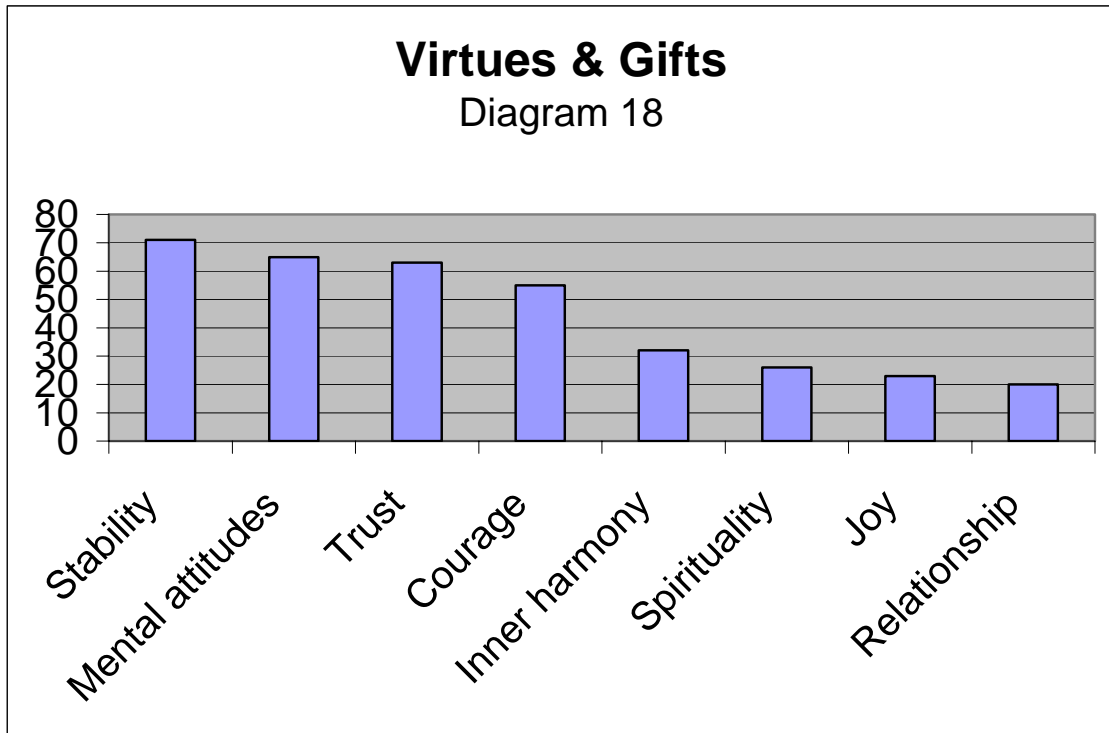
Table Virtues and Gifts 1

	Female	Male	Total
<i>Stability</i>			71
- being rooted	8	5	
- perseverance / one-pointedness / concentration	7	4	
- to accept responsibility / to stand by my decisions	5	3	
- energy lost at birth / in an accident / due to death	6		
- independence	5		
- not to take the blame for everything / feel guilty	5		
- self-acceptance / to love oneself	4		
- ability to encounter / live through suffering	3		
- it's fine to be different	2	1	
- boundary	3		
- to display strength / power	2	1	
- will to live	2		
- to bear conflicts	1		
- not to give up oneself	1		
- ability to deal with depression		1	
- to make a self-confident appearance in public	1		
<i>Trust</i>			63
- in the universe / God	19	2	
- in oneself / self-confidence	27	7	
- in nature / the body's own working	5	1	
- in one's fellow beings	4		
<i>Courage</i>			55
- ability to assert oneself / to resist s.o.	22	3	
- to meet the unknown	16	5	
- (not) to die for one's conviction	1	1	
- aggression can be fine	2	3	
- to take on a situation as a challenge	1		
- smart behavior in dangerous situations	1		
<i>Mental attitudes</i>			41
- innocence / naïveté	12	1	
- plainness	3		
- self-esteem	2	1	
- insights	2		
- openness	1	1	
- creativity	2		
- to be active	2		
- to learn from experience	1	1	

- to strive for the highest goals	1		
- to get to the root of the matter	1		
- flexibility	1		
- curiousness		1	
- patience	1		
- light-hearted	1		
- overview	1		
- dignity	1		
- purposefulness	1		
- contentment	1		
- freedom	1		
- depth	1		
- modesty		1	
<i>Inner harmony</i>			32
- Balance / to be centered	16	2	
- Calmness and composure	10	4	
<i>Spirituality</i>			26
- My true home lies within	2	1	
- immortality of the soul	3		
- surrendering to life's currents	2	1	
- intuition	2	1	
- I am of value because I am	2		
- self-knowledge	2		
- wholeness	2		
- essence of light	1	1	
- spirituality in general	1	1	
- remembering one's true origin		1	
- awe	1		
- sound means healing	1		
- to follow one's conscience	1		
<i>Joy</i>			23
- enjoying life	16	2	
- Optimism	4		
- Pleasure in toying	1		
<i>Contact / relationship</i>			20
- ability to display / get involved in deep emotions	5		
- ability to judge a character	3		
- ability to be part of something	1		
- to realize others' soft points and use them	1		
- to enjoy company	1		
- to be magnanimous	1		
- to love a male companion	1		
- to love solitude	1		
- to use one's knowledge properly	1		
- a knack / feel for situations	1		
- to touch one's own body	1		
- less pity	1		
- masculinity		1	

- vulnerability			1
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<i>Convictions</i>			14
- There is beauty to each and everything	1		
- Breathing is life	1		
- Material wealth is fine		1	
- Femininity is as valuable as masculinity	2		
- Sometimes even a law has to be broken	1	1	
- I am of benefit to others	1		
- There is a solution to each problem	1		
- Both giving and taking has its value	1		
- You are like an ingot for each male person	1		
- One has to turn a blind eye sometimes	1		
- Silence is of utmost importance	1		
- Relationship and sexuality do match		1	
<i>Tolerance</i>			8
- to be lenient / tender toward myself	4		
- tolerance toward others	3	1	
The power of the word / eloquence	5	2	7



More than three quarters of all questionees (thirty-five women and three men / 76%) succeeded in getting in contact with their soul parts as I had advised them to do. Twelve

(eight women and four men / 24%) failed or did not even try, for example “out of fear”, as one woman admitted.

Unfortunately, whether or how contact with the soul parts did influence the process of integration has to remain a guess, as more than half of the questionees (twenty-one women and all men / 58%) did not answer this question at all. Only one woman offered the explanation that she felt “unsure whether the changes happened due to SR or other disciplines like Reiki”. The remaining twenty-one participants (42%) claimed positive influences stating for example that the contact “increased the feeling of wholeness”, “confirmed that they do belong to me”, or “helped me take them serious”. One woman judged,

“Getting in contact with my soul parts several times was very important for integrating them on a conscious level. I even consider it as important as SR itself. I tried to contact them repeatedly—until I got on their nerves and they asked me to stop it”.

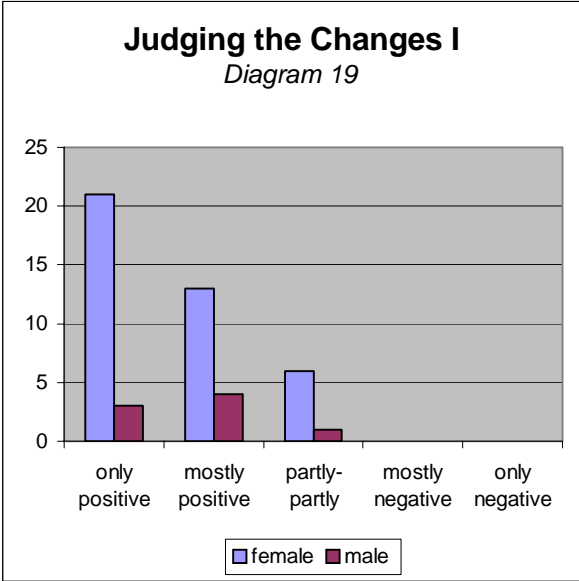
For three women (6%) the integration process was sped up, while three other women (6%) reported new insights furthering their development,

“Talking to the soul parts gave me a more detailed and completer notion as to their issues and their importance, so I could access them on a deeper level. Each time I said hello I sensed physical warmth and started to cry out of joy. Two soul parts were a bit difficult to approach; maybe due to my hesitation. The contact seemed to be established, yet the soul parts kind of drifted away, at least partly. Somehow or other I did not really trust them (or me?) and felt kind of anxious. It took a few weeks to find access, then. Though, I suppose the integration process is still going on”.

Asking the soul parts for additional information, most women did not experience anything special. Usually the soul parts confirmed their issues, sometimes asking the client for a promise to do whatsoever in their power to make the gifts work. One young girl had to promise, “never to hide my true identity”, another woman “to use the newfound energy for benign purposes only”. Five women (10%) were advised of their diet in a very detailed way. Generally, the clients were encouraged, for example “to be courageous”, “to have

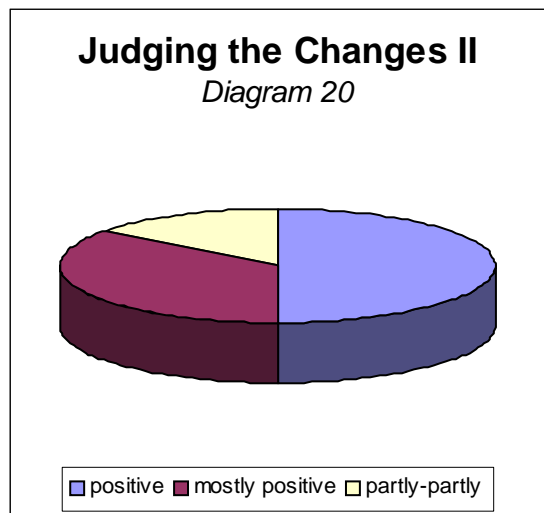
confidence”, “to leave this or that behind”. In deep meditation one woman had experienced the law of gravity been put aside, at least partly, when her arms started to elevate and hover in the air for minutes without effort. So, when the soul parts told her “you are able to fly”, she was quite unsure whether to take this notion merely symbolically...

Whether difficulties did occur in contacting the soul parts and how they were overcome, was answered by no more than six women and three men (18%). While the male questionees mentioned “lack of time”, “I could not open up” and “fear of hallucinating”, respectively, the women claimed “simply fear”, “lack of inner calmness”, “fear the soul parts might leave again”, “disappointment that the euphoria did not last” and “my husband would not accept the changes”. One woman mentioned weight increase, a phenomenon not unfamiliar to me from spiritual workshops and private one-on-one sessions. Evidently, from my viewpoint, if a person gets into contact with high spiritual energies, the body tries to counterbalance the sometimes loosened, or even lost, rootedness on the material level by putting on weight.



To overcome the above-mentioned difficulties, the participants of the study reached out to virtues like “acceptance”, “confidence”, or “patience”. One man had decided on new priorities, another one had used concentration exercises. One woman even did an additional ritual to deal successfully with the problem.

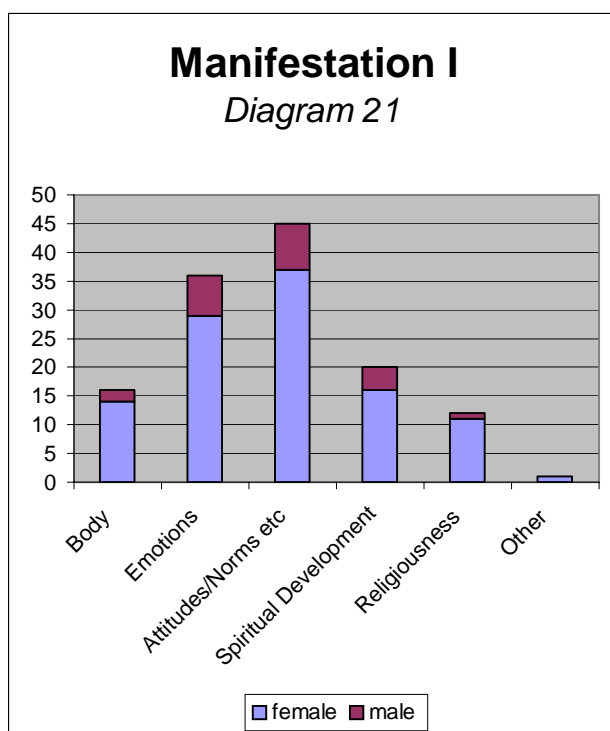
Beyond any doubt, the ritual of SR did affect all participants on the conscious level, as 96% (two persons / 14% did not answer the question) of the total population consented to the question whether the ritual of SR had yielded any changes at all. Asked to judge them (*Diagram 19 and 20*), forty-one questionees (82%) considered



them “only positive” or “mostly positive”, seven persons (14%) “partly positive – partly negative”, none “mostly / only negative”. To explain her “partly negative”, one woman added an extra sheet writing,

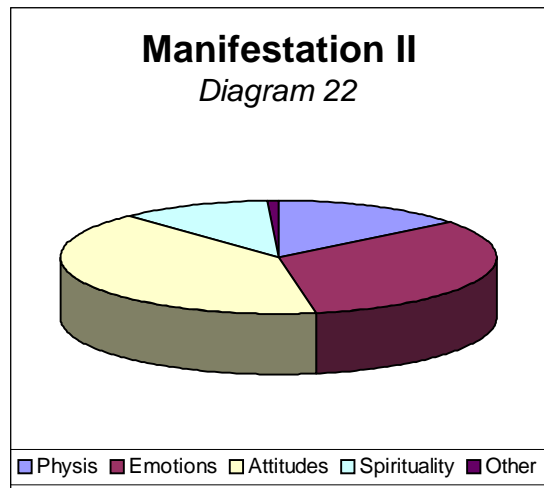
“The person who becomes whole and complete starts to be herself, meaning that she changes her behavior and her attitudes. Thus, conflicts with her milieu are inevitable. Decisions have to be made, something I have always tried to get out of. Now, I cannot dodge any longer, though. To remain whole and complete, I have to go my very own path through life, which is still difficult, yet I will stick to it...”

As for statements about which part of life was affected primarily (*Diagram 21 and 22*,

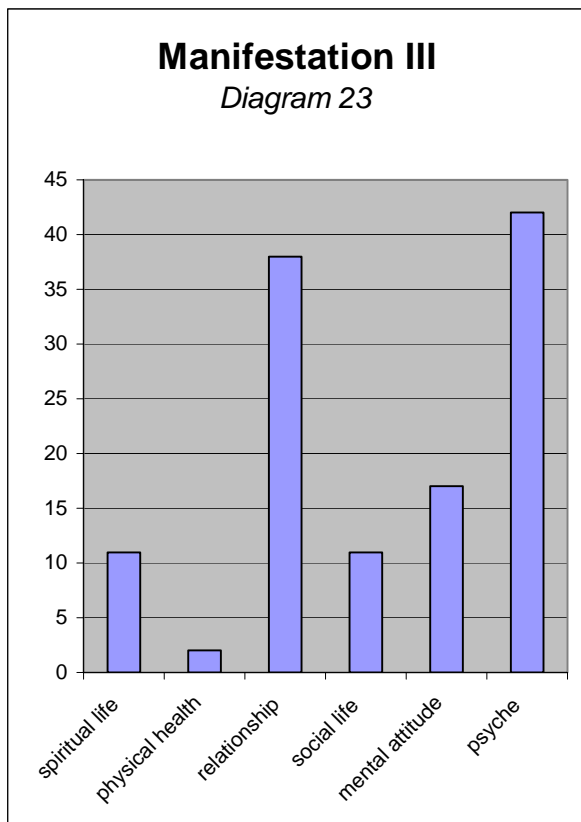


multiple answers possible), changes on the mental level—i.e. thinking, attitudes, likes and dislikes, norms—were leading (thirty-seven women and all men / 90%), closely followed by changes on the emotional level (thirty-seven / 72%). Twenty questionees (40%) reported positive changes in terms of spiritual development, eighteen (36%) had noticed bodily changes, twelve (24%) claimed changes of their religiousness.

Asked about what had changed exactly, one woman claimed succinctly “There is only one word: EVERYTHING”, while a second one stated “Eventually, I have returned home”. Another young woman also claimed to be changed in every respect, giving more details like



“I feel free and energetic. I am thirsty for action and grab hold of my life. I have successfully dealt with emotional problems in our relationship to the effect that my partner and I feel much more comfortable with each other than prior. The self-employed business I had been planning is about to take shape more precisely as I attract much more customers than usual. My finances are also going uphill... Problems resolve all of a sudden as if by an invisible hand – which is quite comfortable!”



One male questionee launched into a description as follows,

“In several respects it always worked that way: The soul part came back, then work itself started. Thus, I considered SR a signpost and used it accordingly: Ok, this is what I have gotten. This is the path to go. That wasteland I am to cultivate. This knowledge I have to broaden. That is my spiritual obligation and duty. To make my statement plain: First of all, I’m no longer prone to rash resignation, and in case it happens, though, I rise in no time at all. Sometimes when making a new step or experiencing a happy event taking place, I remember SR thinking, yes, it’s still working. And I’m sure the soul parts continue to have an effect and an influence until their task will be fulfilled”.

While all participants of the study (100%) answered the question, they listed changes in different areas (*Diagram 23*). Eleven of them (22%) reported changes concerning their

spiritual life, three (6%) had experienced positive changes in physical health. Thirty-eight questionees (76%) observed changes in their relationship with others “being calm and composed”, “being to able to judge my co-workers”, and “looking forward to new challenges”. The majority of them, twenty-two / 44% of the total population, also reported being “much more open and tolerant”. Eleven persons (22%) claimed changes in their social life like “business success” (four / 8%), “desire to go out on adventures”; some of them had been able to put long-cherished plans into action like the young woman who had still been living with her parents at age twenty-four and finally succeeded in moving out. Seventeen people (34%) experienced changes in mental attitude like “I think much more positive” (three / 6%), “I accept being faulty”, “I accept life as it is”, and “I have improved at school”. Forty-two participants (82%) reported changes as for their inner-psyche life. Less angst and panic attacks (six / 12%), “more strength” (five / 10%), “more self-esteem” (five / 10%)”more balance and inner harmony” (four / 8%), the “ability to display emotions” (three / 6%), “trust in me and my spirits” (two / 4%), “less feelings of guilt” (two / 4%) resulted in an increased number of clients evidently starting to “enjoy life”, as one woman put it concisely.

Fifteen questionees (fourteen women and one man / 30%) had received the “extra gift”, as one woman put it, of “soul remembering”. While three women were still unsure of the symbol’s (e.g. a blossoming apple-tree, the yin-yang-symbol, a great wave at the beach) concrete meaning, all other questionees had integrated it considering it “important for all aspects of life”. According to one woman, it reminds her

“again and again that it is my way of thinking that limits me. It encourages me permanently to stretch myself beyond, overstep those limitations and leave them behind”.

Another woman stressed that the only thing she has to do in daily life to increase her energy is to think of, or look at, her symbol.

Fourteen questionees (thirteen women and one man / 28%) had had private one-on-one sessions with me after SR. They all agreed that “even deeper experiences” had been possible like “separation from the old ego”, which furthered “emotional and spiritual growth”. Still remaining blocks had been resolved along with “new insights”, so that “the integration of the soul parts became even stronger”. One of the male participants had learnt to journey himself into non-ordinary reality to the result that “the spiritual world became as natural and familiar as the so-called objective world, a phenomenon which affected my life with the soul parts profoundly”.

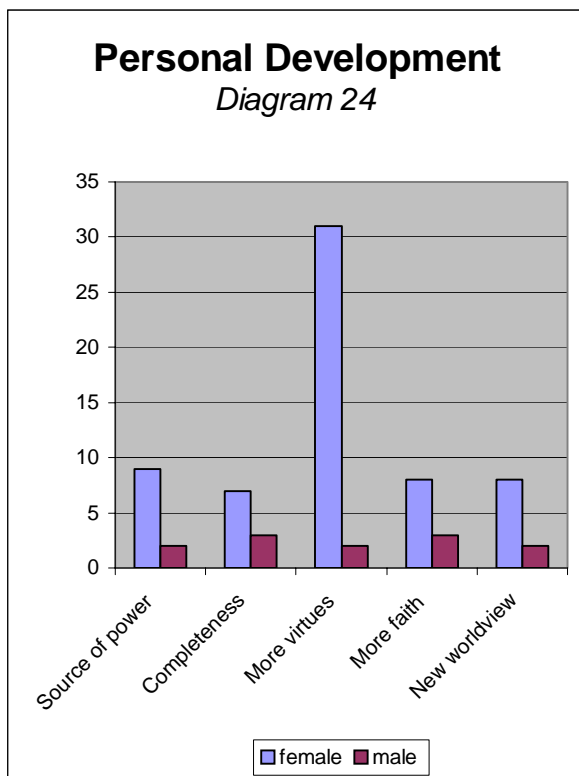
Nearly a quarter of the total population (twelve persons / 24%) reported to currently undergo (five women and two men / 14%), or have undergone (five persons / 10%), conventional analytical or behavioral therapy. Without any exception the valuation turned out to be highly favorably. As one woman in her twenties wrote,

“After hours and months of analytical therapy my therapist and I had come to the conclusion that something tremendously important had happened at the age of seven, yet whatsoever we tried we did not discover the cause. When Christiane journeyed on my behalf, she brought back a soul part I had lost when I, as a seven-year-old, had visited my grandparents in Morocco. I had been allowed to ride on a camel, my father assuring me I would be completely safe he being present. When a friend of his approached, though, he turn aside to talk to him, and exactly at that moment the animal shied and threw me off causing a soul part that had to do with trust to leave. The moment it was blown in I all of a sudden felt deeply relaxed with warmth spreading through my whole body. My instantaneous assumption that my problem had been solved completely and for good was verified a few days later when I again had an appointment with my therapist. We could directly go on working on an issue that had been surfacing by SR either, but hadn’t come up in therapy so far...”

Another young woman described a maybe even more impressive story,

“I had been in therapy for more than two years. Somewhere in my mind lurked the constant fear of having breast cancer, erupting then and now, urging me to see my family practitioner, my gynaecologist or whatever doctor available at the very moment. In fear of a lump in my breast I did not allow my husband to touch me any longer so he wouldn’t be able to ‘diagnose’ it by chance; I myself did not look at me in the mirror and tried to avoid touching me when dressing or showering. Every few days I went to see a doctor, yet even their endlessly repeated affirmation that everything was absolutely in order did not help for more than a few hours. I thought to crack up, my marriage was at the verge of breaking up, my children were suffering deeply. Psychotherapy did not help in the slightest, and eventually my therapist advised my to look for a female colleague, as in his opinion a woman might be more suited to deal with this special problem. As I had lost all confidence in orthodox medicine I went to see Christiane who had just advertised the opening of her practice. She told me about the concept of SR and suggested I undergo this ancient ritual. To make a long story short: After the first session I felt a lot better, there was no need to see a doctor for several days. Only once in two weeks did I ask Christiane to examine my breast. When she assured me that no lump could be sensed, I trusted her. A week later we did the second SR, and after that my fear was gone for good. No need to say how grateful I and my family are...”

Generally, all clients shared the opinion that “results happen much, much faster” and “since they happen on a energetic level, they are much more effective”.



4. Result

Evidently, according to the filled-out questionnaires, SR contributed to the participants’ personal development in an impressive way (*Diagram 24*, multiple answers possible), if for eleven women and one man (twelve / 24% of the total population) time between the last SR and data collection had probably been too short, as they simply did not answer this specific

question at all (nine / 75% of this subgroup) or claimed inability (three / 25%). Nine women and two men (22%) considered their new-found energy a “new source of power” and a “basic equipment for further development”, generally wondering as to the quickness with which changes had taken, and took, place. Ten questionees (seven women and three men / 20%) reported “completeness” like one male person who concluded,

“For many years I had had the inner image of fragmentation – like a glass plate lying on the floor which has been beaten with a hammer. The former quadrilateral is still recognizable, yet the fragments push to the sides while the middle is void. I always had the uncomfortable feeling of soul parts being separated from me and loitering around someplace. I did feel incomplete. Kind of disabled, because I lacked specific abilities and qualities. Now, the image has changed to a glass plate that looks undamaged. From this basic equipment further development can start.”

Another female participant wrote,

“By feeling at last complete, my whole life has changed, both inside and outside. My goals have come into easy reach, and I trust to be successful in approaching them. I already recognize the first successful results...”

Quite a new worldview, making “the essence visible”, has been the result of SR for eight women and one man (1 %). For eight women and three men (22%) who already had a different worldview SR has still deepened their faith in higher realms and the purpose of fate, “shredding light onto the dark realms of the soul”, as one of the male questionees put it. One woman just going through the terrifying process of divorcing an unfaithful husband, wrote, “I feel more completeness and more stamina. I am more self-conscious as to what I do. My faith has intensified, both in a higher order and an encompassing network. This gives me confidence”.

Still, most of the female (thirty-three / 78.6%) and two male (25%) questionees thought more personal virtues the main area of their development (thirty-five / 70% of the total population). The list of positive changes range from “I’m free of self-damnation” (a woman whose husband had accused her on his deathbed that he might have lived longer if she had heeded, and changed according to, his demands), to “I’m capable of experiencing joy” and “I have

less self-aggression” (several questionees suffering from depression), “I simply feel well on all levels”, “I dare say what I’m thinking” and “I have more self-confidence” (several women with low self-esteem); “I can accept myself” and “I know who I am and why I feel what I feel” (several women feeling estranged from others) to “I’m able to exert more tolerance toward fellow human beings”.

Compared to other spiritual practices in the participants’ life, SR was considered very important (thirty-eight women and all men / 88%; six women did not answer the question at all), mostly something “basic”. One woman wrote, “SR touches archaic levels inside me and kind of prepares the ground, still leaving space for my very own development”, while another woman concluded,

“From my experience a lot of other spiritual disciplines as well as psychotherapeutic interventions are time-consuming, yet with little effect. Quite in contrary, SR goes ‘to the roots’, deeply affecting and influencing the person in question – in such shortness of time”.



Others considered SR the most important discipline of all because “the whole person is involved”, “obstacles are removed” and “the doors to other disciplines are opened”. Also, nearly all of them shared the woman’s conviction who simply wrote, “It’s a gift, a divine grace”.

As to whether their expectations came true (Diagram 25), thirty-three women and six men (86% of the total population; 78.6% of the female / 75% of the male subgroup) agreed completely. Three women and one man (8%) considered the result even “overwhelmingly

superior”. Two female questionees (4%) denied a positive result, yet looking closer at the details from a less subjective standpoint this evaluation needs correction. The woman whose son had disappeared two years ago without trace was disappointed because she had learnt nothing about his whereabouts—something I, in advance, had told her would most probably happen. On the other hand, she listed several changes that have to be considered positive beyond any doubt: more calmness, less sleeping problems, more faith in “something beyond”. The other woman explained she could not concentrate and listen to herself and the changes taking place due to a divorce she had to live through, “but I kind of found myself and I feel ‘there is something’”. I consider this assessment not a true negative one, either.

Seven women and two men (18% of the total population; 16.6 % of the female subgroup / 25% of the male subgroup) claimed partly positive results. Three women had not been able to complete all sessions required; one woman suffering from severe panic attacks admitted fear to concern herself with the soul parts, since “angst has been an essential part of my life so far”. Another woman supposed that “since the blockages have originated decades ago, it will

take more time for the results to show up”. One of the men suffering from severe psychosis—he had already unsuccessfully committed suicide three times prior and tried it again a few months after the last SR—reported improvements as to his sleeping disorder and nervousness but thought himself “not open enough to accept the soul parts

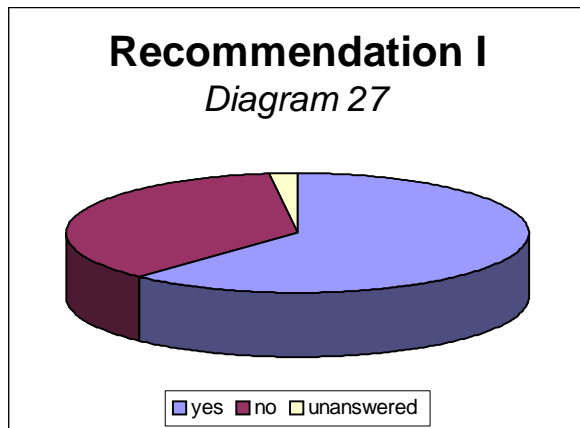


and subsequently the changes they are to initiate”. The other one listed a lot of positive changes, but complained that “the big flash did not happen”.

Thus, according to the participants’ subjective assessment, 86% of the total population experienced their expectations fulfilled, or even surpassed (*Diagram 26*). From a more objective viewpoint the number might be even greater: At a closer look, with the exception of

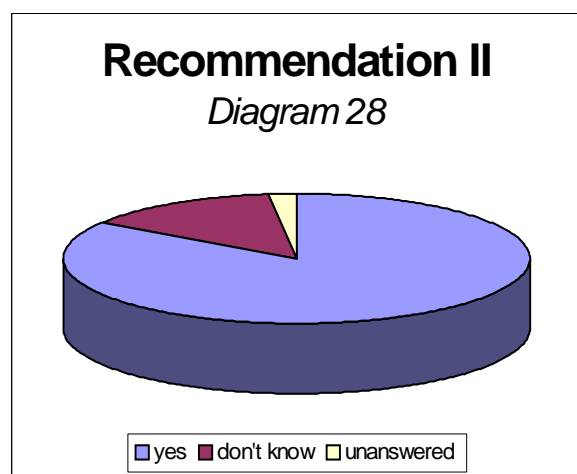
two persons, both diagnosed with severe panic attacks and psychosis, respectively, all participants in the research study (forty-eight individuals / 98%) reported positive results.

In correspondence with this grading, the concluding questions whether the participants



already had (*Diagram 27*), or ever would (*Diagram 28*), recommend SR to others, was answered mostly positive, either. The first

question, more practical by nature, was answered favorably by twenty-seven female and four male individuals (62% of the total population; 64.3% of the female subgroup;



50% of the male subgroup). The second question, more theoretical by nature, was answered even more favorably. While thirty-five women and eight men (86% of the total population; 83.3% of the female subgroup; 100% of the male subgroup) claimed willingness to recommend SR, only six women (12%) reported unsure.

Part IV

Summary

*Understanding and experience
of Thee Dissolve all limitations.*
-**Shvetashvatara Upanishad**

That the results of each and every SR as well as the evaluation of the study is but a snapshot of current understanding according to my own spiritual development may attribute to the fact that not all questions I asked in the introduction can be answered with certainty. In many ways the outcome displays the potential importance of an ancient technique usually ridiculed by modern science, yet must be interpreted with caution because of the small sample pool. Having dealt with the respective questions of the questionnaire and their details as described in Part III, the thesis still requires conclusive statements in regard to the hypotheses and final comments on certain aspects all of which will be done on the pages to follow.

Hypothesis One

The ancient spiritual technique of SR is still a life-turning and fruitful treatment for clients in the twenty-first century.

The diversification of reasons due to which clients came to get a SR, the breadth of positive reactions reported during as well as directly after SR as well as in the months-to-follow, and the overall rating (100% at least partly positive results) strongly suggest that hypothesis one is confirmed, although the results must be interpreted with caution because of the small sample pool.

Hypothesis Two

The ancient spiritual technique of SR covers aspects neglected in common analytical or behavioral psychotherapy.

As the evaluation of the questionnaire displays, the most striking results rest with emotional and spiritual issues. Emotional reactions like euphoria dominated primarily the time during and directly after SR. During the weeks and months afterwards, priorities started to rest with

changes of attitude and behavior according to the gifts brought along with the soul parts, the overall result embracing positive emotional effects like more balance and inner harmony as well as spiritual development and newfound religious orientation.

Questioned as to their expectations prior to SR, participants had listed “inner calmness”, “to be me”, “to regain stability and power” “to have guts”, “to improve self-esteem”, “self-knowledge”, or “trauma-release”. According to the one hundred percent favorable evaluation of the outcome, all of this had come true, which is not surprising as all the above listed virtues are, more or less, connected to emotional and spiritual issues, nearly completely neglected in conventional psychotherapy usually restricted to talking, but claimed their domain by shamans for thousands of years.

While soul parts lost in times prior to the present life are not mentioned by Sandra Ingerman at all, the phenomenon has been noticed by me from the very beginning, starting with my own soul retrieval during the educational training. That former lives are evidently of much more importance than anticipated, is a result of the study as well. This means that available therapies designed to help have to fail, basically, as, and if, they do not include the notion of reincarnation.

Therefore, the study suggests that hypothesis two is also confirmed, provided the same limitation mentioned with Hypothesis One.

Hypothesis Three

Therapeutic effects equal, even surpass, in regard to the immediate onset as well as the overall required timeframe and money, common psychotherapy.

As the study displays, more than half of the total population (twenty-nine individuals / 58%) required no more than two to three sessions to get back either all soul parts or at least enough to ensure a positive outcome. This result is of utmost importance, especially compared to

classic psychotherapeutic interventions like analytical or behavioral therapy usually ranging from 50 up to 250 hours and even more. It means that positive results will happen much faster, thus strongly motivating the client to stick with the process. From the more mundane viewpoint of money, a small number of sessions necessary also means a small amount of money that has to be spent out of the client's own pocket, a result of great importance for a practice conducted in an area like mine with the rate of unemployment still high. Once more, the study proves that, a few years ago, the UN was quite correct when recommending traditional healing be used in the Developing Countries of the Third World due to its being 'effective as well as cheap'.

Therefore, the study suggests that hypothesis three is also confirmed.

Comments on Specific Questions and Concluding Discussion

As sixteen clients claimed improvement or even healing of a respective PHYSICAL PROBLEM, the question whether SR can enhance healing on the material level can be answered positively. Whether it could work as a sole means though, cannot be asserted, as the study design does not allow such a conclusion, the answer depending on prospective research.

While the fact that PRAYER played so crucial a role is probably very common for an American reader, it has been a pleasant, yet simultaneously surprising, result for me which is probably rather restricted to the population in question than to German society in general. Quite contrary to the United States, institutionalised religion as well as private religiousness have become nearly invisible in Germany. Reasons range from after-effects of the Age of Enlightenment to Marxist ideas influencing the people of the former DDR as well as the *intelligencia* in Western Germany and all other European countries in general and the

socialists in particular. Questions of personal faith in something or someone beyond scientific proof have become an embarrassing issue, more or less not to be mentioned at all, neither in public nor in private. Yet, according to the research study, it does not only exist but is of some importance to people's private life.

When the study displayed that usually more parts from FORMER LIVES than from the present one had to be brought back, I journeyed to my power animal to ask for an explanation. According to him, soul parts gather in areas of the Otherworld specifically reserved for them. There, respective parts that belong to one and the same issue, meet and unite, meaning that for example parts sharing the issue of trust, from whatever life they come, merge. Thus, upon the ritual of SR the shamanic practitioner is guided rather to a complex of virtues than to individual parts. As my guide further explained, this is not only of great benefit for the person undergoing SR both in terms of time and money, but makes sure that no soul part connected to the issue will be left behind by chance.

The study suggests that the more time had passed between ritual and answering the questionnaire the more vague the REMEMBRANCE. Once more, this verifies a suspicion I have held for years, thus always encouraging my clients to write the details of SR down at home. While the details of the journey, the gift brought along, and the application to the present life situation are of utmost importance at the very moment of the ritual, when the soul parts have merged they are but part of the whole personality, thus unimportant to be remembered like something that is separate and rather object than subject.

In regard to GENDER SPECIFICATION, the research study also yielded quite interesting results. While female participants listed the whole range of reasons from physical problems to spiritual questions, one hundred percent of the male subgroup (eight individuals) complained

of emotional disorders. Questioned as to their expectations prior to SR, they listed “inner calmness”, “to be me”, “to regain stability and power”, “to have guts”, “self-contentment”, “to steer my life into a better course”, “self-knowledge”, “trauma-release”, and “great hopes as for changes in general”. Evidently, according to their evaluating the outcome favorably without any exception (100%), all of this had come true, despite initial scepticism as admitted (50%).

Due to the anonymity of the questionnaires, I can only guess as to the obvious priority male participants gave to emotional issues and their respective disorders as well as to the reasons for the extremely favorable results. First of all, it seems that doctrines like “a man does not display emotions/ cry etc” are still prevailing in education—something I have suspected for a long time. Especially as more and more women are no longer inclined to accept the traditional male role, this has to lead inevitably to men’s acknowledging that they are lacking skills to deal with everyday life in general and female demands in particular. Second, male participants seem to lack self-awareness in terms of being conscious of what is going on inside themselves and, consequently, naming their problems. Third, there seems to be no satisfying cure to their problems in the realm of orthodox school medicine, yet with the reasons still veiled. Maybe the problem itself is so ‘cloudy’ that they do not know which specialist to consult. Maybe they do not dare speak about it to their doctors or, if they do, the doctors turn them away as they have not been trained to deal with emotional and spiritual needs. Maybe they do not consult a psychiatrist or psychologist at all due to misjudgements like “I’m not crazy, am I?”—and in case they do, maybe traditional psychotherapy does not, or is unable to, address their needs. While these guesses are still invalid, if derived from discussions and observations in my private practice over a long time, they are certainly a topic worth further investigation.

A topic still unresolved and also worth further investigation is the difficulty resting with persons suffering from SEVERE PSYCHICAL DISORDERS. While both clients, a male displaying suicidal tendencies due to depression as well as a female suffering from panic attacks, did report slight improvements directly after SR, a break-through did not happen. The male client even tried to commit suicide for the fourth times only a few months later. As for the reasons, only guesses can be made. Both clients were under strong psychiatric medication affecting the whole body-mind system. Both of them had been told by their doctors that no real cure for their illness could be expected. Both displayed personalities rather passive than active, rather claiming circumstances and society being guilty of their problems than searching within, rather suppressing than striving for, or being able to take on, the task of exploring their psyche and to accept responsibility for themselves. From the design of the study it has to remain an unresolved question whether people may be unsuited for SR simply by character traits, whether orthodox treatment in ways of drugs may be a serious obstacle to spiritual healing and whether self-fulfilling prophecies may doom otherwise successful efforts. When I journeyed to my power animal on behalf of this question he pointed also to karmic aspects adding, “ For some people it takes a lifelong suffering to open up for spiritual issues at all. For them, to encounter SR means to encounter a spark of light that will carry them through their suffering, always being a point of reference until they will experience more light, and eventually enlightenment, in the lives-to-come”.

To decide whether SR might be an ERSATZ to orthodox psychotherapy or merely part of a mosaic cannot be answered with certainty, either. While the outcome of the research study suggests that SR be in fact a substitution of equal value, if not even better, to find a solid and validated answer would require a study with clients in need of psychotherapy who would be

willing to undergo SR and give it a chance prior to conventional psychotherapeutic interventions. Additional research should prospectively investigate also this question.

The OVERALL RESULTS may challenge therapists in the psychological field to include a much broader idea of the soul as well as the idea and importance of reincarnation and the spiritual issue. That the Public Health System not only in the so-called Third World but in the First World would benefit either, is plainly displayed by the results of the study, yet, it will beyond any doubt remain a dream that German mandatory or private insurances will cover SR one day. Yet, on the other hand that might not even be desirable at all. Evidently, a successful SR requires prerequisites in ways of personal development rather than the prescription of a doctor: as regards the client, maturation to the point of being ready to learn about the true background of their suffering as well as a lot of hard work in terms of spiritual discipline, time for example by having to take a day off from work and making a few-hour-travel to come and see the therapist, even money. As for the therapist, personal spiritual development, dedication to the task at hand beyond professional interest and skill, and the willingness to go into a process of deep private nature with all their being. And then, it seems, the universe recognizes the efforts of both client and therapist and kind of awards them by adding its grace. And that is what SR is about. Nothing the insurances could or should be in charge of, nothing a therapist could learn at the university. Grace. The working of forces far beyond human influence, seizing both client and therapist, overturning their worldview, forcing them back onto their path, and finally healing them. As effective in 2007 as in ancient shamans' times.

Appendix A

Fragebogen zur Seelenrückholung

Questionnaire about Soul Retrieval

Ich versichere, daß die mit diesem Fragebogen anonym erhobenen Daten entsprechend dem deutschen Datenschutzgesetz verarbeitet und ausschließlich für wissenschaftliche Zwecke benutzt werden.

I herewith certify that the provided data will be processed and filed according to the German law (Federal Act on Data Protection) and will be used merely for research purposes.

1 Allgemeine Statistische Angaben

General statistical data

- 1.1 Geschlecht weiblich männlich
Sex female male
- 1.2 Alter unter 18 18-30 31-40 41-50 51-60 über 60
Age under 18 more than 60

1.3 Eigene Praxis (bitte einkreisen) *Own experience/practice (please circle)*

	regelmäßig <i>regularly</i>	oft <i>often</i>	manchmal <i>sometimes</i>	selten <i>seldom</i>	seit Jahren <i>for ... years</i>
Meditation	4	3	2	1	...
Yoga	4	3	2	1	...
Tai-Chi	4	3	2	1	...
Chi-Gong	4	3	2	1	...
Gebet <i>prayer</i>	4	3	2	1	...
Kinesiologie <i>kinesiology</i>	4	3	2	1	...
.....	4	3	2	1	...
.....	4	3	2	1	...
....	4	3	2	1	...
....	4	3	2	1	...

2 Statistische Angaben zur Seelenrückholung (,SR')

Specified statistical data

2.1 Was war der Grund für eine SR (Mehrfachnennungen möglich)? *Why did you seek a soul retrieval (SR) ? Multiple marks possible.*

- körperliche Beschwerden/Krankheiten *welche*
physical disorders / illness which
- emotionale Probleme *welche*
emotional disorders which
- mentale Probleme (z.B. Konzentrationsstörungen) *welche*
mental disorders which
- spirituelle Probleme *welche*
spiritual disorders which
- Kann ich nicht einordnen *Beschreibung*
I can't classify them description

- 1.2 Wie hast Du von der Technik der SR gehört?
How did you learn about SR?
- 2.3 Warum hast Du Dich für den schamanisch Praktizierenden zu entscheiden?
Why did you choose your special shamanic practitioner?
- 2.4 Wie lange liegt/en die SR(en) jetzt zurück?
When did the SR take place?
- 2.5 Anzahl der fehlenden Seelenteile davon aus früheren Leben
Number of missing soul parts generating from former lives
- 2.6 Anzahl der Sitzungen/Rituale
Number of SR rituals/sessions
- 2.7 Wie war Deine eigene innere Haltung vor der SR?
What about your own inner attitude toward SR before the ritual?

- sehr skeptisch skeptisch „mal sehen“ positiv vollkommen überzeugt
very sceptical sceptical 'let's wait and see' positive totally convinced
-

- 2.8 Wie waren Deine Erwartungen hinsichtlich der Auswirkungen einer SR?
What about your expectations with regard to the therapeutic effects of SR?

3. Seelenrückholung und das Leben danach
SR and life afterwards

- 3.1 Wahrnehmungen während der Sitzung (bitte nach Sitzungen getrennt aufführen)
Observations during the ritual (please list according to the sessions)
- 3.2 Wahrnehmungen unmittelbar nach der Sitzung
Observations immediately afterwards
- 3.3 Wahrnehmungen in den ersten sechs Wochen danach
Observations during the first six weeks
- 3.4 Spätere Beobachtungen
Later observations
- 3.5 Welche Gefühle/Gedanken hat die Tatsache in Dir ausgelöst, daß Du selber während der SR nichts zu tun hattest?
How did you experience the fact that you had to be more or less passive during the SR?
- 3.6 Auf welche Weise konntest Du die 'Wahrheit' der traumatischen Begebenheiten überprüfen, die zum Verlust des jeweiligen Seelenteils geführt hatten?
How could you prove the truth of the events due to which the soul parts had left?

3.7 Welche positiven Energien/Tugenden haben die Seelenteile mitgebracht?
Which positive energies/virtues did the soul parts bring back?

3.8 Ist es Dir gelungen, mit den Seelenteilen Kontakt aufzunehmen?
Did you manage to get in contact with your soul parts?

ja / yes

Wie hat das den Integrationsprozeß beeinflußt?
How did that influence the progress of integrating?

Welchen weiterführenden Informationen gaben die Teile?
Which additional informations did the parts give?

nein / no

Welche Schwierigkeiten traten auf?
Which difficulties did occur?

Wie hast Du sie überwunden?
How did you manage to overcome them?

3.9 Gab es Veränderungen nach der SR? ja nein weiß nicht
What about changes after the soul retrieval? yes no I don't know

3.10 Wie schätzt Du die Veränderungen ein?
How would you judge the changes?

nur positiv *only positive*
 überwiegend positiv *mostly positive*
 teils positiv-teils negativ
partly positive-partly negative
 überwiegend negativ *mostly negative*
 nur negativ *only negative*

3.11 Auf welchem Gebiet gab es die größten Veränderungen?
Where did the changes manifest mainly?

Körper *body*
 Gefühle *emotions*
 Denken; Einstellung; Werte/Normen
thinking; attitudes; likes and dislikes; norms
 spirituelle Entwicklung
Spiritual development
 Religiosität *religiousness*

3.12 Was hat sich konkret in Deinem Leben durch die zurückgekehrte Energie der Seelenteile verändert?
How did your life change due to the energy of the soul parts being returned?

3.13 Welchen Einfluß hat das Symbol der Seelenerinnerung auf Dich gehabt?
How did the symbol of the 'soul memory' influence your life?

3.14 Falls Du weiterführende Einzelsitzungen nach der SR hattest, wie haben sie sich auf den Integrationsprozeß ausgewirkt ?
If you had any individual sessions after your SR, how did they influence the integration process?

3.15 Falls Du in irgendeiner Therapie bist, wie hat sich die SR darauf ausgewirkt?
In case you are undergoing any therapy: How did SR influence the progress?

4 Fazit *result*

4.1 In welcher Weise hat die SR zu Deiner persönlichen Entwicklung beigetragen?
How did SR contribute to your personal development?

4.2 Wurden die Erwartungen, die Dich zu einer SR veranlaßt haben, erfüllt ?
Did your expectations come true?

ja / *yes*

nein oder nur teilweise; vermutlich weil.....
no or only partly, probably because

4.3 Welche Wichtigkeit mißt Du der SR bei verglichen mit anderen spirituellen Praktiken?
How important proved SR compared to other spiritual practices in your life?

4.4 Hast Du schon jemand anderem eine SR empfohlen? ja nein
Did you recommend SR to someone? yes no

4.5 Würdest Du anderen eine Seelenrückholung empfehlen? ja nein weiß nicht
Would you recommend SR to others? yes no I don't know

4.6 Hast Du Erfahrungen mit SR anderer schamanisch Praktizierender?
Do you have any experience with SR made by other shamanic practitioners?

ja, mit folgenden Erfahrungen (Ritual, Auswirkungen etc.)
yes, with following experiences (ritual, effects etc.).

nein / *no*

Appendix B

List of Key Reference Books

William Braud/Rosemarie Anderson, *Transpersonal Research Methods for the Social Science –Honoring Human Experience*. SAGE Publications, Thousand Oaks/California, 1998

Edward F. Edinger, *Ego and Archetype–Individuation and the Religious Function of the Psyche*. Shambhala Publications, Boston & London, 1992

Mircea Eliade, *Shamanism–Archaic Techniques of Ecstasy*. Bollington Series LXXVI Princeton 1964

Richard Gerber, *Vibrational Medicine–New Choices for Healing Ourselves*. Bear & Company Santa Fe, New Mexico 1988

Christina and Stanislav Grof, *The Stormy Search of the Self*. Tarcher/Putnam New York 1990

Michael Harner, *The Way of the Shaman*. HarperCollins, San Francisco 1980

Sandra Ingerman, *Welcome Home. Following Your Soul's Journey Home*. HarperCollins, San Francisco/New York 1994

Sandra Ingerman, *Soul Retrieval. Mending the Fragmented Self*. HarperCollins, San Francisco/New York 1991

C. G. Jung, Archetypen. C. G. Jung Taschenbuchausgabe in elf Bänden, hrsg. von Lorenz Jung. Deutscher Taschenbuch Verlag dtv, München 2001

Olga Kharitidi, *Entering the Circle*. Harper Collins Publishers, San Francisco 1996

Phyllis Krystal, *Cutting the Ties That Bind. How to Achieve Liberation form False Security and Negative Conditioning*. Element Books Ltd, Longmead, Shaftesbury, Dorset, 1986 (German Edition München 1995)

Phyllis Krystal, *Cutting More Ties That Bind. Education Children and Reprogramming Adults*. Element Books Ltd, Longmead, Shaftesbury, Dorset, 1990 (German Edition Olten 1991)

Lao Tsu, Tao Te Ching. 25th-Anniversary Edition. Translated by Gia-Fu Feng and Jane English. Vintage Books Edition, Random House New York 1997

Kenneth Meadows, *Shamanic Experience*. Element Inc., 1991

Shakuntala Modi, *Remarkable Healings–A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*. Hampton Roads, Charlottesville 1997

Marlo Morgan, *Mutant Message Down Under*. Harper Collins Publishers, New York 1994

F. David Peat, *Synchronicity*. Bantam Books, New York 1987

Donald Sandner, *Navaho Symbols of Healing. A Jungian Exploration of Ritual, Image, & Medicine*. Healing Arts Press, Rochester 1979

Schamanische Wissenschaften–Ökologie, Naturwissenschaft und Kunst (i.e. Shamanic Sciences–Ecology, Natural Sciences, and Arts). Edited by Franz-Theo Gottwald und Christian Rätsch. Eugen Diedrichs Verlag, München 1998

Mark Seem & Joan Kaplan, *Bodymind Energetics. Toward a Dynamic Model of Health*. Inner Traditions International, Rochester 1987 (German Edition München 1994)

Keith Sherwood, *The Art of Spiritual Healing*. German Edition Freiburg 1991

June Singer, *Boundaries of the Soul–The Practice of Jung’s Psychology*. Random House, New York 1972/94

José Stevens, *Secrets of Shamanism*, Avon Books, New York 1988

Choa Kok Sui, *Pranic Psychotherapy*. Institute For Inner Studies, Manila/Philippines 1989 (German Edition Freiburg 1997)

Michael Talbot, *The Holographic Universe*. Harper Collins, New York 1991

Paul Uccusio, *Der Schamane in uns (The Shaman Within)*, Ariston Verlag, Genf 1991

The Upanishads. Translated by Alistair Shearer and Peter Russell. Wildwood House Ltd, London 1978

Frances Vaughan, *The Inward Arc. Healing and Wholeness in Psychotherapy and Spirituality*. Shambala Publications, Boston 1985 (German Edition Hamburg 1993)

Roger Walsh and Frances Vaughan, *Paths Beyond Ego–The Transpersonal Vision*. Jeremy P. Tarcher / Putnam, New York 1993

Gary Zukav, *The Dancing Wu Li Masters*. William Morrow, New York 1979

Carlo Zumstein, *Reise hinter die Finsternis–Aus der Depression zur eigenen Schamanenkraft (Journey Behind the Darkness–From Depression to One’s Own Shamanic Power)*. Ariston Verlag, Genf 1999

Appendix C

Notes & References

ⁱ Mircea Eliade, *Shamanism – Archaic Techniques of Ecstasy*. Bollingen Series LXXVI, Princeton University 1972, page xix

ⁱⁱ Paintings in the famous prehistoric caverns of France and Spain, thousands of years old, show figures obviously acting in a shamanic manner.

ⁱⁱⁱ Sandra Ingerman, *Welcome home-Following Your Soul's Journey Home*. HarperCollins, San Francisco/New York 1973, page 171

^{iv} Michael Harner, *The Ancient Wisdom in Shamanic Cultures*. In Nicholson, S. (ed.) *Shamanism*. Wheaton, Quest Books 1987, page 5

^v “In the archaic world everything has a soul”, states C. G. Jung in *Archaic Man* (1930).

^{vi} Michael Harner, *The Ancient Wisdom in Shamanic Cultures*. In Nicholson, S. (ed.) *Shamanism*. Wheaton, Quest Books 1987, page 5

^{vii} Although “a hereditary shamanism exists side by side with a shamanism bestowed directly by the gods and spirits” (Eliade, page 21), nevertheless, a magico-religious vocation is usually considered necessary.

^{viii} Eliade, page 84

^{ix} Eliade, page 14

^x Eliade, page 216

^{xi} Eliade; page 181

^{xii} the soul's guide to non-ordinary reality after death (Ancient Greek)

^{xiii} Eliade, page 265

^{xiv} Eliade, page xix

^{xv} *ibid.*

^{xvi} The term ‘*shaman*’ usually applies only to a person in an indigenous people as described above. People who learn shamanic techniques by attending a seminar like we do nowadays, are called ‘*shamanic practitioners*’.

^{xvii} The Foundation for Shamanic Studies, founded in 1979 by anthropologist Michael Harner, offers basic as well as advanced seminars all over the world, especially in the United States and in Europe.

^{xviii} Harner's Core Shamanism explicitly prohibits the use of any entheogen; participants in seminars are also advised not to consume any alcohol or other drugs outside the lessons. To reach an altered state of consciousness rattling, drumming, singing, or dancing one's power animal is the means of choice.

^{xix} Siberian shamans think of their drum as their “little horse” carrying them out of and back into ordinary reality, maybe even out or into their body. If one travels alone, a drumming tape may substitute the living drums. Cf Mircea Eliade, *Shamanism*, pp 168, 179. The modern explanation is that listening to a monotonous drumbeat changes the brain waves from a beta to a theta state people usually reach but in deep sleep or deep meditation.

^{xx} Also possible: a mouse-hole, a trap-door, an opening on the bottom of the sea, an elevator that leads down into the earth, a mining tunnel etc.

^{xxi} Many indigenous cultures around the world share the belief that upon our birth the spirit of an animal takes pity on us and volunteers to protect us and to keep us healthy and safe. This animal is called a power animal. Maybe this is the reason why many of my clients tell me that the power animal I bring back to them during a soul retrieval has been their favorite animal for years, sometimes even from childhood up to now.

^{xxii} In contrast, Roger Walsh (*Paths Beyond Ego – The Transpersonal Vision*. Jeremy P. Tarcher / Putnam, New York 1993, page 38 ff) states arousal be characteristic for a shaman. I suppose he–like hundreds of researchers prior–mistook the outer behavior of a dancing shaman for the inner state. Staying in a Theta state, which a normal person only reaches in deep sleep, principally calms down not only the physical but also the psychic system.

^{xxiii} Traditionally a shaman will never reveal the identity of his spiritual helpers due to fear that revealing their names might mean to give another person power over them.

^{xxiv} Working as a psychopompos has always been one of the most important tasks a shaman in traditional cultures had to fulfill. Cf. Mircea Eliade, pp 215 ff

^{xxv} Cf Richard Gerber, *Vibrational Medicine–New Choices for Healing Ourselves*. Bear&Company Santa Fe, New Mexico 1988, Chapters I to IV; Michael Talbot, *The Holographic Universe*. Harper Collins, New York 1991; Gary Zukav, *The Dancing Wu Li Masters*. William Morrow, New York 1979

^{xxvi} Cf Gerber, p. 158

^{xxvii} In Germany even schoolbooks lack most of them!

^{xxviii} Cf also F. David Peat, *Synchronicity*. Bantam Books, New York 1987

^{xxix} Gerber, p. 151. Cf also Zukav, pp 330ff (German Edition), and Talbot, p. 47 (German Edition). This theory may also hold an explanation on how long-distance Reiki treatments work.

^{xxx} Gerber, p. 147

^{xxxi} Gerber, page 158

^{xxxii} May be this is also an explanation as regards Cayce's precognitions about world changes that did not come true so far !

^{xxxiii} Cf the pioneering insights of German physicist Fritz-Albert Popp into the true nature of the intercellular communication via biophotons.

^{xxxiv} Cf Marlo Morgan, *Mutant Message Down Under*. Harper Collins Publishers, New York 1994, and her report on a fracture healed by the Aborigines.

^{xxxv} Cf Olga Kharitidi, *Entering the Circle*. Harper Collins Publishers, San Francisco 1996

^{xxxvi} Gerber, p. 170

^{xxxvii} C. G. Jung, *Archaic Man*. 1930

^{xxxviii} Eliade, page xi

^{xxxix} Eliade, page xii; I agree with Eliade who considers it unacceptable to assimilate shamanism to, and equate it with, any kind of mental disorder and suppose the main problem stems from the fact that our society is no longer a shamanic one. As there is no officially accepted knowledge about invisible worlds in our matter-oriented modern world and no theoretical frame exists to refer to, respective experiences necessarily have to be pathologized. Supposedly, a high number of patients in mental health asylums are there merely due to misguided spiritual experiences their scholarly trained physicians have no own knowledge, and experience, of.

^{xl} Eliade, page 14

^{xli} Eliade, page 31

^{xlii} Eliade, page 5

^{xliii} Eliade, page 29

^{xliv} *ibid.* In his book *Secrets of Shamanism*, Avon Books, New York 1988, the author Jose Stevens refers to his doctoral thesis on the topic of “Power Animals, Animal Imagery, and Self Actualisation” (California Institute of Integral Studies). His findings display that people who purposefully work with animals in dreams or guided imaginary (German Edition, page 12) are definitely healthier having reached a higher degree of self-realization than others.

^{xlv} This is definitely the most crucial obstacle neophytes have to overcome.

^{xlvi} Sandra Ingerman, *Welcome home*, page 172, calls this “the beauty of shamanism”.

^{xlvii} June Singer, *Boundaries of the Soul – The Practice of Jung’s Psychology*. Random House, New York 1972/94

^{xlviii} Christina and Stanislav Grof, *The Stormy Search of the Self*. Tarcher/Putnam New York 1990, page 262

^{xlix} C. G. Jung, *Civilization in Transition*, C. W. 10 (quoted in Singer, page 88)

^l Carl Gustav Jung himself has been one of those few scholars capable of valuing psychic phenomena due to own unusual experiences with clients, supernatural forces, and, most of all, his spirit helper Philemon.

^{li} Edward F. Edinger, *Ego and Archetype – Individuation and the Religious Function of the Psyche*. Shambhala Publications, Boston & London, 1992, page 143 (discussing the parable of the prodigal son)

^{lii} Singer, pp37f

^{liii} *ibid*

^{liv} Grof, page 262

^{lv} In this respect I disagree with Christina and Stanislav Grof that the client “is seen as the real source of healing and is encouraged to realize that and to develop a sense of mastery and independence” (*ibid.*). While this statement is correct as far as other human beings are involved, it fails when a human’s connection to, and dependence of, higher levels of being come into play.

^{lvi} C. G. Jung himself evidently suspected a similar mechanism when writing on the topic of (getting over) trauma digestion in dreams, “Apparently it [i.e. the frequent repetition of a traumatic content C.H.] brings back a split-off, autonomous part of the psyche, but it soon proves that conscious assimilation of the fragment reproduced by the dream does not by any means put an end to the disturbance which determined the dream” (C.G. Jung, *Dreams*. Princeton University Press, London, Reprint 2003, page 48).

^{lvii} This has been the most important question for contemporary theology in Germany after World War II, resulting in the so-called “God-is-dead-after-Auschwitz-theology” (sic!).

^{lviii} According to the research Mircea Eliade did on shamanism (cf *Shamanism-Archaic Techniques of Ecstasy*), the shaman is “the healer par excellence” (p. 323). “All through Asia and North America, and elsewhere as well, the shaman performs the function of doctor and healer; he announces the diagnoses, goes in search of the patient’s fugitive soul, captures it, and makes it return to animate the body that it has left.” (p. 182). “The principal function of the shaman in Central and North Asia is magical healing” and “The essential and strictly personal function of the South American shaman remains healing” (p. 326).

^{lix} Harner, *The Way of the Shaman*, Preface to the German Edition

^{lx} The ancient wisdom that an “outer doctor” only has to strengthen the “inner doctor” of the patient is but quite forgotten.

^{lxi} While Michael Harner and Sandra Ingerman state three causes of illness, Kenneth Meadows, *Shamanic Experience*, Element Inc. 1991, distinguishes only two causes: misguided energy within the client or the lack of energy (cf Chapter XII on Healing)

^{lxii} Cf also Eliade on “pathogenic objects” and “extraction”, *ibid* pp 300, 329

^{lxiii} Ingerman, page 175

^{lxiv} I consider them rather symbols than real objects !

^{lxv} Ingerman, page 173

^{lxvi} The traditional shamanic technique of depossessing that I learned from the Esalen-based Brazilian healer and medium Carlos Sauer and his mother Miriam is very close to what Shakuntala Modi M.D. describes in her book *Remarkable Healings—a Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness*. Hampton Roads Publishing Company, Charlottesville 1997

^{lxvii} Cf also Eliade on “soul loss” in *Shamanism*, for example pp 310, 327

^{lxviii} Cf Ingerman, *Welcome Home*, pp 25ff

^{lxix} Cf Ingerman, *Soul Retrieval*, HarperCollins 1991, Chapter One on ‘ Soul Loss’

^{lxx} Eliade, page 8

^{lxxi} As Sandra Ingerman puts it in *Welcome Home*: “The good news is that the healing process makes more energy available” (page 84).

^{lxxii} Cf also Eliade on “the rape of the soul”, *ibid*, page 215, and theft, page 328; Ingerman, *Soul Retrieval*, Chapter VII

^{lxxiii} *Welcome home*, page 176

^{lxxiv} *Welcome home*, page 175

^{lxxv} Cf also Eliade, page 184

^{lxxvi} For reasons of decency I do not lie down next to the client touching him at the ankles, hips, and shoulders as is traditionally done.

^{lxxvii} I usually encourage them to do so, since in shamanic cultures community plays a crucial role in participating in the ceremony, supporting the healing process, and last but not least testifying the outcome.

^{lxxviii} According to Eliade, page 482, the motif of the funerary bridge is widespread extending far beyond the bounds of shamanic ideology and mythology. The shaman’s ability to cross this bridge despite his being alive is due to his former ordeal of death and resurrection.

^{lxxix} I refer to London-based psychologist Phyllis Krystal and her methods she developed from thirty years of practicing Jungian psychotherapy. Cf Krystal, *Cutting the Ties That Bind—How to Achieve Liberation from False Security and Negative Conditioning*. London 1986 and *Cutting More Ties That Bind—Educating Children and Reprogramming Adults*. Element Books Limited, Dorset, 1990.

^{lxxx} *ibid*, p. 216

^{lxxxii} *ibid*, p. 215

^{lxxxii} The terms intellect/intellectual are derived from the Ancient Greek νοῦς (*nous*). According to Braud/Anderson (William Braud & Rosemarie Anderson, *Transpersonal Research Methods for the Social Sciences—Honoring Human Experience*. Sage Publications, California 1998) νοῦς had a much broader meaning, denoting the largest manifestation of mind; used in much the same way that we use the term heart today, it encompassed the deepest core of one's being and was considered human's highest faculty. Through νοῦς one could know the inner essences of principles of things by means of direct apprehension (pp. 223f). The modern use of the term intellect lacks this denotation completely.

^{lxxxiii} *ibid*, p. 239

^{lxxxiv} Braud/Anderson, page 240

^{lxxxv} *ibid*, p. 240

^{lxxxvi} *ibid*, p. 240

^{lxxxvii} *ibis*, p. 16

^{lxxxviii} Henryk Skolomowski, quoted *ibid*, p. 21

^{lxxxix} *ibid*, p. 119

^{xc} quoted *ibid*, p. 221

^{xcⁱ} quoted *ibid*, p. 221

^{xcⁱⁱ} *ibid*, p. 118

^{xcⁱⁱⁱ} *ibid*, p. 221

^{xc^{iv}} *ibid*, p. 231

^{xc^v} I restrict myself to analytical and behavioral psychotherapy since these both methods are the only ones to be accepted in terms of reimbursement by the GKV, the mandatory health insurance system which covers nearly 90 percent of the German population.

^{xc^{vi}} Mircea Eliade, *Shamanism*, page 5