

**CORRELATIONS BETWEEN WELL-BEING AND  
THE LOCATION SCORES OF THE CORE STAR™:  
A CONCEPTUALIZATION OF SPIRITUAL INTEGRATION**

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The work reported in this dissertation is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

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[To be added]

## ABSTRACT

### **Correlations between Well-Being and the Location of the Core Star™: A Conceptualized Model of Spiritual Integration**

Seeking to identify the values, behaviors, emotions, and health correlates relating to the process of Spiritual Integration, three psychometric assessment inventories operationalized a holistic definition of well-being: the Symptom Index (SI), the Profile of Moods States (POMS™), and the Personal Orientation Inventory (POI). Scores were correlated with the location score of the Core Star™, a reference point within the subtle energy body. The Core Star™ is theorized to ascend through the central vertical axis of the subtle energy body as Spiritual Integration increases. Fifty energy therapists, who had been trained in Healing Touch™, volunteered as Participants for this study. The location of each participant's Core Star™ was intuitively assessed at-a-distance with the use of a pendulum by twenty Certified Healing Touch Practitioners (the Intuitive Readers), resulting in one thousand intuitive assessments. Clustering statistics was first performed in Phase One to assess the level of consistency between the Readers. Using an alpha level of .05 ( $p \leq .05$ ), the intuitive readings for ten of the fifty volunteers (20%) were assessed to be consistent (10 Participants/200 assessments). These volunteers were then used as the base for analyzing the data that emerged in Phase Two. Based on completed assessment inventories, the total number of volunteers for Phase Two was further reduced to eight (8 participants/160 assessments). Phase Two evaluated the relationship of Core Star™ location scores to increased states of well-being and the demographic variables. An alpha level of .05 ( $p \leq .05$ ) was used to also evaluate the data in Phase Two; however, due to the potentially underpowered nature of the study that resulted from the decision to consider data from the above described eight volunteers, borderline significant correlations of well-being variables are also discussed. Higher Core Star™ location scores and increased states of well-being were found to correlate with the well-being factors: decreasing Tension-Anxiety (.073), increasing scores of the POI major scale of Time Competence (.05) and subscales of Self-Actualizing Value (.069), Self-Regard (.033), and Capacity for Intimate Contact (.062). Higher locations scores were also found to correlate with Age (.025), longer lengths of Time practicing Healing Touch™ (<.0001), and the further completion of Levels of Healing Touch Program™ (.007). In addition, multivariate/hierarchical regression identified a model of Spiritual Integration through which the well-being variables of Time Competence and decreased Tension-Anxiety account for 69% of the variance in the location score of the Core Star™. Location scores were observed to cluster into two distinct chakra levels, which are then further identified with evolutionary stages of consciousness. From the emerging patterns of Spiritual Integration, a model is conceptualized, which suggests a movement toward the stage of Heart Centered Consciousness. Suggestions for future research are presented.

**KEY WORDS:** Spiritual Integration, Core Star™, location score, well-being, self-actualization, Healing Touch™, evolutionary stages of consciousness, Kundalini, heart centered, chakras, Divine/Human, coherence, subtle energy body, pendulum, remote

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## **CHAPTER 1: INTRODUCTION**

*Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer person is capable, is only a realizing of the eternal perfection of the Spirit within us. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process.*

~Sri Aurobindo

### **Background of Problem**

At a time when humanity is seeking to find a balanced and integrated approach to improve human well-being, the meaning and importance of consciousness as a determining and influencing factor in this process is only beginning to be scientifically explored. While theories abound as to the effectiveness of various methods of healing—whether conventional, complementary, or alternative, research has yet to describe adequately the relationship between consciousness and well-being. Utilizing current theories of the evolving nature of consciousness, this study explores the relationship between measures of well-being and a location score of the Core Star™. Defined by Barbara Brennan as the eternal, internal source of the Divine, the Core Star™ is located deep within the subtle energy field.<sup>1</sup> Further investigations are made to identify patterns that emerge from this data, and which may lead to a more thoroughly integrated understanding of the nature of consciousness as the principle influence upon well-being. In alignment with the goals of this study, the definition of consciousness presented by

Amit Goswami, author of *The Self-Aware Universe: How Consciousness Creates the Material World* is adopted: “The ground of *being* [italics added] (original, self-contained, and constitutive of all things) that manifests as the subject that chooses, and experiences what it chooses, as it self-referentially collapses the quantum wave function in the presence of brain-mind-awareness.<sup>2</sup>

Throughout the centuries varying religious and psychospiritual texts have espoused commentary about the evolution of human consciousness. Recent postulates in the field of quantum physics are confirming what the mystics, saints, and sages throughout history set forth about the nature of reality. Reality is now viewed to be a vast, interpenetrating, interconnected network of information, which according to some innovative scientists, can be termed, *consciousness*.<sup>3</sup> The mystics professed a similar insight, describing the nature of the Divine as an omnipresent, omniscient ordered plan unfolding into *being*. The two perspectives share a common understanding: the phenomenon of the universe as being an inseparable, interconnected, harmonious whole.<sup>4</sup> With this divergence from a purely mechanistic approach, where mind and matter had been categorized as separate, science now quantifies the emergence of a new paradigm: one that supports body, mind, and spirit through a more integrated vision of reality.<sup>5</sup>

The interrelatedness of mind, body, and spirit has been investigated in relation to many areas of human health functioning. Quantifiably demonstrating the interconnectedness of mind, body, and spirit, research within the subspecialties of psychoneuroimmunology, neuroendocrinology, and psychophysiology give validation to this phenomenon.<sup>6</sup> The model of health as a consequence of increasing consciousness within the mind/body is the underlying tenant upon which holistic healthcare is

structured. Richard Gerber, author of *Vibrational Medicine: The Handbook of Subtle Energy Therapies*, states that “consciousness itself is a kind of energy that is integrally related to the cellular expression of the physical body. As such consciousness participates in the continuous creation of either health or illness.”<sup>7</sup>

Bringing more spirit, or consciousness, into the mind/body is a foundational tenant of scientific theories as well as psychospiritual traditions, transpersonal theories, and philosophical writings. The Multidimensional Simulator Model recognizes the importance of incorporating the “human qualities of emotion, mind, intention, and consciousness” into the equations of physics.<sup>8</sup> Yoga, Tibetan Buddhism, and esoteric Christianity each actively pursue bringing more spirit (consciousness) into the mind/body in order to attain higher levels of awareness.<sup>9</sup> Transpersonal models such as those of Abraham Maslow, Jenny Wade, and Ken Wilber identify the highest stages of human consciousness as moving toward the mystical levels of transcendent union.<sup>10</sup> Alex Huxley’s Perennial Philosophy considers that “man’s life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground.”<sup>11</sup> The philosophical writings of Pierre Teilhard de Chardin provide a link between the religious base of Christianity and the science of evolution. As he succinctly summarizes: “Evolution is an ascent towards consciousness.”<sup>12</sup>

The synthesis of these approaches recognizes that the creation of health, healing, and wholeness is a result of the embodiment of higher (Divine) consciousness. To better understand this influx of Divine consciousness as a profound influence in a human life, this study seeks to measure levels of well-being — physical, emotional, mental, spiritual, and energetic, thus addressing an inclusive, holistic framework of *being*. Through efforts

to measure these various aspects of *being*, this study seeks to contribute to a more thorough, well-integrated understanding on the subject of holistic well-being.

### **Statement of the Problem**

The surge of interest in the research topic of spirituality, religion, and health points to increasing correlations connection between these concepts. As recently published in the *American Journal of Medical Quality*, this phenomenon has led to the conclusion that spiritual care is an integral component of healing, and that “the common ground that religion and spirituality share is a search for the sacred through the experience of subjective feelings, thoughts, and behaviors.”<sup>13</sup> According to a Gallup poll, spiritual practices are an important part of American lives with 82% of adults feeling a need for spiritual growth in their lives.<sup>14</sup>

Physicians are reporting that many patients feel it is important to be considered as whole persons, whose *being* has physical, emotional, and spiritual dimensions.<sup>15</sup> As early as 2004, training physicians to offer spiritual care had been incorporated into eight-four academic medical programs, a significant increase from only three schools in 1992.<sup>16</sup> The concept of holistic medicine, which considers that the body is part of a larger system inclusive of emotions, mind, relationships, and spirit,<sup>17</sup> is generating increasing levels of interest. In 2000, there were approximately 850 studies including spiritual or religious measures specific to healthcare issues;<sup>18</sup> today, PubMed resources list 5,957 journal articles under similar criteria.<sup>19</sup> By the close of the twentieth century, Gallop poll reports indicated that more Americans than ever before expressed interest in growing spiritually.<sup>20</sup> With this heightened awareness in relating aspects of well-being with

spirituality, there is rising interest in developing holistic models of healthcare, which support the whole person toward healthier states of *being*.

The ability to develop a more empowered stance of *being* in the world is a topic of interest pursued through a variety of fields from religion to psychology.<sup>21</sup> Gallup poll surveys indicate “an overwhelming majority of Americans (89%) contemplate the basic meaning and value of their lives often.”<sup>22</sup> This number is significantly increased from the previous data eleven years prior.<sup>23</sup> While some authorities instruct finding fulfillment from external accomplishments and achievements, others advocate following an internal directive. Humanistic, transpersonal, and existential philosophies support the concept that in this internal directive lies the true pursuit of fulfillment and the highest possible valuation of meaning and purpose.<sup>24</sup>

Through this internal directive, one begins to relate to ever higher levels of consciousness that identify with the unfolding potentiality of Holistic Ideals or Absolute Values. Ken Wilber, a contemporary transpersonal philosopher, describes this as *degrees of consciousness*, where the individual’s level of consciousness increases as his or her interior lines of development increase.<sup>25</sup> Developmental lines include such concepts as self identity, values, worldviews, spiritual intelligence, and stages of faith.<sup>26</sup> Wilber defines these factors as “*several different streams* [author’s italics], each developing relatively independently.”<sup>27</sup> As these streams coalesce through heightened levels of functioning, new levels of consciousness are thought to emerge.

The upward spiraling path of spiritual evolution is thought to involve an integration of levels of functioning characterized by an ever broadening, more inclusive worldview, identification with higher values of *being*, and a comprehensive state of well-

being.<sup>28</sup> An integral approach considers aspects of wellness as a function of increased stages of consciousness while incorporating a holistic definition of *being*. *Spiritual Integration* is a term used in this study to describe the influence of consciousness upon the creation of holistic well-being. Spiritual Integration assimilates well-being correlates with behaviors and beliefs that support a unity perspective; it incorporates the ability to experience physical, emotional, mental, and spiritual well-being while exhibiting more comprehensive levels of consciousness. Human states of *being* can be explored and better defined by assessing aspects of well-being within the whole person. By exploring holistic factors of well-being, this study seeks to develop an integrated understanding of the process through which the Divine may fluently interact with, guide, and influence the human state of *being*.

### **Purpose of the Study**

The purpose of this study is to identify the contributing factors that influence and guide the process of Spiritual Integration. It is therefore necessary to delineate the measures that will favorably capture the essential elements of Spiritual Integration. Denoting the capacity to develop all aspects of *being* in a generally integrated or inclusive manner, Spiritual Integration is therefore theorized to be identifiable through the use of tools of measurement that specifically define physical, emotional, mental, spiritual, and energetic states of *being*.

It is also proposed that the process of Spiritual Integration incorporates an integral definition of spirituality. In the book *Integral Spirituality*, Ken Wilber describes spirituality as both a process of unfolding stages as well as, a deeply personal and highly subjective, phenomenological experience.<sup>29</sup> Since both aspects appear to influence the

degree of Spiritual Integration, this study utilizes both a personal, subjective measure of experience and a more objective presentation of stage-like unfoldment. Investigators throughout the ages have formulated various approaches that discern information from both of these approaches. Wilber refers to the subjective realities described by William James and the outlines of developmental structuralism by Sri Aurobindo both as methods to describe and define the process of spirituality.<sup>30</sup>

This study seeks to define how the process of Spiritual Integration may affect the consciousness of the individual by examining the individual's perceptions of the nature of reality. The measures of this study specifically address the degree to which his/her perceptions incorporate a higher valuing of humanity as a whole, noted by an ever broadening, more inclusive worldview and identification with higher values of *being*. In a truly integral fashion, this study also investigates how wellness is expressed in and through the body, emotions, and beliefs of an individual, trusting that increased well-being would bring forth a more balanced and harmonious manner of life, synthesizing integrated relationship between body, mind, emotions, and spirit. The final advent of this study seeks to determine if definitive stages of development may be identified that support the unfolding of a model of Spiritual Integration.

In summary, this study seeks to explore further the interrelationships of physical, emotional, mental, spiritual, and energetic well-being. It is theorized that the assessment of an individual's correlating values, behaviors, and well-being in relation to the location score of the Core Star™ will support the theory of an individual's potential for increasing stages of Spiritual Integration.

## Importance of the Study

A holistic model of the transcendent movement toward full integration indicates a fusion of human consciousness with Divine consciousness. Understanding the components that bring about higher stages of consciousness is a topic of keen interest to those who seek to find higher purpose and meaning in their lives. George Gallup, Jr. and D. Michael Lindsay state that “the vast majority of Americans demonstrate interest in the divine-human relationship.”<sup>31</sup> Developing a relationship to God or the Divine is of interest to nearly four-fifths of the population.<sup>32</sup> Such statistics give rise to the increasing interest in developing a state of *being* that fully invites the Presence of the Divine to be a conscious, creative force in the life.

Taking an empowered stance in the creation of health is of vital concern to those seeking to become a more conscious collaborator. Whereas the theology of Holism claims, “every aspect of human health is an integral component of the whole,”<sup>33</sup> identifying factors that influence the unfoldment of such a whole and perfect state of *being* would be highly beneficial to both the individual's pursuit of ultimate spiritual attainment and the holistic fields of Energy Medicine and Spiritual Healing.

Notable authorities espouse an inevitable shift in global consciousness toward a more integrated and holistic worldview.<sup>34</sup> Hopefully, humanity is facing an influx of consciousness to a more spiritual viewpoint. Seeking to identify the underlying perceptions, thoughts, attitudes, and beliefs that facilitate movement toward a more integrated worldview will help to further research in the field of Spiritual Healing and Energy Medicine. Well-being as a result of this increasing level of consciousness is a goal worthy of continued research.

## Research Questions

**Research Hypothesis:** Higher location scores of the Core Star™ correlate with higher scores of physical, emotional, mental, and spiritual well-being from which a model of Spiritual Integration can be formulated.

### **Statistical Questions and Operational Hypotheses:**

#### Phase One

*Question # 1:* Is there a level of consistency between the Intuitive Readers regarding their ability to access location scores of the Core Star™?

*Hypothesis #1:* There is consistency between the Intuitive Readers regarding their ability to access location scores of the Core Star™.

#### Phase Two

*Question #2:* Do individual and/or overall well-being or demographic measures correlate (have univariant significance) with the location score of the Core Star™?

*Hypothesis # 2:* The location score of the Core Star™ of the subtle energy body correlates with (has univariant significance with) some well-being measures that determine fewer physical symptoms (Symptoms Index), increased emotional well-being (Total POMS™ and individual scales), and psychospiritual values and behaviors that support self-actualization (POI scales and subscales).

*Question #3:* Using the measures with univariant significance, how do the combinations of well-being measures work together to explain the location score of the Core Star™?

*Hypothesis #3:* The total measures of each univariant significant well-being instrument will combine to explain most of the variance of the location score of the Core Star™.

*Question #4:* Can cutoff values be determined for each univariant significant well-being measure that has a significant effect in predicting the location score of the Core Star™?

*Hypothesis #4:* Cutoff values are found for some measures that have a significant effect in predicting the location score of the Core Star™.

### **Scope of the Study**

Seeking to represent a variety of demographics while also evaluating a potentially spiritually evolving population, participants were all trained in at least one level of Healing Touch™, an energetic modality of holistic healthcare.<sup>35</sup> Recruitment via ads in the international electronic and print newsletters of Healing Touch Program™ and Healing Touch International, Inc., respectively, resulted in an international base of volunteers from a variety of backgrounds. A volunteer sample of fifty energy healers are randomly selected from a pool of ninety-six volunteers to participate in this study. Additionally, twenty-three Certified Healing Touch Practitioners volunteered to serve as Intuitive Readers; twenty completed the study.

Participants are given the information that they are participants in a doctoral research project, are required to complete three well-being inventories, a demographic form, and agree to an at-a-distance assessment of their Core Star™ by twenty Intuitive Readers. The Intuitive Readers agreed to perform the assessments of the Core Star™ maintaining intention aligned with the “highest good” while utilizing a standardized assessment approach using a pendulum and the Core Star™ Scoring Flowchart. Intuitive Readers were each trained by the Principal Investigator (PI). Participant identities were blinded to the Intuitive Readers; the PI remained blinded to the identities of both

Participants and Readers. The PI is a Certified Healing Touch Practitioner with training in other energy healing modalities and intuitive spiritual direction.

### **Definition of Terms**

The research hypothesis of this study states that higher location scores of the Core Star™ correlate with higher scores of physical, emotional, mental, and spiritual well-being from which a model of Spiritual Integration can be formulated. The independent variable is the location score of the Core Star™. The location score of the Core Star™ of each participant is intuitively scored at-a-distance by a group of twenty trained energy healers (Intuitive Readers), blinded to Participant identity. Clustering analysis is first performed to determine between reader consistency in Phase One.

The design of this study is primarily a correlational analysis between three psychometric assessment tests, which measure physical, emotional, mental, and spiritual well-being, and Spiritual Integration measured in interval location scores of the Core Star™. The dependent variables include scores of the Symptoms Index (SI), the Profile of Moods States (POMS™), and the Personality Orientation Inventory (POI). Further operational hypotheses (see “Research Questions”) of this study provide additional tiers of statistical investigation, which characterize the model of Spiritual Integration. Phase Two uses univariate and multiple correlational analyses, as well as a hierarchical regression method and exploratory graphical analysis to outline the measurable values that provide the structure of the conceptualized model of Spiritual Integration.

## Limitations

The limitations of this study are as follows:

- This volunteer population has in common training in Healing Touch™, which could prevent the study from generalizing to a population that has not been trained in these techniques.
- Due to clustering statistics to determine reliability among the Intuitive Readers, usable assessments were limited to only those participants from which the Intuitive Readers were found to be 95% ( $p \leq .05$ ) statistically significant (200 Intuitive Assessments/10 participants). Further, two of the selected group had incomplete testing scores that further limited their inclusion. Although no differences were found between these groups, the result is a small sample size (160 assessments/8 participants) making generalization beyond this group unpredictable.
- The intuitive assessments are recorded at-a-distance utilizing a pendulum. Although there are studies that support these methods of assessment and, the clustering statistics allowed for only those highly statistically significant ( $p \leq .05$ ) Participant scores to be utilized, reliability of these techniques has only recently begun to be investigated.

## Glossary of Terms

**Coherence:** “Clarity of thought and emotional balance[;] ... Synchronization between multiple systems[;] ... Ordered patterning within one system.”<sup>36</sup>

**Consciousness:** The ground of *being* [italics added] (original, self-contained, and constitutive of all things) that manifests as the subject that chooses, and experiences what

it chooses, as it self-referentially collapses the quantum wave function in the presence of brain-mind-awareness.<sup>37</sup>

**Core Star™:** A subtle energy point within the human energy field that is the “eternal, ... internal source of the divine.”<sup>38</sup>

**Holism:** The concept that whole entities are more than the sum of their parts; the natural tendency toward forming wholes in the universe.<sup>39</sup>

**Perfection, spiritual self-perfection (Sanskrit – *siddhi*):** A growing into oneness with the nature of divine *being* [italics added]; a growth out of a lower undivine into a higher divine nature; accomplishment;<sup>40</sup> the spiritual power of proficiency.<sup>41</sup>

**Spiritual Integration:** The ability to experience physical, emotional, mental, and spiritual (holistic) well-being while exhibiting more comprehensive levels of consciousness; where the highest expression of Divine/Human potentiality is a fully functioning, spiritually integrated state.<sup>42</sup>

### **Spiritual Well-Being:**

Spiritual well-being is a concept that is often used to denote spiritual development. Aspects of spiritual well-being are found to correlate with health; however, the definitions of spiritual well-being vary across a variety of studies. Spiritual well-being is a concept that may include both intrinsic and extrinsic developmental constructs. Several notable studies indicate that measurements of religiosity, an extrinsic concept of spiritual well-being, correlate with longevity.<sup>43</sup> The concepts identified with religiosity include such extrinsic factors as, frequency of church attendance and the importance of religious beliefs. Extrinsic *Means* oriented individuals however, have also been found to correlate with higher levels of depression; whereas, Intrinsic *Ends* oriented individuals

correlate with less anxiety and depression.<sup>44</sup> Those who identified themselves as being both “religious and spiritual” or as being only “religious” were found to exhibit more intolerance,<sup>45</sup> an attitude inconsistent with an all inclusive unity perspective. An effort to access an intrinsic definition of spiritual well-being is adopted for this study.

### **Stages of Development:**

Many theorists espouse that the unfoldment of stages is presented as the human being matures physically, emotionally, mentally, socially, as well as spiritually. In alignment with those experts presented within this document, we seek an understanding of spiritual development that includes stage-like unfoldment. Ken Wilber, along with many transpersonal theorists, makes the assertion that “without a strong ego as a foundation, the higher realms cannot be carried as a permanent, stable, integrated realization. Instead, the higher realms are relegated to transient peak experiences, temporary revelations, or even dissociated into spiritual emergencies.”<sup>46</sup> Ultimately, the definition used in this search reflects a holistic “transform, transcend, and include” approach, whereby all facets of a human being are considered optimally functioning and fully integrated.

The movement through stage-like unfoldment has been likened to a spiral of evolution through which each preceding stage of maturation is transformed, transcended, and included into the subsequent stage. A stage of Spiritual Integration is then viewed as a culmination of various lines of development as they attain an optimizing degree of functioning. As Spiritual Integration continues to occur through the transform, transcend, and include dynamics, a level of coherent interaction occurs that affects the synergistic interaction between the lines of development. It is this dynamic process of interaction

between various lines of development that we seek to identify in this study, as well as the exposition of resulting stages that may present.

## Chapter 1 Endnotes:

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- <sup>1</sup> Barbara Brennan, *Light Emerging: The Journey of Personal Healing* (New York: Bantam, 1993), 305-306.
- <sup>2</sup> Amit Goswami, with Richard E Reed and Maggie Goswami, *The Self-Aware Universe: How Consciousness Creates the Material World* (New York: Jeremy P. Tarcher/Putnam, 1993), 276-277.
- <sup>3</sup> *Ibid.*, 11; Evan Harris Walker, *The Physics of Consciousness: The Quantum Mind and the Meaning of Life* (Cambridge, MA: Perseus Publishing, 2000), 257, 332.
- <sup>4</sup> Fritjof Capra, *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism* (Boston: Shambhala, 2000), 304.
- <sup>5</sup> Walker, 327-338.
- <sup>6</sup> Refer to the Chapter 2, section “The Mind/Body: The Vehicle Implementing Consciousness into Being.”
- <sup>7</sup> Richard Gerber, *Vibrational Medicine: The #1 Handbook of Subtle-Energy Therapies: The #1 Handbook of Subtle-Energy Therapies* (Rochester, VT: Bear and Co., 2001), 44.
- <sup>8</sup> William A. Tiller, Walter E. Dibble, Jr., and Michael J. Kohan, *Conscious Acts of Creation: The Emergence of a New Physics* (Walnut Creek, CA: Pavior, 2001), 310-311.
- <sup>9</sup> Sri Aurobindo, *The Synthesis of Yoga* (Twin Lakes, WI: Lotus Light Publications, 1996), 2; Lama Anagarika Govinda, *The Foundations of Tibetan Mysticism* (Boston: Weiser Books, 1969), 225; H. Saraydarian, *Cosmos in Man* (Cave Creek, AZ: TSG Publishing Foundation, Inc., 1973), 113-117.
- <sup>10</sup> Abraham Maslow, *The Farther Reaches of Human Nature* (New York: Viking Press, 1971), 269; Jenny Wade, *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness* (Albany, NY: State University of New York Press, 1996), 203; Ken Wilber, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (Boston: Shambhala, 2000), 235.
- <sup>11</sup> Aldous Huxley, “The Perennial Philosophy” in *Paths Beyond Ego: The Transpersonal Vision* (New York: Jeremy P. Tarcher/Putman, 1993), 213.
- <sup>12</sup> Teilhard de Chardin, *The Phenomenon of Man* (New York: HarperPerennial, 1959), 221.
- <sup>13</sup> Elaine J. Yuen, “Spirituality, Religion, and Health,” *American Journal of Medical Quality* 22 (2007): 78.
- <sup>14</sup> George Gallup, Jr. and D. Michael Lindsay, *Surveying the Religious Landscape – Trends in U.S. Beliefs* (Harrisburg, PA: Morehouse Publishing, 1999), 78.
- <sup>15</sup> Harold Koenig, “Religion, Spirituality, and Medicine: Application to Clinical Practice,” *Journal of the American Medical Association* 824 no. 13 (4 October 2000): 1708, OVID (accessed on May 21, 2007); Christine Northrup, “Christine Northrup, MD: A Pioneer in the Field of Women’s Health,” *Alternative Therapies in Health and Medicine* vol. 13, no. 3 (May/June 2007): 75; Larry Dossey, *Healing Beyond the Body: Medicine and the Infinite Reach of the Mind* (Boston: Shambhala Publications, Inc., 2001), 295-296; C. Norm Shealy, “Holism in Evolution,” *Journal of Alternative and Complementary Medicine* 9, no. 3 (Jun 2003): 333 <http://www.liebertonline.com/doi/abs/10.1089/107555303765551534?cookieSet=1&journalCode=acm> (accessed on May 22, 2007).
- <sup>16</sup> Auguste H. Fortin and Katherine G. Barnett, “Medical Schools Curricula in Spirituality and Medicine,” *The Journal of the American Medical Association* 291, no. 23 (16 June 2004): 2883.
- <sup>17</sup> Daniel J. Benor, “The Body: Physical Entity, Body, Mind, Bioenergy, and Potential Doorway to Spiritual Awareness (For Professional Readers),” *The International Journal of Healing and Caring* 2, no. 3 (Sept 2002): 3 [http://www.ijhc.org/site.php/spgs/read/sept\\_2002\\_v2\\_n3](http://www.ijhc.org/site.php/spgs/read/sept_2002_v2_n3) (accessed May 21, 2007).
- <sup>18</sup> Harold Koenig, “Religion, Spirituality, and Medicine,” 1708; PubMed Central: An Archive of Biomedical and Life Science Journal Literature search subjects “Spiritual OR Religious Well-being,” <http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?CMD=search&DB=pmc> (accessed on May 22, 2007).
- <sup>19</sup> PubMed search criteria “Spiritual OR Religious Measures,” [http://www.ncbi.nlm.nih.gov/sites/entrez?db=pubmed&cmd=DetailsSearch&term=spiritual+OR+religious+measures&log\\$=activity](http://www.ncbi.nlm.nih.gov/sites/entrez?db=pubmed&cmd=DetailsSearch&term=spiritual+OR+religious+measures&log$=activity) (accessed December 12, 2008).
- <sup>20</sup> Gallup and Lindsay, 79-80.
- <sup>21</sup> Susan Baxter, “The Last Self-Help Article You’ll Ever Need,” *Psychology Today* (Mar-Apr, 1993): 1, [http://findarticles.com/p/articles/mi\\_m1175/is\\_n2\\_v26/ai\\_13502199/pg\\_2](http://findarticles.com/p/articles/mi_m1175/is_n2_v26/ai_13502199/pg_2) (accessed on May 24, 2007).

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- <sup>22</sup> Gallup and Lindsay, 41.
- <sup>23</sup> Ibid.
- <sup>24</sup> Roger Walsh, "Hidden Wisdom," Chapter 36 in *Paths Beyond Ego: The Transpersonal Vision*, ed. Rodger Walsh and Frances Vaughan. (New York: Jeremy P. Tarcher/Putman, 1993), 223-225.
- <sup>25</sup> Ken Wilber, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (Boston: Integral Books, 2006), 65-66.
- <sup>26</sup> Ibid., figures 2.4 and 2.5, 69.
- <sup>27</sup> Wilber, *Integral Psychology*, 125.
- <sup>28</sup> Wilber, *Integral Spirituality*, 32.
- <sup>29</sup> Ibid., 54-57
- <sup>30</sup> Ibid., 55-56.
- <sup>31</sup> Gallup and Lindsay, 76.
- <sup>32</sup> Ibid.
- <sup>33</sup> Shealy, "A Theology of Holism," 1.
- <sup>34</sup> Fritjof Capra, *The Tao of Physics*, 326; Satprem, *Sri Aurobindo or The Adventure of Consciousness*, (Pondicherry, India: India Library Society, 1964), 317.
- <sup>35</sup> Healing Touch Program™, <http://www.healingtouchprogram.com/> (accessed January 10, 2009).
- <sup>36</sup> *Science of the Heart: Exploring the Role of the Heart in Human Performance*, "An Overview of Research Conducted by the Institute of HeartMath Entrainment, Coherence and Autonomic Balance," Institute of HeartMath, <http://www.heartmath.org/research/science-of-the-heart-coherence.html> (accessed June 8, 2009).
- <sup>37</sup> Goswami with Reed and M. Goswami, 276-277.
- <sup>38</sup> Brennan, 305.
- <sup>39</sup> Jan Christian Smuts, *Holism and Evolution: The Original Source of the Holistic Approach to Life*, ed. Sanford Holst (Sherman Oaks, CA: Sierra Sunrise Books, 1999), 374.
- <sup>40</sup> Sri Aurobindo, *The Synthesis of Yoga* (Twin Lakes, WI: Lotus Light Publications, 1996), 664; Ibid. 671; Sri Swami Satchidananda, *The Yoga Sutras of Patanjali: Commentary on the Raja Sutras by Sri Swami Satchidananda* (Yogaville, VA: Integral Yoga Publications, 1990), 246.
- <sup>41</sup> Govinda, 27, 52.
- <sup>42</sup> This term is defined by this author.
- <sup>43</sup> T. D. Hill and others, "Religious Attendance and Mortality: An 8-Year Follow-up of Older Mexican Americans," *Journal of Gerontology Series B-Psychology Sciences & Social Sciences* 60 (2005): S108, OVID (accessed on May 1, 2007): S108; Michel E. McCullough and others, "Religious Involvement and Mortality: A Meta-Analytic Review," *Health Psychology* 19 no.3 (May 2000):218, OVID (accessed on May 1, 2007): P. la Cour, K. Avlund, and K. Schultz-Larson, "Religion and Survival in a Secular Region," *Social Science and Medicine* 62 (2006): 160, OVID (accessed on May 1, 2007).
- <sup>44</sup> Charlene E. Bradshaw, "Influence on Religious/Spiritual Orientation on the Health of Roman Catholic and Unity Church Members," Unpublished Dissertation, Holos University Graduate Seminary, (2005), 78-79, <http://www.holosuniversity.net/pdf/bradshawDissertation.pdf> (accessed May 14, 2007).
- <sup>45</sup> Leila Shahabi and others, "Correlates of Self-Perceptions of Spirituality in American Adults," *Annals of Behavioral Medicine*, 24 no. 1 (2002): 59.
- <sup>46</sup> Ibid., 127-128.

## **CHAPTER 2: REVIEW OF LITERATURE**

Chapter 2 is designed to give the reader an overview of the supportive theories and research conclusions, both scientific and philosophical, that give foundation to this research. This chapter includes four main topics, their sub-topics and a conclusion.

Topic I, The Evolution of Consciousness, includes these subtopics: The Inherent Pattern of Perfection; Models of Transcendence; Holism and the Science of Wholeness; Intentionality as the Creative Principle of Consciousness; Coherence - The Frequency of Health; and, The Divine Blueprint Held within the Higher Self – The I AM Presence.

Topic II, The Manifestation of Consciousness includes the sub-topics: The Mind/Body Connection; Physiological Responses of Consciousness; Chakras - The Centers of Consciousness, and The Core Star™. Topic III, Levels and Stages of Consciousness includes the sub-topics: Viewpoints that support Levels of Consciousness; The Unifying Process of Spiritual Evolution; Stages of Spiritual Evolution; and, the Chakra System and the Stages of Consciousness. Topic IV, Use of the Pendulum as a Diagnostic Tool discusses the use of the pendulum as a diagnostic tool, and Topic V is the Summary.

This information is presented with the intent to unify this material into a coherent whole, viewed hereafter as a conceptualization of Spiritual Integration. By understanding and assimilating the information in these topics and sub-topics, it is possible to gain an integrated overview of the background theories that inspired this author to conduct research that examines the relationship between measures of well-being and a location score of the Core Star™.

## **I. The Evolution of Consciousness: The Unfolding of Perfection**

*A human being is a part of a whole, called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.*

~ Albert Einstein

***This chapter is based on the following descriptive assumptions:***

The unfolding of perfection innately lies within humanity's task to embrace the whole. Allowing for this to unreservedly occur is the ultimate gift of the Divine — that of free will. Intrinsic in this journey is the choice to freely embrace the Divine Nature inherent within all things. This can be described as the *unity* perspective. As the individual gains upon the unity perspective, his or her unique consciousness expands to embrace the totality of All That Is. This is the theory of the evolving nature of consciousness, and it is found within several psychological, philosophical, scientific, and religious interpretations of the nature of reality. In this chapter, leading theories are investigated to reveal how these various approaches relate to the unfolding pattern of perfection inherent within the individual, which ultimately unveils the path to wholeness.

### **Viewpoints that Support the Inherent Pattern of Perfection**

Current trends in psychological models have roots that tend either to focus on human pathology or on human potentiality. While Sigmund Freud is the primary figure in the development of psychoanalysis, his theories, in the main, use as their starting point the analysis of the dysfunctional aspects of human development. Subsequent theories

emphasize the functional movement toward a fully integrated, state of *being*. His junior colleague, Carl Jung, propelled the theories of psychoanalysis forward by diverging from Freud and incorporating the movement toward optimally functioning states of well-being.<sup>47</sup> In this pursuit, Jung's methods reflect current goals of identifying those factors that thrust one forward on the evolutionary track of human potentiality.

Jung postulates that there are archetypal patterns that are mobilized within functional human beings. His descriptions of the health and well-being of human potentiality through the patterns of archetypes became guiding templates describing the fully functioning human state. Jung identified the realm of archetypes to be the *collective unconscious*, a repository of all human endeavors, thoughts, emotions and directives from which all forward evolution is derived.<sup>48</sup> Jung's concept of the collective unconscious is one that identifies pre-existing forms in the psyche, always present as patterns of instinctual behavior:

In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche ... there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existence forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.<sup>49</sup>

This connection between the realm of archetypes and the unfoldment of human potentiality supports the idea of ideal wholes, or Holistic Ideals, or Absolute Values as templates of underlying perfection towards which humanity aspires. The concept of Holism speaks of the evolving nature of spirit and matter toward the rise and self-perfection of wholes, where wholes are the ultimate reality of the universe.<sup>50</sup> In this concept, spirit (Divine/God) embodies matter to fully actualize Its own inherent

understanding of Itself, thereby building conscious awareness of Holistic Ideals, or Absolute Values. In the theory of Holism, Holistic Ideals or Absolute Values are the archetypal imprints through which evolution transpires. “Such are the Ideal of Truth, Beauty and Goodness, which laid the foundations for a new order in the universe.”<sup>51</sup>

Holism embraces the concept of an unfolding expression of perfection where spirit is a guiding Presence (Divine Presence) in this unfoldment; however, responsibility for movement toward this pinnacle of perfection lies with the individual in the form of free will. In the unfoldment of perfection, free will becomes the catalyst for movement toward the integration of wholes. Aldous Huxley’s Perennial Philosophy makes similar assertions as summarized below by these doctrines:

First: the phenomenal world of matter and of individualized consciousness — the world of things and animals and men and even gods — is the manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be nonexistence.

Second: human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.

Third: man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same of like nature with the spirit.

Fourth: man’s life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground.<sup>52</sup>

Huxley’s Perennial Philosophy integrates the commonalities found among all the major religions of the world,<sup>53</sup> and takes our understanding of these commonalities toward a transpersonal worldview. Alongside Huxley, early in the twentieth century, William James presents *The Varieties of Religious Experience* in support of the individual’s subjective experiences on the journey toward mystical union. His discourse

delineates the profound mystical states that unfold as the individual moves toward fuller union with the Divine. As a Harvard professor who lectured on the subjects of physiology, psychology, and philosophy, James' approach began an earnest attempt to synthesize Western concepts of individual spiritual experiences as viable and real processes of human development bringing forth a humanistic blend of psychology with theology.<sup>54</sup>

From his search for validating inward states as a venerable path toward Divine Union came the teachings of Sri Aurobindo, a yogic master whose hopes to integrate yoga into the Western experience precipitated his philosophy of Integral Yoga. His descriptions of the inner state of *being*, reflected by his own personal experiences, brought him to profound realizations of the unfolding nature of consciousness. In the integration of the sense of ego, Sri Aurobindo found a progression of consciousness marked by stages through which an awareness is achieved of a "Force, a Presence, a Will that acts through his individual nature."<sup>55</sup>

The evolving nature of consciousness might thus be seen to be an unfoldment of higher (Divine) Will through which the way of perfection unfolds into *being*. Pierre Teilhard de Chardin, a trained scientist and theologian of the early twentieth century, developed a Christian based religious philosophy of the evolution of human consciousness. In an effort to combine the wisdom of both science and religion, Teilhard de Chardin wrote explicitly of the connection between human evolution and the tenets of Christianity. Referring to the interconnectedness of the universe as the divine *milieu*, his teachings offer a synthesis of modern science and religious faith as they converge in the evolution of consciousness through humankind.<sup>56</sup> The core of his philosophy is

described as a movement toward higher and higher forms of consciousness, which culminate in the Supreme unity of God consciousness.<sup>57</sup>

According to this philosophy, there is an underlying process, “an enforced coalescence, of which the outcome is the emergence, *pari passu*, of an ever-increasing amount of spiritual energy in matter that is evermore powerfully synthesized.”<sup>58</sup> Through the emergence of spirit into matter, a heightened consciousness unfolds into *being*. Teilhard de Chardin speaks to the ultimate purpose of humankind and our place in the universe when he says, “Man discovers that he is nothing else than evolution become conscious of itself.”<sup>59</sup>

The Christian mystics and saints were particularly aware of the unfolding of this perfection. Being receptive to the Will of God meant attuning to the Presence of God in their daily lives, as attested to by the devoted lives of Brother Lawrence and Teresa of Avila.<sup>60</sup> These devoted saints found themselves completely and totally affixed on allowing the perfection of Divine Will to unfold into their daily lives. By Brother Lawrence’s letters he attests to the *presence of God* in his daily life,<sup>61</sup> while St. Teresa humbly taught that the Prayer of Recollection was the way of recalling the soul (eternal Self) and finding God within oneself. “It is called recollection because the soul collects together all the faculties and enters within itself to be with its God.”<sup>62</sup>

The stage of union with the Divine is seen by these mystics as one that aligns the personal will to allow for the unfoldment of higher Will to manifest. Such release of personal will is evidenced in their detachment from the material world, and can be seen as an effective, manner from which to disengage the antics of the egoic self toward a more inclusive and loving bond with God. In this Presence, the Will of God is seen to be

a viable method of allowing the way of perfection to naturally unfold into *being*. The transformation of the mystics' egoic sense of self is absorbed into the higher functioning stage of mystical union where the Soul or eternal Self is recollected and remembered as the true source of the Divine within. A transformed personality results and embraces the perfection inherent within the unfolding pattern of wholeness.

## **Models of Transcendence**

While personal quests for union with the Divine have been reviewed and taught by mystics, saints, and sages, it is only within the last century or so that the study of human potentiality came into scholarly investigation through the development of psychological theories. This is investigated by reviewing the transpersonal models of psychospiritual development to understand how they relate to the evolving nature of human consciousness.

The fields of humanistic and transpersonal psychology contribute to the developmental theories of the evolution of consciousness. Theories whose concepts and terminology reflect stages of human potentiality through inner spiritual realization include: Carl Jung's process of individuation, Viktor Frankl's Logotherapy, and Abraham Maslow's hierarchy of needs and self-actualization, and Roberto Assagioli's process of psychosynthesis.<sup>63</sup> In addition, there are religious texts and psychospiritual commentaries that support the process of spiritual development, some of which include: Patanjali's Yoga Sutras, Paramhansa Yogananda's teaching of self-realization, Sri Aurobindo's integral directives for attaining cosmic consciousness, St. Theresa's Interior Castle, Meister Eckhart's union with God, and the Buddhist philosophy of enlightenment.<sup>64</sup>

Each of these terms and processes reflects a movement of human potential toward a state of ultimate unity with the Divine, where the Divine Ground of All Being is defined as consciousness. In the book *Paths beyond Ego: The Transpersonal Vision* various notable theorists combine to outline the transpersonal psychospiritual view. John Mack presents the underlying dilemma present between the current, traditional, materialistic worldview and that of the transpersonal viewpoint: “In the transpersonal view, the physical world and all its laws represent only one of an indeterminable number of possible realities whose qualities we can only begin to apprehend through the evolution of our consciousness. In this view, consciousness pervades all realities and is the primary source or creative principle of existence, including the energy-matter of the physical world.”<sup>65</sup> Here we find complete disagreement with the idea of considering the objective, material world as the sole venue of reality. In the transpersonal vision, the inward path of self-reflection and self-awareness present valid and even enlightening vectors of consciousness awaiting exploration.<sup>66</sup> The field of transpersonal psychology fully supports the inward experience as valid, and even necessary in order for humanity to move forward in the evolutionary thrust of higher consciousness.

The core of transpersonal therapy involves the search and exploration of inner venues. Often termed the search for wholeness, the transpersonal path yields an integrated state of *being* that ultimately ends with an enlightened state. Failure to integrate is termed the ultimate pathology by transpersonal philosopher Ken Wilber, and is described as “a failure to integrate the manifest and unmanifest realms.”<sup>67</sup> In this statement of pathology is revealed the heart of the transpersonal quest — that of the imperative of the inward journey as a path to wholeness.

The philosophy of existentialism addresses the inherent value in our inner search for meaning. Psychotherapist Viktor Frankl explains the inner drive we have toward finding meaning to life in his book, *Psychotherapy and Existentialism*:

To be charged with the task to fulfill the unique meaning assigned to each of us is nothing to be avoided and feared ... the dynamic interpretation of man maintains that his behavior is ... toward his own bio-psycho-sociological equilibrium. But human existence is essentially self-transcendence. By the same token, it cannot consist in self actualization; man's primary concern does not lie in the actualization of his self, but in the realization of values and the fulfillment of meaning potentialities which are to be found in the world rather than within himself or within his own psyche as a closed system.<sup>68</sup>

What this implies is that the whole of *being* is attributed to the growth potential inherent within each of us. Frankl states that in regard to fulfilling the meaning of our existence, we require "that kind of tension that holds ... [us] ... steadily oriented toward concrete values to be actualized ... This is also what guarantees and sustains ... mental health."<sup>69</sup>

The existential movement calls the human search for wholeness to be guided by *the will to meaning*.<sup>70</sup> Actively pursuing meaning and purpose through the use of the will utilizes choice — choice as revealed by understanding oneself and one's place within the whole. This is the defining essence of existentialism, which emphasizes the necessity of reaching toward the spiritual dimension of *being* in order to find the meaning of human existence. "Both the meaning of human existence and man's will to meaning are accessible only through an approach that goes beyond the plane of merely psychodynamic and psychogenetic data. We must enter, or better, we must follow man into the dimension of the specifically human phenomena that is the spiritual dimension of being."<sup>71</sup>

Abraham Maslow is considered the father of humanistic psychology and is considered one of the forerunners in the field of transpersonal psychology. His research, formulated upon his clinical observations as a psychologist, was based upon a foundational belief that people are inherently good and decent, and that if they are not acting that way there is an underlying basic human need such as security, love, or self-esteem that is not being met. Maslow used the term “self-actualizing” in a broader sense than Frankl, to describe the process through which we each embody the higher values of *being*. In his book, *Toward a Psychology of Being*, Maslow determines the guiding principles of life to include fourteen values that each depict the highest ideals toward which humankind can strive. Included among these tenants of self-actualization are the concepts inherent in the words: wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness, playfulness, truth, and self-sufficiency. Each of these values imply a vision of unity that is inherent within each of these concepts.

Maslow does not deem these values to be mutually exclusive, separate or distinct — but more interrelated, connected and fused. “Ultimately they are all *facets* of Being rather than *parts* of it.”<sup>72</sup> These, according to Maslow, are the defining moments of life, experienced in what he terms “peak experiences,” which yield to the human state of *being* as near Divine Nature as is possible. He terms this level of awareness “godlike” implying an all knowing and pervasive understanding of life. “In peak-experience the nature of reality itself *may* be seen more clearly and its essence penetrated more profoundly.”<sup>73</sup>

It is through the inward journey toward wholeness itself that these values become embodied, elevating the human perspective to heightened states of *being*. “The human being is so constructed that he presses toward fuller and fuller being and this means pressing toward what most people would call good values, toward serenity, kindness, courage, honesty, love and unselfishness, and goodness.”<sup>74</sup>

Merging toward fuller and fuller states of *being*, Maslow denotes the characteristics of the fully evolved human being and of the well-growing human being. He lists the following objectively describable and measureable characteristics of the healthy human as:

1. Clearer, more efficient perception of reality.
2. More openness to experience.
3. Increased integration, wholeness, and unity of the person.
4. Increased spontaneity, expressiveness; full functioning; aliveness.
5. A real self; a firm identity, autonomy, uniqueness.
6. Increased objectivity, detachment, transcendence of self.
7. Recovery of creativeness.
8. Ability to fuse concreteness and abstractness.
9. Democratic character structure.
10. Ability to love, etc. ...

In addition, there are subjective confirmations or reinforcements of self-actualization or of good growth toward it. These are the feelings of zest in living, of happiness or euphoria, of serenity, of joy, of calmness, of responsibility, of confidence in one’s ability to handle stresses, anxieties, and problems.<sup>75</sup>

Maslow further exemplifies this level of awareness that he terms self-actualizing to be “those who have come to a high level of maturation, health, and self-fulfillment.”<sup>76</sup>

In the book, *The Further Reaches of Human Nature*, Maslow credits the search for meaning to be toward fulfillment of transcendent goals. These transcendent states are termed by Maslow to be *Being* states. They are the inherent states of *being* that describe humankind’s highest potential. As defined by Maslow, “Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness.”<sup>77</sup>

Roberto Assagioli, an early twentieth century psychotherapist, developed a process that merged psychology and spirit. The process of psychosynthesis involves “a drastic transmutation of the ‘normal’ elements of the personality, an awakening of potentialities hitherto dormant, a raising of consciousness to new realms, and a functioning along a new inner dimension.”<sup>78</sup> Through the merger of the personal will with that of Higher Will, the individual proceeds through a series of stages including self-actualization, self-realization, and self-transcendence.

Ann Nunley, developer of the transformational spiritual discipline The Inner Counselor Process™, re-defines three stages of Grace in humankind’s journey towards transcendence: self-actualization, self-realization, and enlightenment. Taking off from Maslow’s concepts of *being values*, Nunley’s Integration Chart takes us beyond the limits of self-actualization towards a unified differentiated state of enlightenment. Integrating the inherent values of *being*, in this model work done with shadow elements of the personality provides a catalyst for this progressive human journey.<sup>79</sup>

These philosophies reify the meaning of values as the driving force of life. The end goal of all of these traditions culminates in the ultimate state of unity through the reconciliation and dynamic balancing of opposites. The values and ideals of the transpersonal viewpoint can also be found in the religious, spiritual, and philosophical traditions throughout the history of humankind. Meister Eckhart reveals the devoted seeker’s goal to be *unio mystica* (union with God),<sup>80</sup> Buddhist followers espouse *samāddhā* (unity) is attained by balancing of pairs of opposites through nonattachment;<sup>81</sup> Sri Aurobindo’s integral directives for attaining cosmic consciousness attest to the

inherent goal of Universalisation of the physical consciousness;<sup>82</sup> Patanjali's Yoga Sutras delineate the path to samādhi through non-attachment.<sup>83</sup>

From numerous teachings throughout the ages we see how the inward search can transpire into the bliss of mystical union. Randall Studstill, author of *The Unity of Mystical Traditions: The Transformation of Consciousness in Tibetan and German Mysticism*, presents an essentialist theory of mysticism, which he terms *mystical pluralism*:

Its thesis is that mystical traditions initiate common transformative processes in the consciousness of mystics. Though mystical doctrines and practices may be quite different across traditions, they nevertheless function in parallel ways—they disrupt the processes of mind that maintain ordinary, egocentric experience and induce a structural transformation of consciousness. The essential characteristic of this transformation is an increasingly sensitized awareness/knowledge of Reality that manifests as (among other things) an enhanced sense of emotional well-being, an expanded locus of concern engendering greater compassion for others, an enhanced capacity for aesthetic appreciation.<sup>84</sup>

Ralph Metzner is among those transpersonal psychotherapists who pioneer the syncretism between psychospiritual traditions and the transpersonal perspective. In his book, *The Unfolding Self: Varieties of Transformative Experience*, Metzner relates the commonalities of these traditions: “There exists in human experience another kind of transformation, a radical restructuring of the entire psyche that has been variously referred to as mystical experience, ecstasy, cosmic consciousness, oceanic feeling, oneness, transcendence, union with God, nirvana, satori, liberation, peak experience, and by other names.”<sup>85</sup>

This suggests that taking the path of the transcendent journey results in the reward of unity and, that through the resolution of the dual nature of the phenomenal world, the bounds of duality dissolve into a state of unified perception. If indeed, the nature of

divinity that resides implicitly within each of us is an interconnected whole, then the nature of the universe is Oneness and the goal of evolution is unity.

## **Holism and the Science of Wholeness**

Transcendence becomes the means through which we can see the unified nature of reality as defined by the mystics—the oneness...that interconnected view of reality to which the physicists relate. In the book *The Tao of Physics: An Exploration into the Parallels between Modern Physics and Eastern Mysticism*, Fritjof Capra submits that quantum theory must replace the classical ideal of an objective description of nature; the phenomenon of observation must now be considered tantamount in the creation of reality:

Quantum theory thus reveals a basic oneness of the universe. It shows that we cannot decompose the world into independently existing smallest units. As we penetrate into matter, nature does not show us any isolated “basic building blocks.” But rather appears as a complicated web of relations between the various parts of the whole.<sup>86</sup>

Jan Christian Smuts in the book *Holism and Evolution* describes the *whole* to be a creative synthesis of “a unity of parts which is so close and intense as to be more than the sum of its parts ... the whole and the parts therefore reciprocally influence and determine each other ... the whole is in the parts and the parts are in the whole.”<sup>87</sup> In this creative progressive synthesis, wholeness is an implicitly implied function of the parts, where the “final structures are far more holistic than its initial structures.”<sup>88</sup> In the unfoldment of wholes, Smuts relates that there is a movement toward synthesis, a creative persistent evolutionary process that fulfills itself in the formation of wholes:

As Holism is a process of creative syntheses, the resulting wholes are not static but dynamic, evolutionary, creative. Hence Evolution has an ever-deepening inward spiritual holistic character; and the whole of Evolution and the evolutionary process itself can only be understood in reference to this fundamental character of wholeness.<sup>89</sup>

Physicist David Bohm, a protégé of Albert Einstein's, speaks to the possibility of the universe as an undivided whole in his book, *Wholeness and the Implicate Order*, where the totality of existence is categorized as carrying an enfolded order of undivided wholeness.<sup>90</sup> The form and structure of the whole (the parts) is said to be enfolded with the order of the whole; and through the movement of this order, the whole is unfolded. This is the unfoldment of the implicate order that Bohm calls formative cause, and so eloquently describes as “an ordered and structured inner movement that is essential to what things are.”<sup>91</sup> Bohm proposes an implicate order embedded in the universe, which is the creative determinant of the explicate, physical manifestation. Through the unfoldment of wholes, the design of nature is brought forth into an integrated and balanced state of equilibrium—the resulting pattern of perfection is realized into *being*.

Through progressive creative movement of the enfolded order of the universe, a new, more evolved whole emerges. Smuts describes this process:

There is a progressive grading of this holistic synthesis in Nature so that we pass from mere physical mixtures ... to ... Chemical compounds ... to ... organisms ... and on to ... Minds or psychical organ, where the Central Control acquires consciousness and a freedom and creative power of the most far-reaching character, and finally to ... Personality [unique attributes of a person], which is the highest, most evolved whole among the structure of the universe, and becomes a new orientative, originative centre of reality.<sup>92</sup>

This progressive movement toward wholeness is a universal process found within all systems, where fluctuations in homeostasis, the state of dynamic balance, perpetuate movement toward a more integrated state. Physicist and author, Fritjof Capra summarizes this concept of the new systems theory of evolution: “According to the systems view, evolution operates far from equilibrium and unfolds through an interplay of adaptation and creation.”<sup>93</sup> The systems view describes the manner through which

reality is constructed. It relates that creation involves the essential movement of adaptation. In this adapting movement, evolution transpires bringing forth a state of dynamic balance from which perfection emerges.

Through the creative dynamics of evolution, the authors of *Evolution and Consciousness: Human Systems in Transitions* discuss self-transcendence in the evolutionary paradigm. Erich Jantsch relates that evolution is “more than a paradigm for the biological domain, it is an order of process; it is a view of how a *totality* that hangs together in all of its interactive processes moves.”<sup>94</sup>

This dynamic totality spans a vast spectrum from subatomic processes to social and further onto noetic (mental and psychic) processes ... But it is not sufficient to characterize these systems simply as open, adaptive, nonequilibrium, or learning systems; they are all that and more: they are *self-transcendent*, which means that they are capable of representing themselves and therefore also of transforming themselves. Self transcendent systems are evolution’s vehicle for qualitative change and thus ensure its continuity; evolution, in turn maintains self-transcendent systems which can only exist in a world of interdependence. For self-transcendent systems, Being falls together with Becoming. In this perspective, life becomes a much broader concept than just survival, adaptation and homeostasis: it constitutes the creative joy of reaching out, of risking and winning, of differentiation and forming new relations at many levels, of recognizing and expressing wholeness in every living system. Creativity becomes self-realization is a systemic context. In the evolutionary stream, we all carry and are carried at the same time.<sup>95</sup>

The evolving nature of consciousness cannot proceed without the fluidity of self-transcendence. Jantsch concludes that “evolution may then also be understood in terms of an expanding multilevel process concept of self-transcendence—or, viewed as a totality, as an overall process of self-attunement of an evolution which becomes ever more fully self-reflective, conscious of its own unfolding.”<sup>96</sup> Within the whole is an implicate order, revealing itself through flowing movement. Contrasted to the outgoing paradigm of a stationary regime of forced equilibrium and deterministic perfection, fluid

movement through the flexible dynamics of the self-transcendent system reveals an integrated wholeness where full potentiality is manifest. In this description we find the unfolding of a new model for human growth potential that goes “beyond the familiar focus on adaptation and stabilization in order to develop a paradigm of self-realization through self-transcendence.”<sup>97</sup>

### **Intentionality: The Creative Principle of Consciousness**

As quantum physics prevails in defining the interconnectedness of the universe, the materialistic view remains deficient.<sup>98</sup> Traditional descriptions of a solely material universe leave missing a fundamental element, a variable identified by Albert Einstein as the *cosmological constant*. According to Evan Harris Walker, physicist and author of the book, *The Physics of Consciousness*, it would be the effects of this constant that unite the theories of relativity, quantum mechanics, and quantum physics with the Big Bang Theory and inflationary theory as a comprehension composite of the nature of reality.<sup>99</sup> The missing component, that mysterious factor that integrates all of the explanations of the phenomenon of life both physical and subtle, is not readily explainable by current traditional theories.

What leading scientists are looking for is an integrative, collective variable, which unifies the prevalent scientific theories of the day to include both physical and subtle dimensions, thus bringing an empirical stance of agreement between religious, spiritual, philosophical and scientific writings. Connecting the factual realm of scientific law and the wisdom of the ages, Walker formulates a non-traditional theory that identifies this missing factor as *consciousness*.<sup>100</sup> In this theory the mysterious component that the mystics term God and the scientists replace with the cosmological constant is that force

that interacts with all of life creating the reality we individually and collectively intend. Here we find evidence of the beginnings of the new paradigm, one that allows for the effects of consciousness to be the primary cause of creation.

Physics professor Amit Goswami synthesizes science and spirituality in his book, *The Self-Aware Universe: How Consciousness Creates the Material World*. He defines consciousness as: “The ground of being (original, self-contained, and constitutive of all things) that manifests as the subject that chooses, and experiences what it chooses, as it self-referentially collapses the quantum wave function in the presence of brain-mind awareness.”<sup>101</sup>

Goswami considers that the nature of reality can be explained through the free-choices of consciousness. He postulates the quantum state of the brain-mind and concludes:

Our consciousness chooses the outcome of the collapse of the quantum state of our brain-mind. Since this outcome is a conscious experience, we choose our conscious experiences—yet remain unconscious of the underlying process. It is this unconsciousness that leads to the illusory separateness—the identity with the separate “I” of self reference (rather than the “we” of unitive consciousness).<sup>102</sup>

In his book, *Science and Human Transformation: Subtle Energies, Intentionally and Consciousness*, noted physicist and researcher William Tiller formulates an energy dimensional model that bridges the conventional realm of science with the newer theories of consciousness as the driving force of creation. His Level One model “integrates consciousness into the overall picture because ... consciousness flows to generate both energies and substance.”<sup>103</sup> This is a new scientific paradigm. The scientific world is beginning to acknowledge what the mystics were saying all along: consciousness is the creative force of the universe, and it is through consciousness that we manifest our lives.

Thought is a creative process bringing awareness to the phenomenon of nature. It is theorized to be a process—a process through which consciousness is transformed into *being*. In Bohm’s definition of unbroken wholeness, he comes to a basic tenet of reality: “Consciousness is no longer to be fundamentally separated from matter.”<sup>104</sup> Being basically the same order, “matter and consciousness can both be understood in terms of the implicate order ... they have a common ground.”<sup>105</sup> He categorizes the implicate order to include the connection of mind and body, and relates that “the process of thought makes an important contribution to how we experience this world.”<sup>106</sup>

In his book, *Thought as a System*, Bohm defines his perspective that creation is happening in the very expressive way we attempt to integrate concepts into knowing. Bohm theorizes that the application of thought defines the creative principle by placing into action that which we concurrently think. Thought is a system of organizing concepts into knowing, and it is through this venture that we come to know ourselves and the oneness of creation. Bohm suggests that we begin to acknowledge this concept of *thought as a system* of creation so that we may begin to recognize the creative value of our thoughts.<sup>107</sup> By Bohm’s principle, consciously directing our thoughts becomes of utmost importance.

Studies by Tiller and his colleagues Walter Dibble and Michael Kohane confirm the process of focused intentionality as a means of affecting physical outcomes. Specific effects were found when Intention Imprinted Electrical Devices (IIEDs) were imprinted with precise intentions made by “accomplished human processors who mentally hold a specific intention for the specific device placed on a table before them (in the “on” state) while they are in this special meditative state.”<sup>108</sup> Affecting outcomes in organic, as well

as inorganic substances, these experiments offer considerable recognition of the conscious ability to create in alignment with highly focused states of intention.<sup>109</sup>

Tiller's studies involve the use of applied intentionality, a process of focusing the will through "development of sufficient inner self-management."<sup>110</sup> By our applied intentions, we develop a mode of instantaneous communication with the nonlocal events in our lives, and by the creative force of intentionality, we are selectively choosing to observe certain outcomes. In terms of physics, we create the finalized state of the phenomenon through the method of observation, and the action that initiated this choice is called will. Walker characterizes the will as containing the mechanism of choice and as being enacted at the moment of observation. This is the means that actually *chooses* the event that will be observed.<sup>111</sup>

Walker explains that the will has certain characteristics. First, "the word *will* refers to a state of mind or a capacity of mind,"<sup>112</sup> which is associated with conscious experience and a sense of *free choice*. Second, "for the will to have any meaning, it must be possible for the mind to affect events — for mind to control the body,"<sup>113</sup> otherwise there would be no will to incite.

The final characteristic of will is then deduced as being that portion of mind that enacts consciousness into being through choice so that "the thing the mind willed becomes the state of the brain and the action of the body."<sup>114</sup> "This observation process brings our brain's next thought and our body's next action into being."<sup>115</sup>

With the advent of quantum theory, the role of the observer emerges in a non-local, co-creative manner. What we observe, through our thoughts, beliefs, attitudes, and emotions, becomes the phenomenon of reality. For the *perfect* observer, it is impossible

to *not* instantaneously create what we intend; however, as Tiller and Walker have concluded, we do not always perceive in a manner that reflects perfection. Walker explains the difference between the state of will and the state of intentionality by pointing out that we are not all perfect observers: “Our desires that are a part of our consciousness are not always a part of the [W]ill channel that could bring them into *being* [italics added]. We do not always have, as the mystics might put it, a perfect purity of mind and heart.”<sup>116</sup>

Walker explains that the Will channel is only a small part of the mind. The consciousness channel, “which is much greater in magnitude than the [W]ill channel,”<sup>117</sup> is more like “noise,” which distracts from the “signal” of the Will channel. The [W]ill channel is a link that transcends space and ... time.”<sup>118</sup> It is that which connects the brain with the events in our lives; it is how our mind affects matter. To consciously create, the Will channel is the frequency to which we must attune.

Human evolution is characterized by Tiller as being the penetration of *spirit* into dense matter, where higher consciousness is the result of more spirit being present (indwelling consciousness).<sup>119</sup> By applying the indwelling consciousness through focused intentionality, Tiller states:

By the entity’s thoughts, attitudes and actions, transformational changes occur in the dense and subtle matter which can produce a refined structure in the matter. This, in turn, allows a greater in-flow of spirit ... when applied intentionality is focused through the human heart into the daily life process, a greater rate of structural refinement occurs and, thus, the more rapidly does one’s consciousness expand.<sup>120</sup>

Tiller subsequently advocates that The Path of Human Transformation is to consciously align with this indwelling spirit (figure 1). He advises practicing love with focused intention as a means of manifesting more spirit in the body, which will

subsequently instill appropriate values in the greater population and more consciousness within the body. Through this practice, more coherence would be developed, which brings greater power to enact creative action. The result would be greater healing and transformation of the self, expanding to include the larger Self and the planet.<sup>121</sup>



**Figure 1 Tiller's Key Steps in The Path of Human Transformation**

Tiller suggests that the most significant contribution we can individually and collectively make in the structure of our future is to consciously focus on viewing life through the heart, rather than through the idioms of fear, anger, and justifications of

revenge. He speaks of the influential effects of “robust mind action or applied human intention ... [as being] central to the flow of events in human experience.” He concludes:

In fact, the whole purpose for the simulator [the physical universe, and all that encompasses, created by God for us as a means to experience and grow and be<sup>122</sup>] is the human learning of applied intentionally and applied love in the evolution of self toward higher states of structural organization and consciousness.<sup>123</sup>

The will enacts creation. As renowned consciousness teacher David Hawkins relates, “The will is the invitation to Divine intervention.”<sup>124</sup> By aligning the individual will to the highest Will, Divine Will is enacted through our *being* instead of the limited perspective of reality to which we may have previously ascribed. It is through this association with Divine Will that we come to know the perfect state of *being* and bring that perfection into form. In this alignment of personal and Divine Will, the power to create is impressively coherent.

### **Coherence: The Frequency of Health**

The application of intention, specifically, the feeling of positive emotions focused through the heart, presents a method through which a balanced and coherent psychophysical state of the body may be attained. The Institute for HeartMath Research Center (IHM) presents supporting evidence regarding the ability to affect beneficial changes in the physiological systems of the body through the influence of positive emotions.<sup>125</sup> Specifically, the coherent interaction between the heart and brain has been shown to significantly reduce heart rate variability (HRV), a precursor to reducing stress in the mind and body.<sup>126</sup>

In the article “The Coherent Heart,” Rollin McCraty, Mike Atkinson, Dana Tomasino, and Raymond Trevor Bradley relate the concept of coherence to the rhythms and patterns of the heart:

This is the notion that the degree of efficiency and effectiveness of a system’s functioning is directly related to the degree to which there is a harmonious organization of the interaction among the elements of the system. Thus, a harmonious order in the rhythm or pattern of activity signifies a coherent system, whose efficient or optimal function is directly related ... to the “fluidity” of life processes. By contrast, an erratic, nonharmonious pattern of activity marks an incoherent system, whose function reflects the “strain” of life processes.<sup>127</sup>

They discuss the effects of emotions on the heart’s rhythms and coherence:

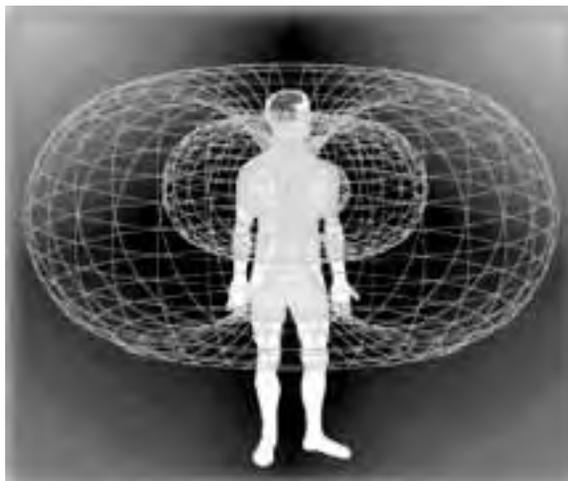
Negative emotions, such as anger or frustration, are associated with an erratic, *incoherent* pattern in the heart’s rhythms, whereas positive emotions, such as love or appreciation, are associated with a sine-wave-like pattern, denoting coherence in the heart’s rhythmic activity. In turn, these changes in the heart’s beating patterns create corresponding changes in the frequency spectra of the electromagnetic field radiated by the heart.<sup>128</sup>

The authors conclude that the heart acts like a global conductor communicating and reflecting information throughout the body as a whole. Coherence of the heart’s rhythms and patterns results in “synchronization and harmonious interaction within and among systems ... This, in turn, produces optimal states of health, physical activity, and cognitive performance.”<sup>129</sup>

The results of this extensive IHM research collection conclude that there are communication pathways, which facilitate verifiable interaction between heart and brain. “The heart communicates with the brain and body in four ways: neurological communication (nervous system); biophysical communication (pulse wave); biochemical communication (hormones), [and] energetic communication (electromagnetic fields).”<sup>130</sup> Positive feeling states are found to influence the physiological state of the body through

these pathways. The interaction of heart and brain generates a field of coherence, referred to as *cardioelectromagnetic communication*:

The heart is the most powerful generator of electromagnetic energy in the human body, producing the largest rhythmic electromagnetic field of any of the body's organs. The heart's electrical field is about 60 times greater in amplitude than the electrical activity generated by the brain. This field, measured in the form of an electrocardiogram (ECG), can be detected anywhere on the surface of the body. Furthermore, the magnetic field produced by the heart is more than 5,000 times greater in strength than the field generated by the brain, and can be detected a number of feet away from the body, in all directions, using SQUID-based magnetometers<sup>131</sup>[figure 2]



**Figure 2 The Heart's Electromagnetic Field from The Institute of HeartMath Studies (Permission to use pending)<sup>132</sup>**

The heart's electromagnetic field—by far the most powerful rhythmic field produced by the human body—not only envelops every cell of the body but also extends out in all directions into the space around us ... [It] is an important carrier of information.<sup>133</sup>

“Information from the subatomic realm is opening up new avenues for exploration of the greatest mystery of life — consciousness.”<sup>134</sup> In his book *Energy Medicine in Therapeutics and Human Performance*, James Oschman discusses a theory

of subtle, rapid energetic communication system within the body, a living matrix of energy that works through the body's connective tissues, cytoskeletons, and nuclear matrices including all systems of the body. This matrix is proposed to be a continuously interconnected, "body-wide system that informs, energizes, and integrates all of the diverse processes involved in every moment of life."<sup>135</sup> Oschman describes this system:

It is a liquid crystalline material and its components are semiconductors ... One of the semiconductor properties of connective tissues is *piezoelectricity* ... every pressure and every tension anywhere, generates a variety of oscillating bioelectrical signals or microcurrents and other kinds of signals<sup>136</sup>

Robert Becker, a leading researcher in the field of biological electricity and regeneration has re-established the EM nature found within living organisms and cells as part of a system of healing.<sup>137</sup> A direct current (DC) electric field is found to permeate the entire body.<sup>138</sup> He concludes that the EM-resonance phenomenon has considerable effects upon the systems that integrate other bodily functions—the central nervous, cardiovascular, endocrine, and growth control systems.<sup>139</sup>

Pioneering geneticist Mae Wan Ho has formulated a theory of the organism based on quantum coherence and an organism's innate tendency toward wholeness. Her findings relate that the entire organism (cells and the extracellular matrix, or connective tissues) is of a liquid crystalline nature.<sup>140</sup>

The living liquid crystals are *dynamic* through and through. The molecules are all moving about busily transforming energy and material in the meantime, and yet they still appear crystalline. The reason is because visible light vibrates much faster than the molecules can move, so the tissues will appear indistinguishable from static crystals to the light transmitted, *so long as the movements of the constituent molecules are sufficiently coherent* actively moving parts of the organism are always the brightest, implying that their molecules are moving all the more coherently.<sup>141</sup>

The inherent movement toward wholeness is found within the organism through the underlying process of quantum coherence, which

involves total participation, maximizing *both* local freedom and global cohesion. It involves the mutual implication of global and local, of part and whole, from moment to moment. It is on that basis that we can have a sense of ourselves as a singular being, despite the diverse multiplicity of parts. That is also how we can perceive the unity of the here and now.<sup>142</sup>

Wan Ho suggests “that this liquid crystalline continuum is responsible for the direct current (DC) electric field permeating the entire body”<sup>143</sup> Through this interconnecting substrate:

consciousness is distributed throughout the entire body; "brain consciousness," associated with the nervous system, being embedded in "body consciousness." Brain and body consciousness mutually inform and condition each other. The singularity of purpose of the individual is based on a complete coherence of brain and body. The implications for holistic and psychic health are clear. A stressful situation will affect body consciousness through subtle ways in which mechanical pressures build up in the body to block intercommunication.<sup>144</sup>

Wan Ho postulates “that the liquid crystalline continuum may function as a quantum holographic medium, recording the interference patterns arising from interactions between local activities and a globally coherent field.”<sup>145</sup>

The concept of the hologram has been used by many theorists to explain the intricate interconnected nature of the universe, the brain, and the bioenergetic communication system of the heart and subtle energy fields. Bohm uses the hologram to describe how the enfolded order within the universe unfolds into physical phenomenon. “Each part (of the hologram) contains information about the whole object.”<sup>146</sup> Like Bohm, Karl Pribram, a neurophysiologist at Stanford University used the theory of the hologram to explain the workings of the brain.<sup>147</sup>

McCraty, Atkinson, Tomasino, and Bradley use the hologram to explain how “the electromagnetic fields produced by the heart form a complex energetic network that connects the electromagnetic fields of the rest of the body.”<sup>148</sup> As a bioenergetic communication system, information is processed from both within and outside of the body. From the systemic to the cellular levels, from external environmental signals as well as from other individuals, the heart’s electro-magnetic (EM) field “plays a crucial role in in-forming physiological function, cognitive processes, emotions, and behavior.”<sup>149</sup>

In his book *The Biology of Transcendence: A Blueprint of the Human Spirit*, Joseph Chilton Pearce discusses the nature of the triune brain and its interaction with the EM field of the heart. The field of a living human heart has been recorded with a magnetic imagine device at the University of Utah. According to Pearce, the arcs from the EM field of the heart display perfect symmetry and are “organic, constantly shifting, living forces ... This torus function is apparently holographic, meaning any point within the torus contains the information of the entire field.”<sup>150</sup> “The dipole, or axis, of the heart torus extends through the length of our body, more or less from the pelvis floor to the top of the skull.”<sup>151</sup> The torus is a self-perpetuating, stable form of energy, that some scientists postulate may be the form of all energy systems: “We seem to live in a nested hierarchy of toroid energy systems that extend possibly from the miniscule atom to human to planet, solar system, and, ultimately, galaxy.”<sup>152</sup>

Pearce continues to explain that “our heart maintains an intricate dialogue with our brain, body, and world at large and selects from the hierarchy of EM fields the information appropriate to our particulate experience.”<sup>153</sup> In a dynamic feedback

interaction, the responses of the body are then reverberated back into the universal EM fields, informing and influencing their very nature.<sup>154</sup> IHM researchers conclude that this suggests “the heart is directly coupled to a subtle energetic field of ambient information that surrounds the body which, in turn, is entangled and interacts with the multiplicity of energy fields in which the body is embedded—including that of the quantum vacuum.”<sup>155</sup>

Richard Gerber, a physician trained in conventional, Western allopathic healthcare, discusses the concept of the holograph in his book *Vibrational Medicine*. Gerber applies the holograph as a means of describing the function of the subtle energy bodies or the aura of the physical body. Gerber states, “The etheric body is a holographic energy template that guides the growth and development of the physical body.”<sup>156</sup>

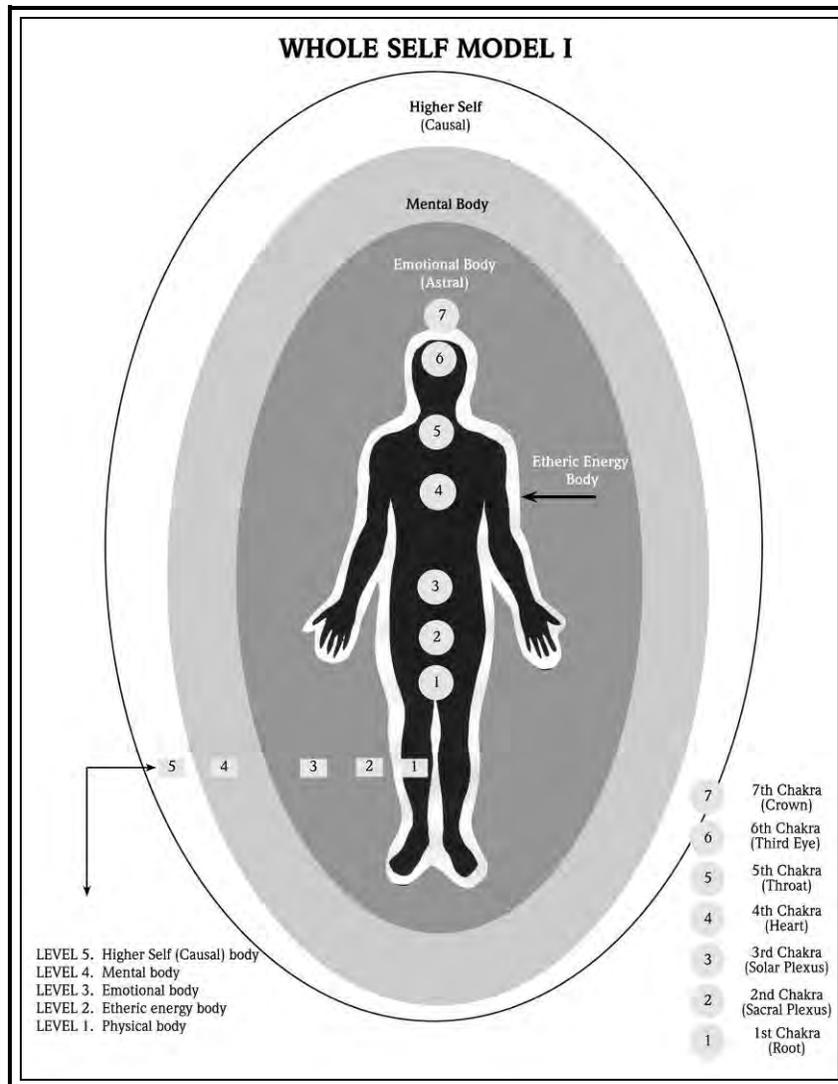
Gerber relates that there is a pattern of perfection inherent within the higher subtle bodies of the aura, which can be accessed through proper alignment with their higher vibrational frequencies. In this depiction, the etheric body, which emulates the patterns presented in the preceding levels of the subtle energy bodies, determines the presence or absence of illness or disease within the physical body.<sup>157</sup>

Ann Nunley, developer of the transformational process of the Inner Counselor depicts a model of the Whole-Self, which identifies the various subtle energy levels of the human energy field (figure 3 and appendix A).<sup>158</sup> The etheric energy body is the template, or blueprint through which the physical body is brought forth into being. It is influenced by the frequency of energy found within the higher subtle energy bodies.

Nunley reviews the creative process that brings forth thoughts or beliefs into physical reality:

Sparked by a specific life event, energy moves through the *whole self* in the following manner:

1. Energy moves through both the MENTAL BODY and the EMOTIONAL BODY (levels 3 and 4). In the MENTAL BODY (level 4) perception, ideas, and “beliefs” are stored symbolically as “thought forms.” In the EMOTIONAL BODY (level 3) emotional response patterns are stored. Triggered by a specific emotional or physical life event, a corresponding mental/emotional gestalt pattern is activated within the MENTAL AND EMOTIONAL BODIES.
2. This pattern of energy then moves into and establishes itself within the ETHERIC ENERGY BODY (level 2), creating the concrete potential for physical conditions and actions. Conditioned by its movement through the MENTAL BODY, EMOTIONAL BODY, and the ETHERIC ENERGY BODY—
3. The energy pattern moves into the PHYSICAL BODY, to establish physical and emotional conditions, attitudes, responses, and actions.<sup>159</sup>



**Figure 3 Nunley's Whole Self Model I (used with permission)<sup>160</sup>**

Ultimately, according to this explanation, it is the concept depicted within the holographic nature of the subtle energy bodies that determines health or well being. Gerber describes the human vibrational system as having negative entropic characteristics that move “toward increasing levels of cellular order and self-organization.”<sup>161</sup> He further relates that it is the organizing principle of the etheric body which moves cellular systems toward higher order and organization, maintaining and sustaining the growth of the physical body.<sup>162</sup>

Tiller relates that at the etheric level, acupuncture points (AP), meridians and chakras within the human vibrational system may operate as EM antenna elements and that the body has the capacity to act as a receiving antenna: “The human body has this capacity in the autonomic nervous system (ANS) as a signal carrier, via both the sympathetic and the parasympathetic branches, which influences secretion, smooth muscle response, blood vessel response, electrocardiogram, heart rate variability, respiration, etc.”<sup>163</sup> “This model allows the external EM and subtle energy environment to communicate with the internal physical and subtle energy environment via a network of points on the surface of the body [the AP/meridian system and the chakra/endocrine gland/neural plexus system].”<sup>164</sup> (see also “The Physiological Responses of Consciousness.)

Thus, Tiller relates the body can be thought as being a type of transmitting/receiving antenna. From his Level One Model, his theory relates that the EM patterns that result from this interaction would be considered to be different kinds of radiation at different levels of substance (physical, etheric, emotional, mental and casual), “each jumping to higher and higher frequency bands as we proceed through the subtle domain.”<sup>165</sup> In addition, each of these subtle energy bodies would be expected to have its own EM *aura*, or *auric field* (subtle energy field). Tiller concludes that this system is designed to allow for the harmonious and integrated function between the etheric and physical dimension of the body, which “is crucial to keep the biological machinery humming in fine tune.”<sup>166</sup>

Tiller’s theory supplies the mechanism through which the contents of the emotional, mental, and casual subtle body energy fields have impact upon the physical

expressions of the mind and body. He advises that the “vast unutilized potential exists within us, the basic ingredients are already there but they are relatively incoherent with respect to each other. Our task is to transform the largely incoherent ingredients into a completely coherent system—and not just at the physical level but at all the subtle levels as well.”<sup>167</sup>

Tiller, McCraty and Atkinson confirm the ability of coherence to positively affect physical systems of the body in the article, “Cardiac Coherence: A New, Noninvasive Measure of Autonomic Nervous System Order.” They conclude, “Coherent electromagnetic fields may have important implications for cellular function ... the state of internal coherence may also affect cellular function and provides a potential link between emotional states, autonomic function, HRV, and cellular processes.”<sup>168</sup>

The researchers of IHM conclude that “psychophysiological coherence is important in enhancing consciousness.”<sup>169</sup> As IHM studies confirm, positive emotions influence the coherence of the heart and increased coherence in the heart impacts the overall health of the body. Tiller explains how the heart center is instrumental in the process of “human transformation to a significantly higher level of both consciousness and energy flow.”

The heart chakra is the balance point with three chakras above and three chakras below so that they can all spin and be momentum-stabilized by the spinning heart center ... The main reason for the heart being the dominant center has to do with the fact that the increased coherence associated with our next *level of being* brings on-line huge increases in radiant flux through our multiple bodies.”<sup>170</sup>

To incorporate and sustain higher frequencies of consciousness, Tiller states that there is “a need for cellular perfection at both physical and etheric levels.”<sup>171</sup> Tiller’s opinion states that “a ‘beefed-up system is needed, largely at the etheric level [and] ... the

physical level as well ... [as] we now seem to be moving deeper into the domain of etheric level functioning.”<sup>172</sup>

As Bohm, Tiller, Wan Ho and the IHM researchers suggest, becoming a conscious collaborator is considered valuable in the creation of health. Since the vibrational energy model submits that “the subtle energetic fields precede and organize the formation of the physical form as a vehicle of expression for higher consciousness energies,”<sup>173</sup> we could say that the emotional, mental, and causal subtle energy fields are the creators of our future. Through the alignment of the personal will with Divine Will, the mind/body is intentionally attuning to the increased resonance of higher consciousness. However finely this coherence is attuned accentuates the connection to the frequency of Divine Will. This process is an ongoing effort for the mind/body to bring into *being* the perfection that Higher Will imparts through conscious choice. The idealized pattern, that perfect vibrating coherence, becomes the guiding Presence in our lives. The result is considered to be a balanced and integrated physicality.

### **The Divine Blueprint Held within the Higher Self - The I AM Presence**

Along with the transpersonal and existential movements, the psychospiritual traditions of Theosophy, Tibetan mysticism, and Yoga each uncover the meaning of life as the fulfillment of something greater — superconscious, transcendent, omnipresent and omnipotent in *being*.<sup>174</sup> These models of human spiritual development indicate a vision of Divine/human potentiality that incorporate a balanced, healthy, and even superhuman state of being. This stage of *being* is the basis for the *siddhis*, extraordinary powers that defy the laws of nature as we have come to know them.<sup>175</sup>

This is the means whereby we are consciously co-creating our unique version of reality in accordance with Divine Will; the realization of perfection into form is the resulting response of the Divine/human interaction of consciousness. Sri Aurobindo refers to this as supramental power.<sup>176</sup> This fully integrated stage of *being* is attained through the practice of aligning the individual consciousness with the higher levels of Divine consciousness. Transpersonal and metaphysical literature states that in this alliance one connects with the Higher Self.<sup>177</sup>

Gerber relates that the Higher Self is composed of the higher subtle energy fields of the body, specifically the causal body, which is a higher frequency than the lower subtle energy fields.<sup>178</sup> The spiritual energies of the Higher Self serve as a connector between the personality and the soul. Housing the soul's memories and knowledge, the Higher Self bridges the consciousness of the higher spiritual realms bringing information to the personality regarding its growth and transcendence. Becoming more spiritually aware or attune to the inner resource of the Higher Self, Gerber relates, we "find a limitless storehouse of power, knowledge, love, and wisdom."<sup>179</sup>

Nunley's Whole Self Model agrees that the Higher Self is located in the field(s) of the Causal body (figure 3). She describes the Higher Self as "an essence that transcends our ordinary life experience ... the divine spark, the Essential Self, the Lotus Self."<sup>180</sup>

She continues:

The Higher-Self contains the record and wisdom of our total experience, using that information to evolve and express various idealized patterns in form-life. The experience of form-life in turn enhances the wisdom and awareness of Higher-Self. As we become more conscious of our connection with Higher-Self, creative information and the energy of Spirit flow more easily into form-life. As consciousness expands on all levels we creatively co-operate with the evolutionary ensoulment of form.<sup>181</sup>

Tiller's model describes a theoretical coupling between the physical soul body and the spirit self, as an interfacing infrastructure that provides for the input of spirit into the body based upon the level of development of their own *chi/prana*: "The more one's high spirit self (or God Self) [Higher Self] can enter the soul body, and thereby, the more conscious does the entire biobodysuit [physical body] become."<sup>182</sup>

As Tiller's Level One model concludes, "consciousness is a correlate of spirit entering dense matter."<sup>183</sup> He describes the body as a "space-time vehicle of consciousness for the purpose of growing in awareness of the True Self [Higher Self] and of generating coherence in the True Self." He relates that "disharmony created by the ego at the deeper level of self materializes as error or disease in the space-time vehicle ... With our thoughts and attitudes, we continuously reprogram the simulator from the Mind level of the multidimensional universe and continuously generate our individual and collective futures by such behavior."<sup>184</sup>

Assagioli's psychospiritual process of Psychosynthesis outlines various uses of the will to identify with the realization of one's Higher Self: "to expand the consciousness into that of the Self; to reach up, following the thread or ray to the star; to unite the lower with the [H]igher Self."<sup>185</sup> This connection guides and directs the personal evolving consciousness toward higher, finer and more expanded states of *being*. It is thought of as containing a clear and precise blueprint for this process of personal evolution. The Higher Self is a connection to Higher (Divine) Will, which is "a moving current of energy that carries everything in the direction of higher evolution."<sup>186</sup>

In their co-authored book, *Soul Medicine: Awakening Your Inner Blueprint for Abundant Health and Energy*, Norm Shealy and Dawson Church discuss this empowered connection:

Perceptions of limitation, whether they be physical disease, confinement, emotional turmoil, doubt, worry, or anxiety, all fall away. They are replaced by a state of pervasive peace, and a sense that all is well.

...By identifying with that soul level, and the blueprint for health contained at that level, the image of greater perfection can migrate into the concrete physical reality of one's mind, heart, and body.<sup>187</sup>

With the alliance to the Higher Self, one gains clear knowledge of the Presence of God.<sup>188</sup> Other reverent sources speak of this Divine connection. Bernhard Anderson, author of *Understanding the Old Testament*, speaks about the name of God as given in response to Moses' inquiry: "The tradition connects the name YHWH [Yahweh], the special name for the God of Israel, with the Hebrew word translated I AM." He continues with the favored interpretation of I AM: "Thus the name of God signifies God whose being is turned toward his people, who is present in their midst as deliverer, guide, and judge, and who is accessible in worship."<sup>189</sup> The foundation of Judaism and of Christianity is built upon this understanding that I AM is a guiding force in life, that God makes himself tangibly present to His people.

In the book *The Magic Presence*, Godfré Ray King identifies the Presence of God, also known in biblical literature as *the I AM Presence*: "This 'Presence' is the Mighty Master Within, the God Self of every individual. When one acknowledges, accepts, understand, and feels this 'Beloved Mighty I AM Presence,' Its Limitless Powers are released into his use."<sup>190</sup> Through this connection with the I AM Presence, *Dharma*, or Truth, unfolds into *being*. Lama Govinda reports on this stage of spiritual development: "Then the body of the Enlightened One becomes luminous in appearance,

convincing and inspiring by its mere presence, while every word and every gesture, and even ... silence, communicate[s] the overwhelming reality of the *Dharma*.”<sup>191</sup> One has claimed union with the Divine through personal effort to reach enlightenment — this is the state where the conscious self (personal self /lower self) has fully actualized with one’s higher nature.

The manifestation of this enlightened state becomes a powerful spiritual projection of Divine consciousness, overcoming the limitations of individuality and penetrating the universe in all directions.<sup>192</sup> Through this highest potential of *being*, the siddhis manifest in accordance with our desires even to the smallest details of life. King describes this power:

The Limitless Omnipresent Substance is always about you waiting to be acted upon. You, the individual, are the channel through which the ‘Mighty I AM Presence’ wishes to expand Its Perfection. It pours out ceaselessly the Limitless Light, or Energy of Life; but you are the governor of its use, the director of its destination and of the result it is to bring forth to you.<sup>193</sup>

The pattern of perfection inherent within the blueprint for higher functioning presents a template of ultimate order, a morphogenetic field of resonance through which the greatest level of well-being presides. Aligning personal will with that of the Divine enacts the creative force of the universe in such a way that wholeness is brought into form. Through form, the Presence of Divine Will — the I AM Presence, brings wholeness into *being*. The Truth or Dharma of the Divine is now realized. The result is perfection. Rupert Sheldrake’s hypothesis of formative causation and Gary Schwartz and Linda Russek’s hypothesis of Universal Living Memory Theory offer an opinion of how this idealized pattern or perfect blueprint may come into being through the channels of morphic resonance. Sheldrake proposes a network of fields –morphogenetic (morphic)

fields, which carry the information of species' formations and which are accessed by a vibrational tuning he refers to as morphic resonance. Schwartz and Russek offer a similar conclusion. Their theory applies a living energy, which is "intelligent information expressed in energy" through which all of life resonates and interconnects.<sup>194</sup> It "posits that all dynamical systems store information and sustain memory."<sup>195</sup> In this context the energy realm of information is expressed in the phrase *systemic memory process*. "If the systemic memory process is true, then all systems at all levels do more than simply 'behave.' They behave dynamically, evolve over time, and express the very essence of life."<sup>196</sup> The very nature of life is reflected in a circular feedback process where everything interacts and evolves together pointing toward the conclusion that everything appears to be eternal, alive, and evolving.

Like Sheldrake, Schwartz and Russek propose that all memory is held within a network of interacting fields and is assessable through a vibrational resonance, which is living energy. The process is defined by circular feedback loops and circular causality, or *recurrent feedback interaction*, which not only interconnects everything, but in addition, feeds back information in an every increasing accumulation. This systemic memory process is one that interconnects all of life through a myriad of information channels that rely on the mechanism of vibration to harmonically resonate with each other. Memory is stored in this fashion as are all of the mechanisms of life.<sup>197</sup> It is this Universal Living Memory energy, held within the vacuum of space, which interconnects all of life through a vibrating resonance called morphic resonance.

The authors note that Tiller's concepts hold true in this sense as well. Where intentionality is projected through the systemic memory process, the recurrent feedback

interaction “remembers” and sends back what was projected.<sup>198</sup> The process of circular feedback loops begins to illustrate just how intentions could be reverberated into creation. According to quantum physics, the effects of observation have creative results. We have the ability to consciously connect with this process and enact creation accordingly. By aligning our personal will with Divine Will — we are consciously co-creating our reality. The hypothesis of formative causation serves as a means for the individual to access this field of information.

In conclusion, the evolving nature of consciousness manifests through the development of human potential. The ultimate course of human evolution is the movement toward an integrated pattern of wholeness. The pattern of wholeness, inherent within the blueprint for higher functioning, presents a template of ultimate order, a morphogenetic field of resonance through which the greatest level of well-being presides. Divine Nature, as the organizing pattern of this perfection, is the element of inspiration so that all creation produces the impending plan of perfection. In this pursuit of perfection, the resulting imprint of Divine Will ultimately presides. To that end, life’s choices are a way to freely give personal will to that of the Divine. The way we choose to embody this pattern of perfection establishes the amount of consciousness that is available for our personal and collective use. Each choice can move us toward wholeness; the rising of consciousness within the body is the ultimate reflection of this path. Aligning personal will with that of the Divine enacts the creative force of the universe in such a way that brings wholeness into form. Through form the Presence of Divine Will, the I AM Presence, brings wholeness into *being*. The Truth or Dharma of the Divine is now realized. The result is perfection — *The I AM Presence Makes Dharma Work!*

## **II. The Manifestation of Consciousness**

*Healing is, in essence, a process of harmonization with Divine Order  
and the ability to increase the Divine Presence in us.*

~Torkom Saraydarian

As a holistic concept,<sup>199</sup> Spiritual Integration includes not only the physical attributes of existence, but incorporates a multidimensional classification of wellness. Spiritual Integration is defined as the ability to experience physical, emotional, mental and spiritual well-being while exhibiting more comprehensive levels of consciousness, where the highest expression of Divine/human potentiality is a fully functioning, spiritually integrated state.<sup>200</sup> This integrated definition of wellness can be utilized to denote the spiritually evolving nature of human development, where higher, finer and more inclusive dimensions of spirit present increasingly unified perceptions, thoughts, emotions and ultimately, actions.

### **The Mind/Body: The Vehicle Implementing Consciousness into Being**

The field of psychosomatic medicine has begun an earnest quest of seeking to understand the effect thoughts have on the health and well-being of the body. The interrelations between the emotions, mind and body have become recent topics of psychosomatic research throughout the scientific fields including, psychoneuro-immunology, neuroendocrinology, and psychophysiology. Health as an aspect of mental, emotional and spiritual well-being has been the topic of many research studies.

The field of psychosomatic medicine has determined ample evidence of the mind-body connection to health. Correlations between stress and various health conditions have been investigated. Recent studies relate posttraumatic stress disorder to the new

development of vascular disorders.<sup>201</sup> Chronic stress is related to persistent immune impairment, yet when the stressor is alleviated, immune cell functional capacity was found to quickly recover.<sup>202</sup> High psychological stress precipitated depression and anxiety.<sup>203</sup> Coronary heart disease is associated with hostility.<sup>204</sup> Anger was found to be related with more depression and poorer health related quality of life.<sup>205</sup> Depression related to Type 1 Diabetes health problems.<sup>206</sup>

Correlations between spirituality/spiritual well-being and health indicators have been found across a broad range of subjects, illnesses, and conditions. Findings indicate significant correlations between spirituality/spiritual well-being and mental and physical health; psychological well-being and lower symptom distress scores; good health; functional well-being; and general well-being.<sup>207</sup> Several studies show a relationship between spiritual well-being and fewer depressive symptoms.<sup>208</sup> Additional research indicates that spiritual well-being also correlates with fewer depressive symptoms and better cognitive functioning.<sup>209</sup> Spirituality/spiritual well-being is also associated with less perceived stress, subjective well-being, and less medication use.<sup>210</sup> Physical health is related to self-esteem.<sup>211</sup>

Intrinsic spirituality scores were significantly higher for participants with no current medical diagnosis versus scores of those who were currently experiencing a life-threatening or chronic medical or psychological disorder.<sup>212</sup> Intrinsic scores of spirituality were also found to correlate with overall health status and lower pain.<sup>213</sup> Existential well-being scores were found to predict fewer physical health symptoms and were associated with lower mean heart rate and decreased heart rate reactivity.<sup>214</sup>

In a population of freshman nursing students, spiritual well-being, existential well-being, but not religious well-being were found to have strong inverse relationships with negative mood states.<sup>215</sup> Significant negative correlations were also found between high levels of spirituality and anxiety, as well as depression in a population of advanced cancer patients.<sup>216</sup> Lower spiritual well-being was associated with depressive symptoms and poorer health status.<sup>217</sup> In addition, lower spiritual well-being correlated with significantly worse physical and mental health and health related quality of life.<sup>218</sup>

Existential well-being was found to be inversely correlated with psychopathology symptom scores; with anxiety and depression; and, lower existential well-being scores were also associated with alcohol abuse or dependence and two out of three clusters of personality disorder symptoms.<sup>219</sup> Self-transcendence scores were found to be inversely related to depression and neuroticism.<sup>220</sup> However, no strong correlations were found between self-transcendence scores and measures of psychological or physical health as reported in a study among older twins.<sup>221</sup>

The Personality Orientation Inventory (POI) is used to document levels of self-actualization, and has been correlated to several health indicators. Hospitalized psychiatric patients scored lower on all of the POI scales as compared to healthy adult norms, and several POI scales are reported to be negatively related to depression, neuroticism, and pathology indicating that it is capturing areas of psychological well-being.<sup>222</sup> High self-actualizing value scores also have reported to be associated with better physical health.<sup>223</sup> College students who were identified as high self-actualizers were reported to use better health practices.<sup>224</sup>

Clearly, we can conclude that current research supports the association between many states of human health functioning and spiritual well-being, thus relating the importance of cultivating a vibrant spiritual component in the creation of physical, emotional, and mental health. There appears to be an inextricable connection between well-being and the various dimensions of body, mind, emotions, and spirit. As Larry Dossey, doctor of internal medicine and alternative health researcher states in his book, *Healing Beyond the Body: Medicine and the Infinite Reaches of the Mind*:

Meaning and health are related in two main ways. First, health *means* something — it mirrors, represents, and symbolizes what is taking place in our life. Conversely, the *meanings* we find in life — the meaning of relationship, a job, a particular therapy — can affect our mind and body and thus our health.<sup>225</sup>

Dossey continues to describe the importance of the quality of our thoughts, our perceptions about the state of our affairs, and how negative thinking creates stressful conditions within the body resulting in diseases. Attributing positive meaning to the processes of our lives, he attests, is crucial in the healing process.<sup>226</sup> Authors Carolyn Myss, a renowned medical intuitive and spiritual teacher, and Norm Shealy, a retired neurosurgeon, psychologist and co-founder of the American Holistic Medical Association, begin their book, *The Creation of Health: The Emotional, Psychological, and Spiritual Responses That Promote Health and Healing*, with this introductory paragraph:

The time has come to assert one primal fact: The human spirit is real. Beyond the chemical, physical and physiological study of disease, there comes a point, as we search for the cause of illness, when we are lead directly to the core of a person's soul. This is a bold notion with which to begin a book on health. It is not, however, original. In recent decades, numerous health professional have suggested that the cause of illness is ultimately connected to inner stresses present in a person's life.<sup>227</sup>

They continue:

We now face an epidemic of the fragmentation of the human spiritual condition. Out of this epidemic, physical disease arises in the form of AIDS, cancer, depression, anxiety, nervous breakdowns, alcoholism and drug addition as well as environmental toxic poisons and pollution.<sup>228</sup>

These authors conclude that the disassociation from spirit has resulted in the vast disease mechanisms of the physical world exhibited through a lack of meaning and the attrition of values.<sup>229</sup> The prevalence of a technological society that only relates to acquisition and materialism leaves spirit in the flux; only by realigning with spiritual truths and their inherent values will true health be restored. Myss and Shealy note that the healing is a process of releasing attachment to people, places, and things, of embracing change and allowing spirit to flow freely through the body, mind, and emotions. By connecting with our impersonal self (Higher Self), we see life from a broader, more inclusive perspective. They describe the impersonal self as follows:

It is the part of us which is connected to all of humanity and to all of life. It is the part of us which recognizes our place in the whole of life and, as such, can grasp a higher reason and purpose to each of the successive challenges of our lives. It is the transcendent or impersonal self that holds the power to heal.<sup>230</sup>

Gary Zukav outlines the concepts of embodying the wisdom of the soul through the Higher Self in his book, *The Seat of the Soul*: “Conscious evolution through responsible choice is the accelerated way of evolution of the multisensory personality, and the five-sensory personality that is becoming multisensory. Responsible choice is the conscious road to authentic empowerment.”<sup>231</sup> By making the choice to connect with the intentions of the soul, Zukav states, “you choose to create with the intentions of love, forgiveness, humbleness and clarity — you gain power. When you choose to learn through wisdom, you gain power. When you choose to create with the energy of your personality, with anger, jealousy or fear — when you choose to learn through fear and

doubt — you lose power. You gain or lose power, therefore, according to the choices that you make.”<sup>232</sup>

In his book *90 Days to Stress-Free Living*, Norm Shealy finds that “in reality, *attitude* is the single most critical health determinant ... Attitude is probably influenced more by your *perception* of your infancy and early childhood than by all other subsequent events.”<sup>233</sup> In the end it is your belief system that determines the reality of your health and well-being.

According to Myss, there are specific areas of the body that are affected by different thoughts. When thoughts are of a negative and self-defeating patterning, the body responds in kind with a stressful reaction. When those thoughts are life affirming and positive, the body reciprocates by elevating its level of homeostasis implementing increased health and well-being — physically, emotionally, and mentally.

As you absorb truths and stories that nourish the spirit, you will feel an energy released within you. It is an energy that resonates with universal truth and leads you into unity with your world. This energy can only be called ‘grace.’ It is a vibrational force of such power that it can lift you for an instant out of your immediate circumstances. It can fill you with the perception that there is nothing you cannot handle and that all will be well, no matter the outcome.<sup>234</sup>

The realization that one creates through the mind via the creative principle of the consciousness has unfolded into knowing, and one continually attests to this power by living consciously and creatively in the *Now*. As Lama Govinda teaches:

We take on the view that consciousness is not a product of the world, but that the world is a product of consciousness, it becomes obvious that we live in exactly the type of world which we have created and therefore deserved, and that the remedy cannot be an ‘escape’ from the ‘world’ but only a change of ‘mind’. Such a change, however, can only take place, if we know the innermost nature of this mind and its power.<sup>235</sup>

Lama Govinda reminds us that we have only one goal in life: “To awaken within ourselves this deeper consciousness and to penetrate to that state, which the Buddha called the ‘Awakening’ or ‘Enlightenment.’”<sup>236</sup>

## **The Physiological Responses of Consciousness**

Jeff Levin’s book, *God, Faith, and Health: Exploring the Spirituality-Healing Connection*, summarizes the findings of numerable research studies, which conclude “that expressions of spirituality have measureable effects on health and well-being.”<sup>237</sup> Beyond the results of healthy behaviors, church attendance or denominational affiliation, Levin cites the factor of positive emotions as contributing to the overall health of the mind and body, as evidenced in the supportive relationship between prayer/worship and health.<sup>238</sup> Extending both horizontally through the human condition, and vertically through higher spiritual awareness, Levin indicates the significance of health in relation to higher spiritual connection.<sup>239</sup>

Noting the significance of this intertwined condition, researchers Andrew Newberg and Eugene d’Aquili jointly author with Vince Rause to document their pioneering explorations into the field of neurotheology, a study of modern brain science and the mystical experience. This experience of human/Divine interconnectedness is found to have a biological response in the brain. Using a high-tech imaging camera, or SPECT (single photon emission computed tomography) these researchers scanned the brains of meditating Buddhists and Franciscan nuns at prayer, and found that intensely focused spiritual contemplation changes brain activity allowing one to perceive transcendent religious experiences as solid, tangible reality.<sup>240</sup> The authors clearly demonstrate that heightened states of being are nature’s way of encouraging us to

continue with this quest. We are biologically programmed to engage in this ever escalating search for meaning. In fact, the authors conclude that the autonomic nervous system was fundamentally geared toward religious experience.<sup>241</sup>

Studies are illustrating the interconnectedness of the mind, emotions, and body and their interactive ability to increase body awareness, serving to bring the body into increased homeostasis.<sup>242</sup> HMI research has confirmed the ability of positive emotions to generate coherent heart rate rhythms and patterns, which facilitate homeostasis within the mind/body (see also “Coherence: The Mind/Body’s frequency of Health”).<sup>243</sup>

In the book, *Molecules of Emotions: The Science Behind the Mind-Body Medicine*, Candace Pert, a well-respected neuroscientist and researcher in the field of biochemistry, has mapped the various pathways of biochemicals within the body, which when released by the brain prove to be a pathway for the *molecules of emotion* to be transported throughout the body. She has correlated that the mind-body connection does in fact exist, and in her opinion, it definitely is a real configuration of consciousness at work in physicality.<sup>244</sup>

Pert and her colleague, Michael Ruff, envision a body-wide system of interlacing networks that supply the body with the information of the emotions. They have coined the term *neuropeptide* to synthesize the interaction between brain chemistry and receptors within the body. Their findings change the traditional interpretation of the way through which the body communicates. It has historically been thought that the body passes information in the form of signals through the synapses. According to their findings, the brain now acts as one of the many receptors within the body, each continually receiving and passing information to all other parts of the body. “*Neuropeptides and their*

*receptors thus join the brain, glands, and immune system in a network of communication between brain and body, probably representing the biochemical substrate of emotion* (author's italics). The molecules of emotion. This [is] our new paradigm....<sup>245</sup>

Bruce Lipton, a renowned cellular biologist, has demonstrated the efficiency of the cell as a means of communicating with the body. Lipton theory reveals how the environmental messages get decoded within the cellular nature of our bodies. Prevailing traditional views on this subject still reify the understanding of *genetic determinism* as the sole property that dispenses the biology of the body. In Lipton's theory, this changes: the cellular wall becomes the means through which the information in the external environment is relayed to the inner workings of the cell. Within the complex cellular structure, the amino acids found within the proteins distribute this information and create a match with a specific gene that releases its inherent blueprint, thereby calling its genetic sequencing into actuality. Some genes are never called into action, and some are only called into action later in life.<sup>246</sup> Both Pert and Lipton have come to the same conclusion: the body is the receptor for the vast array of information present in the universe, which we perceive through our senses and communicate via the cellular network, an interconnecting substrate of the body. According to Pert:

The information that runs our bodymind ... has an infinite capability to expand and increase, and ... it is beyond time and place, matter and energy.... It must belong to its own realm, one that we experience as emotion, the mind, the spirit—an *inforealm!* ... Others mean the same thing when they say field of intelligence, innate intelligence, the wisdom of the body, still others call it God.<sup>247</sup>

Pert advises the next step in human evolution is to connect consciously with this transmission of information and allow these messages to become conscious:

The tendency to ignore our emotions is *oldthink*, a remnant of the still-reigning paradigm that keeps us focused on the material level of health, the physicality of

it. But the emotions are a key element in self care because they allow us to enter into the bodymind's conversation. By getting in touch with our emotions, both by listening to them and by directing them through the psychosomatic network, we gain access to the healing wisdom that is everyone's natural biological right.<sup>248</sup>

Pert believes this flow of information is the energy ascribed to restoration of health by alternative medicines of Western culture, termed *subtle energy*, and which is known in many ancient cultures as prana and ch'i. "Freud called it libido, Reich called it orgone energy, Henri Bergson called it *élan vitale*. It's my belief that this mysterious energy is actually the free flow of information carried by the biochemicals of emotion, the neuropeptides and their receptors."<sup>249</sup>

But what determines what *information* is brought into the cellular interior? Lipton has determined that it is *perception* that brings about the programming of our genes. He used the definition of perception to include the structure of our beliefs as the writers of our biology. In his article, "Insight into Cellular 'Consciousness,'"<sup>250</sup> Lipton contradicts the importance of DNA as predetermining our genetic makeup. This new insight reflects the ability of DNA to respond to our environmental "requests" through the service of information. According to Lipton:

The cell membrane is an organic information processor. It senses the environment and converts that awareness into 'information' that can influence the activity of protein pathways and control the expression of the genes.... The cell is a carbon-based 'computer chip' that reads the environment.<sup>251</sup>

This is how reality is created at the cellular level. In the event an environmental influence does not agree with the filter around the cell, then the cell does not reflect that influence. If, however, the agreements within the cell support the environmental influence, that information is allowed to pass into the cell and assume the role of transducer or that which transforms this information into a signal, much like a radio does.

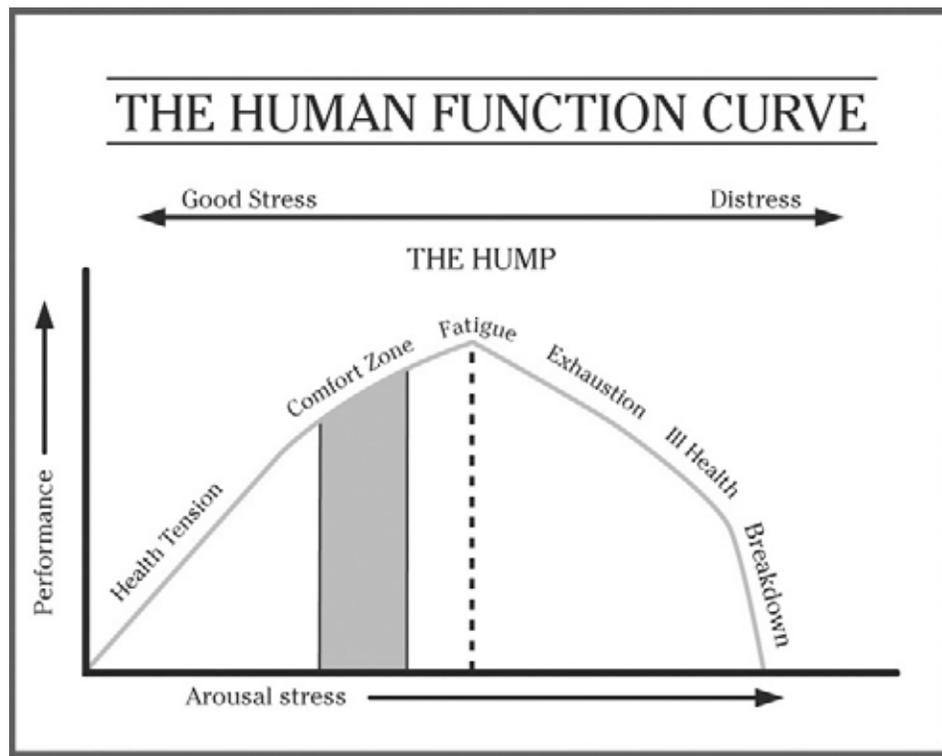
This signal is then released into the cell where it meets up with the ingredients that support its function. If the necessary supportive and growth enhancing ingredients are not found within the cell, then the DNA is directed to release the necessary information to make new genes. In this way, new genes are created that respond to our thoughts, and in some cases may even bring about the genetic influences that have lain dormant in the DNA. Lipton states that “our thoughts, attitudes and beliefs create the conditions of our body and the external world.”<sup>252</sup> The adaptive nature of this process allows our stressors (perceived or real) to actually create changes in our genes to accommodate a belief.<sup>253</sup> He concludes that “we are the authors of our genetic program.”<sup>254</sup>

Stress is a physical response within the body to the overwhelming input the body is experiencing. As defined by Medline Plus, stress is “a physical, chemical, or emotional factor that causes bodily or mental tension and may be a factor in disease causation.”<sup>255</sup> After years of debating, researchers conclude that increased feelings of stress affect the well-being of our lives. Hans Selye first identified stress as a major cause of disease in the body.<sup>256</sup>

When the body is over stimulated with stressors the body overreacts and assumes the life threatening stance of flight or fight. The immune system shuts down in response to an overactive adrenaline output and the normalizing response of the body is suppressed. A balanced state of homeostasis is disrupted and the body is left in a state of panic.<sup>257</sup> This does not imply that all stress is necessarily bad for you.

Selye defines stress as the *nonspecific response* of the body to any demand.<sup>258</sup> He states that “a certain amount of stress is needed to tune you for action and keep you on your toes. This is especially true for eustress, which is enjoyable in itself and actually

gives purpose to life.”<sup>259</sup> Figure 4 illustrates Nixon's Performance-Arousal Curve, a model that relates peak performance to an influx of “good” or motivating (eustress) stress.<sup>260</sup> It also illustrates, however, that when pushed beyond the threshold of the individual’s personal comfort zone, “good stress” quickly becomes “distress.” The result is fatigue, exhaustion, and ill health.



**Figure 4 The Human Function Curve**

Sue Beck and Bob Matusiak, psychotherapists who specialize in post-traumatic stress, offer an explanation of the degree to which stress manifests in the physical body. As a measure of stress, blood pressure, cortisol levels, heart rate, muscle tension, and gastric reflux all represent bodily functions that may rise during stressful encounters. Over time as these symptoms increase, the body reaches a unique threshold.

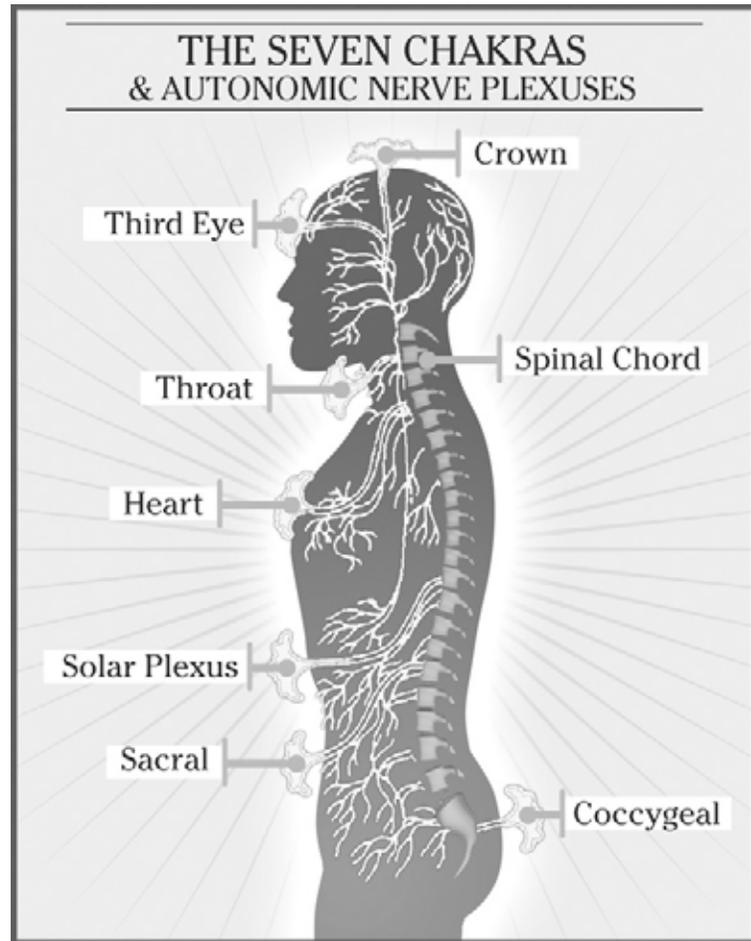
Continuation of symptoms above this threshold drastically increases the toxic level of adrenal burnout and plummets the physical body into states of imbalance. This lack of homeostasis creates an environment that is not only toxic to the physical body, but also defies integration of the stressful, traumatic event<sup>261</sup>

The vibrational-medicine model presented by Gerber offers a conceptual framework that bridges the understanding of both Eastern and Western concepts of the mind, body, and spirit. According to Gerber, the human energy field is comprised of “important life-energy and spiritual-energy systems of the multidimensional human being ... sometimes referred to as ‘subtle-energy’ systems.”<sup>262</sup> The model of vibrational-medicine also takes into account the realm of spirit as a guiding and motivating force that animates life, as well as the existence of higher planes of *being*.<sup>263</sup> It is through this understanding of higher planes of existence, the realm of spirit, that the true nature of health and the energetic components of the multidimensional human being are revealed.

Information in the form of energy is carried into the body through an interfacing network of subtle energy centers known as chakras. According to Gerber, the spinning vortices of the chakras “seem to function as energy transformers, stepping down energy of one form and frequency to a lower level energy. This energy is, in turn, translated into hormonal, physiologic, and ultimately cellular changes through the body. Emanating from the spinal column, the chakras interface with the endocrine system via the major nerve plexuses of the body, where direct access to the additional physical systems of the body is achieved (figure5).<sup>264</sup>

“We should think of the individual chakra-endocrine (and neural plexus system) pairs as transducers of energy from the subtle levels to the physical level.”<sup>265</sup> “As the

individual develops, the frequency of spin (of the chakra) increases and the greater energy flux flows through (is processed by) the individual ... to manifest greater and greater psychoenergetic capacities."<sup>266</sup>



**Figure.5 The Seven Chakras and Autonomic Nerve Plexuses**

Medical intuitives such as Myss also find thoughts are directly related to specific chakras.<sup>267</sup> In her book, *Why People Don't Heal and How They Can*, Myss discusses how chakras relate to life events and relationships. Thoughts register within the body in a

way that creates either harmony (homeostasis) or disharmony (stress). Feelings are either promoting growth or promoting disease within the body. Pert and Lipton have shown just how the body transmits these feelings into the molecules of emotion, which carry the messages of these feelings to all parts of the body. Thus, these perceptions are expressed within the physiology of the body. Through the alignment of personal will with the inherent truths of *being*, Myss states that one returns to a state of personal empowerment, which creates a state of health and well-being within the life<sup>268</sup>

Lama Anagarika Govinda describes the effects of this shift towards inherent truths of *being* as follows:

A powerful spiritual radiation or projection in which the realization of the *Dharmakāya* [the universal principle of all consciousness] in the individual human consciousness breaks through the limits of individuality and —penetrating the universe in all directions —causes in all responsive centers of consciousness (chakras) similar vibrations and creative forces.<sup>269</sup>

It is the quest toward Enlightenment that draws us to the inevitable understanding of our own Divine Nature through which we gain immeasurable power —power to create as the Divine intended. The yogis and lamas of all time speak to this power as attaining *siddhi*, or proficiency.<sup>270</sup> Through this state of proficiency, the Enlightened One reconnects to the truth of *Being* and attains a state to which the laws of nature no longer apply. The Enlightened one has the ability to transcend illusion and create at will the forthcomings of *Dharmakāya*, the universal principle of all consciousness.<sup>271</sup>

The body of an enlightened One is his conscious creation, that of an unenlightened one, the creation of his subconscious drives and desires. Both are *māyā*, but the one is conscious the other unconscious. The one is the master of *māyā*, the other is slave ... when we raise the *Dharmakāya* from its subconscious, potential state into that of full consciousness, by opening our spiritual eye to its light ... then only can this nature become an active force in us and free us from our death-bringing isolation.<sup>272</sup>

The Yoga Sutras give an identical conclusion when the Yogi describes *siddhis* as accomplishments, or supernatural powers that come as by products of Yoga practice. Various modes of supernatural powers are described as, levitation, knowledge of past and future, making the body invisible, awareness of the nature of all things including the knowledge of the subtle, hidden.<sup>273</sup> Through the accomplishments of the *siddhis*, the aspirant claims union with nondual consciousness. The power of the *siddhis* reflect the knowing that we are one with our thoughts, and in this enlightened awareness, we become adept at creating reality that reflects Truth/Dharma. By our thoughts, attitudes, and beliefs, we create our perceived reality. Our physical body is influenced by both the perceptions of our minds and the flow of emotions.

These current and ancient theories substantiate that the awareness through which we access and process our perceptions is a function of consciousness. How we relate to the world is a function of the structures of our beliefs and value systems, the bulk of which is determined by our emotional reactions to these structures. Our reactive emotional nature constrains the natural homeostatic biological responses of the body — the mind/body reacts with stressful responses bringing about increased states of dysfunction. How we perceive the world is reflected in the health of the body...the mind and body are inextricably interlinked. Without the influx of Divine consciousness, the body cannot support the natural state of wellness that is its inherent potential.

### **Chakras: The Centers of Consciousness**

In the holistic healthcare field, the health of the physical body is thought to be based on the strength of ego development within the psychological framework of the psyche. The chakras are considered to be the centers of consciousness within the subtle

energy field; each of these subtle energy centers also include behavioral characteristics. Anodea Judith, a leading authority on the integration of chakras and somatic therapies, discusses the relationship between psychological development and the chakra system. The psychological content of the developing chakras relates to the emerging self identity that should naturally occur through the process of maturation. “Expanding our sense of identity is one of the keys to expanding our mode of consciousness from one chakra to the next.”<sup>274</sup> Consciously working with the behavioral characteristics of each chakra can help a person free themselves from desires and obstacles, thus aiding illumination.<sup>275</sup>

The chakra system relates to the physical body in a way that allows the natural unfoldment of consciousness into the physical expression. Judith summarizes how through the integration of each of the chakras, a strong foundation for spiritual development is achieved:

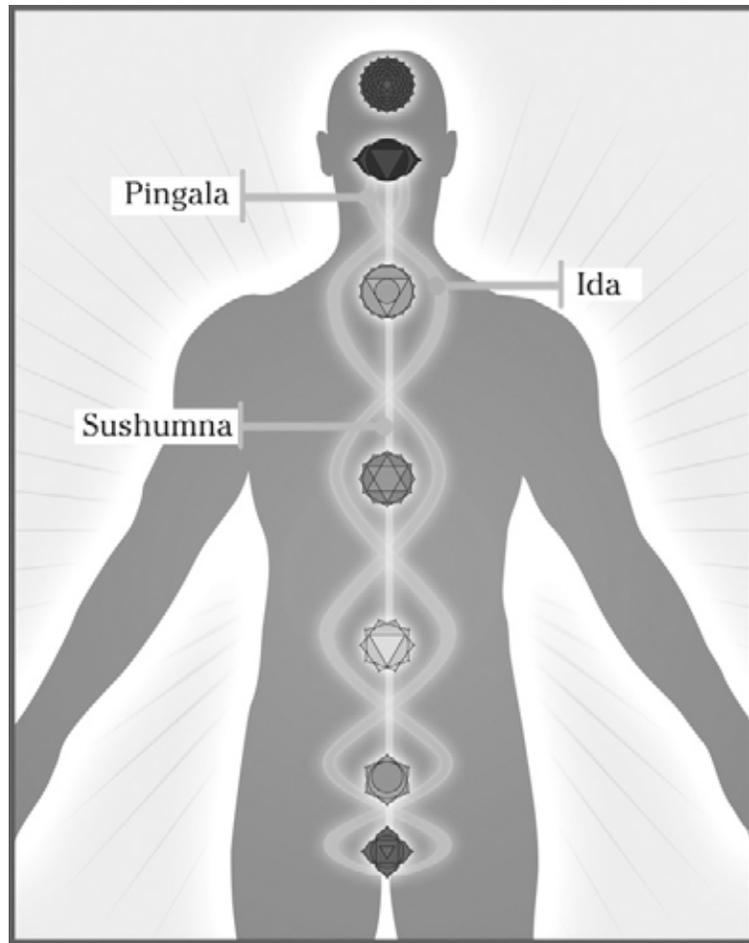
Careful reading of the Tantric texts does not imply the denial of the lower chakras in favor of the upper chakras, but merely an enfoldment, where each higher level is a transcendence, which includes and is built upon the level below it. In this way, the lower chakras provide a foundation for our spiritual growth, much as the roots of a tree, which push downward, allow the tree to grow taller.<sup>276</sup>

Carl Jung’s conceptualization of the relationship between the seven major chakras and the process of individuation reveals an inward turn of the consciousness to the depths of the unconscious. The inward search for meaning is attributed to the process itself, which serves as a catalyst to reach beyond ourselves toward a supra-personal or transcendent understanding of ourselves and our place in the world.<sup>277</sup> Jung’s concept of the chakra system serves as a symbolic representation of the psycho-spiritual-somatic process through which the unaware ego consciousness submerges into the unconscious to

gain greater self-awareness: “The beginnings of individuation is only possible, says Jung, if you have aroused the Kundalini, the sleeping serpent of the unconscious.”<sup>278</sup>

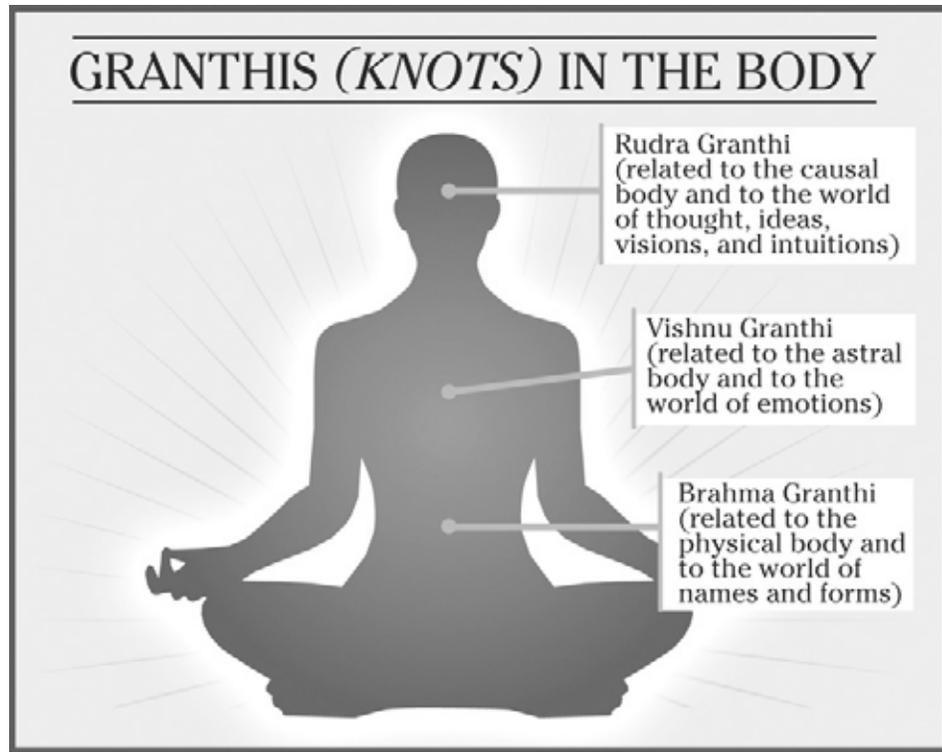
In order to reach realization, the ancient practice of Yoga is a method of arousing this sleeping serpent of energy, which lies coiled at the base of the spinal column in the first chakra.<sup>279</sup> Prana enters through the subtle channels of the Nadis (acupuncture meridians), which are likened to the nerves. The spinal nerves communicate with the sympathetic nervous system through the gangliated cords. These lie on either side of the vertebral column extending from the base of the skull to the coccyx and are termed in the Yogic system, *Ida* and *Pingala*. Yogic practices of purification of the Nadis is said to initiate the beginning stages of the ascent of the Kundalini through the interior canal of the cerebro-spinal axis, which is termed the *Sushumna*.<sup>280</sup>

This canal runs from the base chakra to the upper Cerebrum (the seventh chakra).<sup>281</sup> It is the combination of the chakras which form the vertical column of the *Sushumna*. Judith describes this column as “a central integrating channel for connecting the chakras and their various dimensions ... a kind of ‘super highway’ on which these energies travel.”<sup>282</sup> The ascent of the Kundalini pierces each of the six chakras as the prana is diverted from the *Ida* and *Pingala* and rises in the *Sushumna* culminating at the seventh chakra (figure 6)<sup>283</sup>. At the apex of the seventh chakra, the blissful state of pure Consciousness is attained with the unification of the Parama Siva-Sakti, the Divine masculine and feminine energies. Arthur Avalon reveals that this is a gradual process, which has three particularly difficult passages, or knots.<sup>284</sup>



**Figure 6 Sushumna, Ida, and Pingala**

The Sushumna is defined by Johari as being the channel for the Kundalini, the spiritual consciousness of the individual.”<sup>285</sup> He describes three knots within the Sushumna, referring to them as obstructions, which “represent the three aspects of consciousness: knowing, feeling and doing ... When the three knots are untied, phenomenal reality becomes pervaded by divine energy and the self becomes established in the Sheath of Bliss”<sup>286</sup> (figure 2.7).



**Figure 7 The Three Knots within the Sushumna**

Johari places the first knot in the third chakra, where the obstacle to overcome is attachment to the illusionary state of the phenomenal world. The second knot is located within the heart center, where the goal is to free oneself from emotional attachments. Freeing oneself from the illusion that is I-consciousness or ego frees the Kundalini to ascend through the third knot located in the sixth (Ajna) chakra.<sup>287</sup>

Releasing of the third knot within the sixth chakra, the aspirant achieves the powers of the siddhis and the process of aging stops.<sup>288</sup> Johari relates that the aspirant “has gone beyond the elements that continuously change the make-up of the physical body and cause emotional fluctuations and attachments in the individual consciousness ... the consciousness is established in the eternal bliss, complete union through non-dual consciousness.”<sup>289</sup>

The movement of Divine consciousness into *being* is expressed through the Yogic descriptions of the Kundalini process. Ancient texts clearly outline the physical correlations of these subtle forces and centers within the cerebro-spinal axis. The manner through which the physical body is affected is said to be related to the desires and emotions that keep the aspirant in a state of attachment. Ancient doctrines first outlined what current psychosomatic medicine is confirming today: There is a relationship between mind, body, emotions and spirit that profoundly relates to states of well-being.

### **The Core Star™: A Pierrakos, Brennan Theory**

The concept of the core relates to our ability to create in accordance with Divine Will. It is this creative ability that allows for the true unfoldment of perfection and the embodiment of the highest levels of Unity Consciousness. John Pierrakos, a psychiatrist and body-therapist, founded the psychospiritual therapeutic work of Core Energetics and bases his entire healing strategy on healing the spiritual core. His descriptions of the core, or inner self, include three levels through which, in a totally healthy person, energy flows into and out of without restriction or blockage:

The core is the human being's whole capacity, a glowing, vital mass, both the source and the perceiver of life force. The core has complete *unity* [emphasis added].... The qualitative characteristics of the core's movements are the primal positive emotions, or movement to make contact and unify with the outside world. These can be summed up as one supreme expression: love.<sup>290</sup>

Building on the therapeutic work of Wilhelm Reich, a psychoanalyst whose work provided the theoretical framework for body psychotherapies and bioenergetic modalities, Pierrakos felt that the results of negativity and denial are felt throughout the entire system: "The effects are systemic ... because the disruptions of energy distort the consciousness of the organism throughout its vibratory planes; not only the physical and

the emotional, where Reich perceived them, but also the mental and the spiritual.”<sup>291</sup> The result is an ego that defensively maintains his or her outer shell to mask the inner conflicts subsequently disconnecting from the true emotions of the inner core. “The tragedy of identifying with the mask of the ego is that it necessarily diminishes us. It subverts our very substance, our core energy, and underlies the whole continuum of human afflictions from physical pathology to spiritual barrenness.”<sup>292</sup>

The core is referenced by Karen Custer, an energy therapist and teacher of Core Energetics, as a “brilliantly designed system that allows for the descent of Spirit and the ascent of Soul.”<sup>293</sup> Describing it as a divine axis that connects heaven and earth, she describes the energetic core as running vertically through the center of the physical body and comprising most of the subtle energy field. By her intuitive perception, the core is composed of two axes: “The vertical axis (VA) sits in the center of the physical body running from the crown of the head through the pelvic bowl ... The horizontal axis (HA) extends out perpendicularly from the vertical axis.”<sup>294</sup>

The light of the Core is described as being living consciousness, cosmic presence. Custer states that “the nature of Core consciousness is to evolve ... to new levels of consciousness.”<sup>295</sup> When the two axes are open and balanced through integration and increased coherence, this energetic matrix offers the pathway for the ascent of energy to reach enlightenment.<sup>296</sup>

Barbara Brennan, a trained physicist and notable clairvoyant energy healer, discusses dimensions of the human energy field that exist beyond or deeper than the auric field, that of the hara and the Core Star™. The dimension of the hara is also known within ancient Japanese self-development practices, such as Zen Buddhism, and

techniques are still utilized that energize the Hara.<sup>297</sup> Sandra Egli, a 2002 graduate of Holos University Graduate Seminary, addresses the energetic dimension of the hara in her doctoral research entitled, “A Study of Equivalence in Hara Assessments using the Brennan Healing Science® Model.”<sup>298</sup> Using clustering statistics, Egli determines a significant level of clustering between sixteen intuitive readers who used remote viewing to assess several defining characteristics of the hara in each of fifteen participants.<sup>299</sup> Finding statistical significance between the readers on some individual hara characteristics, she not only added credible evidence of the existence of the hara, but her research yielded a valid note to the ability to accurately assess the human energy field from a distance.

Beyond the haric level is a dimension even deeper, and more primal in its origin. According to Brennan, this is the level of the Divine Core: “The core is the eternal ‘I am what is, was, and ever will be.’ ... Your core is the internal source of the divine ... it looks like a star, a Core Star. This light is a signature of the eternal essence of each person.”<sup>300</sup> Even though the essence of the core is everywhere, Brennan states that “focusing on this central location in the body helps one contact it. The Core Star is located about one and one-half inches above the navel on the center line of the body. It looks like a brilliant light of many colors [that] can expand infinitely.”<sup>301</sup>

Brennan relates that healing is a response to a vibrant connection with the Core Star™.<sup>302</sup> The process of healing will automatically occur as the individual develops a connection to the Core Star™ that allows love, truth, and courage to flow through from the core. By establishing a conscious connection to the Higher Self, Brennan states that you have already opened this corridor. As the Core Star™ freely emanates through the

haric dimension, all three points of the hara line are in alignment and we have synchronized with divine intent by aligning our personal will with Divine Will. “As the core essence upwells into the auric level, it upwells into the centers of the chakras and expands to permeate the whole auric field with the essence of who we are. Then we express our divine essence with our personality.”<sup>303</sup>

Brennan summarizes the concept of healing in relation to the expansiveness of the Core Star™:

When we block the creative energies arising from the core star, we eventually create pain in our lives. The work that lies before us is to unveil our core so that our light and creations can emerge in joy, pleasure, and well-being. In that way, we can create a world of harmony, peace, and communion.<sup>304</sup>

Pierrakos’ understanding of the core is the same as Brennan’s in that it is the source of all creativity where the person’s eternal uniqueness interpenetrates with the whole of the universe — God. It is the center of right energy (core) and “*the summit of being, the level to which we should ascend* [emphasis added].”<sup>305</sup> The core is a self healing mechanism that works to reestablish equilibrium between the inner and the outer reality. Healing is facilitated by reestablishing connection to the inner core by resolving the conflict of duality, unifying opposites and merging objectively separate dimensions. In order to fully utilize the creative force from the core (God Source), Pierrakos relates, “The human being must transcend the outer self.”<sup>306</sup>

Torkom Saraydarian, an international lecturer and teacher of the wisdom of the Great Teachings, agrees that at the core of every human being is a spiritual core, or the divine spark, to which one must attune “in order to reach perfection — a supreme state of health.”<sup>307</sup> He predicts that the psychology of the New Age will work to heal the core of the human being. He expresses that the way to heal the core is to release the innermost

energy through cultivating the virtues of Beauty, Goodness, Righteousness, Joy and Freedom. Cultivating these virtues will “heal not only our physical, emotional, and mental ills but also our individual, national, and international ills.”<sup>308</sup> He relates that most of our problems stem from subverting the light of these virtues. By awakening the human spiritual core, the inner essence of Truth is revealed.<sup>309</sup>

### **III. Levels and Stages of Consciousness**

*The aim of this synthetic or integral Yoga which we are considering, is union with the being, consciousness and delight of the Divine through every part of our human nature separately or simultaneously, but all in the long end harmonized and unified, so that the whole may be transformed into a divine nature of being.*

~ Sri Aurobindo

The purpose of this study is to investigate potential well-being factors that relate to the process of Spiritual Integration. It is theorized that several well-being factors must combine to influence the *location score* of the Core Star™. One tool in this quest is the use of constructs that define Spiritual Integration through the terms of spiritual development. Defining the parameters of spiritual development has been undertaken by several leading theorists, each offering considerable insight into this concept. While some theorists advocate that a feeling or attitude of spirituality will alone predict spiritual development or that awareness of peak spiritual experiences would denote spiritual development, others argue that spiritual development requires a kind of integration that combines other elements of self development.<sup>310</sup> Theorists whose models present psychospiritual development through the unfoldment of stage-like integration are presented in this section.

#### **Viewpoints that Support Levels of Consciousness**

Ken Wilber summarizes the theories of human development from across a wide variety of viewpoints in *Integral Psychology*. From theorists whose focuses define cognitive development to those whose work delineate the stages of moral development, Wilber's charts summarize the applications of human growth through the development of

stage-like unfoldment.<sup>311</sup> Wilber’s work yields a comprehensive overview that lays the groundwork for the evolving nature of consciousness:

The view that reality is composed of various *levels of existence* — levels of being and of knowing—ranging from matter to body to mind to soul to spirit. Each senior dimension transcends but includes its junior, so that this is a conception of wholes within wholes within wholes indefinitely, reaching from dirt to Divinity.<sup>312</sup>

Wilber summarizes the transpersonal perspective of a stage-like unfoldment of consciousness when he refers to “the higher stages as being ‘beyond ego’ or ‘transegoic’.”<sup>313</sup> Transcending the limited *self* perspective while retaining the integrated knowledge of the preceding stage of unfoldment is a vital and necessary part of the evolution of human consciousness. Wilber summarizes this philosophy as follows: “In short, the *exclusiveness* [author’s italics] of an identity with a given self (bodyego, persona, ego, centaur, soul) is dissolved or released with each higher stage of self growth, but the important *functional capacities* [author’s italics] of each are retained, incorporated (holarchically), and often strengthened in succeeding stages.”<sup>314</sup>

The viewpoint espoused in the Perennial Philosophy maintains a similar connotation defining various levels of consciousness through which an individual transcends and includes prior levels of functioning in an ever-expanding conglomerate of wholes.<sup>315</sup> Notable authorities have rendered definitions and descriptions in support of this goal. Jenny Wade outlines a series of ten stages of consciousness through which we, individually, aspire on our journey through the evolution of consciousness.<sup>316</sup> Sri Aurobindo synthesizes the human search for higher levels of consciousness and describes these as the planes of our existence.<sup>317</sup> Patanjali references different stages of attainment via seven planes of understanding.<sup>318</sup>

The evolving nature of consciousness is reflected by Jenny Wade whose noetic theory of human development was the first psychological model to include higher and higher stages of individual consciousness. Her model equates higher human functioning with increasing levels of consciousness culminating in the highest expression of Unity Consciousness, and attempts a synthesis of current Western developmental theories with Eastern mystical traditions. Her description of the Unity level of consciousness describes an ultimate state of being human, which embodies a non-dual state of awareness—“a unity consciousness with the Ground of All Being.”<sup>319</sup>

In this highest stage of human development, the individual functions in the world in a *fully* human capacity possessing “clear insight, pure compassion, and ... transcendent powers.” A result of the complete extinguishments of desire, attachment and self-interest, by her definition this stage reflects the permanent cessation of the motive for *becoming*: “It is the *nirvana* of Buddhism, the *samadhi* of Yoga, the *satori* of Zen, the *fana* of Sufism, the *shema* of the Kabbalah, and the Kingdom of Heaven of Christianity.”<sup>320</sup> Through Wade’s detailed analysis of the unfoldment of human potentiality through the evolutionary stages of consciousness, we find an approach that integrates a broad spectrum of developmental concepts from psychology, religion and philosophy.

The stage-like unfoldment to higher levels of functioning is also an underlying tenant of many of the world’s greatest psychospiritual traditions, theories and models. Even among religious scholars, we find similar agreement. Harry R. Moody outlines five stages of spiritual growth through which most of us traverse in our search for meaning. Beginning with the initial *Call* as the rite of passage, the call advances us from “one stage

of maturity to another.” The spiritual call, an entirely personal and interior experience, differs from the vocational call in that it “ushers us into new psychological territory with ourselves ... It changes the way we look at ourselves and others.”<sup>321</sup> And culminating in the *Return*, the spiritual quest after reaching into profound states of Divine consciousness must aptly integrate our newfound insight, awareness, and realizations into the mainstream of life itself.<sup>322</sup>

The ability to fully integrate each and every higher aspect of spiritual awareness into the realm of daily living is perhaps the most trying of all stages; nevertheless, the successful reintegration is described as “*metanoia* — a spiritual change of heart.”<sup>323</sup> Moody likens this to the Christian concept of being reborn the “New Person,” and the Buddhist ideal of the Bodhisattva, “a human being who has achieved total nirvana — full and complete liberation from the illusory world ... [yet] voluntarily accepts rebirth and Return into the illusory world in order to help others achieve this same state.”<sup>324</sup> Not only are the stages outlined as progressive, but also revelatory states of mind helping us awaken to the larger sense of Self, the spiritual Self (Higher Self). Moody summarizes the newfound awareness that comes with this final stage: “The message we come away with from these and other spiritual encounters is that it is possible for us to achieve a state in which we see our entire existence in a single instance, and in which we grasp the reason why we are here, what we must do, and who we are.”<sup>325</sup>

James Fowler’s book, *Stages of Faith*, also surmises the quest for meaning through the unfoldment of stages. He identifies six hierarchical stages of spiritual development that formulate a path to spiritual unity through a Universalizing Faith. The ongoing spiritual search is accentuated by the integration into self where Fowler states “a

new reclaiming and reworking of one's past" occurs with an imperative "opening to the voices of one's 'deeper self,' (Higher Self)" which ultimately "yields to the call of the radical actualization that we call Stage 6 [Universalizing Faith]."<sup>326</sup>

### **Spiritual Evolution: A Process toward Unity**

The nature of spiritual evolution can be described as a quest for integration through an unfolding of Divine consciousness into human consciousness. The ongoing force of evolution upon humankind, in its effort to integrate the whole, becomes the guiding plan in this unfoldment. Teilhard de Chardin's philosophy of the divine *milieu* speaks of this force as an ever present movement toward integration: a progressive genesis of the Universe.<sup>327</sup> In the individual's thrust of human evolution, the spiritual quest for enlightenment is found at the apex; in humanity's thrust the zenith is unity. He discusses the movement that guides humanity into the unified group:

We must no longer seek to organize the world in favor of, and in terms of, the isolated individual; we must try to combine all things for the perfection ['personalization'] of the individual by his (her) well-ordered integration with the unified group in which Mankind must eventually culminate, both organically and spiritually.<sup>328</sup>

To attain the goal of unity, humankind must first individually strive for perfection. Brought about through the internal workings of harmonization and sympathy, the individual must "seek to develop himself to the fullest extent: because upon his individual perfection depends the perfection of all his fellows."<sup>329</sup> Underlying the pattern of perfection is the influx of consciousness seeking awareness of Itself. As the fourth doctrine of Huxley's Perennial Philosophy states, "Man's life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground."<sup>330</sup> Spiritual Integration is viewed as a developmental

process that moves the individual through stages toward the unity perspective. Wilber's correlations of worldviews within Self-Related Stages give us a framework within which to view various developmental lines and stages of spiritual development as outlined by Wade, Fowler and Maslow.<sup>331</sup> Compiled from Wilber's framework, figure 2.8 compares several different developmental interpretations of this process in relation to the chakra system.<sup>332</sup> These models can be understood in relation to the degree of consciousness that is being expressed through that level of development. Wilber describes the concept of the graph and how it reflects degrees of consciousness:

The y-axis is **consciousness per se**. Thus, "degree of consciousness" is itself the altitude: the more consciousness, the higher the altitude (subconscious to self-conscious to superconscious). In this view, all of the developmental lines move through the same altitude gradient — and that gradient is consciousness, which is the y-axis, or the "height" of any of the lines on the psychograph. So a level can be said to be "higher" in any line the greater the degree of consciousness in it.<sup>333</sup>

The resulting diagram illustrates the integral connection between chakras, categorized as levels of consciousness and various lines of development integrating through the unfoldment of stages of spiritual evolution. In Wilber's correlations, he associates worldviews along with stages of personal and spiritual development to the chakra system. His interpretation relates that each level transcends and includes the preceding one in an ever increasing upward (inward) spiraling direction. "Each of those self-stages ... ideally involves both *differentiation and integration* (transcendence and inclusion)"<sup>334</sup> Maslow's model deems this process to be a hierarchical, developmental system of values that are complexly interrelated. Both interpretations agree that each category builds upon the inherent strengths and values within the preceding level accumulating through transcendence and inclusion toward higher states of *being*. Maslow explains:

Safety is a more proponent, or stronger, more pressing, more vital need than love, for instance, and the need for food is usually stronger than either. Furthermore, all these basic needs may be considered to be simply steps along the path to general self-actualization, under which all basic needs can be subsumed.<sup>335</sup>

Maslow concludes “that gratification of one basic need opens consciousness to domination by another, ‘higher’ need.”<sup>336</sup>

Wade and Fowler also build their models on the concept of a stage-like movement toward unity. As an individual evolves through the developmental stages, new levels of consciousness emerge bringing the individual into a more unified awareness. Wilber describes this as an expansive *Theocentric* worldview; Wade’s term for the highest stage of consciousness is *Unitary*; Fowler’s model culminates in a *Universalizing Faith*; and Maslow’s hierarchy evolves to the *Self-Transcendence* realm. The ultimate end point of each of these processes culminates in the integrated, transcendent realm of unity consciousness.

The psychospiritual components of the chakra system also transcend to a unity perspective. Associated with seven levels of consciousness, the chakras ascend toward *cosmic consciousness*. Judith describes this as an “awareness of higher or deeper order—one that is more inclusive ... an opening to the awareness of unifying truths.”<sup>337</sup> The seventh chakra’s consciousness level is associated with *Transcendent Consciousness*, an opening to the ultimate realm of cosmic consciousness.<sup>338</sup>

LEVELS OF CONSCIOUSNESS	Chakras	Worldviews Ken Wilber	Stages of Con- sciousness Jenny Wade	Stages of Faith James Fowler	Needs Abraham Maslow
	8 +	Theocentric	Unitary		Self-Transcendence
	7		Transcendent		
	6				
	5	Worldcentric <i>(Integrated)</i> -----	Authentic	Universalizing Faith Conjunctive Faith	Self Actualization
	4	Ethnocentric	Achievement/ Affiliative	Individual Reflexive	Self-Esteem
	3		Conformist	Conventional Faith Mythic-Literal	Belongingness
	2	Egocentric	Egocentric	Magical, Projective	Safety
	Naive				
1		Reactive	Preverbal/ Undifferentiated	Beginning of Safety Physiological	

Figure 8 Wilber's Correlation of the Self-Related Stages of Integration<sup>339</sup>

### Stages of Spiritual Evolution

The transpersonal field of psychology relates the merger of personal will with that of Divine Will as the foundation for achieving higher stages of awareness. Maslow's model of human growth potential demonstrates a hierarchy of levels through which the self-actualizing individual moves. First is the level of basic physiological and safety

needs, followed by personal needs of belongingness and love, self-esteem and self-actualization, and finally, the higher, third level—that of Transpersonal or Meta-needs.<sup>340</sup>

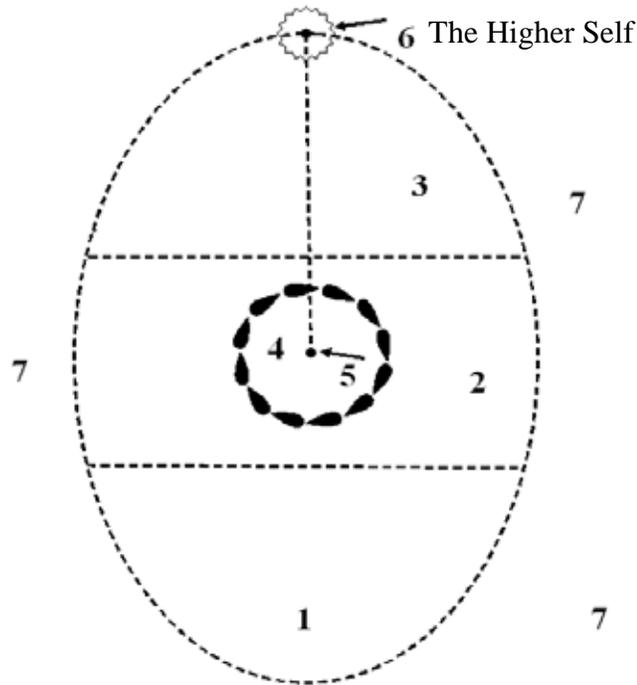
Assagioli relates the concept of will to the pursuit of fulfilling these levels of needs:

All needs evoke corresponding drives toward their satisfaction. The drives concerning the basic elementary needs are more or less blind, instinctive, and unconscious. But for the more personal needs the drives gradually lead to conscious volitional acts, aiming at their satisfaction. Therefore every need arouses, sooner or later, a corresponding will.<sup>341</sup>

Assagioli's process of psychosynthesis guides the individual will into union with a "higher unifying center of awareness and power."<sup>342</sup> A balanced union of personal will requires that "the self must use the *wise will* to synthesize the various stages of love and will ... thereby establishing a dynamic equilibrium and synthesis, without resorting to compromise, but rather by regulation from a higher level."<sup>343</sup>

Assagioli considers this to be an expanded fusion with the area of the superconscious (figure 2.9).<sup>344</sup> The model of psychosynthesis reveals a *vertical* connection to the Transpersonal Self (Higher Self), which further expands toward union with Universal Will: In this description of the psychological constitution of an individual, the center point within the diagram (5), relates to the field of awareness of the conscious *I*, or personal self (4), specifically the close connection between the personal will and the self. "Through the will, the *I* acts on the other psychological functions, regulating and directing them."<sup>345</sup> The will has an additional function, that of the discovery "of the relationship between the *I* and the Transpersonal, or [H]igher, Self (6), of which the *I* is a reflection or projection."<sup>346</sup>

The will of the personal self has aspects through which the self ultimately mobilizes into union with the Transpersonal Self. Assagioli asserts that this is the



- |  |   |
|--|---|
| 1. The Lower Unconscious                     | 4. The Field of Consciousness           |
| 2. The Middle Unconscious                    | 5. The Conscious Self, or "I"           |
| 3. The Higher Unconscious, or Superconscious | 6. The Transpersonal Self — Higher Self |
|  | 7. The Collective Unconscious           |

**Figure 9 Assaglio's Model of Psychosynthesis depicting the Higher Self**

specific domain of Maslow's "higher needs" ... the metaneeds, ultimate values, unitive consciousness ... ultimate meaning, transcendence of self, spirit ... oneness, cosmic awareness"<sup>347</sup> —the *Being* values:

This is the realm or dimension of the Transpersonal Will, which is the *will of the Transpersonal Self*. It is also the field of the relationship within each individual between the will of the personal self or *I*, and the will of the Transpersonal Self. This relationship leads to a growing interplay between, and ultimately to the fusion of, the personal and transpersonal selves and in turn to their relationship with the ultimate reality, the Universal Self, which embodies and demonstrates the Universal, Transcendent Will.<sup>348</sup>

Assagioli contends that movement toward the Transcendent Will can occur through various methods, including Transpersonal Love, Transpersonal Action, and Beauty, or through a fourth manner, that of Transcendence through Self-Realization. This focus of growth “means giving particular value to those emerging potentialities which belong to the sphere of the superconscious, and have their origin in the Transpersonal Self.”<sup>349</sup> Assagioli’s model of Transcendence through Self-Realization specifics three stages through which the process of will transcends toward higher union:

The first is the activation and expression of the potentialities residing in the superconscious: it includes the various types of transcendence previously mentioned ... The second state of Self realization is the *direct awareness* of the Self, which culminates in the unification of the consciousness of the personal self, or “I,” with that of the Transpersonal Self ... it is the unification of the personal will with the transpersonal Will. The third stage of Self-realization is the communion of the Transpersonal Self with the Universal Self, and the correspondingly of the individual will with the Universal Will.<sup>350</sup>

Integrating the concepts of Maslow’s hierarchy of needs, Assagioli’s psychosynthesis, and incorporating the concept of chakras and Holistic Ideals or Absolute Values, Nunley’s model of integration identifies three stages in the journey of transcendence: self-actualization, self-realization, and enlightenment. Nunley identifies the intrinsic Ideal Qualities that an individual must fully integrate on their quest to enlightenment.<sup>351</sup> She describes this transformational journey as developmental evolution that “is not a linear progression as such, each transformative movement towards integral wholeness rests upon and includes all previous transformations.”<sup>352</sup>

## **The Chakra System and Stages of Consciousness**

In the book *Sacred Contracts: Awakening Your Divine Potential*, Carolyn Myss describes the psychospiritual dynamics of each major chakra. Representing a unique physical, emotional, and psychological concern, each chakra transforms the psycho-

physical energies from within the physical mind/body into spiritual energy in ways that support spiritual growth, development, and maturity.<sup>353</sup> Developing the strength and personal power of each chakra dynamic results in higher and higher degrees of spiritual awareness.<sup>354</sup>

Myss further categorizes the chakras based upon the nature of the perception that is being utilized by the human psyche. By her phenomenally accurate skills of intuitive diagnosis, she notes “a shift in energies occurs between the *third and fourth chakras* (emphasis added) ... The two teams of chakras function on *very different levels of consciousness* (emphasis added).”<sup>355</sup> The archetypal patterns of the eighth chakra, the transpersonal point, are listed in the third level.

Myss describes her model as having three areas of focus: Tribal/External, Individual/Internal, and Symbolic/Archetypal. These divisions indicate the perspectives from which an individual is primarily operating, each representing three distinct levels of consciousness at work in and through the chakra system.<sup>356</sup> As the perspective of the individual shifts from a worldview that places responsibility for the happenings in the life outside (*external*) of itself, to a worldview which takes individual (*internal*) responsibility for the life’s events, the individual’s perceptions are working through a higher level of consciousness, toward an integrated Self position. An empowering sense of personal strength and ability to see the world from a higher, more inclusive perspective continues to unfold with each higher level of awareness. Such a process of self-transformation shifts the seeker’s worldview toward a more unified perspective.

Myss relates this inner path of spiritual evolution as gaining different kinds of personal power through the seven stages of the chakra system: “They form the steps on

an unfolding of our personal path toward awakening a higher consciousness ... nurturing these spiritual qualities [of the chakra system] can simultaneously strengthen our physical bodies and help us heal illness or maintain health.”<sup>357</sup> Figure 2.10 illustrates how Myss’ chakra model of levels of consciousness could also relate as stages of increasing consciousness.

Increasing Stages of Consciousness ↑	8 +	Chakra 8	SYMBOLIC <i>Archetypal</i>
	7	Chakras 4 – 5 – 6 – 7	INDIVIDUAL <i>Internal</i>
	6		
	5		
	4		
	3	Chakras	TRIBAL <i>External</i>
	2	1 – 2 – 3	
	1		

**Figure 10 Myss' Levels of Consciousness**

Figure 2.11 illustrates the Ideal Qualities as Nunley’s Integration model relates them to the corresponding chakra(s), which are shown as increasing levels of consciousness. These include: Ideal Radiant Qualities (chakra 7), Ideal Coherent Qualities (chakras 5 and 6), Ideal Relationship Qualities (chakra 4), and Ideal Survival and Identity Qualities (chakras 1, 2, and 3). The area between chakras three and four reflects differentiation between *physical/personal needs* and *interpersonal/group needs*.

This change in perspective is highlighted to reflect a similar change in level of consciousness as described by Myss.

In Nunley’s descriptions of this evolutionary journey, there are four distinct areas of Ideal Qualities. These distinct areas relate to corresponding levels of the chakra system. The intrinsic Ideal Qualities are integrated through a moving dynamic within the personality toward higher degrees of consciousness. The energy of the Ideal Qualities brought forth into *being* (form) informs Spirit of this integrated awareness through a consciousness feedback loop. “This feedback creates heightened awareness that expands the level of creative human consciousness ... Through expanded consciousness, the personality connects with the Higher Self and channels the energy of Spirit and the ideals of the Higher Self into form-life (the body).”<sup>358</sup>

Increasing Stages of Consciousness ↑	8 +	Enlightenment	<i>Ideal Radiant Qualities</i>	Unconditional LOVE JOY
	7			
	6	Self-Actualization	<i>Ideal Survival and Identity Qualities</i>	FREEDOM CREATIVITY CONTROL
	5			
	4			
	3	Self-Realization <i>(Integrated)</i>	<i>Ideal Coherent Qualities</i>	Unconditional TRUST PEACE
	2			
	1	Enlightenment	<i>Ideal Relationship Qualities</i>	CONNECTION ACCEPTANCE Reciprocal LOVE
8 +				
7	Enlightenment	<i>Ideal Radiant Qualities</i>	Unconditional LOVE JOY	
6				

Figure 11 Nunley's Ideal Qualities

According to Myss and Shealy, the evolutionary change that society is undergoing is shifting the responsibility for the quality of one's health onto the individual: "The human being, in essence, is in the process of discovering self-responsibility and personal empowerment ... [These] ... are potent internal mechanisms of change, signaling that a shift in awareness is occurring in terms of how individuals perceive the balance of power that exist between themselves and the outside world."<sup>359</sup>

Taking responsibility for our thoughts and actions brings an enduring sense of personal power, which when coupled with the Holistic Ideals and Absolute Values inherent within spirit, brings a new co-creative paradigm to reality. "These two new currents of thought — that we create our own reality and that we are headed on a path toward becoming more empowered individuals — are occurring simultaneously in order that an entirely new paradigm of reality can be born upon this planet."<sup>360</sup>

Nunley's Integration Chart™ suggests that using the Inner Counselor Process™ to effectively address the downdraft coping reactions of the personality results in increased levels of balanced coherence within the personality.<sup>361</sup> By connecting with the Higher Self to intrinsically fulfill the need for "Survival and Identity Qualities" (lower three chakras) the individual moves on a continuum towards the embodiment of noetic "Self-realization" and ultimately transcendental "Enlightenment" (upper chakras). In Nunley's theory, "intrinsic needs" correlate with specific Ideal Qualities which are, like Maslow's "*Being Values*," inherent in the self-realized human.

It is said that the reality of existence parallels the consciousness of the individual in many ways. Thus, healing our own personal selves would result in the advancement of the whole of humanity to higher stages of consciousness. In the *Consciousness*

*Revolution*, Stanislav Grof speaks with colleagues Ervin Laszlo and Peter Russell regarding the potentialities of human evolution. He refers to the underlying tenet of esoteric philosophies: “The human being is a microcosm that mirrors the macrocosm, a microcosm that has access to information about the whole. As above, so below. As without, so within.”<sup>362</sup> Laszlo continues, “The human being is an integral part of the world about him or her, not really a separate being.”<sup>363</sup>

Notable authorities espouse an inevitable shift in global consciousness. From the writings of Fritjof Capra to the spiritual teachings of Sri Aurobindo, humanity is said to be facing an influx of consciousness to a more spiritual viewpoint. The changing perceptions of the individual, reflected through cultural paradigms, is moving toward a more integrated and holistic viewpoint, one which Capra identifies as “seeing the world as an integrated whole rather than a dissociated collection of parts.”<sup>364</sup> Sri Aurobindo reflects on the nature of the Divine as an evolutionary trend for the whole of humanity through the unfoldment of Consciousness into Matter.<sup>365</sup> Teilhard de Chardin professes the a major event in human consciousness: the “degree of humanization, far from having come to a stop, is entering a renewed period of intensification and renewed growth.”<sup>366</sup> The results of which formulate the emergence of the “ultra-human.”<sup>367</sup>

Wilber presents a stage-like perspective in his model of worldview stages. He further applies this concept of evolution to the unfoldment of cultural consciousness by identifying four worldview stages through which the individual and society transcend (figure 2.12).<sup>368</sup>

Through shifts in perspective from egocentric to ethnocentric to worldcentric to theocentric, a more integrated worldview is perceived where each stage categorizes a

major advancement in stage of consciousness. With each increasing advancement, the individual is able to be more receptive and open to the influx of the always present, omnipotent Divine consciousness. Wilber defines consciousness in relation to the process of spiritual evolution as, “just the degree of openness or emptiness, the clearing in which the phenomena of the various lines [or streams of development] appear.”<sup>369</sup>

Wilber summarizes this concept:

In your own growth and development, you have the capacity to take self, culture, and nature to increasingly higher, wider, and deeper modes of being, expanding from an isolated identity of “me” to a fuller identity of “us” to an even deeper identity with “all of us” —with all sentient beings everywhere—as your own capacity for Truth and Goodness and Beauty deepens and expands. Ever-greater consciousness with an ever wider embrace, which is realized in self, embodied in nature, and expressed in culture.<sup>370</sup>

Wilber’s construct of the transformation of consciousness includes: “changes in thinking, worldviews, beliefs, feelings, motives, impulses, and values, as well as altered perceptions, such as heightened seeing (clairvoyance) and sensing (clairsentience).”<sup>371</sup>

However, transformation does not occur without constant tension upon the evolving system. Transformation from one structure to a higher structure evolves through a dynamic shift toward equilibrium. Ken Wilber defines the process of self-transformation or self-transcendence as “simply a system’s capacity to reach beyond the given and introduce some measure of novelty ... self-transcendence ... means nothing more — and nothing less — than that the universe has an intrinsic capacity to go beyond what went before.”<sup>372</sup> Something completely new emerges with the process of self-transformation; not simply a whole version of something portioned, but rather “different wholes have come together to form a new and different whole.”<sup>373</sup> A new order of existence unfolds.

**Error! Objects cannot be created from editing field codes.**

**Figure 12 Wilber's Worldview Stages of Consciousness<sup>374</sup>**

The integrated whole is a balance of striving and allowing, of flexing and withdrawing, of movement and inertia. Such creates the natural flow of necessary tension that propagates movement, or forward thrust — the chaos of the system is exactly what impels it forward toward a balanced and integrated whole. Wilber discusses the natural tension existing between self-transcendence and self-dissolution as the individual integrates into higher stages of functioning:

All stages of evolution, including the human, involve self-transcendence to new forms of agency and communion that integrate and incorporate both partners in a supersession: not just a *wider* whole —a horizontal expansion —but a *deeper* or *higher* whole —a vertical emergence —which is indeed why “evolution is the result of self-transcendence at all levels,” and why it is “self-realization through self-transcendence.”<sup>375</sup>

Brugh Joy, a medical doctor, metaphysician and energy healer, shares considerable insights into the field of spiritual development as it relates to the unfolding of consciousness through the chakra system. In the book, *Joy's Way: A Map for the Transformational Journey*, his method of healing, called the Spiral Meditation, reads like a transformational map, where the energies of the heart are used to transform the energies of the remaining chakras. The Spiral Meditation focuses on transforming the energy dynamics of the lower three chakras and their corresponding level of power and control centered consciousness to the higher spiritual energies found within the upper chakras. The resulting transformation centers on developing awareness of higher spiritual values. He describes the dynamics of this process:

The root chakra, the sexual chakra (second chakra) and the solar-plexus — splenic chakras (third chakra) comprise the lower triangle; it is associated primarily with

the physical and emotional planes. The heart, throat, forehead and crown chakras are associated with the developing spiritual awareness of humanity. The heart chakra, the fourth level, sits midway between the lower triangle and the main upper chakras. The shift of the center [of energy awareness] upward will imbue humanity with a sense of relationship, the deeper aspects of which rest on spiritual values rather than on power and control over others.<sup>376</sup>

Joy describes the intent of shifting this center of energy awareness upward to the heart as one which moves our awareness to include body and spirit in relational union:

In the classical literature of metaphysics, the Egyptians, Japanese, Tibetans and Sufis all teach that the center of the body is in the abdomen, *near or just below the umbilicus* (emphasis added), and many present-day students of metaphysics believe that the ancient scriptures are still to be followed exactly as they were two thousand years ago. My placing of the center of energy awareness *at the heart center* (emphasis added) quite obviously contradicts these old teachings. I believe that *the consciousness of human beings has evolved and is evolving, and that the point of focus is shifting from a point below the diaphragm to a point above the diaphragm* (emphasis added) I see no need at this time to reestablish and reinforce what essentially was the level of development thousands of years ago. We are preparing for a transformation of consciousness that supersedes the past, moving from the more power-controlled area (lower three chakras), the areas of mastery of the material plane, into a blend with the higher awareness that is associated with the upper chakras.<sup>377</sup>

The movement of the center of consciousness to a higher dimensional perspective, a heart centered awareness, brings with it a huge shift in perspective. In Myss' model the change is from the Tribal/External to Individual/Internal (figure 10). Nunley's view of the interrelation of Ideal Qualities to the chakra system suggests the human potential for a balanced integration of the Ideal Survival and Identity Qualities with Ideal Relationship Qualities resulting in a coherent expression of unconditional trust, peace, and love (figure 11). The resulting change in worldview is seen, as Wilber notes, to be a movement away from egocentric/ethnocentric to the more inclusive worldcentric perspective (figure 12).

Custer describes this as an ascension process, which is moving the center of consciousness within the body to the fourth chakra:

When the Core is ready an ascension takes place. The fourth chakra becomes the root of the energetic system. Chakras 1-3 begin to function more in the fashion of the Omega (Earth) chakra. The entire system shifts up the ladder. As the fourth center becomes the root, the fifth becomes the second, the sixth becomes the third, the seventh is the new fourth and the eighth becomes the fifth, the ninth becomes the sixth and the tenth becomes the new seventh. There is a direct link with the Trinity of the Christos, the Holy Spirit and the Mother/Father /God. Now the Holy Spirit functions as the [H]igher [S]elf. The one who has undergone this ascension or enlightenment is now a cosmic being. The cosmic being is rooted in the heart. The shift occurs not only within the VA but in the HA as well ... The now consolidated energy system has become unified. The physical body itself vibrates with the frequency of the unity the system has achieved.<sup>378</sup>

Pearce discusses the mind-heart connection and its developmental progress in human evolution. In this integration of developing and employing the prefrontal cortex of the brain and its dynamic interactions with our heart brain, a new evolutionary intelligence is poised to unfold. Employing the heart based energy of “love” is a creative act that releases the hindbrain from its habitual, stress-filled, emotional reaction of fight-or-flight.<sup>379</sup> The next evolutionary step is a “transcendent event that nature has been trying to unfold for millennia.”<sup>380</sup>

As the consciousness within the individual moves into alignment of heart and mind, a new stage of development ensues. As Pearce concludes, “A human nurtured instead of shamed and loved instead of driven by fear develops a different brain and therefore a different mind—[s]he will not act against the well-being of another, nor against his [her] larger body, the living earth. As a child we know that we are a continuum of all things ... We can and must rediscover that knowing.”<sup>381</sup> Saraydarian concludes that “what is happening today is not a means to expand only our consciousness, but also to expand our *awareness* ... Awareness is a matter of direct experience, of knowing through identification, of opening to the sunshine and becoming one with it ... Actually we are building a bridge between the objective and the subjective

worlds, between the world of cause and the world of effect ... When your awareness expands more and more, you see the Divine Will behind the causes.”<sup>382</sup>

Walker concludes that “whether to understand the interconnections of will, to understand the most basic facts in quantum theory, or to discover the beginnings of the Big Bang universe, each path leads to the fact that there must exist a supreme Consciousness out of which everything else springs. It is Consciousness that began everything, that grows matter into a universe of existence; it is Consciousness that unifies and constrains all of us as individual beings; it is Consciousness that orders space and time out of a chaos of random events.”<sup>383</sup> This is consciousness at work...creating, sustaining, imbuing, interacting, circulating, understanding and remembering Its own Divine Nature. Merging our individual consciousness with that of the Divine Consciousness is the unifying goal of evolution.

The fully integrated state of *being*, described by Sri Aurobindo as supramental power, is attained through the practice of aligning the individual consciousness with the higher levels of Divine consciousness.<sup>384</sup> The unfolding perfection that results is said to be a function of the in pouring of higher degrees of consciousness, or as Sri Aurobindo denotes —the involution of consciousness into matter.<sup>385</sup> In this process, Spirit evolves through form in a manner consistent with Holistic Ideals or Absolute Values. With greater degrees of consciousness being expressed through form, a more perfected connection to Holistic Ideals and Absolute Values is attained. Sri Aurobindo considers this to be crucial in the unfoldment of the evolution of consciousness, as Satprem rephrases: “We can be the ‘conscious collaborators of our own evolution,’ accept the challenge or, as Sri Aurobindo says, let ourselves be surpassed.”<sup>386</sup>

#### **IV. Use of the Pendulum as a Diagnostic Tool**

Dowsing is a long established diagnostic tool that facilitates intuitive readings of the physical and energetic bodies. Although there are varying theories as to how this process of divining works, the explanation used in this study best relates to an intuitive awareness or extrasensory perception. Patrick MacManaway delves into this perspective when he describes the spiritual component of this awareness as he discusses how the use of dowsing helps us learn to listen to the small still voice within:

Dowsing is a simple and natural process. And it is a universal human ability. It bridges the rational intellectual part of ourselves with the intuitive, wise part of ourselves. It is like a doorway between the mind and spirit, using our body as the threshold.... Both an art and a science, dowsing is a holistic discipline, teaching us to develop and use our intellect and intuition together, and to engage in matter of concern with a sincere but unattached focus.<sup>387</sup>

Tiller calls the dowsing response “the most common example of human response to external radiation fields.” He concludes, that “once again, we see the ability to access subtle information channels available in nature by the use of a simple device linked to the human muscle system/muscle proprioceptors, the central nervous system and some subtle antenna array detector of our body. This dowsing response system allows unconscious information to reach the conscious awareness level via wand or pendulum movement detectable to the eye.”<sup>388</sup>

Dowsing has been used for decades in determining the appropriate use of medicinal substances for healing, including flower essences, aromatherapies, and homeopathic and herbal remedies, as well as being used as a viable tool for diagnosing imbalances within the varying levels and systems of the body.<sup>389</sup> Dowsing for diagnosis and treatment has been reported effective by veterinarians.<sup>390</sup>

Hanna Kroeger, a gifted intuitive and natural healer, developed an entire protocol for dowsing of specific herbal and vibrational remedies and the need for specific energy healing techniques, which she has taught to practitioners. Her healing endeavors and those of her trained practitioners are used to assist the health and well-being of individuals seeking energetic, herbal or vibropathic therapy. Holos University Graduate Seminary graduate, Dr. Ginger Bowler has helped to validate the efficacy of the use of the pendulum through her dissertation research, "*Hanna Kroeger's Hands on Healing Procedures, Products and Theories Presented in a Classroom Setting.*" Forty-five (45) participants were found to have significant reductions in symptom numbers and in anxiety and depression scores after following individualized treatment plans, including energy healing procedures and the use of herbal and/or vibropathic remedies, prescribed with the use of the pendulum.<sup>391</sup> Such results offer considerable confirmation of the efficacy of diagnosis through the use of the pendulum.

The basic principles of dowsing require specific protocols as any proficient skill does. Following a detailed set of procedures ensures the dowser is fully engaged in practicing the required state of "unattached curiosity"—the most important feature of attaining an accurate response.<sup>392</sup> Krueger describes this as "Let Go and Let God."<sup>393</sup>

Although dowsing is a frequent and successful method of testing by homeopaths for miasms, toxin load, and dosage requirements, one randomized double blind failed to show significant results when testing for accurate predictions of homeopath solutions versus placebo, possibly due to some counterproductive protocols.<sup>394</sup> Six veteran homeopaths with an average of 22 years experience were tested for accuracy of prediction of the homeopathic solution between pairs of homeopathic and placebo

solutions using the pendulum as the diagnostic tool. Participants were also asked to rate their own confidence level after each prediction. Confidence levels of “pure guess” were eliminated from the study; only high and low self-ratings were included in analysis. To help minimize pressure to perform, the homeopaths were allowed to work on this project at their own leisure; however, they were directly compared to each other by name in the analysis.

It seems apparent that the pressure to perform concern was not fully addressed for these reasons: [1] questioning of one’s confidence levels, [2] omitting some of the results due to pure guess, and [3] direct comparison of ability to perform. These criteria may have seriously threatened the dowzers’ abilities to remain in the crucial state of unattached curiosity, resulting in statistically insignificant findings.

These issues are addressed in this study by allowing the dowzers (Intuitive Readers) to read at their leisure and to stay blinded as to identity in all data. Training of technique and specific detailed criteria for assessment are maintained. To begin the process of dowsing in this study, a set of exercises is conducted by each Intuitive Reader to center, ground, connect with guidance, set intention, and request permission, followed then, with the intentional directive of remaining open and detached from the response of the pendulum while using scripted inquiry statements to assess the energy field.

As with any healing endeavor or intuitive assessment, setting intention for the highest good and aligning with the Divine are prerequisites for these procedures.<sup>395</sup> Experienced dowzers are fully aware of the implications of performing readings without proper petitions for permission;<sup>396</sup> therefore, minding the ethical considerations of these intuitive assessments, permission protocols will be fully upheld.

It is suggested that dowsing could be a substitute for invasive testing, such as, animal testing in laboratories,<sup>397</sup> or for disease diagnostic purposes. Speaking to the competency of different dowsers, experts are of the opinion that:

Stages of dowsing competence appear to mirror our understanding of stages of awareness. If we dowse or live from only the level of personal consciousness, we remain at a primitive stage of what is possible for human beings. There are many stages, and we can perhaps recognize where we are on our life journeys by the kinds of dowsing skills that are natural for us and by the degree to which we are able to recognize the Oneness behind the multiplicity and the interconnectedness of all beings and all things. When we organize our thoughts and actions toward wholeness, the field of our intention will help to draw us toward our goal.<sup>398</sup>

Skilled dowsers who are familiar, competent and comfortable with assessing the dynamics of the subtle energy field through the use of the pendulum formulate the study's pool of Intuitive Readers. Their own level of comfort and competency is self determined and based on answers to a short survey. All of these factors allowed for the highest possible degree of accuracy, the maintenance of detached curiosity, and respect for the process and the participant, as well as allowing for replicability.

## V. Summary

Spiritual Integration is defined as the ability to experience physical, emotional, mental and spiritual (holistic) well-being while exhibiting comprehensive (higher, wider, increasing, expanding) levels of consciousness, where the highest expression of Divine/human potentiality is a fully functioning, spiritually integrated state. In this chapter we have reviewed the theories, philosophies, and psychospiritual commentaries regarding the evolutionary nature of consciousness. We have explored current research findings that are supportive of the mind, body, spirit connection.

Understanding the interconnectedness of the universe and the inherent nature of perfection that lies within the whole, we have shown support of the conclusion that the mind and body are interconnected. By our thoughts and emotions, we create our bodies. Becoming conscious collaborators in this journey is not only the responsible choice, but also the way of bringing increased states of homeostasis and integrated balanced into the mind/body. In this balanced and integrated state, consciousness is brought forth into the mind/body in a way that fully supports optimal functioning.

The holistic model of health is based upon levels of *being*: physical, emotional, mental, and spiritual, which comprise the human energy field. Consciousness flows through the chakra system of the human energy field manifesting the form of *being*. Unimpeded consciousness expresses Itself through form in a whole and perfect manner; alternatively, impeded (blocked) consciousness results in a less than optimal form of *being*. Allowing consciousness to fully express through the mind/body brings forth the

spiritual power of proficiency, or the heightened abilities of the siddhis. From this heightened state of functioning, we become the conscious collaborators of our life.

Aligning our personal will with that of Higher Will establishes a conscious connection with the Higher Self. This merger allows the inherent pattern of perfection to unfold through coherent interaction, a kind of blueprint of increased frequency through which perfection unfolds. How thoroughly we harmonize with this frequency of health, maintaining this degree of increased coherence within the mind/body, aids our ability to create wellness with our bodies, mind, emotions, relationships and the world at large.

The purpose of this research is to relate well-being with the amount of consciousness being expressed through the mind/body. The amount of consciousness within the mind/body is theorized to be measured by the location score of the Core Star™. This measurement is calibrated to the chakra system and will be assessed at-a-distance through the use of a pendulum.

## CHAPTER 2 ENDNOTES:

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- <sup>47</sup> C. G. Jung, *The Archetypes and the Collective Unconscious*, 2<sup>nd</sup> ed., trans. by R. F. C. Hull (Princeton: Princeton University Press, 1959), 55.
- <sup>48</sup> *Ibid.*, 42.
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- <sup>277</sup> Howard Coward, *Jung and Eastern Thought* (Albany, NY: State University of New York Press, 1985), 115.
- <sup>278</sup> Ibid., 117.
- <sup>279</sup> Arthur Avalon, *The Serpent Power: The Secrets of Tantric and Shaktic Yoga* (New York: Dover Publications, Inc., 1974), 1.
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- <sup>281</sup> Ibid., 103-110, 149.
- <sup>282</sup> Anodea Judith, *Wheels of Life: A User's Guide to the Chakra System*, (Woodbury, MN: Llewellyn Publications, 1999), 17.
- <sup>283</sup> Ibid., 19.
- <sup>284</sup> Avalon., 126.
- <sup>285</sup> Harish Johari, *Chakras: Energy Centers of Transformation*, Rochester, VT: Destiny Books, 2000), 142.
- <sup>286</sup> Ibid., 64-67.
- <sup>287</sup> Ibid., 67.
- <sup>288</sup> Ibid.
- <sup>289</sup> Ibid., 67-68.
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- <sup>292</sup> Ibid., 24-25.
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- <sup>294</sup> Ibid., 71-72.
- <sup>295</sup> Ibid., 73-74.
- <sup>296</sup> Ibid., 97.
- <sup>297</sup> Karlfried Graf Dürckheim.Hara: *The Vital Center of Man*, trans. Sylvia-Monica von Kospoth (Rochester, VT: Inner Traditions, 2004), 2.
- <sup>298</sup> Sandra Egli, "A Study of Equivalence in Hara Assessments using the Brennan Healing Science® Model." Unpublished Dissertation. Holos University Graduate Seminary (2002), <http://www.holosuniversity.net/pdf/EgliDissertation.pdf> (accessed on June 22, 2008).
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- <sup>300</sup> Brennan, 305.
- <sup>301</sup> Ibid., 306.
- <sup>302</sup> Ibid., 305.
- <sup>303</sup> Ibid., 309.
- <sup>304</sup> Ibid., 30.
- <sup>305</sup> Ibid., 22.
- <sup>306</sup> Ibid., 27.
- <sup>307</sup> Torkom Saraydarian, *New Dimensions in Healing* (Cave Creek, AZ, 1992), xv-xvi.
- <sup>308</sup> Ibid., 607.
- <sup>309</sup> Ibid.
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- <sup>312</sup> Ibid., 5.
- <sup>313</sup> Ibid., 91.
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- <sup>319</sup> Wade, 204.
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- <sup>321</sup> Harry R. Moody, *The Five Stages of the Soul* (New York: Anchor Books, 1997), 42-43.
- <sup>322</sup> Ibid., 310-314.
- <sup>323</sup> Ibid., 340.
- <sup>324</sup> Ibid.,
- <sup>325</sup> Ibid., 348.
- <sup>326</sup> James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: HarperSanFrancisco, 1981), 197-200.
- <sup>327</sup> Teilhard de Chardin, *The Future of Man*, 3.
- <sup>328</sup> Ibid., 189.
- <sup>329</sup> Ibid., 189-190.
- <sup>330</sup> Huxley, "The Perennial Philosophy" in *Paths Beyond Ego*, 213.
- <sup>331</sup> Wilber, *Integral Psychology*, 207, 209, 212
- <sup>332</sup> Wilber, *Integral Spirituality*, 67 and figure 2.4.
- <sup>333</sup> Ibid., 65.
- <sup>334</sup> Wilber, *Integral Psychology*, 93.
- <sup>335</sup> Maslow, *Toward a Psychology of Being*, 169.
- <sup>336</sup> Ibid.
- <sup>337</sup> Judith, *Wheels of Life*, 319.
- <sup>338</sup> Ibid., 326.
- <sup>339</sup> Ibid.

- <sup>340</sup> Abraham Maslow, *Motivation and Personality* (New York: Harper and Row Publishers, 1970), 21.
- <sup>341</sup> Assagioli, *The Act of Will* (Penguin Books: New York, 1973), 111.
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- <sup>343</sup> *Ibid.*, 104.
- <sup>344</sup> Roberto Assagioli, "Jung and Psychosynthesis: Lecture 2", <http://www.scribd.com/doc/7287374/Roberto-Assagioli-Jung-and-Psycho-Synthesis?autodownload=pdf> (accessed May 28, 2009).
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- <sup>346</sup> *Ibid.*, 12-13.
- <sup>347</sup> *Ibid.*, 18.
- <sup>348</sup> *Ibid.*, 104.
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- <sup>350</sup> *Ibid.*, 122.
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- <sup>352</sup> Nunley, "Inner Counselor: A Spiritual Discipline," 21-22.
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- <sup>354</sup> *Ibid.*, 171-172.
- <sup>355</sup> *Ibid.*, 190.
- <sup>356</sup> *Ibid.*, 190-195.
- <sup>357</sup> Myss, *Why People Don't Heal*, xi.
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- <sup>360</sup> *Ibid.*, 38.
- <sup>361</sup> Nunley, 19.
- <sup>362</sup> Ervin Laszlo, Stanislav Grof, and Peter Russell, *Consciousness Revolution*, (Las Vegas, NV: Elf Rock Productions, 1999) 63.
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- <sup>364</sup> Capra, *The Tao of Physics*, 326.
- <sup>365</sup> Satprem, *Sri Aurobindo or The Adventure of Consciousness* (New York: India Library Society, 1964), 317.
- <sup>366</sup> Teilhard de Chardin, *The Future of Man*, 262-263.
- <sup>367</sup> *Ibid.*
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- <sup>371</sup> Ralph Metzner, *The Unfolding Self: Varieties of Transformative Experiences* (Navato, CA; Origin Press, 1998), 2.
- <sup>372</sup> Ken Wilber, *Sex, Ecology, Spirituality: The Sprit of Evolution* (Boston: Shambhala, 2000), 53.
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- <sup>375</sup> *Ibid.*, 53.
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- <sup>378</sup> Custer., 97-98.
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- <sup>383</sup> Walker, 334.
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- <sup>393</sup> Hanna Kroeger, *The Pendulum, The Bible, and Your Survival* (Boulder, CO: Hanna Kroeger Publications, 1973), 7.
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## **CHAPTER 3: RESEARCH METHODS**

Chapter 3 describes the research methods employed. There are six topics that are covered in this chapter. **First** it starts with an overall presentation of Methods Employed. **Second** is a brief discussion of the Researcher's Role. **Third** is a much longer discussion of Data Sources, including Sample Size Determination, Recruitment, characteristics of both Participants and Intuitive Readers, Discontinuation Criteria for both Participants and Intuitive Readers, and Measures. Each of the sub-sections for Participants and Intuitive Readers are further subdivided into Inclusion Criteria, Exclusion Criteria, and Demographics; and then the Demographics of both Participants and Intuitive Readers are further subdivided into Age, Gender, Ethnicity, Marital Status, Education Level, Household Income, Religious Preference, Current Employment Status, Current and Previous Career Categories, Completed Level of Healing Touch™, Practice of Healing Touch™, and, finally, Length of Time Practicing Healing Touch™. Measures discusses the assessment inventories used in this study, including The Symptoms Index, The Profile of Moods States (POMS™) and the Personality Orientation Inventory (POI), as well as the Demographics Form and the procedures for the Intuitive Assessment of the Location Score of the Core Star™ used by the Intuitive Readers. **Fourth** is a discussion of the Data Collection, including Procedures for Participants, Procedures and Training of Intuitive Readers, and Procedures for Assessment of the Location Score of the Core Star™. **Fifth** is a discussion of Data Analysis. The **sixth** and final topic is a brief paragraph on Ethical Considerations.

## **Methods Employed**

This study is primarily a correlational analysis design with further examination of the resulting data utilized to formulate a theoretical model of Spiritual Integration. The predictor (independent) variable(s) include scores from the following assessment inventories: Symptoms Index (SI), Profile of Mood States (POMS™), Personal Orientation Inventory (POI) and a demographic questionnaire. The response (dependent) variable is the averaged score of the location of the Core Star™ as expressed in interval values in relation to the chakra system. In Phase One, Core Star™ location scores were obtained through the use of a pendulum, via remote perception (at-a-distance), by each of twenty Intuitive Readers (Readers). Clustering statistics were first utilized to identify a subgroup of statistically significant clustered Participants. Bias analysis using Fisher's exact p-value was performed to identify any differences between the original Participant group and the statistically significant subgroup. Phase Two explored the relationship between the variables. First, univariate correlational analysis was performed between the response variable and each of the predictor variables. To begin to formulate a model of Spiritual Integration, hierarchical multiple regression methods were lastly implemented based on the statistically significant univariate correlations. Further analyses of the results were attempted using a regression tree analysis and exploratory graphical examination.

## **The Researcher's Role**

The researcher's role in this study was to formulate and execute a design that is both objective and reproducible. Utilizing random selection, blinded protocols, and standardized scoring methods provided a means toward that goal. Underscoring the

intention to manifest in accordance with Divine Will, the PI's primary objective was to remain detached and objective, thus allowing the process of Spiritual Integration to be revealed through this study. A third party Study Manager/statistician was employed to undertake random selection processes, manage blinding protocols by receiving data from both Participants and Readers, as well as providing statistical analysis of the data. The Study Manager's intentions were for the "highest good of all concerned" when working on the specifics of the study.

## **Data Sources**

### **Sample Size Determination**

Since previous research in this area is limited, assumptions for sample size were made a-priori, that is, with no previous knowledge of what to expect in terms of correlation or standard deviations. To perform correlation to detect a difference of  $r \geq .5$  at significance level  $\alpha = .01$  and with power of .80, then a sample of forty-one Participants are required to be read by twenty Readers. This sample size will correspondingly detect significance for a hierarchical multiple regression with four independent variables and effect size .2857, with  $\alpha = .01$  and with power of .80. Since it is expected that some Participants would not complete all assessments, a conservative number of Participants to recruit was estimated to be fifty, and the appropriate number of Readers estimated to be twenty. Sample size determination was recommended by statistician/Study Manager, Laura Archer, MS. (appendix B).

## Recruitment

A potentially spiritually evolving population of volunteers was required for this research project. Potential recruitments for this study were from a population of thousands of students, apprentices, practitioners, and teachers of Healing Touch Program™, an energetic modality of holistic healthcare.<sup>399</sup> Higher levels in perceptions of spirituality were found among Healing Touch Program™ participants who were in the upper levels of training, implying a heightened sense of spiritual awareness and pointing to the evolving nature of spiritual awareness.<sup>400</sup>

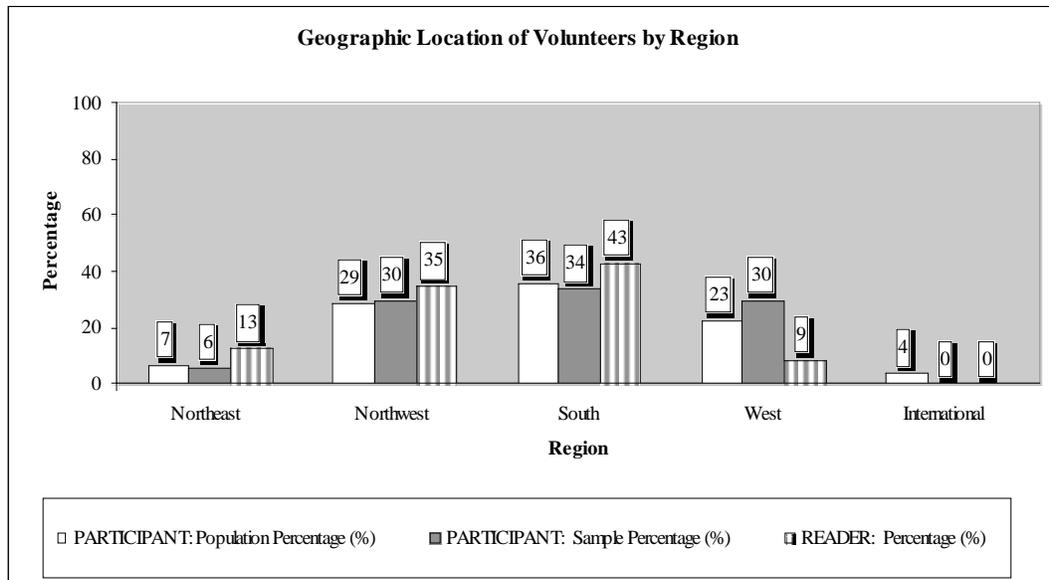
Recruitment was undertaken from a broad and diverse base of Healing Touch™ students, apprentices, practitioners and teachers. Recruitment via ads in the international electronic and print newsletters of Healing Touch Program™ and Healing Touch International, Inc., an email campaign with print version fliers, and internet website information /registration (appendix C) resulted in a pre-randomization base of ninety-six Participant volunteers and twenty-three Reader volunteers.

This provided a diverse variety of volunteer geographic locations (table 1 and figure 13; see appendix D for states listing per region) and levels of Healing Touch Program™ (table 2 and figure 14). All United States regions were represented, as well as four registrants from an international base (Canada and New Zealand). As illustrated in table 2 and figure 14, a large percentage of registrants denoted their completed level of Healing Touch™ to be Level 1 (34%) while the remaining levels reported include, Level 2 (17%), Level 3 (18%), Level 4 (Apprentice) (19%), Level 5 (2%), Certified Healing Touch Practitioner (CHTP) (9%), and Level 6 (Instructor) (1%). As specified in the

Reader Inclusion Criterion, the completed level of all Reader registrants was CHTP (82%) or Level 6 (Instructor) (17%).

**Table 1 Geographic Location of Volunteers by Region**

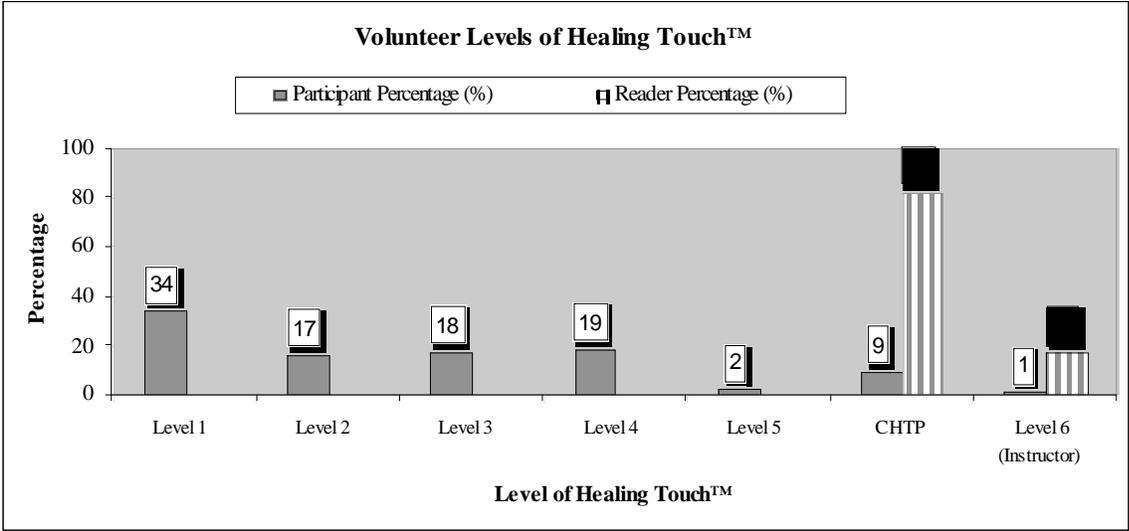
Geographic Location of Volunteers by Region						
Region <sup>401</sup>	Participants				Readers	
	Population		Sample			
	Frequency	Percentage (%)	Frequency	Percentage (%)	Frequency	Percentage (%)
Northeast	7	7.29	3	6.00	3	13.04
Northwest	28	29.16	15	30.00	8	34.78
South	35	36.46	17	34.00	10	43.48
West	22	22.92	15	30.00	2	8.70
International	4	4.17	0	0.00	0	0
<b>Total</b>	96	100.00	50	100.00	23	100.00



**Figure 13 Geographic Location of Volunteers by Region**

**Table 2 Volunteer Levels of Healing Touch™**

Volunteer Levels of Healing Touch™				
Completed Level	Participant Population		Readers	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Level 1	33	34.37	0	0
Level 2	16	16.67	0	0
Level 3	17	17.71	0	0
Level 4 (Apprentice)	18	18.75	0	0
Level 5	2	2.08	0	0
Certified Healing Touch Practitioner (CHTP)	9	9.38	19	82.61
Level 6 (Instructor)	1	1.04	4	17.39
<b>Total</b>	<b>96</b>	<b>100.00</b>	<b>23</b>	<b>100.00</b>



**Figure 14 Volunteer Level of Healing Touch™**

The PI’s personal web site was used to house information and on-line registration for the study (appendix C). A printer friendly information flier with a mail-in

registration option was also offered (appendix C). The study was referred to as “A Study of Holistic Health and Distant Assessment,” and the informational page informed potential volunteers of the doctoral research study’s plan of investigation by stating:

This study seeks to investigate:

- Scientific correlations that support the anatomy of the subtle energy body;
- *At-a-distance* assessment of the subtle energy body;
- The potentiality of Healing Touch™ as a path of spiritual development along with increasing levels of well-being;
- Relationships between health factors and the Core Star™.”

Potential volunteers were recruited to participate in one of two ways, either by serving as a Volunteer Participant (Participant) or an Intuitive Reader (Reader). They were given the information that they have an option of how they may participate.

Volunteer Participants were informed that they would be asked to complete three well-being inventories, a demographics form, and agree to an at-a-distance assessment of their Core Star™ by each of the Readers (also see “Participant Inclusion Criteria”). It was estimated to the potential volunteer Participant that their time commitment would range from one to two hours. They were also informed that their identity would remain anonymous regarding their testing data and Core Star™ assessment.

Volunteer Readers were required to be certified in Healing Touch™ (see also “Reader Inclusion Criteria”). Signified with the designation of Certified Healing Touch Practitioner (CHTP), the level of certification is awarded after five levels of training, one year of apprenticeship including over hundred documented healing sessions, as well as other forms of education and personal healing sessions.<sup>402</sup> Re-certification requires

ongoing training and accumulation of Continuing Education Unit (CEU) credits.<sup>403</sup> Level 6 is the Instructor level, which includes the destination of CHTP.

Readers were informed that that they must feel comfortable with at-a-distance (remote) assessment and inquiring with the pendulum in a “YES” and “NO” questioning format. They were also informed that they would be asked to watch a training DVD, attend a free teleconference, and assess one aspect of the Core Star™ using a standardized assessment process taught in the training. In addition, they were told that these assessments would number fifty, that their identity would remain anonymous, and that they would be able to work at their leisure for up to one month to make these assessments. Including training and assessment, time commitment was estimated to the Reader to take between four and six hours.

Potential Readers were also given the option of participating in a “where needed” position. This option would have allowed the PI to meet minimum volunteer numbers in either of the volunteer options. However, as only a near minimum number of Reader volunteers registered, all potential Readers were utilized in the study as Readers. No Reader was subsequently placed into the registered volunteer pool.

## **Participants**

To ensure that the Participant had indicated a completed level of Healing Touch™, each volunteer registration application, whether submitted electronically or through mail-in registration, was reviewed by the PI. Potential Participants were subsequently mailed an introductory cover letter (appendix E), two copies of the voluntary Informed Consent Form (appendix F; see also the section “Holistic Health

Study – Demographics Form”), and a pre-addressed, postage paid return envelope. Instructions were to return one signed copy of the form in the provided envelope; the second form was to be kept by the Participant for personal record. Upon receipt of the signed consent form by the PI, the inclusion criteria had thusly been confirmed for that participant.

### **Participant Inclusion Criteria**

- Trained in at least one level of Healing Touch Program™;
- Participants will show willingness to participate by signing a Voluntary Informed Consent Form;
- Participants will agree to complete the surveys and return them in a timely fashion; and,
- Participant will agree to the remote assessment of their Core Star™ by each of the Readers.

### **Participant Exclusion Criteria**

- Participant untrained in Healing Touch Program™.

### **Participant Demographics**

A participant pool of fifty was determined necessary by the statistician/Study Manager. Three Participants dropped out over the course of the study leaving a final Participant group of forty-seven. As illustrated in figure 15, three out of the final participant group did not answer enough of the testing packet questions to allow their testing materials to be fully utilized in the statistical computation data. This resulted in forty-four utilizable Participant testing packets.

Total Number of Participant Packets Mailed	50
- (minus) Number of Unreturned Participant Packets (Drop Outs)	<u>- 3</u>
<i>Subtotal- Number of Returned Packets</i>	47
- (minus) Number of Incomplete Returned Packets	<u>- 3</u>
<b>Total Number of Usable Participant Testing Packets</b>	<b>44</b>

**Figure 15 Completed Participant Testing Packets**

The following demographic information was gathered on a demographics form created by the PI to capture population characteristics as well other potential univariant correlational information (appendix G; see also the section “Holistic Health Study – Demographics Form”).

**Participant Age.** Participant age ranged from twenty to sixty-nine with the majority of participants (n = 19) in the fifty to fifty-nine age range (see table 3). The mean age of Participants was forty-nine (standard deviation = 10.4).

**Table 3 Participant Age**

Age		
Age	Frequency	Percentage (%)
Missing	5	10.00
20 to 29	2	4.00
30 to 39	5	10.00
40 to 49	12	24.00
50 to 59	19	38.00
60 to 69	7	14.00

**Participant Gender.** Table 4 illustrates that the Participant sample was 86% female. The total sample included forty-three females, four males, and three missing data.

**Table 4 Participant Gender**

Gender		
Gender	Frequency	Percentage (%)
Missing	3	6.00
Female	43	86.00
Male	4	8.00

**Participant Ethnicity.** As indicated in table 5, Participant ethnicity in the total sample includes Asian (2%), Black/African American/African Descent (2%), Hispanic Origin or Descent/Latino (2%), Multi-Racial (2%), with the majority of participants (86%) identifying as Caucasian.

**Table 5 Participant Ethnicity**

Ethnicity		
Race	Frequency	Percentage (%)
Missing	3	6.00
Asian	1	2.00
Black	1	2.00
Hispanic	1	2.00
Multi-Racial	1	2.00
Causasian	43	86.00

**Participant Marital Status.** The majority of Participants reported as being Married (62%). Eighteen percent of Participants reported their marital status as Divorced, 2%

reported Widowed, and 10% listed their marital status as Single, Never Married (see table 6).

**Table 6 Participant Marital Status**

<b>Marital Status</b>		
<b>Marital Status</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	4	8.00
<b>Divorced</b>	9	18.00
<b>Married</b>	31	62.00
<b>Single</b>	5	10.00
<b>Widowed</b>	1	2.00

***Participant Education Level.*** As illustrated in table 7, 66% of the Participants listed the highest level of completed education to be a Bachelor’s Degree or higher. The completed education range of the Participants included, High School Diploma or equivalent (6%), Associative Degree (12%), Certificate Program-Trade/Craft (8%), Bachelor’s Degree (40%), Masters Degree (12%), and Doctorate (2%).

**Table 7 Participant Completed Level of Education**

<b>Education</b>		
<b>Education Level</b>	<b>Frequen cy</b>	<b>Percentage (%)</b>
<b>Missing</b>	4	8.00
<b>HS Diploma or equivalent</b>	3	6.00
<b>Associate Degree</b>	6	12.00
<b>Cert. Program-Trade/Craft</b>	4	8.00
<b>Bachelor's Degree</b>	20	40.00
<b>Master's Degree</b>	12	24.00
<b>Doctorate</b>	1	2.00

*Participant Household Income.* Table 8 illustrates that 63% of the Participants have a combined household income of over \$50,000. Total combined household income for the Participants was recorded as: Less than \$25,000 (10%); \$25,001 - \$50,000 (12%); \$50,001 - \$100,000 (38%), and \$100,001 or more (26%).

**Table 8 Participant Combined Household Income**

<b>Income</b>		
<b>Income</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	7	14.00
<b>Less than \$25,000</b>	5	10.00
<b>\$25,001 - \$50,000</b>	6	12.00
<b>\$50,001 - \$100,000</b>	19	38.00
<b>\$100,001 or more</b>	13	26.00

**Participant Religious Preference.** As shown in table 9, Participants indicated a broad and diverse range of religious preferences. The largest group of Participants (24%) selected Christian/Protestant as their religious preference, followed second by Spiritual/New Age (18%) and third by Catholic (10%). Ten percent of the Participants indicated more than one religious preference selection. The category of Other included the hand written selections of Unitarian Universalist, embrace and respect all, Greek Orthodox, obtaining and utilizing knowledge from all religions, Sufi, and Mystic.

**Table 9 Participant Religious Preference**

<b>Religion</b>		
<b>Religion</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	4	8.00
<b>More than 1</b>	5	10.00
<b>Buddhist</b>	1	2.00
<b>Catholic</b>	5	10.00
<b>Christian/Protestant</b>	12	24.00
<b>Christian Spiritualism/New Thought</b>	3	6.00
<b>Esoteric Christianity</b>	1	2.00
<b>Jewish</b>	1	2.00
<b>Native American</b>	1	2.00
<b>Spiritual/New Age</b>	9	18.00
<b>Taoist</b>	2	4.00
<b>Other†</b>	6	12.00

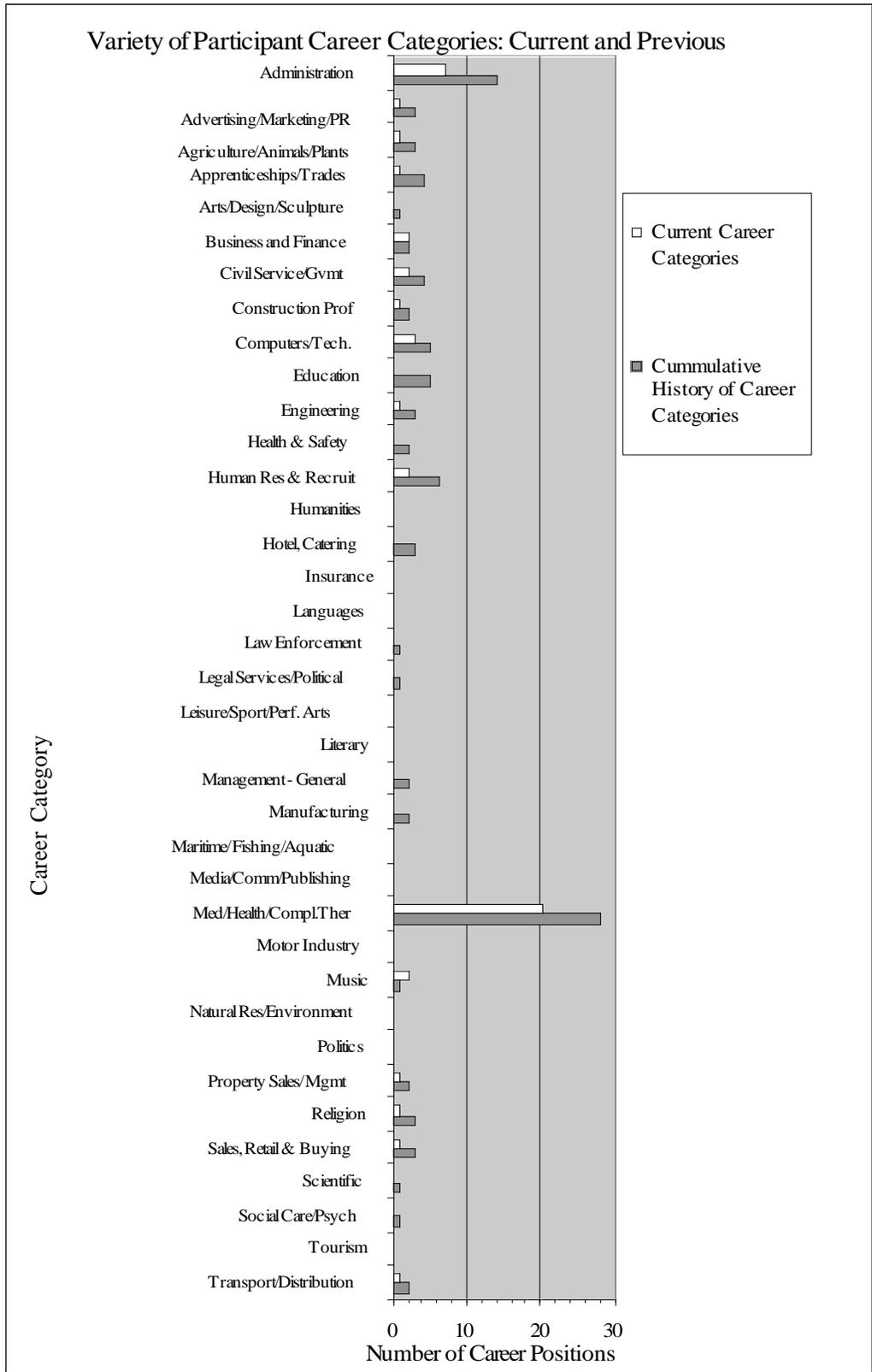
† Unitarian Universalist; Embrace and respect all; Greek Orthodox; Obtaining and utilizing knowledge from all religions; Sufi; and Mystic

***Participant Current Employment Status.*** The majority of Participants (54%) indicated that they are employed full-time with an additional twenty-four reporting Self or Part-time Employment (table 10). Twelve percent of Participants indicated that they are either Retired or Unemployed/ Seeking Employment.

**Table 10 Participant Current Employment Status**

<b>Employment</b>		
<b>Employment</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	5	10.00
<b>Self Employed</b>	7	14.00
<b>Employed full-time</b>	27	54.00
<b>Employed part-time</b>	5	10.00
<b>Unemployed/Seeking Employment</b>	2	4.00
<b>Retired</b>	4	8.00

***Participant Current and Previous Career Categories.*** The Participants indicated a variety of career fields spanning a breadth of categories from Administration to Transportation (figure 16). A majority of Participants (n = 20) listed Medical, Para Medical, Health Care and Complementary Therapies as a current employment category, while seven selected the field of Administration. Cumulative career categories also showed a wide variety of choices. The majority of Participants (n = 28) indicated that Medical, Para Medical, Health Care and Complementary Therapies have been career categories in their lives; Administration was selected a total of fourteen times. Other categories included Human Resources (n = 6), Education (n = 5), Computer/Information Technology (n = 5), and Civil Service (n = 4).



**Figure 16 Variety of Participant Career Categories: Current and Previous**

***Participant Completed Level of Healing Touch™.*** As table 11 indicates, Level 1 of Healing Touch Program™ was indicated by the largest group of Participants (34%) as being the highest completed level. All levels of Healing Touch™ curriculum were reported as being completed by at least one Participant. Specifically, the percentage of Participants reporting completion for each remaining level are as follows: Level 2 (12%); Level 3 (14%); Level 4 (14%); Level 5 (12%); CHTP (4%); and, Level 6/Instructor (2%).

**Table 11 Participant's Completed Level of Healing Touch Program™**

<b>Level</b>		
<b>Completed Level</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	4	8.00
<b>Level 1</b>	17	34.00
<b>Level 2</b>	6	12.00
<b>Level 3</b>	7	14.00
<b>Level 4</b>	7	14.00
<b>Level 5</b>	6	12.00
<b>CHTP</b>	2	4.00
<b>Level 6 /Instructor</b>	1	2.00

***Participant Practice of Healing Touch™.*** The type of practice that best described the Participant's regular use of Healing Touch™ was selected by a majority of Participants (60%) to be For Others (table 12). An additional eighteen percent described their practice as either being For Myself, Only for Myself, Only for Others, or For Myself and Others. This combined percentage indicates that seventy-eight percent of the Participants

regularly practice Healing Touch™ on themselves or others. Fourteen percent of the Participants described their practice of Healing Touch™ to be Very Little or Not at All.

**Table 12 Participant's Description of Healing Touch™ Practice**

Practice		
Practice Description	Frequency	Percentage (%)
Missing	4	8.00
For Myself	1	2.00
Only for Myself	5	10.00
For Others	30	60.00
Only for Others	2	4.00
For Myself and Others	1	2.00
Very Little or Not at All	7	14.00

*Participant Length of Time Practicing Healing Touch™ (Time).* The time period of One Month to One Year was selected by nineteen Participants (38%) for their duration of practicing Healing Touch™ (table 13). An additional 30% of Participants indicated that they had been practicing Healing Touch™ between One and Three Years. Twenty-four percent of Participants indicated a practice of Over Five Years duration.

**Table 13 Participant Length of Time Practicing Healing Touch™ (Time)**

<b>Time</b>		
<b>Time</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Missing</b>	4	8.00
<b>1 Month - 1 Year</b>	19	38.00
<b>1 - 3 Years</b>	15	30.00
<b>Over 5 Years</b>	12	24.00

### **Intuitive Readers**

Via on-line or mail-in registration, each Reader was reviewed by the PI to ensure that a level of Certified Healing Touch Practitioner (CHTP) had been indicated on the registration form. Certification numbers were required on the registration form as evidence of their training level and were reviewed by the PI. Each potential Reader was mailed an introductory letter (appendix H), two copies of the Reader’s Agreement to Follow Protocol and Maintain Confidentiality (appendix I), and a pre-addressed, postage paid return envelope. Instructions were to return one signed copy of the form in the provided envelop; the second form was to be kept by the Reader for their personal record. Upon receipt of the signed Reader’s Agreement to Follow Protocol and Maintain Confidentiality form by the PI, the inclusion criteria had thusly been confirmed for that Reader.

### **Reader Inclusion Criteria**

- Certified in Healing Touch Program™;

- Self professed comfort working with a pendulum to assess the energy field at a distance;
- Reader will show willingness to participate by signing a voluntary Reader's Agreement to Follow Protocol and Maintain Confidentiality form; and,
- Readers will agree to complete the intuitive assessments of the location score of the Core Star™ of each Participant in accordance with the outlined standardized procedures and return the assessments in a timely fashion (within one month of receipt).

### **Reader Exclusion Criteria**

- Participant uncertified in Healing Touch Program™.

### **Reader Demographics**

A goal of a minimum of twenty Readers was determined by the statistician/Study Manager to meet statistically significant research findings of between reader consistency. Twenty-three CHTPs volunteered to serve as Readers. To allow for drop outs, all twenty-three volunteer Readers were initially used in this study. One Reader dropped out before the start of the assessments and two additional Readers did not complete the assessments. The final Reader count was twenty. The following demographic information was gathered on a demographics form created by the PI to capture population characteristics (appendix G; see the section “Holistic Health Study – Demographics Form”).

**Reader Age.** Reader age range was reported to be between forty and sixty-nine with 50% of the Readers listing the fifty to fifty-nine age category (table 14). The mean age of Readers was fifty-seven (standard deviation = 6.5).

**Table 14. Reader Age**

Age		
Age	Frequency	Percentage (%)
Missing	5	22.73
40 to 49	2	9.09
50 to 59	11	50.00
60 to 69	4	18.18

**Reader Gender.** As indicated in table 15, the Reader sample included sixteen females and two males. The gender of five Readers is unknown.

**Table 15 Reader Gender**

Gender		
Gender	Frequency	Percentage (%)
Missing	5	22.73
Female	16	72.73
Male	2	4.55

**Reader Ethnicity.** Reader ethnicity in the total population included a majority of over 68% as Caucasian/White (table 16). One Reader indicated an Asian race (5%) and one Reader selected Multi-Racial (5%). Five Readers (23%) did not specify his/her ethnicity.

**Table 16 Reader Ethnicity**

Ethnicity		
Race	Frequency	Percentage (%)
Missing	5	22.73
Asian	1	4.55
Multi-Racial	1	4.55
White	15	68.18

*Reader Marital Status.* As shown in table 17, the majority of Readers (n = 11) reported being Married (50%). Five Readers (23%) indicated Divorced as their marital status.

**Table 17. Reader Marital Status**

Marital Status		
Marital Status	Frequency	Percentage (%)
Missing	6	27.27
Divorced	5	22.73
Married	11	50.00

*Reader Education Level.* As table 18 illustrates, the highest level of completed education was reported by two Readers (9%) to be the Doctorate level. Over 63% of Readers indicated a completed level of education as Bachelor's Degree or higher.

**Table 18 Reader Completed Level of Education**

Education		
Education	Frequency	Percentage (%)
Missing	5	22.73
HS Diploma or equivalent	1	4.55
Associate Degree	2	9.09
Bachelor's Degree	5	22.73
Master's Degree	7	31.82
Doctorate	2	9.09

**Reader Household Income.** A majority of Readers (50%) indicated a combined household income to be over \$50,000 (table 19). Over 40% did not indicate a combined household income level.

**Table 19 Reader Combined Household Income**

Income		
Income	Frequency	Percentage (%)
Missing	9	40.91
\$25,001 - \$50,000	2	9.09
\$50,001 - \$100,000	8	36.36
\$100,001 or more	3	13.64

**Reader Religious Preference.** Table 20 illustrates that 23% of the Readers reported their religious preference to be Spiritual/New Age. Overall, the Readers indicated a diverse range of religious preferences some of which included Christian/Protestant (19%), Christian Spiritualism/New Thought (9%), Muslim (5%), and Neo-Pagan (5%). The

category of Other includes two Readers (9%) who indicated the selections of *A Course in Miracles* and Quaker. One Reader indicated more than one religious preference.

**Table 20 Readers Religious Preference**

Religion		
Religion	Frequency	Percentage (%)
Missing	6	28.57
Christian/Protestant	4	19.05
Christian Spiritualism/New Thought	2	9.52
Muslim	1	4.76
Neo-Pagan	1	4.76
Spiritual/New Age	5	23.81
Other†	2	9.52

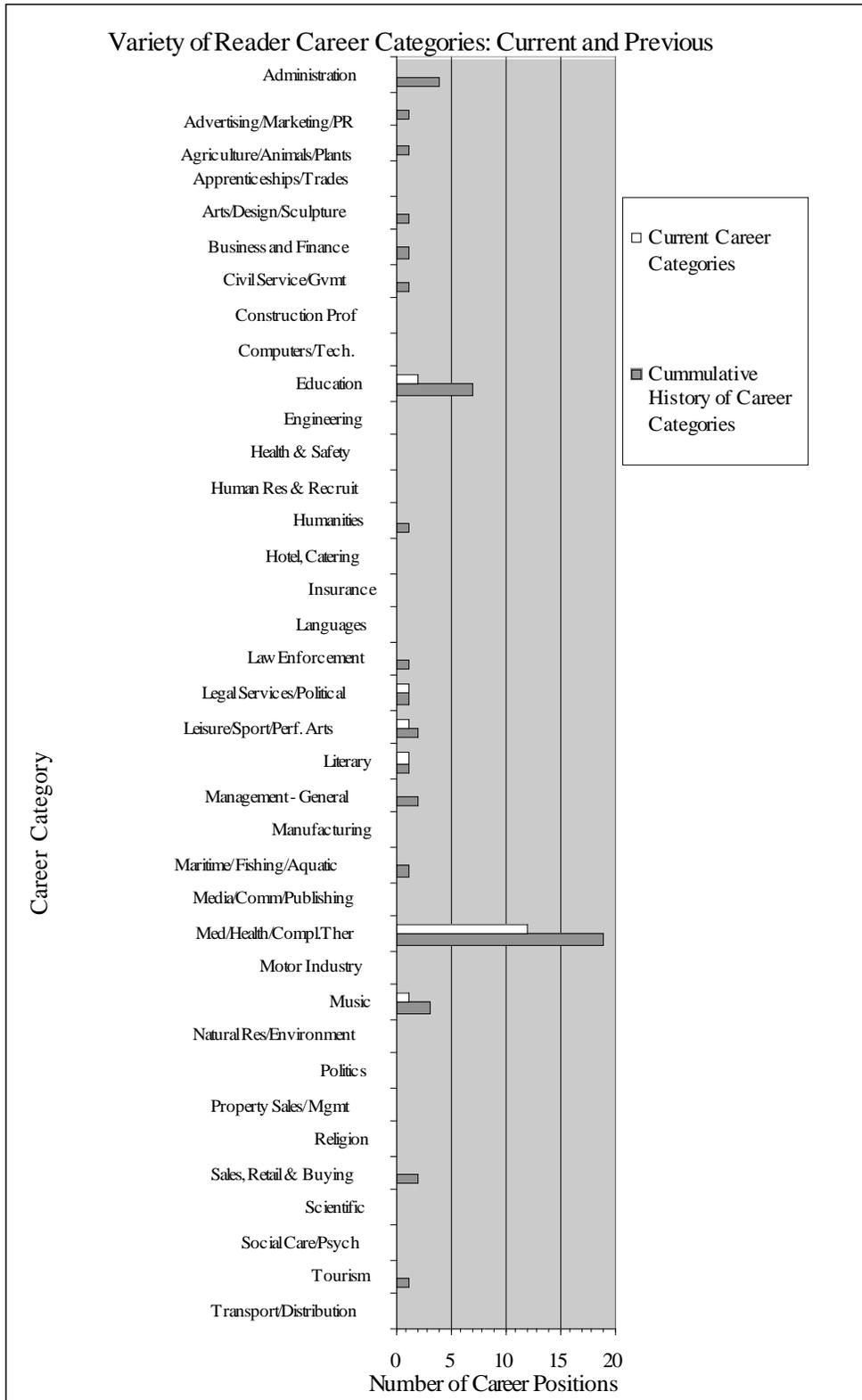
†*A Course in Miracles* and Quaker

**Reader Current Employment Status.** Table 21 indicates that the largest group of Readers (41%) is Self-Employed. Over 27% of Readers are also employed either full or part-time.

**Table 21 Readers Current Employment Status**

Employment		
Employment	Frequency	Percentage (%)
Missing	5	22.73
Self Employed	9	40.91
Employed full-time	4	18.18
Employed part-time	2	9.09
Retired	1	4.55
Homemaker	1	4.55

*Reader Current and Previous Career Categories.* A majority of Readers (n = 12) listed Medical, Para Medical, Health Care, and Complementary Therapies as a current employment category; nineteen Readers specified the same career category as included in their previous employment (figure 17). A variety of current career categories selected by the Readers included Education, Teaching, Lecturing (n = 2), Music (n = 1), Literary (n = 1), Leisure, Entertainment, Cultural, Sports, Performing Arts (n = 1), and Legal services or Political Services (n = 1). A diverse selection of previous career categories for the Readers was indicated: Education, Teaching, Lecturing (n = 7), Administration (n = 4), Music (n = 3), Sales, Retail and Buying (n = 2), Management – General (n = 2), and Entertainment, Cultural, Sports, Performing Arts (n = 2).



**Figure 17 Variety of Reader Career Categories: Current and Previous**

**Reader Completed Level of Healing Touch™.** All Readers had completed at least the Certified Healing Touch Practitioner Level (CHTP) of Healing Touch™. As shown in table 22, four Readers (19%) had also completed Level 6, the Instructor Level of Healing Touch™, which includes the designation of CHTP.

**Table 22 Readers Level of Completed Healing Touch™**

Level		
Level	Frequency	Percentage (%)
CHTP	18	81.18
Level 6/Instructor	4	18.82

**Reader Practice of Healing Touch™.** The category of For Others was chosen by a majority of Readers (68%) to best describe their regular practice of Healing Touch™ (see table 23). Two Readers (9%) selected the category of Only for Myself to describe their practice.

**Table 23 Readers Description of Healing Touch™ Practice**

Practice		
Practice	Frequency	Percentage (%)
Missing	5	22.73
Only for Myself	2	9.09
For Others	15	68.18

**Reader Length of Time Practicing Healing Touch™ (Time).** Table 24 illustrates that most of the Readers (45%) selected the time period of Over 5 Years as the duration of practicing Healing Touch™ (Time). Other categories that were selected included One to Three Years (5%) and Three to Five Years (27%).

**Table 24 Readers Length of Time Practicing Healing Touch™ (Time)**

<b>Time</b>		
<b>Time</b>	<b>Frequency</b>	<b>Percent</b>
<b>Missing</b>	5	22.73
<b>1 – 3 Years</b>	1	4.55
<b>3 – 5 Years</b>	6	27.27
<b>Over 5 Years</b>	10	45.45

### **Discontinuation Criteria for Participants and Intuitive Readers**

- A Participant or Reader may withdraw from the study at any time upon their request.
- If the Participant or Reader fails to return the Informed Consent Form/Reader’s Agreement to Follow Protocol and Maintain Confidentiality or the surveys/assessments in a timely fashion, the PI may withdraw the Participant or Reader from the study.

If the Participant or Reader withdraws or is discontinued from the study before its completion, the date of withdrawal and reason will be recorded and reported to the Internal Review Board (IRB).

## Measures

Measures from three standardized psychometric assessment inventories were used to evaluate a holistic state of well-being evaluating four levels of *being*: physical, emotional, mental and spiritual. Demographic data obtained from a questionnaire designed by the PI was also evaluated with univariant correlation to the Core Star™ location score. The energetic dimension of *being*, the location score of the Core Star™, was recorded through intuitive, remote assessment using a pendulum and standardized scoring method as outlined in the section below entitled “Procedures for Assessment of the Location Score of the Core Star™.”

### **The Symptoms Index (SI)**

The SI is a quick self report measure that identifies physical, mental, and emotional symptoms that are currently being experienced or have been experienced in relation to a present illness. A score of twenty or more checked symptoms has been shown to correlate with increased stress and serve as a predictor of future illness.<sup>404</sup>

Symptomatology has been used as a definitive diagnostic aid by physicians. The number of symptoms experienced by a patient is known to predict an oncoming major disease.<sup>405</sup> Based on the Cornell Medical Index, the SI is a questionnaire devised by medical doctor C. Norman Shealy to identify the number of clinical symptoms a patient experienced in relation to the amount of Total Life Stress (TLS), a cumulative measure of chemical, physical and emotional stress.<sup>406</sup>

The content validity of the SI is well established by the clinical use of this instrument as a diagnostic tool by this leading physician. The reliability of this

instrument has been established through testing of 1,156 individuals from diverse populations where correlations between stress and symptoms were evaluated. The study reports that “six hundred ninety-eight subjects had a TLS score of 75 or more. Ninety percent had 20 or more symptoms and 82% had 30 or more symptoms. Both these correlations of stress and symptomatology are significant at the 0.001 level.”<sup>407</sup>

Participants were given the directions of “Please check any and all symptoms that you have experienced within the last month.” The SI relates primarily to the physical level of *being*. Number of symptoms was measured as being either “less than twenty” or numbering “twenty or greater.” This testing instrument is available for purchase at Self Health Systems (appendix J).<sup>408</sup>

### **The Profile of Mood States (POMS™)**

A sixty-five question paper-and-pencil, POMS™ is a self-report inventory, which takes approximately five to ten minutes to complete (appendix K). Recommended for adults eighteen years and older, it is written at the seventh grade reading level making it an easy to administer tool. The POMS™ is designed to measure affective mood states and their fluctuations. Each question is answered on a five point scale, monopolar intensity scales ranging from Not at All to Extremely, where the values of scoring range from zero (0) at Not at All through four (4) at the opposite end of the scale, Extremely.<sup>409</sup>

The POMS™ is primarily used to indicate health on the emotional level of *being*. This inventory measures across six mood states including: Tension-Anxiety (T), Depression-Dejection (D), Anger-Hostility (A), Vigor-Activity (V), Fatigue-Inertia (F), and Confusions-Bewilderment (C). The factors are described below:

### Six Independent POMS™ Mood Factors

- Tension-Anxiety (T) - “Factor T is defined by adjective scales descriptive of heightened musculoskeletal tension ... [including] reports of somatic tension which may not be overtly observable (Tense, On edge), as well as observable psychomotor manifestations (Shaky, Restless) ... vague, diffuse anxiety states (Anxious, Uneasy) ....”<sup>410</sup>
- Depression-Dejection (D) – “Factor D appears to represent a mood of depression accompanied by a sense of personal inadequacy ... feelings of personal worthlessness (Unworthy), futility regarding the struggle to adjust (Hopeless, Desperate), a sense of emotional isolation from others (Blue, Lonely, Helpless, Miserable), sadness (Sad, Unhappy), and guilt (Guilty, Sorry for things done).”<sup>411</sup>
- Anger-Hostility (A) – “Factor A appears to represent a mood of anger and antipathy toward others ... (Angry, Furious, Ready to fight) ... intense, overt anger, ‘Grouchy’ and ‘Annoyed’ ....”<sup>412</sup>
- Vigor-Activity (V) – “Factor V is defined by adjectives suggesting a mood of vigorousness, ebullience, and high energy ... it is negatively related to the other POMS factors ... To some extent Vigor probably represents a positive affect factor ....”<sup>413</sup>
- Fatigue-Inertia (F) – “Factor F represents a mood of weariness, inertia, and low energy level ... ‘Tired and ‘Fatigued’ ...”<sup>414</sup>

- Confusion-Bewilderment (CB) – “Factor C[B] appears to be characterized by bewilderment and muddleheadedness ....”<sup>415</sup>

#### Total Mood Disturbance (TMD) Score

Used as a “single global estimate of affective state,” a Total Mood Disturbance (TMD) score is devised by adding all the raw scores from T, D, A, F, and CB and subtracting V.<sup>416</sup>

Participants were given the instruction of describing their feelings “during the past week including today.” Using the MHS QuickScore™ answer sheets, responses easily transfer to a concealed scoring page format that does not require a scoring template.<sup>417</sup> After using the scoring card where each scale is easily scored, the raw score for each of the individual scales is calculated by simple addition.

POMS™ has been widely used across a broad population of subjects from its inception in 1971.<sup>418</sup> The internal consistency of the POMS™ has been evaluated as highly satisfactory and has obtained reasonable test-retest reliabilities and factorial validity. It is further reported that “seven areas of research have provided evidence of the predictive and construct validity of the POMS™ including psychotherapy studies, outpatient drug trials, cancer research, drug and addiction research, studies of response to emotion-inducing conditions, research on sports and athletes, and studies of concurrent validity coefficients and other POMS™ correlates.”<sup>419</sup>

#### **The Personality Orientation Inventory (POI)**

Designed as a tool for measure of values and behavior seen to be of importance in the development of the self-actualizing person, the POI reflects Humanistic, Existential, and Gestalt concepts and theories (appendix L).<sup>420</sup> The emphasis is upon “ways by which

‘normal’ (well) people can become more effective and self-fulfilled.”<sup>421</sup> The POI is a self-assessment inventory consisting of 150 comparative-value-judgment items listed in paired opposites. Participants are asked to choose one of the two statements that is most true of themselves. Administration is reported to be within thirty to forty minutes.<sup>422</sup>

The self-actualizing “individual is seen as developing and utilizing all of his (her) unique capabilities, or potentialities, free of the inhibitions and emotional turmoil of those less self-actualizing.”<sup>423</sup> Responses formulate scores for two major independent scales, Time Competence (TC) and Inner-Directedness (I), which are categorizing “two major areas important in personal development and interpersonal interaction.”<sup>424</sup> Further the responses combine to formulate ten sub-scales that reflect the following valued concepts of the self-actualizing person: Self-Actualizing Value (SAV), Existentiality (Ex), Feeling Reactivity (Fr), Spontaneity (S), Self-Regard (Sr), Self-Acceptance (Sa), Nature of Man – Constructive (Nc), Synergy (Sy), Acceptance of Aggression (A), and Capacity for Intimate Contact (C). Following are the descriptions for each major scale and subscale:<sup>425</sup>

#### Major Independent Scales:

- Time Competence (TC) – “The time competent person lives primarily in the present with full awareness, contact and full feeling reactivity while the time incompetent person lives primarily in the past, with guilts, regrets, and resentments and/or in the future, with idealized goals, plans, expectations, predictions and fears.”<sup>426</sup>
- Inner-Directedness (I) – “Inner, or self, directed individuals are guided primarily by internalized principles and motivations while other directed

persons are to a great extent influenced by their peer group or other external forces.”<sup>427</sup>

Ten Subscales (Overlapping scales):

- Self-Actualizing Value (SAV) – Measures affirmation of primary values of self-actualizing persons.
- Existentiality (Ex) – Measures ability to situationally or existentially react without rigid adherence to principles.
- Feeling Reactivity (Fr) – Measures sensitivity of responsiveness to one’s own needs and feelings.
- Spontaneity (S) – Measures freedom to react spontaneously or to be oneself.
- Self-Regard (Sr) – Measures affirmation of self because of worth or strength.
- Self-Acceptance (Sa) – Measures affirmation or acceptance of self in spite of weaknesses or deficiencies.
- Nature of Man—Constructive (Nc) – Measures degree of the constructive view of the nature of man, masculinity, femininity.
- Synergy (Sy) – Measures ability to be synergistic, to transcend dichotomies.
- Acceptance of Aggression (A) – Measures ability to accept one’s natural aggressiveness as opposed to defensiveness, denial, and repression of aggression.
- Capacity for Intimate Contact (C) – Measures ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations.<sup>428</sup>

The POI has been validated across a wide range of subjects, conditions, and interventions indicating the ability to discern between self-actualizing individuals and those who do not evidence such development.<sup>429</sup> The instrument illustrates a high degree of construct validity, specifically endorsed by Abraham Maslow as the chosen instrument for evaluating self-actualization.<sup>430</sup> Correlations to internal locus of control and less traditional values were also found.<sup>431</sup> The Inner-Directed score has been identified as the single most effective predictor of self-actualization, while a combination of Inner-Directed and Time Competence raw scores was found to be the best predictor of an overall measure of the POI.<sup>432</sup> Correlations between Purpose in Life test, which examines the self-transcendent theory of Frankl, were found to be highly significant in relation to the two major scales.<sup>433</sup> The test measures of self-actualization and religiosity were found to be inversely related.<sup>434</sup>

The POI has also been found to exhibit generally high coefficients of test-retest reliability, specifically ranging from .55 to .85 for one-week test-retest and .32 to .71 for 50 weeks test-retest.<sup>435</sup>

### **Holistic Health Study - Demographics Form**

The PI created a demographics form to capture population characteristics as well other potential univariant correlational information (appendix G). This form includes questions pertaining to geographic location, gender, ethnicity, age, socioeconomic and education levels, religious/spiritual preference, current employment status, previous job history, current completed level of Healing Touch Program™ (Level), usage of the practice of Healing Touch™ (Practice), and duration of time practicing Healing Touch™ (Time).

## **Intuitive Assessment of the Location Score of the Core Star™**

The Core Star™ is theorized to vertically ascend along the central axis channel of the energetic body as Spiritual Integration increases. This vertical ascension can be viewed in relation to the chakra system. A Core Star™ Scoring Flowchart was designed by the PI to standardize the intuitive assessment approach used by the Readers (appendix M). Each Participant's Core Star™ location score was assessed by the twenty Readers, utilizing an interval scale of measurement just like a pain scale and a YES/NO response of the pendulum. These interval measures were noted in ten percent increases from 1 to 8 or above, i.e. 2.8, 3.5, 4.3, etc. Readers recorded the resulting location score on the Energy Body Diagram/Core Star™ Location form designed by the PI (appendix N.<sup>436</sup> Specific protocol for this procedure is outlined in the section, "Procedures for Assessment of the Location Score of the Core Star™."

## **Data Collection**

### **Procedures for Participants**

From the volunteer pool of ninety-six registered volunteers, fifty participants were randomly selected by the statistician/Study Manager using random number generation. The first fifty volunteers were utilized as the Participants for the study. Volunteers who were not in the first fifty of the random selection process were thanked for their volunteer effort and asked if they would like to have a summary copy of the study results. The PI was informed of the randomly selected Participants' names, but not the randomized Identity Number of each Participant. Blinding of *Participant Identity Number* was done to ensure the Participant's testing scores and Core Star™ location scores were kept

confidential (see the section “Procedures for Assessment of the Location Score of the Core Star™” for description of this term). The PI mailed to each randomly selected Participant a Participant Folder, which included:

- An instructional cover letter with return dates (appendix O);
- Directions for Volunteer Participants with a Return Materials Checklist (appendix P);
- A Holistic Health Study - Demographics Form;
- The three psychometric testing booklets (SI, POMS™, POI) with corresponding answer sheets;
- A mechanical pencil; and,
- A postage paid, 10” x 14” water resistant envelope pre-addressed to the Study Manager’s postal box, which also included the PI’s postal address as the return address. (This was done to avoid any delays in processing due to unforeseen circumstances such as insufficient postage, etc; however, no Participant Packets were returned to the PI.)

The Participants were given the following instructions for completing the questionnaires:

- ❖ Please complete each of the four questionnaires and return all of them as soon as possible. When you answer the questions, be as honest as possible.
- ❖ All of your responses are held in strict confidence and your identity is completely anonymous for the purpose of this study. When the Core Star™ assessment is made, your name is *not* used in any way; a Participant Identification Number is used for this purpose.

- ❖ Please answer each question, if it is at all possible for you. Make your best guess if in doubt.
- ❖ Make sure that your name is on each and every form.
- ❖ Directions for each specific inventory:
  - Demographics Form
    - Follow the directions; complete BOTH sides
  - Symptoms Index (SI)
    - Follow the directions; List *every* symptom that you have experienced during the last month.
  - Profile of Moods States (POMS™) Form
    - Write your name where it says “Client ID”
    - Enter the date
    - No other demographic information is required. i.e. Age, Gender, Birth Date
    - Use the Directions in the First Box, “How you have been feeling during the PAST WEEK INCLUDING TODAY.”
    - Make sure you answer BOTH SIDES of the form; please mark firmly.
    - DO NOT SEPARATE the form in any way.
  - Personal Orientation Inventory (POI)
    - Write your name
    - Enter the date
    - No other demographic information is required. i.e. Age, Gender, Occupation, etc.

- Pencil in your answers on the answer sheet provided; please DO NOT WRITE on the Test Booklet. Complete all answers, if at all possible.

Participants were allowed a minimum of two weeks to complete the assessment inventories and return them in the provided postage paid envelope returning via the United States Postal Service to the Study Manager. One week after the return deadline, any Participant whose packet had not yet been received was contacted by the Study Manager to inquire about its status. So that as much data as possible could be gathered, there was further follow-up by the Study Manager to some participants who failed to thoroughly complete the inventories in a way that would allow the data of the tests to be used. These participants were asked over the phone or email if they were willing to attempt to answer any more of the incomplete questions so that their data could be utilized. One participant agreed to do so and answered a few more of the questions over the phone with the Study Manager. The Study Manager received all testing inventory answer sheets and demographic forms; she scored and recorded the data for evaluation.

Contact with the Participants was maintained by the PI throughout the Participant phase of the study via email or phone communication to encourage completion of the materials. The PI used phone communication to only contact two Participants who did not have email accounts. Such correspondences notified them of whether they had been randomly selected to be in the study, when to expect the materials to arrive in the mail, how to confirm receipt of their packets, and thanking them for their participation. The Study Manager notified each Participant via email or phone call when their returned packet had been safely received. The Participants were thanked for their participation (appendix Q).

Blinding of Participant identity using random number generation was performed by the Study Manager. The resulting list was used to formulate the Readers' sets of Energy Body Diagram/Core Star™ Location forms, coded with these Participant Identity Numbers. These blinded assessment sets were given to the Readers for recording the intuitive assessments. This resulting list of Participant names and coded Participant Identity Numbers was held by the Study Manager in a confidential manner. Participant Identity Numbers were also blinded to the PI.

### **Procedures and Training of Intuitive Readers**

To insure replicability and consistency, the Readers were required to follow an exact assessment protocol for evaluation of the location score of the Core Star™ using the pendulum as the diagnostic tool. During the six training levels of Healing Touch Program™, working with the pendulum is taught as a diagnostic tool for evaluating the health of the chakras and the energy field.<sup>437</sup> The Readers were allowed to keep the provided pendulum; no other compensation was offered.

After the initial introductory mailing to the Readers, a second mailing was made by the PI, which included training materials. This second mailing comprised the Reader's Training Packet #1 including:

- Intuitive Reader Cover Letter (appendix R);
- Directions for Packet # 1 with a Materials Checklist, and Teleconference Schedule Options (appendix S);
- Training Manual for the Intuitive Readers of the Holistic Health Study (Training Manual) designed by the PI (appendix T);

- Training DVD for the Intuitive Readers of the Holistic Health Study (Training DVD) produced by the PI (appendix U);
- A large wooden acorn shaped pendulum (appendix V)<sup>438</sup>;
- A laminated Core Star™ Scoring Flowchart created by the PI (appendix M);
- An example sheet of a recorded Energy Body Diagram/Core Star™ Location scoring sheet (appendix W);
- Two practice Energy Body Diagram/Core Star™ Location scoring sheets each labeled with different Participant Identity Numbers and Energy Focus Dates (appendix X);
- The Holistic Health Study - Demographics Form; and
- A postage paid, pre-addressed envelop to return the Holistic Health Study - Demographics Form and the preferred Teleconference Schedule Option form.

The assessment process was taught to the Readers via a Training DVD with an accompanying Training Manual. Both training manual and video were written and produced by the PI. Question and answer live video internet teleconferences were also provided as an additional training resource for the Reader.

Reader Training Packet #1 requested that the Reader complete the Holistic Health Study - Demographics Form and select time preferences for the upcoming teleconference question and answer sessions, returning both in the envelope provided. They were also asked to begin training on their own using the Training DVD and accompanying Training Manual. These two products provided consistency in Reader training for this research study.

Readers were also asked to train with the two enclosed practice Core Star™ scoring sheets entitled Energy Body Diagram/Core Star™ Location Practice #1 and Practice #2. Two volunteer Participants from the remaining unselected randomized volunteer pool were randomly selected by the PI to be used for these practice readings. The PI used the pendulum to query for two Participant Identity Numbers between fifty-one and ninety-six, which were then used as the Practice #1 and Practice #2 Participants' Identity Numbers. Readers were given three weeks to review the training material prior to the first live teleconference question and answer session.

Four one hour teleconferences were scheduled over a ten day period to meet the varied schedules of the Readers. During each class, the PI was on live video internet feed (Microsoft LifeCam<sup>439</sup>) to provide any demonstrations that might be required. The Readers used the toll-free phone service of Unlimited Conferencing to listen to the teleconference,<sup>440</sup> and were also offered the option of viewing the internet webcast through Go-to-Meeting.<sup>441</sup> Readers were asked to attend at least one, but no more than two of these question and answer sessions.

On the day of their chosen teleconference call, the Readers were sent email invitations to join the conference and were provided the toll free call-in phone number and access code. There was no cost to the Readers for these informational sessions; the length of session time averaged thirty minutes. Classes were attended by all but one of the Readers, whose schedule prevented her attendance. This Reader's questions were answered over the phone by the PI. The PI remained available to answer questions via phone or email throughout the duration of the Readers' portion of the study.

Upon completion of the training, the Study Manager mailed Reader Packet #2, which included:

- A cover letter (appendix Y);
- A Return Instructions Sheet and Return Material Checklist with mailing deadline (appendix Z);
- Fifty Energy Body Diagrams/Core Star™ Location scoring forms, each coded with the blinded Reader Identity Number, blinded Participant Identity Number, and individual Energy Focus Dates (Refer to the section entitled “Procedures for Assessment of the Location Score of the Core Star™” for a definition of these terms);

(Note: Three Participant Packets had not yet been received by the Study Manager well after the return mailing deadline. These three Participants had not formally dropped out of the study. In order to stay on the study timeline and hoping to maximize Participant inclusion numbers, an Energy Focus Date was assigned for these three Participants. The return mailing deadline date was chosen to serve as the Energy Focus Date for these Participants. Subsequently, the Participants proved to be drop outs; however, their Core Star™ location scores were still assessed by the Readers.); and,

- A postage paid, 10” x 14” water resistant envelope pre-addressed to the Study Manager’s postal box that included the PI’s postal address as the return address. (Note: This was done to avoid any delays in processing due to unforeseen circumstances such as insufficient postage, etc. Any packets that were received by the PI [and three were received by the PI due to a new

United States Postal Service requirement,<sup>442]</sup> were left unopened and hand delivered to the Study Manager for processing. Readers were subsequently asked via email to take their packets *inside* the post office for proper mailing in order to avoid future delays in shipping.)

The Study Manager also blinded the Readers' identities to the PI for the intuitive assessment process and the statistical results in order to alleviate any pressure to perform by the Readers. The Readers were able to assess the location scores of the Core Star™ at their leisure (up to one month) to make the environment as conducive and non-pressuring as possible. The Study Manager notified each Reader when their returned packet #2 had been received. Readers were thanked for their participation (appendix Q). Summary results of the study were sent to those Participants and Readers who requested the report (appendix AA).

### **Procedures for Assessment of the Location Score of the Core Star™**

The intuitive assessment procedure outlined in the Core Star™ Scoring Flowchart (appendix M) and the Energy Body Diagram/Core Star™ Location diagram (appendix N) were designed by the PI for congruence in methodology, intention, and scoring. The intuitive assessment procedures followed a flow chart of YES/NO responses designed to guide the Reader to a final Core Star™ location score. Each Reader was required to use a pendulum to ascertain each Participant's Core Star™ location score using the flowcharted guidelines. The Readers were asked to simply write the location score of the Core Star™ on the form itself. Readers were then asked to seal the Energy Body Diagram/Core

Star™ Location score sheets in the provided postage-paid envelope and return all sheets to the Study Manager for recording and computation.

Each Reader was given a complete set of fifty Participant Energy Body Diagram/Core Star™ Location diagrams coded with their unique blinded Reader Identity Number, as well as the blinded Participant Identity Number and unique Energy Focus Date for each Participant. Per the Training Manual, the Reader was given the following information about these terms:

- The Reader Identity Number is a unique alphabetical letter/number combination “assigned by the Study Manger to maintain your (the Reader’s) anonymity.”<sup>443</sup>
- The Participant Identity Number is “ascribed to the Participant in a way that will connect you to their energy field. It is used so that the Participant can remain anonymous during this study. Each of the forms in the next mailing should have a different Participant Number. Think of this number like a social security number that personally identifies each individual. *Trust that this is done.*”<sup>444</sup>
- The Energy Focus Date varies for each Participant and is the date upon which the Participant completed the three surveys. “This is the date to which you are to attune your awareness in order to assess the information on the correct date. It is simply a state of mind that is allowing for your viewing of the past, much like you might have experienced during a healing session when an event from the past was placed into your awareness. This is like having the sense or knowing of a childhood event or an emotional situation that occurred in the

past. It is a simple, intentional attunement –an intentional focus upon accessing information on that participate date. *Trust that it is done.*”<sup>445</sup>

Readers were given specific assessment and permission protocols to follow during each assessment attempt, including:

- Setting their intention for the highest good;
- Centering, grounding and attuning to the energies of each Participant;
- Remaining open and detached from the outcome of each assessment; and,
- To make no more than three attempts to assess the energy field of any one Participant.<sup>446</sup>

Assessing and recording the location score of the Core Star™ was specifically detailed on the Core Star™ Scoring Flowchart (appendix M) with further tutorial discussed in the Training Manual and Training DVD (appendices T and U).<sup>447</sup> After completing the permission protocols, the pendulum is used to query for a YES or NO response that guides the Reader through the flowchart to arrive at a specific Core Star™ Location Score. Scores could range from 1.0 to 8 or above. Directions stated to use the pendulum to query through the flowchart maintaining an open and detached attitude, aligned with the highest good of the Participant, and trusting the outcome of the process.<sup>448</sup>

The location score was recorded by each Reader upon the individually coded Participant’s Energy Body Diagram/Core Star™ Location form, along with the date the assessment was completed. The Reader was instructed to intentionally disconnect from the Participant’s energy field and to close with gratitude. The specifics of this process are outlined within the Training Manual (appendix T).

## Data Analysis

Randomization to select a sample of fifty Participants was first executed. In Phase One, statistical data was performed on a final count of twenty Readers and the resulting one thousand intuitive assessments. Clustering was looked at for each of the fifty Participants. Analysis of this data first determined a level of consistency between the Readers to assess each of the fifty Participants' location score of the Core Star™. Intuitive energy field assessment has been found to be consistent between the Readers in the study "Development and Construct Validity of the Energy Field Assessment Form" conducted by doctoral candidate Susan Marie Wright.<sup>449</sup> In this study a high level of significance confirmed the validity and inter-rater reliability of blinded intuitive readers assessing for location and intensity of pain in fifty-two participants. Bias analysis using Fisher's exact p-value was performed to determine any differences between the data set that comprised between reader consistency of 95% ( $p \leq .05$ ) and the remaining participants' data set.

Phase Two proceeding with a sub-population based on those Participants who had significant clustering ( $p \leq .05$ ). Further data analyses performed in Phase Two were also conducted using an alpha level of .05 ( $p \leq .05$ ) for all statistical tests. First, univariate correlation with the Core Star™ was determined. Scores from each of the predictor variables (scores from SI, POMS™, POI assessment tests and the demographics form) were correlated with the score of the response variable (averaged location score of Core Star™ as expressed in interval values in relation to the chakra system). Univariate correlations were determined using either Spearman Statistics for the continuous variables or Analysis of Variance (ANOVA) for the categorical variables. Spearman

Statistics' correlation coefficient  $r$  and the ANOVA test reflect the degree of linear relationship between two variables. Spearman Statistics was chosen due to the small sample size that resulted from the clustering protocol. Due to the possibility that the small sample size may have resulted in under-powering the correlational results, variables within borderline significance are discussed and considered to be highly relevant.

Further analysis of the data was made using a hierarchical multiple regression model to evaluate how the instruments act together in terms of explaining the location score of the Core Star™. Using SAS® as the statistical analysis software program, a hierarchical multiple regression was used to assess the unique proportion that each predictor variable is contributing to the variation in the location score of the Core Star™. Upon completing the multivariate model, the instruments were identified that have a significant effect in predicting the location score of the Core Star™. To complete the multivariate model and find the association between the combinations of the scores of the significant predictor variables in relation to a change in the location scores of the Core Star™, a multiple correlation coefficient ( $R$ ) was then calculated.  $R$  is calculated as the correlation between the predicted and the actual values of the dependent variable squared. The interpretation of  $R$  is the proportion (usually turned into a percent) of variation in the dependent variable that is explained by the combination of the independent variables.

Once it was known which instruments were of interest, a final step was explored to determine how they can be used to predict the location score of the Core Star™. It is proposed that each instrument would have to reach a milestone before the Core Star™ could move to the next level of integration. These cutoff values would indicate that if participants can achieve particular scores on the instruments, it would reflect in an

increase in the location score of the Core Star™. A regression tree method was attempted to be used to determine these particular cutoff values; however, the small sample size prohibited its use. Instead, exploratory graphical analysis was used to identify trends. Computation of the data and suggested use of the data criterion was made by the Study Manager, a hired statistician.

### **Ethical Considerations**

No interventions were performed in this study. All participation was on a purely voluntary basis; no compensation, other than keeping the pendulum, was offered. All efforts were made to keep the Participants and Readers informed of their rights, comfortable with the study's processes and purpose, and mindful of the consideration of privacy. Blinding protocols were followed to allow for the greatest degree of integrity between the PI and the Participants/Readers as well as between the Readers and Participants. All blinded data remains confidentially retained by the Study Manager.

This chapter has presented the detailed analysis of recruitment and characteristics of both the Participants and the Readers used in this study. The well-being inventories and demographic measures are discussed, as well as the procedures for data collection involved in this study. The statistical tests and levels of significance have been detailed as well as ethical considerations made explicit. Chapter 4 expounds upon the findings of these procedures, assessments and statistical tests as they relate to the research questions presented in this study.

## Chapter 3 Endnotes

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- <sup>400</sup> Diane W. Wardell, "Spirituality of Healing Touch Participants," *Holistic Nursing* 19 no 1 (March 2001): 79 (accessed through Sage Publications August 13, 2007).
- <sup>401</sup> Regions of the United States are based upon the United States Census-Bureau regions, Wikipedia, "Lists of Regions of the United States," [http://en.wikipedia.org/wiki/Regions\\_of\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Regions_of_the_United_States) (accessed on March 23, 2009).
- <sup>402</sup> Healing Touch Program™, <http://www.healingtouchprogram.com/program/index.shtml> (accessed on August 9, 2007).
- <sup>403</sup> Healing Touch Program™, "Healing Touch Certification Application January 2009-April 2010," <http://www.healingtouchprogram.com/student/HTP933.pdf> (accessed May 30, 2009).
- <sup>404</sup> C. Norm Shealy, Self-Health Systems, 5607 South 222<sup>nd</sup> Road, Fair Grove, Missouri 65648, personal email message, October 12, 2006.
- <sup>405</sup> C. Norman Shealy, "Total Life Stress and Symptomatology," *Journal of Holistic Medicine* 6 no. 2 (1984): 127.
- <sup>406</sup> *Ibid.*, 117.
- <sup>407</sup> *Ibid.*, 118.
- <sup>408</sup> Dr. Norm Shealy, Self Health Systems, 5607 South 222 Road, Fair Grove, MO 65648, 888-242-6105.
- <sup>409</sup> Douglas M. McNair, and JW P. Heuchert, *POMS: Profile of Mood State* technical update (New York: Multi-Health Systems, Inc., July 2006), 1.
- <sup>410</sup> *Ibid.*, 5-8.
- <sup>411</sup> *Ibid.*, 6.
- <sup>412</sup> *Ibid.*
- <sup>413</sup> *Ibid.*
- <sup>414</sup> *Ibid.*
- <sup>415</sup> *Ibid.*, 7.
- <sup>416</sup> This item extrapolates missing data, by taking sum divided by the number added, multiplied by the total number of questions in that subscale; Scoring Missing Items Profile of Mood States Technical Update, 7-8.
- <sup>417</sup> Douglas M. McNair, JW P Heuchert, and Etay Shilony, *Profile of Mood States Bibliography 1964-2002* (New York: Multi-Health Systems, Inc., 2003): 7, <https://www.mhs.com/ecom/TechBrochures/POMS%20Bibliography.pdf> (accessed on November 6, 2006).
- <sup>418</sup> Douglas M. McNair, JW P Heuchert, and Etay Shilony, *Profile of Mood States Bibliography 1964-2002*, 7.
- <sup>419</sup> *Ibid.*, 8-9.
- <sup>420</sup> Robert R. Knapp, *Handbook for the Personal Orientation Inventory*, (San Diego, CA: Edits Publishers, 1990), 1-4.
- <sup>421</sup> *Ibid.*, 3-4.
- <sup>422</sup> Donald J. Tosi and Cathy A. Lindamood, "The Measurement of Self-Actualization: A Critical Review of the Personal Orientation Inventory." *Journal of Personality Assessment*, 39, no. 3 (1973): 215.
- <sup>423</sup> Everett L. Shostrom, *Personal Orientation Inventory (POI) Manual: An Inventory of the Measure of Self Actualization*, (Educational and Industrial Testing Service, San Diego, CA 92107, 1974), 4.
- <sup>424</sup> *Ibid.*, 5.
- <sup>425</sup> *Ibid.*, 4-5.
- <sup>426</sup> *Ibid.*, 4.
- <sup>427</sup> *Ibid.*
- <sup>428</sup> *Ibid.*, 5.
- <sup>429</sup> Knapp, 9-31.
- <sup>430</sup> *Ibid.*, 31.
- <sup>431</sup> *Ibid.*, 37.
- <sup>432</sup> *Ibid.*, 78.

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- <sup>433</sup> Ibid., 130.
- <sup>434</sup> Robert W Graff and Clayton Ladd, "POI Correlates of a Religious Commitment Inventory," 503.
- <sup>435</sup> Ibid., 76; Tosi and Lindamood, 221.
- <sup>436</sup> The concept of the *Energy Body Diagram/Core Star™ Location form* was designed by the PI; Gratitude is expressed to Dr. Ann Nunley for the actual electronic format used in the study.
- <sup>437</sup> "Healing Touch Notebook Level 2," Healing™ Touch Program (2007), 51-52, available at Healing Touch Program™, PO Box 16189, Golden, CO 80402, 303-989-0581.
- <sup>438</sup> Pendulum product number is PENSMYN, available at <http://www.buypendulumsatwholesale.com/>
- <sup>439</sup> Microsoft LifeCam may be assessed at [http://www.microsoft.com/hardware/digitalcommunication/ProductDetails.aspx?pid=011&active\\_tab=systemRequirements](http://www.microsoft.com/hardware/digitalcommunication/ProductDetails.aspx?pid=011&active_tab=systemRequirements) (accessed on March 20, 2009).
- <sup>440</sup> Unlimited Conferencing may be accessed at <http://www.unlimitedconferencing.com/> (accessed on March 20, 2009).
- <sup>441</sup> Go-to-Meeting may be accessed at [www.gotomeeting.com](http://www.gotomeeting.com) (accessed on March 20, 2009).
- <sup>442</sup> The United States Post Office issued this Important Customer Information label on those packets that were not delivered to the Study Manager therefore being returned to the PI: "We regret that your mail was not collected or is being returned to you due to heightened security requirements. All mail *that bears postage stamps and weighs more than 13 ounces* MUST be taken by *the customer* to a retail service associate at a Post Office."
- <sup>443</sup> Deborah Lallier, "Training Manual for the Intuitive Readers of the Holistic Health Study," 7. See also appendix S).
- <sup>444</sup> Ibid., 6.
- <sup>445</sup> Ibid.
- <sup>446</sup> Ibid. 6-8.
- <sup>447</sup> Lallier, 9-11; also see appendices W and X.
- <sup>448</sup> Judie Chiappone, *The Light Touch: An Easy Guide to Hands-On-Healing* (Poinciana: FL, 2001), 87-88.
- <sup>449</sup> Susan Marie Wright. "Development and Construct Validity of the Energy Field Assessment Form," Doctoral dissertation, Rush University College of Nursing, 1988 reported in Daniel J. Benor, *Spiritual Healing: Scientific Validation of a Healing Revolution, Professional Supplement*, Southfield, MI: Vision Publications, 2002), 141-144.

## **CHAPTER 4: RESEARCH FINDINGS**

The research findings of this study are reported in this chapter, as well as descriptions of each significant variable. Presentation of the findings reflects the order of the research questions posed for this study as reflected through two phases. **Phase One** (Questions #1) reveals Consistency Between the Readers and the Clustering Outcomes. Participants whose location scores were assessed consistently ( $p \leq .05$ ) were used for the remaining analysis. Population and Sub-Population Analyses are discussed, including bias analysis, which was performed between the identified subpopulation and the original population, and which revealed no differences between the groups. Proceeding with the data of the statistically significant identified sub-population, **Phase Two** entails analyses that involve the relationships between the variables, and discusses Questions #2, #3, and #4. **First**, univariate Correlations with the Location Score of the Core Star™ was performed using Spearman Statistics for the continuous variables and ANOVA for the categorical variables. An alpha level of .05 ( $p \leq .05$ ) is also used for all analyses in Phase Two; however, due to the potentially underpowered nature of the study due to the results of the clustering analysis, borderline univariant correlations are also considered. Details are presented by assessment inventory and then, the relationship and findings of each correlated variable is discussed. The sections include (1) Correlations between the POMS™ Decreasing Levels of Tension-Anxiety and the Location Score of the Core Star™; (2) Correlations between the POI and the Location Score of the Core Star™, with sub-sections of T<sub>C</sub>, Sr, SAV, and C; and, (3) Correlations between Demographics

and the Location Score of the Core Star™. The remaining analyses look toward the multivariate relationships between the significant well-being variables. **Second**, Hierarchical Regression Outcomes are discussed. **Third**, Regression Tree and Exploratory Graphical Analyses conclude the chapter. Analysis by a hired statistician was performed using SAS® as the statistical analysis software program;

## **Phase One**

### **Question #1: Consistency Between the Readers**

Research Question I seeks to determine if there is there a level of consistency between the Intuitive Readers regarding their ability to assess location scores of the Core Star™. Clustering statistics investigated the location scores that were assessed by twenty Intuitive Readers. Each Reader assessed the location score of the Core Star™ of each of fifty Participants, resulting in one thousand location score assessments. The analysis was performed to determine if the Readers' assessments of each of the Participants' location scores of the Core Star™ clustered together in a non-random manner, thus indicating a level of consistency between the Readers to make these assessments. This information would then suggest which Participants' location scores and testing information could be considered statistically valid in the subsequent analyses. Further investigation only utilizes the information of those Participants whose assessment scores correlated within a statistically significant 95% ( $p \leq .05$ ) level of consistency.

### **Clustering Outcomes**

Clustering was calculated for each of the fifty Participants using the formula outlined in appendix BB. As shown in table 25, there are ten Participants (20%) who are

correlated at the 95% level. This significance indicates that the Readers' clustering would have happened by chance alone approximately five times out of one-hundred, virtually insuring that the level of clustering observed could not be attributed to chance alone. Also, there are seven additional participants (for a total of seventeen) who had significant clustering at the 90% level (34%). Looking at more relaxed statistical level of 80% significance, there are thirty-three Participants (66%) with significant clustering. Finally, forty-five out of the fifty Participants are at least twice as likely to have been a reflection of Reader clustering as opposed to chance alone. No outliers were found within the Reader group indicating that all twenty Readers' assessments are within an acceptable range of scoring.

**Table 25 Clustering Outcomes**

Level of Statistical Significance	Number of Individual Participants	Number of Individual Assessments	Percentage of Participants (%)	Cumulative Number of Participants	Cumulative Number of Assessments	Cumulative Percentage of Participants (%)
95 %	10	200	20.00	10	200	20.00
90 %	7	140	14.00	17	340	34.00
80 %	16	320	32.00	33	660	66.00
50 %	12	240	24.00	45	900	90.00
Less than 50%	5	100	10.00	50	1000	100.00
Total	50	1000	100.00	50	1000	100.00

### **Population and Sub Sample Analyses**

*Analysis of the Population Sample.* The population from which the results of this study are based can be characterized as diverse in many ways. Both Participants and Readers represented all the geographic regions of the United States and levels of Healing Touch Program™; the original pool of Volunteers also included four international registrants.

Although the primary career category for both Readers and Participants was noted as being in the Medical, Para-Medical, Health Care and Complementary Therapies field, the broad range of selected career experiences supports the conclusion that their areas of professional interest were not confined to this field alone. A diversity of religious preferences is also noted, as well as a representation of education and income levels from every category. Although primarily Caucasian women from the ages of twenty to sixty-nine, this sample population appears to represent a wide and diverse group from which broader generalization may potentially be inferred.

*Analysis of the Sub-Sample.* To investigate any significant differences between Participants who were selected because of significant clustering (Selected) and Participants who were not selected (Unselected), bias analysis was undertaken. There are ten Selected Participants within the 95% level of significance leaving forty Participants who were Unselected. A comparison of the two groups was made using bias analysis (appendix CC). Based on Fisher's exact p-value, there are no statistically significant differences between the two groups of Participants, indicating that according to the demographic variables, the sub-population was no different than the original population sample from which broader generalization is supported.

Data from the Selected Participant group of ten Participants is considered in the remaining analyses. Scores ranges from 1.0 to 8+. The overall mean for all Participants is 3.32 while the overall mean for the Participants with significant clustering is 2.92. The mean scores of each of these Participants are reflected in table 26.

**Table 26 Range, Median, and Mean of Selected Participant Location Scores**

<b>Participants within 95% Significance</b>	<b>Range of Individual Participant Core Star™ Location Scores</b>	<b>Individual Median Location Score of the Core Star™</b>	<b>Individual Mean Location Score of the Core Star™</b>
<b>P<sub>1</sub></b>	1 – 8 +	2.50	2.83
<b>P<sub>2</sub></b>	1 – 5.0	2.90	2.70
<b>P<sub>3</sub></b>	1 – 8 +	2.00	2.64
<b>P<sub>4</sub></b>	1 – 5.2	2.75	2.70
<b>P<sub>5</sub></b>	1 – 7.2	3.10	3.59
<b>P<sub>6</sub></b>	1 – 7.6	2.50	2.87
<b>P<sub>7</sub></b>	1 – 7.2	2.20	2.79
<b>P<sub>8</sub></b>	1 – 7.3	2.05	2.76
<b>P<sub>9</sub></b>	1 – 8 +	3.05	3.58
<b>P<sub>10</sub></b>	1 – 6.8	2.40	2.79

## **Phase Two**

### **Question #2: Correlations with the Location Score of the Core Star™**

Hypothesis #2 states, the location score of the Core Star™ of the subtle energy body correlates with (has univariant significance with) some well-being measures that determine fewer physical symptoms (SI), increased emotional well-being (Total POMST™ and individual scales), and psychospiritual values and behaviors that support self-actualization (POI scales and subscales). Question #2 now considers whether any individual and/or overall well-being measures correlate (have univariant significance) with increasing levels of the location score of the Core Star™. Of the ten Selected Participants whose location scores were found to be consistent at the 95% significance level, eight had fully completed assessment inventories from which to perform correlational analysis; therefore, further correlational information is based upon these

final eight Participants. Spearman's Statistics was used for the continuous variables and an ANOVA test was performed on the categorical variables.

As reflected in table 27, the statistically significant results of the univariant correlation with the location score of the Core Star™ are as follows: decreasing Tension-Anxiety ( $\downarrow$ T) ( $p = .073$ ); Time Competent (Tc) ( $p = .050$ ); Self-Regard (Sr) ( $p = .033$ ); Self Actualizing Value (SAV) ( $p = .069$ ), Capacity for Intimate Contact (C) ( $p = .062$ ); Age ( $p = .025$ ); Level of Healing Touch Program™ (Level) ( $p = .007$ ); and Time Practicing Healing Touch™ (Time) ( $p < .0001$ ).

**Table 27 Univariant Correlations with the Location Scores of the Core Star™**

Testing Instrument	Univariant Correlational Variable	p Value =
Symptoms Index (SI)	None	—
Profile of Moods States(POMS™)	Decreasing Level of Tension-Anxiety ( $\downarrow$ T)	.073
Personal Orientation Inventory (POI)	Time Competence (Tc)	.050
	Self-Regard (Sr)	.033
	Self Actualizing Value (SAV)	.069
	Capacity for Intimate Contact (C)	.062
Demographics	Age	.025
	Level of Healing Touch™ (Level)	.007
	Time Practicing Healing Touch™ (Time)	<.0001

A .05 ( $p \leq .05$ ) level of statistical significance is considered in Phase Two. No correlations were found with the number of symptoms recorded as “less than” or “greater than or equal to” twenty. Since the sample size is small, it may be underpowered; therefore, borderline significant well-being variables are also evaluated and considered a relevant reflection of the univariant correlations.

### **Correlations between the POMS™ Decreasing Levels of Tension-Anxiety and the Location Score of the Core Star™**

Correlations with the POMS™ assessment indicates a decrease in Tension-Anxiety ( $p = .073$ ) as levels of the location score increase. The POMS™ scales that reflected a decrease in well-being (all but the Vigor-Activity) were reversed in a manner that would reflect positive correlations with well-being. In other words, in lieu of viewing inverse correlations with these scales, the statistician reversed the scoring of the POMS™ scales to facilitate consistency in a positive manner. Therefore, the Tension-Anxiety scale is viewed in terms of decreasing Tension-Anxiety ( $\downarrow T$ ).

Adjectives in the POMS™ that indicate *Tension* include versions of somatic states that are less overtly observable, such as Tense and On Edge, as well as more overtly observable psychomotor manifestations like Shaky and Restless.<sup>450</sup> The *Anxiety* portion of the factor relates to conditions that include vague, diffuse anxiety, such as Anxious and Uneasy.<sup>451</sup> Inverse correlations with increasing levels of the location score of the Core Star™ indicate that Tension-Anxiety conditions like those stated above occur less intensely in relation to higher Core Star™ location scores. Positive correlation was found between higher location score of the Core Star™ and lower tension and anxiety scores.

### **Correlations between the POI and the Location Score of the Core Star™**

The degree to which an individual's attitudes and values compare with those of self-actualizing people is measured by the POI. The concept of the self-actualizing person is summarized by the EdiTS testing service as follows:

A self-actualizing person is one who is more fully functioning and who lives a more enriched life than does the average person. Such a person is developing

and utilizing his or her unique talents to the fullest extent. It is generally agreed that a self-actualizing person might be seen as the desired result of the process of counseling or psychotherapy.<sup>452</sup>

Significant correlations were found between the location score of the Core Star™ and one of the major scales of the POI, the Time Competence (T<sub>C</sub>) scale, as well as with three subscales of the POI. These subscales include Self-Regard (Sr), Self Actualizing Value (SAV), and Capacity for Intimate Contact (C).

***Time Competence (TC).*** Time Competence (TC) is one of two of the major scales of the POI considered to be the best predictors of self-actualization.<sup>453</sup> It identifies the individual's relationship to the three basic components of time: Past, Present, and Future. According to EdiTS, it is a reflection of how capable the individual is to live in the Present with full awareness, contact and full feeling reactivity, which is defined as being sensitive to one's own needs and feelings.<sup>454</sup> It is placed in the context of comparison with the Time Incompetent (TI) factor, which represents the degree to which one "lives primarily in the Past, with guilts, regrets and resentments and/or the future, with idealized goals, plans, expectations, predictions and fears."<sup>455</sup>

Higher Core Star™ location scores are observed in relation to higher levels of T<sub>C</sub> ( $p = .050$ ), indicating that these individuals live more fully present, aware, and with full feeling reactivity. The *POI Manual's* description of the T<sub>C</sub> individual is described as:

The self-actualizing person is primarily Time Competent and thus appears to live more fully in the here-and-now. Such a person is able to tie the past and the future to the present in meaningful continuity; appear to be less burdened by guilts, regrets, and resentments from the past than in the non-self-actualizing person, and aspirations are tied meaningfully to present working goals ... The self-actualizing individual's past and future orientation are depicted as reflecting positive mental health to the extent that the past is used for reflective thought and the future is tied to the present goals.<sup>456</sup>

Time Competence ( $T_C$ ) has been found to correlate with other personality factors such as, Rebellious, Emotionally Stable, Assertive, Happy-go-lucky, Venturesome, Trusting, Self-Assured, Relaxed, Active, Ascendant, Sociable, Objective, and Good Personal Relations.<sup>457</sup> These factors could be related to higher levels of the Core Star™ in that they describe the  $T_C$  individual.

***Self-Regard (Sr).*** The Self-Regard (Sr) subscale measures ones self-worth. “A high score measures the ability to like oneself because of one’s strength as a person. A low score suggests feelings of low self-worth.”<sup>458</sup> Individuals with higher location scores of the Core Star™ were found to have Sr scores ( $p = .033$ ) that affirmed a higher regard of self because of worth or strength.

Correlations with other personality factors relate Sr to such factors as Active, Emotionally Stable, Extraverted, Masculine, Assertive, Happy-go-lucky, Venturesome, Trusting, Self-Assured, Controlled, Relaxed, Active, Ascendant, Sociable, and Objective.<sup>459</sup> Participants with higher location scores of the Core Star™ could be described as having similar personality factors.

***Self Actualizing Value (SAV).*** The subscale of Self-Actualizing (SAV) epitomizes the characteristics of the self-actualizing individual. Participants with higher location scores of the Core Star™ were found to exhibit higher SAV scores ( $p = .069$ ) indicating their ability to “hold and live by values characteristic of self-actualizing people.”<sup>460</sup> Maslow’s concept of self-actualizing identifies the individual’s perseverance of moving into fuller and fuller states of *being*. “And this means pressing toward what most people would call good values, toward serenity, kindness, courage, honesty, love, unselfishness, and goodness.”<sup>461</sup>

Correlations with other personality factors are listed as Lack of Compulsion, Emotionally Stable, Assertive, Happy-go-lucky, Venturesome, Ascendant and Sociable.<sup>462</sup> Participants with higher location scores of the Core Star™ could be described as having similar personality factors.

***Capacity for Intimate Contact (C).*** The subscale of Capacity for Intimate Contact (C) relates to the ability to develop “contactful intimate relationship with other human beings, unencumbered by expectations and obligations.”<sup>463</sup> Participants with higher location scores of the Core Star™ were found to have higher C scores ( $p = .062$ ) indicating their ability to develop meaningful, contactful, relationships with others.

Other personality factors that have been found to correlate with C include Rebellious, Emotionally Stable, Egocentric, Extraverted, Assertive, Venturesome, Ascendant and Sociable.<sup>464</sup> Participants with higher location scores of the Core Star™ could be described as having similar personality factors.

### **Correlations between Demographics and the Location Score of the Core Star™**

The demographics form requested voluntary personal information that would be kept in a strictly confidential manner (appendix G). The questions included name, contact information, gender, age, ethnicity, marital status religious preference, education level, combined household income, and current as well as previous employment information. In addition, three questions were asked about the volunteer’s personal Healing Touch™ experience and practice. Higher location scores of the Core Star™ were found to have a significantly positive relationship with three of these demographic questions: Age, Completed Level of Healing Touch™ (Level), and Length of Time Practicing Healing Touch™ (Time).

**Age.** Results of the data indicate higher location scores of the Core Star™ are found to correlate with higher Age ( $p = .025$ ) of the Participants.

**Completed Level of Healing Touch™ (Level).** Healing Touch Program™ is a progressive training that moves through seven different levels: Level 1, Level 2, Level 3, Level 4 (Apprentice), Level 5, Certified Healing Touch Practitioner (CHTP), and Level 6 (Instructor). The Participants' completed level of Healing Touch Program™ was inclusive of every level of training. Results of the data indicate higher location scores of the Core Star™ are found to have an overall positive trend with the Participants' progressive levels of Healing Touch™ (Level) ( $p = .007$ ).

**Length of Time Practicing Healing Touch™ (Time).** This question relates to the amount of time that a Participant had accrued in practicing Healing Touch™. The response choices ranged from one month to over five years. The results of the analysis indicated that higher location scores of the Core Star™ had an overall positive trend with longer lengths of Time practicing Healing Touch™ ( $p < .0001$ ).

### **Question #3: Hierarchal Regression Outcomes**

Research Question #3 investigates how the combination of the well-being factors with univariant significance work together to explain the location score of the Core Star™. Hypothesis #3 states that the total measures of each univariant significant instrument will combine to explain most of the variance of the location score of the Core Star™. To determine which factors to include, a hierarchal regression model is fit by adding well-being factors one at a time based on their individual strength of correlation.

The identified well-being factors that are significantly correlated include, Time Competence ( $T_C$ ), Self-Regard (Sr), Self-Actualizing Value (SAV), Capacity for Intimate

Contact (C), and decreasing Tension-Anxiety ( $\downarrow T$ ). A hierarchal regression model can only determine portions of the variation for factors that do not overlap, otherwise, an overstatement of the contribution would result. In this case, since  $\downarrow T$  is the only factor from the POMS™ assessment that was found to correlate, it can be one of the well-being factors used in the hierarchal regression model.

Among the POI well-being factors that were found to correlate,  $T_C$  is a major scale that utilizes some overlapping questions from the other subscales, including the three subscales that correlated with the location score of the Core Star™: Sr, SAV, and C. Using all four of the scales could possibly overstate the contributing percentages. Utilizing only the major scale of  $T_C$ , however, allows for an implicate relationship of all of the subscales, including most pronouncedly, the three correlated subscales. While this approach may limit the full impact of the subscales as contributors, it is the more conservative approach.

The significant well-being variables were fit into the model according to their individual level of significance. Since  $T_C$  had a lower p-value of .050, it was first entered into the model, followed by  $\downarrow T$  ( $p = .073$ ). The following tables (tables 28 and 29) detail the way these two variables were fit into the model.

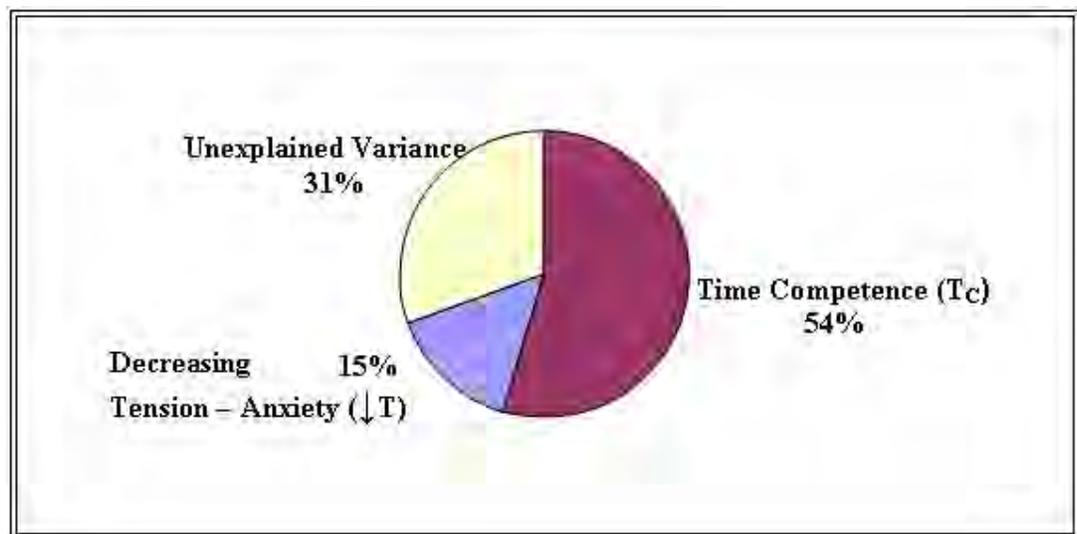
**Table 28 Overall Analysis of Variance**

R-Square	Coeff Var	Root MSE	mean Mean
0.685368	8.590962	0.254722	2.965000

**Table 29 Type III Model Analysis of Variance**

Source	DF	Type III SS	Mean Square	F Value	Pr > F
<b>T<sub>C</sub></b>	1	0.70278073	0.70278073	10.83	0.0217
<b>↓T</b>	1	0.19292343	0.19292343	2.97	0.1452

As illustrated in figure 18, the individual well-being factors contribute to the overall model in the following percentages: T<sub>C</sub> (54%) and ↓T (15%). Both factors of T<sub>C</sub> and ↓T make individual contributions and both are necessary contributors to the model. Together, approximately 69% of the variance is explained by these two factors alone. Thirty-one percent of the variance remains unexplained. Appendix DD considers the findings of also entering the demographic variables into the hierarchal regression model II.



**Figure 18 Percent of the Variance Explained by the Significant Well-Being Variables-Model I**

#### **Question #4: Regression Tree and Exploratory Graphical Analysis**

Having determined the combined factors that together best predict the location scores of the Core Star™, analysis was performed to determine how the factors can be used to predict the location of the Core Star™. It is proposed that each instrument will have to reach a scoring milestone before the Core Star™ can score within the next level. Question #4 asks if cutoff values can be determined for each univariant significant factor that has a significant effect in predicting the location score of the Core Star™.

Hypothesis #4 states that such cutoff values are found for some factors that have a significant effect in predicting the location score of the Core Star™. A regression tree analysis was attempted to investigate any non-linear relationship between these variables for prediction of the location score of the Core Star™; however, the small sample size resulting from the clustering analysis did not allow for this testing.

Cutoff values would suggest that if Participants could achieve particular scores on the assessment instruments, an increase in the location score of the Core Star™ may be reflected. In an effort to look for any trends in the data that may support cutoff values, exploratory graphical analysis was conducted. Each Participant's specific location score for the Core Star™ was graphed along with the corresponding significant well-being variable score to assess any linear relationships. Raw data used in the exploratory graphical analysis is shown in table 30.

**Table 30 Raw Data for the Exploratory Graphical Analysis**

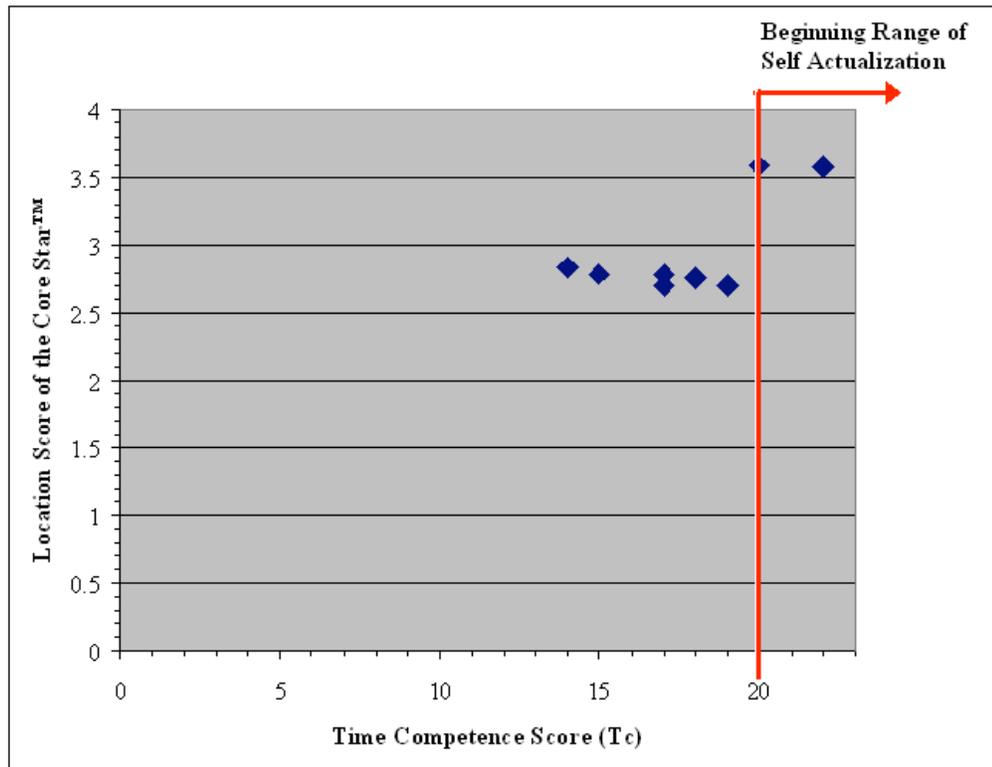
Participant Number	Individual Mean Location Score of the Core Star™†	T <sub>C</sub>	↓ T	T††
P1	2.695	19	2	15
P2	2.7	17	4	13
P3	2.755	18	2	15
P4	2.785	17	5	12
P5	2.79	15	16	1
P6	2.83	14	9	8
P7	3.58	22	5	12
P8	3.585	20	5	12

† Arranged in ascending order

†† Original raw scores of Tension prior to reversed correlation of ↓T

The graphs give a visual representation of the relationship between the two variables, which may make explicit potential cut-off values and trends of the various scores. These graphs reflect interesting trends as depicted in figures 19 and 20. Figure 19 illustrates that T<sub>C</sub> scores that are twenty or above indicate a location score of the Core Star™ at 3.5 or higher, and T<sub>C</sub> scores that were below twenty consistently appear in the range below 3.0.

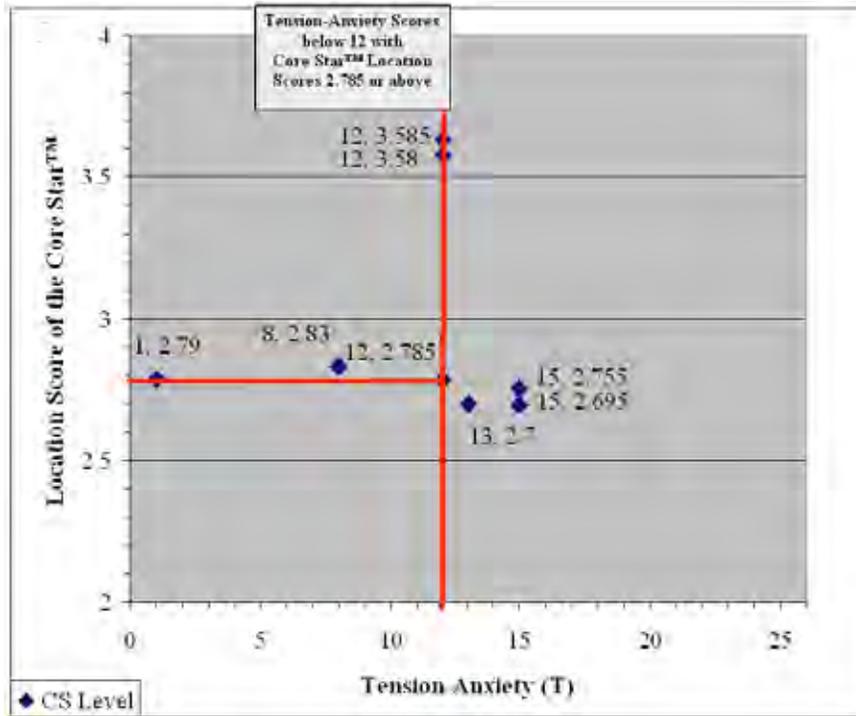
Observing the two plotted Participant scores of (20, 3.585) and (22, 3.58), a clear level change is evidenced from the lower T<sub>C</sub> and Core Star™ scores that are less than the 3.0 value. A T<sub>C</sub> raw score of twenty is the first score in the range of Self Actualization; the entire range includes T<sub>C</sub> raw scores of 20 through 22.<sup>465</sup> Compared to the norms for the POI College Freshman sample, T<sub>C</sub> raw scores have a mean score of 16.2 (SD = 2.7) for females and a T<sub>C</sub> raw score of twenty is in the 97<sup>th</sup> percentile.<sup>466</sup> Fifty-four percent of the variance is explained in this model by the well-being factor of T<sub>C</sub> (figure 18).



**Figure 19 Core Star™ and T<sub>C</sub> Linear Relationship noting Level Change at the Score of T<sub>C</sub> ≥ 20+**

Figure 20 graphs the original raw scores of the Tension-Anxiety (T) scale with the correlating location scores of the Core Star™. The graph suggests that a potential cutoff of Tension-Anxiety (T) scores less than or equal to twelve will have a corresponding location score of 2.785 or greater. At the Tension-Anxiety (T) score of twelve (reverse correlated equivalent to ↓T = 5), all Core Star™ location scores were at 2.785 or above. The mean Tension-Anxiety (T) score for adult females is 8.2 (SD 6.0) for adult women.<sup>467</sup> A Tension-Anxiety (T) score of twelve falls within one standard deviation from the mean, indicating it to be within a normal range of distribution. The ↓T well-

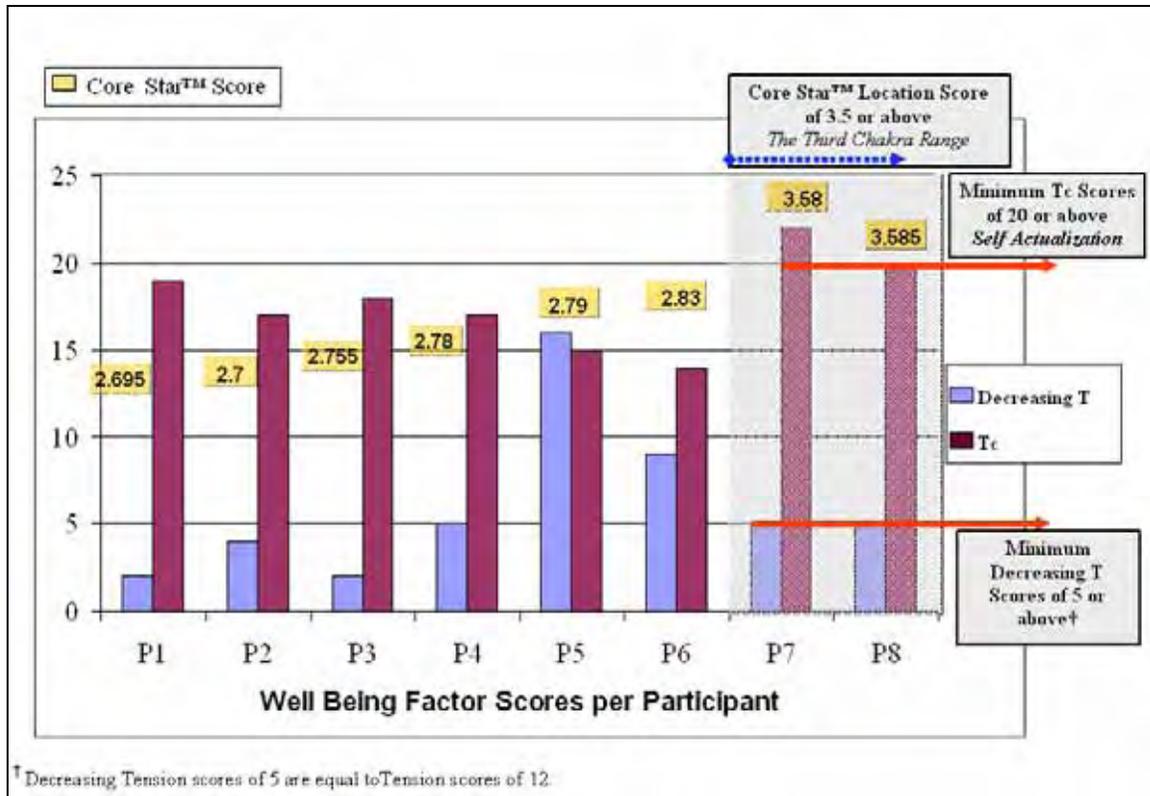
being factor contributes to 15% of the variance in the location score of the Core Star™ (figure 18).



**Figure 20 Core Star™ and Tension-Anxiety† Linear Relationship**

† Tension-Anxiety Raw Scores (T) of 12 are reversed correlated and equate to ↓T scores of 5

However, when the  $T_C$  and ↓T data are graphed together per Participant, another concept emerges that may be relevant in establishing potential cutoff points or scoring trends within this model. Figure 21 compares the well-being factors,  $T_C$  and ↓T, between Participants (P1 – P8), as well as indicating the corresponding Participant Core Star™ location score. Exploratory graphical analysis of the data seems to indicate the possibility that a balanced *combination* of scores is required in order for there to be a significantly higher location score of the Core Star™.



**Figure 21 Well Being Factor Scores and Location Scores of the Core Star™ per Participant**

Figure 21 makes clear that half of the remaining Participants (P4 – P6) scored at or above the proposed minimum ↓T score of five and yet the corresponding location scores do not exceed 3.0. In addition, within these same Participants’ (P4 - P6) scores, there are no T<sub>C</sub> scores that meet the minimum of twenty. Therefore, a ↓T score of five does not appear to be enough on its own to affect an increase in the location score of the Core Star™; perhaps *both* minimum ↓T *and* T<sub>C</sub> scores are required.

A final observation about the trend of the scoring reflects that a certain amount of Tension-Anxiety (T) may be actually helpful in the movement toward self-actualization (and perhaps ultimately the location score of the Core Star™). The univariant correlation

identified a significant positive relationship (as depicted by an overall positive trend) between  $\downarrow T$  and the location score of the Core Star™; however, when individually observed, lower Tension-Anxiety (T) scores in the subgroup did not always prove to correspond to higher  $T_C$  scores.  $\downarrow T$  scores are greatest for P5 and P6 ( $\downarrow T = 16$  and 9 respectively), yet their corresponding  $T_C$  scores are the lowest of the subsample (15 and 14 respectively) (figure 21). Alternatively, the scores for P1 – P4 showed higher levels of  $T_C$  (19, 17, 18, and 17 respectively) with lower values of  $\downarrow T$  (2, 4, 2, and 5 respectively).

In summary, the exploratory graphical analysis data shows possible trends for the following:

- 1) A level change to 3.5 is evidenced for the Core Star™ when there is a  $T_C$  score of twenty or above (the beginning range of self-actualization); this indicates a potential milestone cutoff score of twenty for  $T_C$ .
- 2) A level change to 3.5 is evidenced for the Core Star™ when there is a  $\downarrow T$  score of five in conjunction with a  $T_C$  score of twenty or above.
- 3) Observations 1 and 2 suggest a *combination* of scoring trends within the  $\downarrow T$  and  $T_C$  scores may predict the location score of the Core Star™ at the level of 3.5 ( $\downarrow T \geq 5$  in conjunction with a  $T_C \geq 20$ ).
- 4)  $T_C$  scores of nineteen or below correlated with location scores below 3.0 and may predict the location scores in this range.
- 5) The data displayed varying ranges of  $\downarrow T$  within the less than 3.0 range; therefore, no potential cut-off value was observed for  $\downarrow T$  in this range.

- 6) An average degree of physical/emotional Tension-Anxiety (T) ( $T = 12$ ;  $\downarrow T = 5$ ) may be helpful to facilitate movement toward the beginning range of self-actualization as measured by  $T_C$ , which is positively correlated to higher location scores.

In this chapter we have discussed the research findings throughout the two phases of the research. First, Participants whose location scores were consistently assessed by the Readers were identified and no differences were found between the original population and the sub-population; this adds substantial support for the remaining analyses. Second, the statistical analyses that subsequently followed have identified the variables that relate to the process of Spiritual Integration. We have investigated how the significant well-being variables act synergistically together in predicting the location score of the Core Star™ and we have discussed possible scoring trends in the data. These findings will next be utilized in Chapter 5 to formulate both a holistic definition and conceptualization of Spiritual Integration.

## Chapter 4 Endnotes

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- <sup>450</sup> Douglas M. McNair, and JW P. Heuchert, *POMS: Profile of Mood State* technical update, 5.  
<sup>451</sup> Ibid.
- <sup>452</sup> “Brief Description of What the POI Measures,” Profile Sheet of the Personal Orientation Inventory, Edits, form POI 040, San Diego, CA., 1963.
- <sup>453</sup> McNair and Heuchert, 78.  
<sup>454</sup> Ibid., 78 and 14.
- <sup>455</sup> “Brief Description of What the POI Measures,” Edits.  
<sup>456</sup> McNair and Heuchert, 13.  
<sup>457</sup> Ibid., 82.  
<sup>458</sup> Ibid., 7.  
<sup>459</sup> Ibid., 83.  
<sup>460</sup> Ibid., 6.
- <sup>461</sup> Maslow, *Toward a Psychology of Being*, 171.  
<sup>462</sup> McNair and Heuchert, 83.  
<sup>463</sup> Ibid., 7.  
<sup>464</sup> Ibid., 83.
- <sup>465</sup> Shostrom, *POI Manual*, 14.  
<sup>466</sup> Ibid., 8 and 12. Note: Adult Female Norms most approximate this study sub-sample.  
<sup>467</sup> POMS Technical Update, 16. Note: Adult Female Norms most approximate this study’s sub-sample.

## **CHAPTER 5: CONCLUSIONS, DISCUSSION, AND SUGGESTIONS**

### **Conclusions**

Phase One of this study addresses research question #1, which inquires if a consistency between the Readers can be identified. Clustering analysis was performed on a total of one thousand assessments, which included twenty Core Star™ readings for each of the fifty Participants. There were ten Participants (20%) whose scores correlated at the 95% level. This significance indicates that the Readers' clustering would have happened by chance alone approximately five times out of a hundred, virtually insuring that the level of clustering observed could not be attributed to chance alone. Because the clustering analysis produced evidence of the existence of the Core Star™ along with a method of scoring its location, the term Core Star™ was used in this research with a higher degree of certainty to designate a point of reference within the subtle energy body. Also established was the Readers' ability to score the Core Star™ in relation to the chakra system and to obtain assessment results through remote perception in congruence with standardized assessment protocols and the use of the pendulum.

To strengthen the study, Phase Two, which consisted of the subsequent investigations of research Questions #2, #3, and #4 — each concerning the relationship between well-being factors and the location of the Core Star™, utilized only the information of those Participants whose location scores correlated within a statistically significant 95% ( $p \leq .05$ ) level of consistency. In addition, the final sample size could only include those Participants who had satisfactorily completed the well-being

inventories (8 Participants/160 Assessments); thus, although the final sample size of eight is small, the results that fall out from this sample are statistically robust. In addition, bias analysis confirmed that no statistically significant differences were found between these two groups. The importance of the clustering analysis and the Readers' ability to establish consistency will be the first topic in the Discussion that follows.

In Phase Two, Question #2 can be answered as affirmative: there are well-being factors that significantly correlate to the location score of the Core Star™. Results of the correlational analyses of this research indicate that there is a relationship between a number of well-being factors and the location score of the Core Star™. Because of the small sample size and the concern of under powering the significance of the well-being factors, borderline significant variables are also evaluated in the correlational analyses. Significant positive correlations were found between the location score of the Core Star™ and the POMS™ scale of ↓T; that is, tension-anxiety is significantly reduced as the location score of the Core Star™ increases (moves higher up in the subtle energy body). Further, significant correlations are found between the location score of the Core Star™ and one of the major scales of the POI, the T<sub>C</sub> scale, as well as with three subscales of the POI including Sr, SAV, and C. Demographic factors of Age, Time and Level are also found to be in positive relation to the Core Star™ location score (higher scores on all related to higher Core Star™ location scores). Now identified, these well-being factors will be used in the discussion that follows to explore their relationship to an integrated, holistic model of well-being, referred to in this research as Spiritual Integration.

Question #3 has determined that the statistically significant well-being factors can combine in specific proportions to formulate a possible model for Spiritual Integration. When  $T_C$  and  $\downarrow T$  are input, the multivariate model reflects that 69% of the variance is explained by these two factors; 31% is left unexplained. This suggests an important relationship between  $T_C$  and  $\downarrow T$  and a shift upward in the position of the Core Star™. The Discussion that follows will explore possible implications of the findings derived from the univariate correlational analyses and the multivariate/hierarchical regression model.

The final Question #4, queries as to whether cut-off values for these significant well-being factors can be identified. While the data sample was too small to reveal these cut-off values with regression tree analysis, exploratory graphical analysis shows some interesting trends in the data, which support the concept of scoring trends within chakra levels as they may relate to stages of consciousness. These trends in the data as well as a conceptualized model of Spiritual Integration are presented at the conclusion of the discussion. Suggestions for future research are also proposed.

## **Discussion**

### **Reader Consistency**

In order to begin to research the Core Star™ as an indicator of Spiritual Integration, it was first necessary to establish consistency between the Readers. This was accomplished in Phase One with the use of clustering statistics. While those of us within the practice of energy therapies have a heightened perception of energy reference points, structures, and fields within the subtle energy body, there is still little scientific validation of their existence. Because little quantitative evidence is presently published, which

might validate the generally accepted definition of subtle energy body terms and conditions, such as the Core Star™ and its location assessment methods used regularly in the field of energy therapies, such as at-a-distant assessment and the diagnostic use of the pendulum, additional substantiating evidence is required to support their usage. The clustering analysis has produced evidence of the existence of the Core Star™ along with a method of scoring its location.

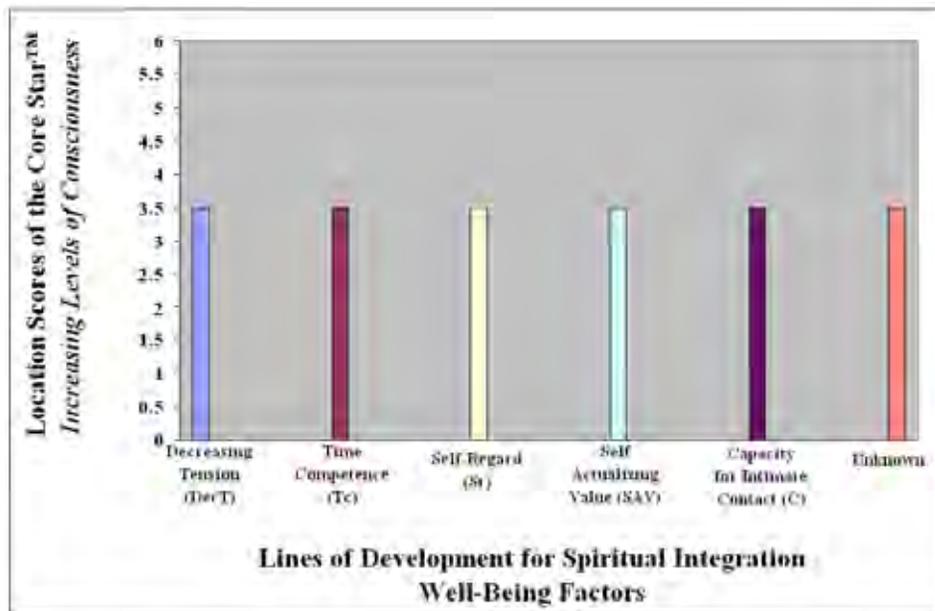
During the first phase of this research project, the Core Star™ was consistently perceived by the Readers as an energetic point of reference in relation to the central vertical axis of the chakra system. Without first establishing this consistency amongst the Readers, this method of assessment would not have been considered a viable way to gather data relating to the changing location score of the Core Star™ nor to further investigate that change as a potential indicator of Spiritual integration and general well-being. These statistically valid results are the foundation for the remaining discussions.

### **Well-Being Factors in Relation to the Core Star™**

Phase Two established that there are well-being factors that significantly correlate to the location score of the Core Star™. Although the well-being factor of physical symptoms (SI) numbering in excess of twenty did not show correlation in this study, the somatic factor of ↓T from the POMS™ inventory did show correlation. The ↓T scale includes the somatic symptomology of both physical and emotional pain and therefore, can be used to reflect a combined reference of physical and emotional somatic tension states (the body and emotions). Measures of somatic and musculoskeletal tension and anxiety relate to the amount of physical and psychological stress held within the body.

As too much stress (distress) is attributed to be a cause of illnesses,<sup>468</sup> decreasing tension within the body is a goal of increasing holistic well-being.

T<sub>C</sub>, a major POI scale, is considered to be one of the best predictors of the self-actualizing individual. Participants with the highest location scores scored within the range of self actualization as depicted through the T<sub>C</sub> score. There are also three other subscales of the POI – Sr, SAV, and C, which significantly correlate to the location score of the Core Star™. While the POI's two major scales include some questions from each of the subscales, the characteristics of these three highly correlated subscales would indicate a particularly informative contribution to the location score. We can conclude that the behaviors and values found within the measures of the POI scales and subscales of T<sub>C</sub>, Sr, SAV, and C, also contribute to the composite characteristics (lines of development) within the concept of Spiritual Integration (figure 22)



**Figure 22 Developmental Lines of Spiritual Integration**

Figure 5.1 shows the correlated well-being factors as lines of development that correlate with Core Star™ location scores up to and including 3.585. Together these factors begin to define the mental constructs, behaviors, values, and conditions of the Spiritually Integrated state of *Being* up to and including this location score of the Core Star™. These factors combine to predict 69% of the variance of the location score. Thirty-one percent of the variance remains unexplained by these well-being factors alone. Defined through the four holistic levels of *being*, these characteristics contribute to a composite definition of Spiritual Integration (figure 23).

LEVELS OF HOLISTIC WELL-BEING	SPIRITUAL INTEGRATION Defining Characteristics
Spiritual	<ul style="list-style-type: none"> <li>• Increasing Levels of Self-Actualization;</li> <li>• Carries the primary values of self-actualizing persons;</li> </ul>
Mental and Emotional	<ul style="list-style-type: none"> <li>• Lives primarily in the Present with full awareness, contact, and full feeling reactivity;</li> <li>• Fewer (if any) guilts, regrets, resentments, and/or fears;</li> <li>• Realistic goals, plans, expectations, predictions;</li> <li>• Decreasing emotional Tension and Anxiety;</li> <li>• Responsiveness to one's own needs and feelings;</li> <li>• Affirms self-worth and/or strengths;</li> <li>• Develops contactful intimate relations with other human beings unencumbered by expectations and obligations;</li> </ul>
Physical	<ul style="list-style-type: none"> <li>• Decreasing Musculoskeletal and Somatic Tension</li> </ul>

**Figure 23 Defining Characteristics of Spiritual Integration**

Although correlated variables do not give evidence of causation, all characteristics within the list in figure 5.2 positively correlate with an increase in the location score of the Core Star™. Moving us toward a composite definition of Spiritual Integration, these holistic characteristics yield a formidable description of the spiritually integrated state of *being*.<sup>469</sup>

### **Demographic Variables in Relation to the Core Star™**

The demographic factors of Age, Length of Time Practicing Healing Touch™ (Time) and Completed Level of Healing Touch™ (Level) also have a positive relationship with the location score of the Core Star™. A correlation with Age suggests that there is a relationship with the Core Star™ that is related to time and through maturation. As with Age, the variables of Time and Level suggest that there is a progression or unfoldment of this relationship with the Core Star™ that occurs over an extended period of time, training, and/or practice.

Longer lengths of Time practicing Healing Touch™ and the further completion of Levels of Healing Touch Program™ work in similar ways: both require providing and/or receiving increasing numbers of healing sessions over a period of time. The implications of giving and/or receiving Healing Touch™, either through practice or through accredited training Levels makes a valid consideration as to the integrative effect of the therapy. The positive association of Time and Level with the location score of the Core Star™ adds supports to the findings that those who had achieved higher levels of Healing Touch™ training were found to have increased levels of spirituality.<sup>470</sup> Although it is not a part of this dissertation protocol to evaluate demographic variables into the multivariate/ hierarchal regression model, it was considered potentially informative to

consider all of the variables — both well-being *and* demographic into the hierarchal regression model. The results of this process are discussed in appendix DD.

### **Possible Implications of the Analyses**

The following discussion may only be considered as *potential* scoring trends for the process of Spiritual Integration. In addition, the conclusions drawn are used to help identify two potential levels of consciousness operating through the chakra system and add support for the identification of stages. Although limited to this particular subgroup of Participants, these observations may give considerable insight for future investigations.

### **Scoring Trends**

It is theorized in this study that the significant well-being factors indentified in the multivariate/hierarchal regression analysis will act synergistically together in predicting the location score. As the hierarchal regression model determined, both  $\downarrow T$  *and*  $T_C$  scores do make unique contributions to the location score. In other words, neither  $\downarrow T$  *nor*  $T_C$  individually explain the entire variance of the location score. This suggests that some *combination* of scores (of the different well-being factors/lines of development) may be required in order to affect the location score.

The data of this subgroup does indicate potential milestone cutoff scores. Specifically, the scores on these two well-being factors indicate that a minimum  $\downarrow T$  score of five (Tension-Anxiety [T] raw score = 12) *and* a minimum  $T_C$  score of twenty (beginning score of the self-actualization range) may *both* be prerequisites to recording a Core Star™ location score at or above 3.5. Each factor is offering a unique contribution to the location score, but each may potentially need to reach a milestone score before the

Core Star™ may actually score within a higher level. The relationship of these scores might also indicate that persons, who score high on the T<sub>C</sub> of the POI, tend naturally to have lower levels of Tension and Anxiety (T). Those persons who are primarily Time Competent live more fully in the here-and-now. Such a person is “able to tie the past and the future to the present in meaningful continuity, and their aspirations are tied meaningfully to present working goals. They are characterized by faith in the future without rigid or over-idealistic goals.”<sup>471</sup> They appear to be less burdened by guilts, regrets, and resentments from the past.<sup>472</sup>

In practical application it may therefore be possible to influence the location score of the Core Star™ by affecting the scores of those variables that are found to contribute to the variance in the location score. The hierarchal regression model also left 31% of the variance unexplained. Once identified, the unique contribution of this unknown well-being factor(s) would also need to be considered in this composite scoring trend.

By affecting the amount of Tension-Anxiety (T) within the mind/body, the individual may influence the progress of Spiritual Integration. Although a positive correlation was found between ↓T scores and higher Core Star™ location scores overall, the highest ↓T scores were recorded for participants who had the lowest T<sub>C</sub> scores and the lowest ↓T scores showed a trend toward higher T<sub>C</sub> scores. These observations suggest that perhaps a moderate amount of Tension-Anxiety (T) may be a necessary motivating factor in the pursuit of self-actualization — at least until the beginning stages of actualization are observed. Seyle’s opinion of eustress (good stress) may apply here as a way of motivation.<sup>473</sup> It is possible that too little Tension-Anxiety (T) may potentially

subvert or stall the forward movement of self-actualization, and that some degree of Tension-Anxiety (T) may be a helpful motivation in the initial stage(s) of self-healing.

### **Chakra Levels**

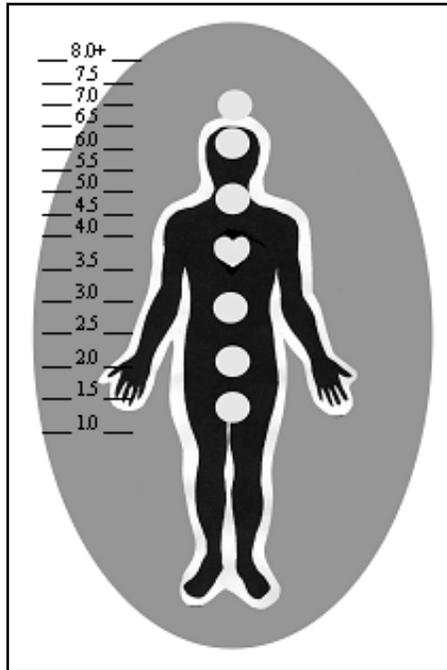
Participants whose  $T_C$  scores are within the range of self actualization ( $T_C \geq 20$ ) recorded the highest scores of the Core Star™ (3.58 and 3.585). They also both recorded a  $\downarrow T$  score of 5 ( $T = 12$ ). These consistencies in scoring present a possible trend that supports both the concept of milestone cutoff values within the well-being factors and the unfoldment of levels of consciousness found within the chakra system. The Energy Body Diagram/Core Star™ Location illustration relates the location score of the Core Star™ to the levels of the chakra system (figure 24). The conclusions of the exploratory graphical analysis indicate at least two potential chakra levels for the Core Star™:

#### 1) The Third Chakra

- The Core Star™ location scores of 3.58 and 3.585
- $T_C \geq 20$
- $\downarrow T = 5$

#### 2) The Second Chakra

- The Core Star location score within the range of 2.695 to 2.83
- $T_C$  scores of nineteen or below
- $\downarrow T$  scores vary



**Figure 24 Energy Body  
Diagram Core Star™  
Location with the  
Chakras (adapted  
from and used with  
permission of Ann  
Nunley**

Observations from the exploratory graphical analyses reflect trends that suggest a potential level change from the lower valued location scores to the higher valued location scores. Changes in chakra levels are observed between these two groups of location scores: (1) that correlate with  $T_C$  scores indicating the range of self-actualization and (2) those that indicate a score lower than this range (figure 25). A clear change of level is observed between Chakra 2 Level and Chakra 3 Level.

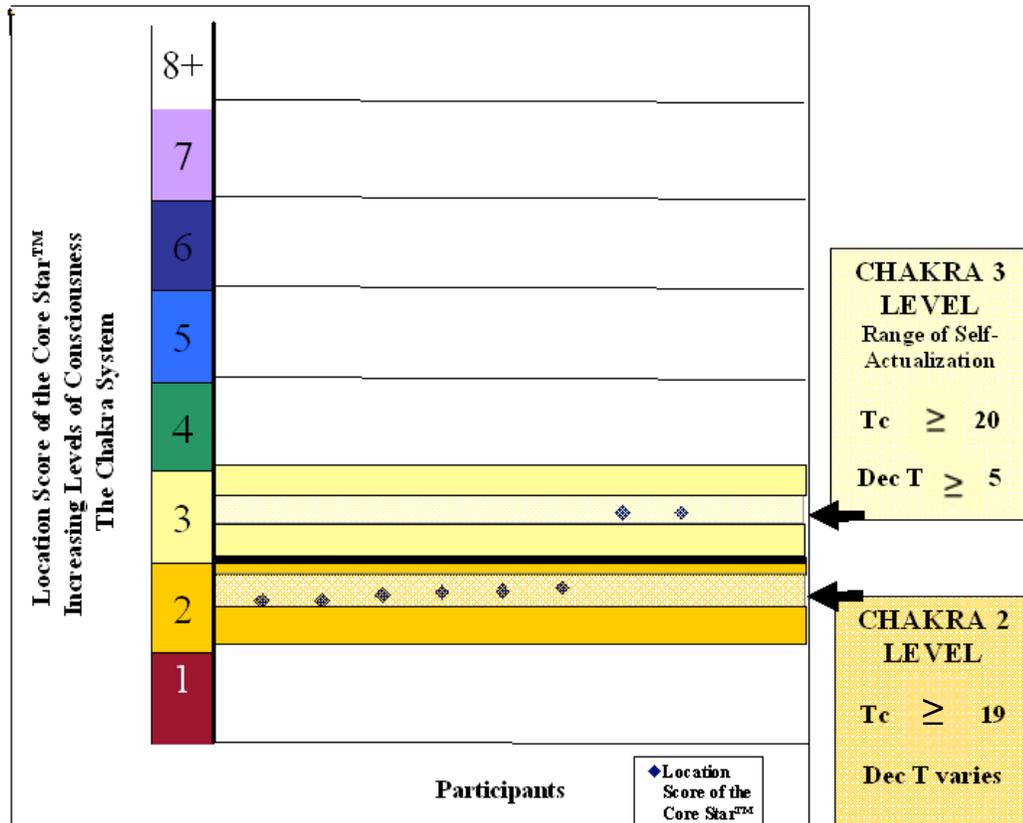


Figure 25 Chakra Levels of Core Star™ Location Scores

Observing the location scores in reference to the chakra levels presents a method through which a more enriched understanding might be related. Considering that these two location score ranges represent very different measurements of the degree of self-actualization and that their corresponding chakra levels relate to different levels of consciousness, it is possible that the location score corresponds to similar criteria. The location score of the Core Star™ might be interpreted as representing the level of consciousness that corresponds to the Chakra Level within which it is recorded. The term Core Star™ may be referencing the epicenter (or core) of consciousness that is being expressed through the mind/body.

## Stages of Consciousness

The levels of the chakra system correspond to increasing levels of consciousness through which varying worldviews are expressed. These unfolding worldviews are theorized to progress in stages, building upon the transformation and integration of the preceding stages. Reviewing the data of the exploratory graphical analyses, a trend is observed that may point toward the evolution of consciousness through stage-like progression. According to the visionary theorists discussed in Chapter Two, shifts in perspective are demonstrated in specific stages:

- The distinct levels of consciousness, as outlined by Myss, show a clear “shift in energies between the third and fourth chakras.”<sup>474</sup>
- Wilber’s worldview perspective from ethnocentric to worldcentric also formulates a distinct stage change between the third and fourth chakras.
- Joy relates that “the consciousness of human beings has evolved and is evolving, and that the point of focus is shifting from a point below the diaphragm to a point above the diaphragm (from the lower three chakras to the upper chakras).”<sup>475</sup>
- Tiller’s model for The Path of Human Transformation stresses the importance of consciously viewing life through the heart in order to increase the amount of coherence within the mind/body.<sup>476</sup>
- Custer relates that the end result of the ascension process leaves the center of consciousness rooted in the heart.<sup>477</sup>
- The positive correlation with increased Sr (self-regard) relates that those with higher location scores also have higher Sr scores; Maslow’s *being* value of Self-Esteem relates to the fourth chakra.<sup>478</sup>

- Nunley’s model of Integration assigns the Ideal Survival and Identity Qualities (Strength, Freedom, Creativity, and Control) to correspond with the lower three chakras, which differs from the Ideal Relational Qualities (Connection, Acceptance, and reciprocal Love) associated with the fourth chakra.<sup>479</sup>
- Johari’s description of the passage through the knots of the Sushumna indicate a movement of the spiritual energies from the third to the fourth chakra, and finally through to beyond the sixth.<sup>480</sup>

By Brennan’s description, the Core Star™ is “located about one and one-half inches above the navel on the center line of the body.”<sup>481</sup> Brennan describes the location of the third chakra as being within solar plexus, “its fine tip seats directly into the diaphragmatic hinge, between thoracic vertebra twelve (T-12),<sup>482</sup> and lumbar vertebra one (L-1),” and the second chakra’s “tip seats directly into the center of the sacrum.”<sup>483</sup> To align with this study’s concept of location scores, Brennan’s description of the location of the Core Star™ would then be in the upper range of the second chakra, which would be reflected in scores such as those found within the lower scoring range (Chakra 2 Level) of this study (see figure 25).

Brennan relates that as healing takes place, the essence of the core “upwells into the auric level ... into the centers of the chakras and expands to permeate the whole auric field with the essence of who we are. Then we express our divine essence with our personality.”<sup>484</sup> Reminiscent of the process of the rising Kundalini, Brennan’s discussion of the upwelling essence of the core describes quite explicably the process of rising (upwelling) consciousness within the body. Johari’s rendition of this process relates that the aspirant must overcome three specific aspects of consciousness or knots within the

central vertical channel of the Sushumna in order to reach the highest state of non-dual consciousness. These knots have locations at the third, fourth and sixth chakras.<sup>485</sup> If the center of consciousness is shifting toward the heart, as the many experts quoted here have recognized, then location scores in Chakra 3 Level may indicate the beginning range of this integration process.

As figure 25 illustrates, there are two specific ranges of location scores, which are grouped to indicate Chakra 2 Level and Chakra 3 Level. The Core Star™ location scores recorded in the third chakra are not only situated well above the scores in the Chakra 2 Level, they are also above the mid range of 3.5. Viewed in lieu of the considerable opinions presented regarding the rising of consciousness within the mind/body, the Chakra 3 Level scores may indicate a trend of scoring nearing the fourth (Heart) chakra. These scores mark the range of self-actualization, where a notable change in personal development is observed. Indicating the ability of the individual to live “primarily in the present with full awareness, contact and full feeling reactivity,”<sup>486</sup> the location score of the Core Star™ may reflect a trend away from the Tribal/External or an Egocentric/Ethnocentric perspective toward the Individual/Internal or Worldcentric worldviews.

## **A Conceptualized Model of Spiritual Integration**

The following discussion elaborates on the application of the research findings and implications to the process of Spiritual Integration through scoring trends in the data, levels of consciousness within the chakra system, and stages of the evolving nature of consciousness. Figure 26 relates the proposed process of Spiritual Integration and its corresponding stages with the models of Wilber, Myss, Maslow, and Nunley.

<u>CHAKRAS</u> Increasing Levels of Consciousness	<u>WORLDVIEWS</u>  Ken Wilber	<u>PERSPECTIVE MODEL</u>  Carolyn Myss	<u>HIERARCHY OF NEEDS</u>  Abraham Maslow	<u>IDEAL QUALITIES</u>  Ann Nunley	<u>SPIRITUAL INTEGRATION</u>  Deborah Lallier
<b>8+</b>	Theocentric ↑	SYMBOLIC <i>Archetypal</i>	Self- Actualization ↑	<b>Ideal Radiant Qualities</b> <i>Unconditional LOVE JOY</i>	Divine/ Human Consciousness  (Potential Stage) ↑
<b>7</b>		INDIVIDUAL <i>Internal</i>		Ideal Coherent Qualities  <i>TRUST PEACE</i>	
<b>6</b>					
<b>5</b>	(Integrated) -----				
<b>4</b>	Worldcentric		Self-Esteem	<b>Ideal Relationship Qualities</b> <i>CONNECTION ACCEPTANCE Reciprocal LOVE</i>	Heart Centered Consciousness
<b>STAGE OF CONSCIOUSNESS CHANGE BETWEEN CHAKRAS 3 AND 4</b>					
<b>3</b>	Ethnocentric	TRIBAL <i>External</i>	Belongingness	<b>Ideal Survival and Identity Qualities</b>  <i>FREEDOM CREATIVITY CONTROL STRENGTH</i>	Ego Centered Consciousness
<b>2</b>	Egocentric		Safety		
<b>1</b>			Beginning of Safety Physiological		

**Figure 26 Proposed Stages of Spiritual Integration with Change noted between Chakras 3 and 4<sup>487</sup>**

A change in the stage of consciousness results as the individual transforms, transcends, and includes the dynamics of the lower three chakras (Tribal/External, Egocentric/ Ethnocentric) to embody the balanced and integrated corresponding *being* values (Physiological, Safety, Belongingness) along with the Ideal Survival and Identity

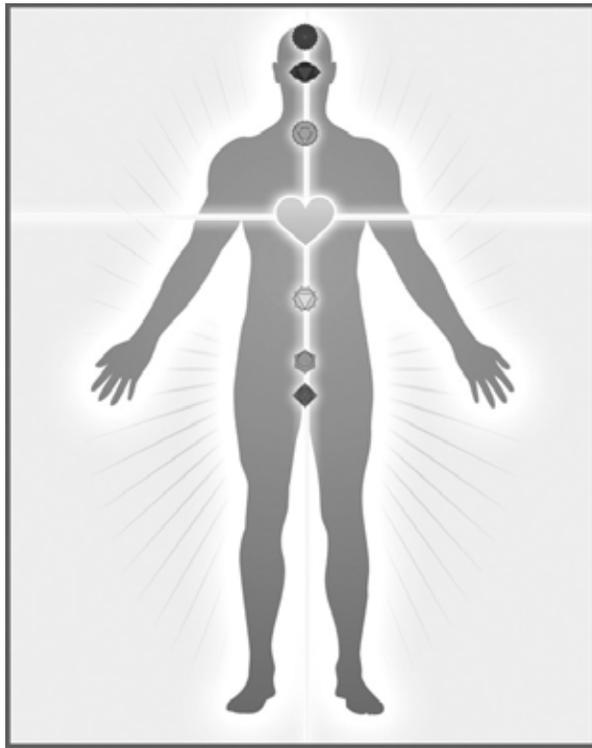
Qualities (Strength, Control, Creativity, Freedom). Thereafter, the personal stage of evolution advances to a more integrated, heart centered perspective (Individual/Internal, Worldcentric) and the embodiment of the corresponding *being* values (Self-Esteem) with the Ideal Relationship and Coherent Qualities (Connection, Acceptance, Reciprocal Love).

Figure 26 relates this change of perspective as two distinct stages of consciousness, *Ego Centered Consciousness* and *Heart Centered Consciousness*, presented as stages of Spiritual Integration. It is suggested by the literature, and by the intuitive processes of this PI, that an even higher embodiment(s) is highly probable — that of *Divine/Human Consciousness*.

The vertical axis may be considered to be the channel through which the in-pouring of higher degrees of consciousness are received and then, expressed out through the horizontal axis into the form of the phenomenal world. It is suggested that the intersection of these axes represents the level of consciousness through which the individual is exhibiting. The various levels of consciousness are related to the chakra system and are represented within the three stages of Spiritual Integration. The epicenter of this intersection is referred to as the location score of the Core Star™.

As one transcends through the evolutionary process of Spiritual Integration, the location score of the Core Star™ increases reflecting a higher value. Increasing value(s) of the location score of the Core Star™ reflects the embodiment of more comprehensive (higher, wider, increasing, more expanded — *integrated*) levels and stages of consciousness. Psychospiritual doctrines, transpersonal theories, and the trends of this research suggest that when the location score of the Core Star™ is fully anchored into a

heart focused perspective, as would be measured by a location score of 4.0, then the indwelling consciousness of the individual has increased coherence to attune to the higher frequencies of Heart Centered Consciousness (figure 27).



**Figure 27 Core Star™ Axis based in  
*Heart Centered Consciousness***

The indwelling consciousness (the Kundalini) of the individual is said to rise within the consciousness channel, referred to as the Sushumna, passing with considerable effort through three difficult knots located at the third, fourth, and sixth chakras.<sup>488</sup> This consciousness channel is also referred to as the core or the central vertical axis within the subtle energy field.<sup>489</sup> Govinda speaks of the process of rising Kundalini and its ascent:

The Yogin is he who has found the central axis of his *being* [italics added], who has ‘opened’ the *suṣumnā*, who has gained direct access to his innermost forces,

and who has succeeded in establishing direct contact between the extremes of his nature, connecting the deepest with the highest.

The *sūṣumnā* is the symbol of all the potentialities, which lie dormant in every human being, and which are realized by the Yogin ... “When the *sūṣumnā* current opens, and begins to rise, we get beyond the senses, our minds become super-sensuous, super-conscious — we get beyond even the intellect, where reasoning cannot reach.”<sup>490</sup>

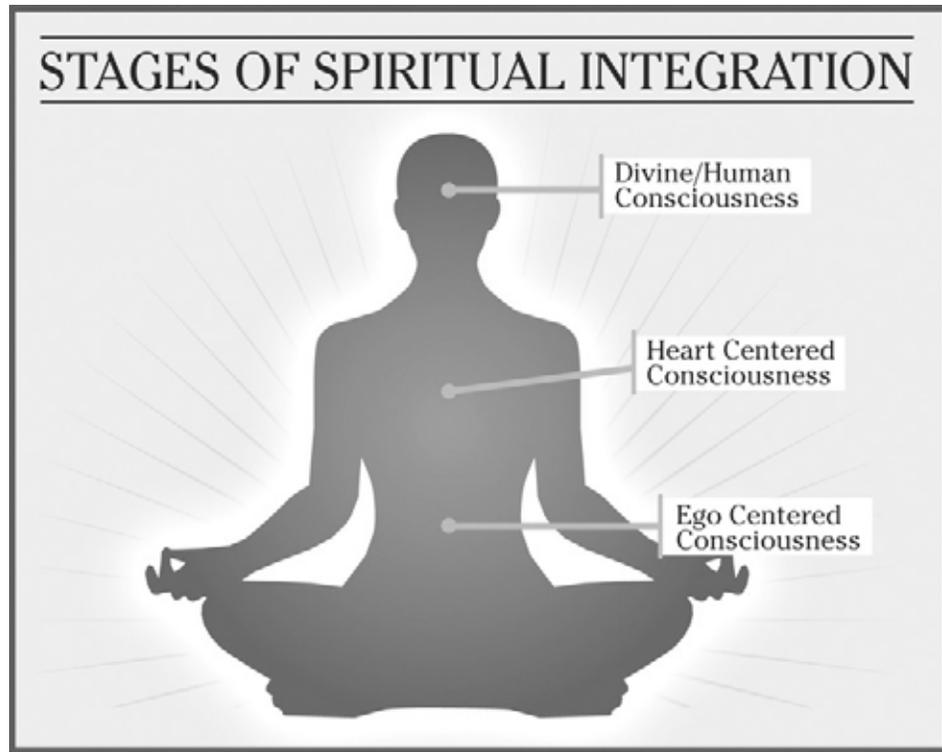
In the passage through the knots, the individual is said to have surpassed his or her own constraints “through which we have fettered ourselves and have become slaves of our confused illusions.”<sup>491</sup> The three stages of Spiritual Integration represent these transforming passages within the Sushumna (reprinted here from “Chakras: Centers of Consciousness” in Chapter 2):

The first knot [is] in the third chakra, where the obstacle to overcome is to detach from the illusionary state of the phenomenal world. The second knot is located within the heart center, where the goal of the aspirant is to free oneself from emotional attachments. Freeing oneself from the illusion that is I-consciousness or ego frees the Kundalini to ascend through the third knot located in the sixth (Ajna) chakra.<sup>492</sup>

Releasing of the third knot within the sixth chakra, the aspirant achieves the powers of the siddhis and the process of aging stops.<sup>493</sup> Johari relates that the aspirant “has gone beyond the elements that continuously change the make-up of the physical body and cause emotional fluctuations and attachments in the individual consciousness ... the consciousness is established in the eternal bliss, complete union through non-dual consciousness.”<sup>494</sup>

From the opinions presented in this research, it becomes evident that there potentially exists a minimum of three stages through which the individual transcends on the journey of evolutionary consciousness. Embodiment of the Divine/Human relationship allows for the opportunity to engage with the Higher Self in a consciously co-creative manner. It is proposed that this union with the Higher Self results in the Divine/Human and is suggested to be a third stage of Spiritual Integration, proposed here as Divine/Human Consciousness (figure 28). Through this merger, the superhuman abilities of the siddhis would be expected to manifest. According to ancient

psychospiritual texts, the siddhis encompass superhuman capabilities to transform both the elements of the external world and those of one's own *being*.<sup>495</sup> In this capacity, we find evidence of the alchemical ability to consciously transform the mind and body into more coherent states of *being* bringing forth perfection into form.



**Figure 28 Stages of Spiritual Integration**

Govinda translates the Upanishads's conclusion regarding the knots:

When all the knots of the heart are unloosened,  
Then even here, in this human birth, the mortal becomes immortal.  
This is the whole teaching of the Scriptures.<sup>496</sup>

Detachment from one's emotional nature allows the integration to proceed to an even higher stage where, through "inner unification, the great synthesis of all spiritual, mental, emotional, and bodily qualities of man ... the state of completeness" is

attained.<sup>497</sup> According to Govinda, when the personal will “is transformed into the spontaneous, purposefree action of the saint, the *Bodhisattva* ... the body is converted in the ‘Body of Transformation,’ the sacred vessel of perfection — whose mind is the Mind of all the Buddhas, and whose speech becomes the waking sound, the expression of highest wisdom (*dharma*) and of mantric power.”<sup>498</sup>

Human potentiality is a function of increased consciousness within the mind/body; as such, ever increasing levels of consciousness bring forth more integrated stages of *being*; specifically, Spiritual Integration can be seen to be related to the process of self-actualization. Values that support the unfoldment of human potentiality as defined through Maslow’s concept of self-actualization can be utilized in our quest to understand better the relationship between well-being and human potentiality. Moving yet beyond Maslow’s concept of self-actualization, Wilber’s worldviews, Myss’ perspectives, and Nunley’s Ideal Qualities pose additional insightful realizations of human growth potential through which Spiritual Integration may glean evolutionary progress.

These stages of personal evolution may also be experienced within the cultural dynamics as a critical mass of individuals attains this stage of consciousness.<sup>499</sup> As Teilhard de Chardin so eloquently acclaims, for humankind to rise to a level of higher synthesis, it requires “the rise on our inward horizon of a cosmic *spiritual* center, a supreme pole of consciousness, upon which all the separate consciousnesses of the world may converge and within which they may love one another: the *rise of a God*.”<sup>500</sup>

Moving the individual to higher stages of consciousness brings with it an integrated perception through which to view life, personal relationships, and the world at

large. The result of the merger of Divine/Human Consciousness is an integrated and unified persona of the Divine Human. It is this union that brings forth the highest order or coherence through which Divine Nature unfolds its greatest potentiality. This merger reflects the highest Will of the Divine into *being*; this union unfolds the realization of heaven on earth in a most integrated, coherent, and fully Divine manner. Through the process of Spiritual Integration, a Divine Blueprint ensues, which guides and directs the unfoldment of this now realizable plan of perfection:

***The I AM Presence makes Dharma Work!***

### **Suggestions for Future Research**

Further investigation into the methods for producing a more consistent at-a-distance assessment would be beneficial. It is impossible to separate out the reasons why statistical significance is found in only approximately 20% of the assessments. However, for future research consideration, some suggestions of why this may have occurred are discussed below.

The process of individual at-a-distance assessment brings diverse measuring conditions, including varying times, dates, locations, and conditions of the assessment process. (This study even included remote assessment of a “past” timeline.) Assessment conditions were designed in this study to favor supporting the comfort, anonymity, and privacy of the Readers to better simulate a “normal” and familiar assessment environment, foregoing costly and inconvenient standardization of these conditions. Perhaps a more standardized protocol for distant assessment would insure an increased level of consistency between the Readers, hence, more statistically valid information would be obtained. Investigating these possibilities could further substantiate remote assessment.

Future research into methods that reliably and consistently assess the location Score of the Core Star™ are needed. Investigating in-person assessment could provide another option for helping to determine the consistency of assessment with the pendulum. Alternatively, using kinesiology (muscle testing), either remotely or in-person, could be investigated as a way of identifying the location score of the Core Star™. A comparison of remote versus in-person assessment would be a possibility.

Further investigation into the nature of the contributing variables to the location score of the Core Star™ would be warranted to more fully developing the model of Spiritual Integration. Univariate correlation was observed with some demographic information, including Age, Level, and Time. Future research would help to clarify the nature of the relationship between these demographic variables and the location score of the Core Star™, as well as some of the other independent variables. For instance, further correlational analysis would help to identify the relationship between Level and decreasing Tension-Anxiety ( $\downarrow T$ ) (see also appendix DD).

Continuing to develop the model of Spiritual Integration, other variables could be evaluated to assess their relationship with the Core Star™. Additional psycho-spiritual – somatic assessment inventories may capture data that is relevant to this process. Other potentially spiritually evolving populations could be utilized in an effort to further analyze the generalization of this process, and perhaps help to identify even higher stage(s) of Spiritual Integration. Between group comparisons by could be made to assess location scores according to varying criteria; i.e. religious preferences, completed Level of Healing Touch Program™ or length of Time practicing Healing Touch™. Groups

could be investigated in a before and after assessment to determine if particular therapies or practices have an influence upon the location score of the Core Star™.

The data trend reveals two distinct levels of the chakra system through which levels of well-being were found to be differing. This trend suggests that Spiritual Integration may be a process, a process that could be influenced by therapies that affect integration of the emotional subtle energy body (the field of the second chakra); and/or the integration of the mental subtle energy body (the field of the third chakra). Therefore, therapies that are geared toward the integration of negative emotions or release of energetic mental/emotional blockages could be effective in promoting Spiritual Integration. Measuring the location score before and after a series of interventions, such as, Healing Touch™, Heart Math®, the Inner Counselor Process®, or Joy's technique of the Spiral Meditation, could help to identify how intention focused through the heart could be used in an integrative and healing manner by affecting the location score of the Core Star™.

Using the will to affect the movement of the Core Star™ through conscious breath work, biofeedback, meditation, self-balancing with energy therapies, or Yoga practice would also help identify the many ways an individual might possibly volitionally affect change in this score. In an effort to bring one's consciousness to a higher degree of integration, any method that facilitates the release of past traumas, including this and past life regression therapy would be potentially effective in increasing the location score of the Core Star™. These types of therapies and practices could be further investigated in their effect upon the location score of the Core Star™ and toward forwarding the path of Spiritual Integration by increasing consciousness within the mind/body.

## CHAPTER 5 ENDNOTES:

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- <sup>468</sup> Seyle, 314.
- <sup>469</sup> Stostrom, *POI Manual*, 4-5, 17-18; *Profile of Mood States, Technical Update*, 5.
- <sup>470</sup> Wardell, "Spirituality of Healing Touch Participants," 79.
- <sup>471</sup> Shostrom, *POI Manual*, 5.
- <sup>472</sup> *Ibid.*,
- <sup>473</sup> Seyle, 74.
- <sup>474</sup> Myss, *Sacred Contracts*, 190.
- <sup>475</sup> *Ibid.*
- <sup>476</sup> Tiller, *Science and Human Transformation*, 294.
- <sup>477</sup> Custer., 97-98
- <sup>478</sup> Wilber, *Integral Psychology*, 199, 212; (see also figure 7 in Chapter 2).
- <sup>479</sup> Nunley, "Inner Counselor Integration Chart," [http://www.innercounselor.com/Pages/IC\\_Chart.html](http://www.innercounselor.com/Pages/IC_Chart.html); (see also table 9 in chapter 2).
- <sup>480</sup> Johari, 64-67; (see also figure 4 in Chapter 2).
- <sup>481</sup> Brennan, *Light Emerging*, 306
- <sup>482</sup> *Ibid.*, 28.
- <sup>483</sup> *Ibid.*
- <sup>484</sup> *Ibid.*, 309.
- <sup>485</sup> Johari, 64-67.
- <sup>486</sup> *POI Manual*, 4.
- <sup>487</sup> Lallier's Proposed Spiritual Integration Stages compared with Wilber's compilation of Self-Related Stages of Chakras, Worldviews and Maslow's Hierarchy of Needs referenced in *Integral Psychology*, 199, 207, 212; Myss, *Sacred Contracts*, 109-195; and Nunley, "Inner Counselor Integration Chart."
- <sup>488</sup> Johari, 142 and 64.
- <sup>489</sup> Custer, 71-71; Brennan, *Light Emerging*, 30.
- <sup>490</sup> Govinda, 157.
- <sup>491</sup> *Ibid.*, 167.
- <sup>492</sup> Johari., 67.
- <sup>493</sup> *Ibid.*,
- <sup>494</sup> *Ibid.*
- <sup>495</sup> Govinda., 52.
- <sup>496</sup> *Ibid.*, 169.
- <sup>497</sup> *Ibid.*, 162.
- <sup>498</sup> *Ibid.*, 262.
- <sup>499</sup> Evin Laszlow, "Mass Consciousness," Prof. Evin Laszlow talks with Rav Michael Laitman, PhD about the need for a critical mass of people to affect positive global change, January 23, 2007, <http://www.youtube.com/watch?v=ONK4FQyVF9s> (accessed May 2, 2009).
- <sup>500</sup> Teilhard de Chardin, *The Future of Man*, 112-113.

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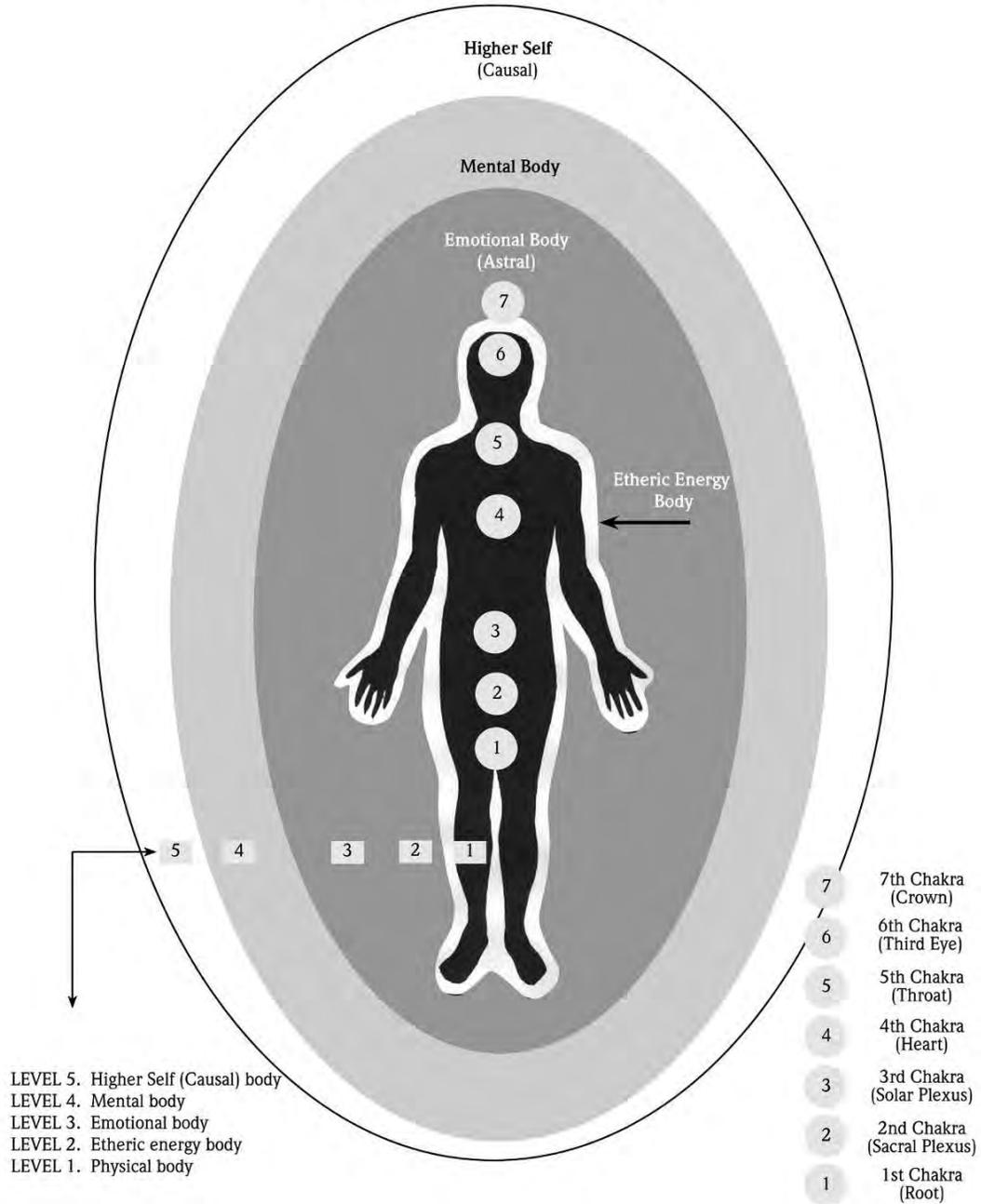
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# APPENDIX A Nunley's Whole Self Model

## WHOLE SELF MODEL I



Used with permission of Ann Nunley

## **APPENDIX B**

### **Recommendation of Statistician**



**B**

**CANCER AND LEUKEMIA GROUP**  
Statistical Center

August 24, 2007

RE: Deborah Lallier

To the committee of Deborah Lallier,

It is my formal recommendation that for her dissertation Deborah should pursue the following to meet statistical endpoints.

**Sample Size determination:**

Since previous research in this area is limited assumptions for sample size will be made a-priori (that is with no previous knowledge of what to expect in terms of correlation or standard deviations etc.). To perform correlation to detect a difference of  $r \geq .5$  at significance level  $\alpha = .01$  and with power of .80 then a sample of 41 subjects are required to be read by 20 readers. This sample size will correspondingly detect significance for a hierarchical multiple regression with 4 independent variables and effect size .2857, with  $\alpha = .01$  and with power of .80. Since we expect some participants not to complete all assessments a conservative number of subjects to recruit would be 50, and the appropriate number of readers would be 20.

**Study design:**

Subjects will be assigned a number by use of a random number generator, and only the statistician will retain the key, thus insuring that the readers are blinded. Further readers will also be assigned a number through a random number generator, so that the PI will also be blinded not only to the subject's identity but also the reader's identity. Each reader will assess, at a distance, the location of each of the 50 participants Core Star for a total of 1000 readings. In addition, participants will be requested to complete 4 questionnaires.

Research question 1:

Are readers consistent?

We are interested in knowing how consistent readers are for each of the participants. To determine their consistency we will look at clustering for each of the 50 patients.

Clustering will be determined in the following manner.

Formula:

$$\frac{\sum (\text{deviation of the readers' responses from the participant's mean value})^2}{\sum (\text{deviation of the readers' responses from the overall mean})^2}$$

Where the participant's mean value is the mean of the 20 readers for that participants and the overall mean is the mean of for all 50 participants, which is the mean of (50\*20 = 1000) readings.

This clustering will produce clustering scores for each of the 50 participants. To determine if the scores are statistically significant we will need to determine the null distribution. To do this computer simulation will be used in the following way.

For reader 1 we will generate a random number between 1 and 50 (representing each of the participants) and select reader1's response for that participant. Likewise with reader 2 we will select a different random number and select reader2's response for that participant. We will do this for each of the 20 readers. We will then calculate the clustering statistic as defined above. This process will be repeated 100,000.

Once we have determined the null distribution we will compare each of our statistics with the null distribution to determine which are significant. Those that are significant will signify a level of consistency between the readers to read that particular participant. From here we will either proceed with all participants, or we may chose to use a sub-population of participants based on those who have significant clustering.

Research question 2:

Do individual measures correlate with Core Star?

Next we will look at each of the measures individually to see how it correlates with the mean location of the Core Star. We will use the instrument as the independent variable, and the mean of the Core Star as the dependent variable. To determine if correlation exist Pearson's r will be calculated on the normalized variables. This will allow us to know which instruments have a univariate correlation with the Core Star. From here we will be interested in how the instruments act together in terms of explaining the Core Star.

Research question 3:

How do the combination of instruments work together to explain the Core Star?

Now we are interested in how much variation each instrument explains, and the total correlation of all instruments when taken together. To determine which instruments to include a hierarchical regression model will be fit, adding instruments one at a time based on their individual strength of correlation. In the event that normality assumptions are not met, a non-parametric method will be used instead. In this case a best fit logistic model using forward selection will be determined, again adding one instrument at a time until we have the strongest model possible. Upon completing the model we will be able to identify which instruments have a significant effect in predicting Core Star (p-value from the t-test), and how much of the variation can be predicted by each instrument as well as the total correlation between all instruments and the Core Star. This total correlation will be found by calculating a multiple correlation.

Research question 4:

Can we determine cutoff points for each instrument in determining Core Star?

Once we know which instruments are of interest we will explore how they can be used together to predict the location of the Core Star. Since we are not interested in the linear relationship between these variables for prediction, since we believe that each instrument will have to reach a milestone before the Core Star can move to the next level, we will use a regression tree method to try to determine cutoff values. These cutoff values will indicate that if participants can achieve particular scores on the instruments, it will reflect in an increase in the Core Star.

Sincerely,

Laura Archer

Laura Archer  
Staff Statistician  
Duke University Medical Center  
CALGB Statistical Center  
(919) 668-1646 (phone)  
laura.archer@duke.edu

## APPENDIX C

### Study Advertisements and Recruitment Information




*Spirit:* A higher level of **consciousness**   
that gives meaning to life and connects us to a deeper purpose.

---

*Research Volunteers Needed*

*Support Healing Touch by participating in a study of holistic health.*

**This study seeks to explore:**

- Correlations between physical, emotional, mental and spiritual well-being.
- The accuracy of at-a-distance assessments, and
- Healing Touch curriculum as a path of spiritual development.

**No Cost to You! Only a bit of time and a willingness to help!**

Minimal time commitment – Intervention **NOT** required – Participants remain anonymous throughout the study –

For more information on how you can participate, please visit [www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com) and click on Healing Touch Study, call 910-818-7733, or e-mail [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com) 

Doctoral Research Project  
Holos University Graduate Seminary  
Deborah Lallier, ThD abd, CHTP, CHI  
Principal Investigator



Deborah is a Holistic Intuitive Spiritual Director, Certified Healing Touch Practitioner, Reiki Master, and Clinical Transpersonal Hypnotherapist. Deborah combines intuitive assessment with energy healing to address the mind-body-spirit connection, specifically geared for those interested in creating a new, energetic dynamic of holistic health and spiritual growth. Workshops and podcasts available online at [www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com).

**Healing Touch™ ENERGY Magazine Advertisement**



*Spirit:* A higher level of **consciousness** that gives meaning to life and connects us to a deeper purpose.

---

**Research Volunteers Needed**

**Support Healing Touch by participating in a study of holistic health.**

This study will help to confirm:

- Correlations between physical, emotional, mental and spiritual health.
- The accuracy of *distance* assessments, and
- Healing Touch curriculum as a path of spiritual development.

**No Cost to You!**

**Minimal Time Commitment    Intervention NOT Required**

*Only a bit of time and a willingness to help!*

Doctoral Research Project  
 Holos University Graduate Seminary  
 Deborah Lallier, ThD abd, CHTP, CHI  
 Principal Investigator

For more information, please visit  
[www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com)  
 and click on *Healing Touch Study* or call 910-818-7733  
 or e-mail [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)

**Healing Touch International, Inc. Quarterly Newsletter Advertisement: Vol. 2 2008**

## A Study of Holistic Health and Distant Assessment Print Version Flier



**Spirit:** A higher level of **consciousness** that gives **meaning** to life and **connects us** to a deeper purpose.

*Research Volunteers Needed*  
Support Healing Touch by participating in a study of holistic health.

**This study seeks to explore:**

- Correlations between physical, emotional, mental and spiritual well-being.
- The accuracy of at-a-distance assessments, and
- Healing Touch curriculum as a path of spiritual development.

**No Cost to You! Only a bit of time and a willingness to help!**  
Minimal time commitment – Intervention **NOT** required – Participants remain anonymous throughout the study –

For more information on how you can participate please visit: [www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com) and click on Healing Touch Study.  
Or, Mail this registration form to: Deborah Lallier, 1139 Westwood Shopping Center, PMB #964, Raleigh, NC 27614

### HEALING TOUCH™ RESEARCH

## A STUDY OF HOLISTIC HEALTH & DISTANT ASSESSMENT

This study will utilize a population of Healing Touch™ students, apprentices, practitioners, instructors, and Certified Healing Touch Practitioners (CHTP).

#### This study seeks to investigate:

- Scientific correlations that support the anatomy of the subtle energy body;
- At-a-distance assessment of the subtle energy body;
- The potentiality of Healing Touch™ as a path of spiritual development along with increasing levels of well-being;
- Relationships between health factors and the Core Star™.

Deborah Lallier, ThD abd, CHTP, CHt, conducts this study toward completion of a Doctorate of Theology in Spiritual Healing.

#### Help support Healing Touch™ by volunteering a little of your time to this research project!

- No Cost to You.
- No Intervention Required
- Minimal Time Commitment
- Completely Anonymous and Confidential
- Participate in the Privacy of your own Home
- Flexible Hours to Accommodate your Schedule
- To be Completed during Summer 2008

If you are willing to participate in this study, please fill out the registration form on the following page.

Doctoral Research Project  
Holos University Graduate Seminary  
Deborah Lallier, ThD abd, CHTP, CHt  
Principal Investigator



Deborah is a Holistic Intuitive Spiritual Director, Certified Healing Touch Practitioner, Reiki Master, and Clinical Transpersonal Hypnotherapist. Deborah combines intuitive assessment with energy healing to address the mind-body-spirit connection, specifically geared for those interested in creating a new, energetic dynamic of holistic health and spiritual growth. Workshops and podcasts available online at [www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com)

(page 1)

Appendix C, continued

## There are two ways to participate!

Participant identity is anonymous to assure your privacy.

If you have completed at least one level of Healing Touch™, up to and including Level 6-Instructor, here is how you may participate:

### THREE HEALTH SURVEYS

- Complete three pen and paper surveys that relate to your present state of physical, emotional, mental/spiritual well-being.
- Complete a demographics form including such information as, race, gender, age, income level, education level, level of Healing Touch™ training completed, religious/spiritual affiliation and job/career history.
- Agree to allow the ar-a-distance assessment of one aspect of the subtle energy body – the Core Star™ by a CHTP. Your name will NOT be used, only a participant number. You do not need to be present for this reading.
- Agree to return the tests within two weeks in a pre-addressed, postage-paid envelope.

**Estimated time commitment: 1 – 2 hours**

If you are a CHTP, here is how you may participate:

OR

### AT-A-DISTANCE ASSESSMENTS

- Feel comfortable with ar-a-distance assessment.
- Feel comfortable inquiring with a pendulum in a "yes and no" questioning format.
- View a training session to standardize your approach to working with #1 and #2 (DVD or computer/internet video).
- Participate in a free teleconference in order to answer any questions.
- Assess ar-a-distance with a pendulum one specific aspect of the subtle energy body - the Core Star™
  1. Using a standardized protocol of assessment; this will be taught to you in a video.
  2. A total of 50 assessments; participants' identities will be blinded (anonymous) - only a participant number will be used.
  3. Your identity is also blinded for your comfort level.
  4. You may work at your leisure taking up to one month to complete the assessments.
- Agree to complete the assessments in a timely fashion and return in a pre-addressed, postage-paid envelope.

**Estimated time commitment: 4 - 6 hours**

## I am interested in being a volunteer in the Healing Touch™ Study for Holistic Health.

Participants will be randomly selected from a pool of volunteers. Reserve your space in the study by filling out this form and mailing it to: Deborah Lallier, 439 Westwood Shopping Center, PMB #454, Fayetteville, NC 28314.

First Name:	Last Name:	
Street Address:		
City:	State/Province:	ZIP/Postal Code:
Home Phone:	Cell Phone:	
Email:		
Best time and phone number to reach me is:		
My completed level of Healing Touch™ is: <input type="radio"/> Level 1 <input type="radio"/> Level 2 <input type="radio"/> Level 3 <input type="radio"/> Level 4 <input type="radio"/> Level 5 <input type="radio"/> CHTP <input type="radio"/> Level 6		

Please indicate your preference of participation (please choose only one choice):

- |  |   |                                   |
|--|---|-----------------------------------|
| 1. I am interested in completing the three health surveys:                                 | <input type="radio"/> Yes or <input type="radio"/> No |                                   |
| 2. I am interested in the ar-a-distance assessments, and I am a CHTP:                      | <input type="radio"/> Yes or <input type="radio"/> No | My certification number is: _____ |
| 3. I am a CHTP AND I am interested in being a volunteer in either of the above categories: |   |                                   |
| I am willing to participate in whichever area I am needed:                                 | <input type="radio"/> Yes or <input type="radio"/> No | My certification number is: _____ |

(page 2)

Appendix C, continued

## Holistic Health Study On-Line Information and Registration Pages

Creative Pathways, Inc. - Deborah Lallier, Healing Touch Practitioner and Usui Reiki Master in Fayettev... Page 1 of 2




Join me for a workshop that will *inspire* you! | SUMMER SOUL JOURNEYING SERIES

---

**MODALITIES**

- Certified Healing Touch Practitioner
- Reiki Master
- Body Harmonization™
- Cert. Transpersonal Hypnotherapist
- Distant Healing
- Energy Medicine
- Flower Essence Practitioner
- Inner Counselor™
- Intuitive Spiritual Direction
- PSYCH-K™ Advanced Facilitator
- Sacred Contracts
- ThetaHealing™ - DNA

**RESOURCES**

- Web Sites
- Articles
- Books/Reviews
- Case Studies
- Videos
- Internet Radio/Podcast
- NEW! News & Press Releases
- INSPIRE

**FAQ**

**MAILING LIST**

Stay informed about Healing Touch and CPL. Subscribe.



*Spirit: A higher level of consciousness*  
that gives meaning to life and connects us  
to a deeper purpose.

HEALING TOUCH™ RESEARCH  
A STUDY OF HOLISTIC HEALTH & DISTANT ASSESSMENT

---

**There are two ways to participate!**  
*Participant identity is anonymous to assure your privacy.*

If you have completed at least one level of Healing Touch™, up to and including Level 6-Instructor, here is how you may participate:

**THREE HEALTH SURVEYS**

- Complete three pen and paper surveys that relate to your present state of physical, emotional, mental/spiritual well-being.
- Complete a demographics form including such information as, race, gender, age, income level, education level, level of Healing Touch™ training completed, religious/spiritual affiliation and job/career history.
- Agree to allow the at-a-distance assessment of one aspect of the subtle energy body – the Core Star™ by a CHTP. Your name will NOT be used, only a participant number. You do not need to be present for this reading.
- Agree to return the tests within

OR

If you are a CHTP, here is how you may participate:

**AT-A-DISTANCE ASSESSMENTS**

- Feel comfortable with at-a-distance assessment.
- Feel comfortable inquiring with a pendulum in a "yes and no" questioning format.
- View a training session to standardize your approach to working with #1 and #2 (DVD or computer/internet video).
- Participate in a free teleconference in order to answer any questions.
- Assess at-at-distance with a pendulum one specific aspect of the subtle energy body - the Core Star™
  - Using a standardized protocol of assessment; this will be taught to you in a video.

<http://www.creativepathwaysinc.com/study/participate.htm>

5/23/2008

Appendix C, continued

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two weeks in a pre-addressed,  
postage-paid envelope.

Estimated time commitment:  
1 - 2 hours

- A total of 50 assessments; participants' identities will be blinded (anonymous) - only a participant number will be used.
- Your identity is also blinded for your comfort level.
- You may work at your leisure taking up to one month to complete the assessments.
- Agree to complete the assessments in a timely fashion and return in a pre-addressed, postage-paid envelope.

Estimated time commitment:  
4 - 6 hours

I am interested in being a volunteer in the  
Healing Touch™ Study for Holistic Health

[Click here to volunteer]



*Participant identity is anonymous to assure your privacy.*

[Download print version here.](#)

Creative Pathways Inc. • Deborah Lallier, CHTP, CHI, Usui Reiki Master • Energy Healing Practitioner, Intuitive Spiritual Director  
910 818 7733 • info@creativepathwaysinc.com

Professional locations: Fayetteville and Raleigh/Cary, NC • In-home, in-office, & distant sessions also available

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**There are 1 of 2 ways to participate!**  
*Participant identity is anonymous to assure your privacy.*

If you have completed *at least one level of Healing Touch™*, up to and including Level 6-Instructor, here is how you may participate:

**THREE HEALTH SURVEYS**

1. Complete three pen and paper surveys that relate to your present state of physical, emotional, mental/spiritual well-being.
2. Complete a demographics form including such information as, race, gender, age, income level, education level, level of Healing Touch™ training completed, religious/spiritual affiliation and job/career history.
3. Agree to allow the *at-a-distance* assessment of one aspect of the subtle energy body – the Core Star™ by a CHTP. Your name will NOT be used, only a participant number. You do not need to be present for this reading.)
4. Agree to return the tests within two weeks in a pre-addressed, postage-paid envelope.

**Estimated time commitment**  
**1 – 2 hours**

**OR**

If you are a CHTP, here is how you may participate:

**AT-A-DISTANCE ASSESSMENTS**

1. Feel comfortable with *at-a-distance* assessment.
2. Feel comfortable inquiring with a pendulum in a “yes and no” questioning format.
3. View a training session to standardize your approach to working with #1 and #2 (DVD or computer/internet video).
4. Participate in a free teleconference in order to answer any questions.
5. Assess *at-a-distance* with a pendulum *one* specific aspect of the subtle energy body – the Core Star™
  - Using a standardized protocol of assessment; this will be taught to you in a video.
  - A total of 50 assessments; participants’ identities will be blinded (anonymous) -- only a participant number will be used.
  - Your identity is also blinded for your comfort level.
  - You may work at your leisure taking up to one month to complete the assessments.
6. Agree to complete the assessments in a timely fashion and return in a pre-addressed, postage-paid envelope.

**Estimated time commitment**  
**4 - 6 hours**

*I am interested in being a volunteer in the  
Healing Touch™ Study for Holistic Health*  
[Click here to volunteer]

## **Healing Touch™ Research**

### ***A Study of Holistic Health & Distant Assessment***

This study will utilize a population of Healing Touch™ students, Apprentices, Practitioners, Instructors, and Certified Healing Touch Practitioners (CHTP).

#### ***This study seeks to investigate:***

- Scientific correlations that support the anatomy of the subtle energy body;
  - *At-a-distance* assessment of the subtle energy body;
- The potentiality of Healing Touch as a path of spiritual development along with increasing levels of well-being;
  - Relationships between health factors and the Core Star™.

Deborah Lallier, ThD abd, CHTP, CHt, conducts this study toward completion of a Doctorate of Theology in Spiritual Healing.

**Help to support Healing Touch™**  
**by volunteering a little of your time to this research project!**

- No Cost to You.
- No Intervention Required
- Minimal Time Commitment
- Completely Anonymous and Confidential
- Participate in the Privacy of your own Home
- Flexible Hours to Accommodate your Schedule
- To be Completed during Summer 2008

**There are 1 of 2 ways to participate!**

***Participant identity is anonymous to assure your privacy.***

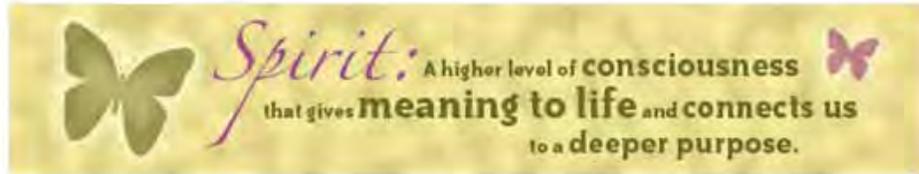
## APPENDIX D

### Regions of the United States Used in the Demographic Analysis

Regions of the United States are based upon the United States Census-Bureau regions, Wikipedia, "Lists of Regions of the United States," [http://en.wikipedia.org/wiki/Regions\\_of\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Regions_of_the_United_States)

- Region 1 (Northeast)
  - Maine
  - New Hampshire
  - Vermont
  - Massachusetts
  - Rhode Island
  - Connecticut
  - New York
  - Pennsylvania
  - New Jersey
- Region 2 (Midwest)
  - Wisconsin
  - Michigan
  - Illinois
  - Indiana
  - Ohio
  - North Dakota
  - South Dakota
  - Nebraska
  - Kansas
  - Minnesota
  - Iowa
  - Missouri
- Region 3 (South)
  - Delaware
  - Maryland
  - District of Columbia
  - Virginia
  - West Virginia
- Region 4 (West)
  - North Carolina
  - South Carolina
  - Georgia
  - Florida
  - Kentucky
  - Tennessee
  - Mississippi
  - Alabama
  - Oklahoma
  - Texas
  - Arkansas
  - Louisiana
  - Idaho
  - Montana
  - Wyoming
  - Nevada
  - Utah
  - Colorado
  - Arizona
  - New Mexico
  - Alaska
  - Washington
  - Oregon
  - California
  - Hawaii

**APPENDIX E**  
**Participant Introductory Cover Letter**



June 8, 2008

Dear Research Study Participant:

Thank you for your interest in helping to support this research project. Enclosed please find two copies of the "Informed Consent Form for Participants of 'Holistic Health' Study."

Please read and sign one copy of this form and return to me in the enclosed postage paid envelope. The other copy is for your records. Your name will be included in the participants' pool of registration upon receipt of this form.

You will be notified by mail as to whether or not your name has been randomly selected to participate in this study. Further instructions will be included with that correspondence. Because some correspondence may come by email, would you please add my email address and the study manager's email address to your email address book to avoid any filtering by your SPAM software? These are noted below.

Feel free to contact me with any questions, and once again, please accept my sincere gratitude for your time and support.

With kind regards,

*Deborah Lallier*

Deborah Lallier, CHTP, CHt, ThD Candidate  
Principle Investigator  
439 Westwood Shopping Ctr PMB # 454  
Fayetteville, NC 29314-1532  
910-818-7733

Study Manager:  
Laura Archer

Email: [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)      [laura.archer@duke.edu](mailto:laura.archer@duke.edu)  
Study Information: [www.CreativePathwaysInc.com/study](http://www.CreativePathwaysInc.com/study)



## **APPENDIX F**

### **Informed Consent Form**

#### **Informed Consent Form for Participants of “Holistic Health” Study**

Holos University Graduate Seminary supports the practice of protection for human subjects participating in research. The following information is provided so that you may decide whether you wish to participate in the present study. Please note that should you agree to participate, you are free to withdraw at any time without any penalty.

The principle investigator, Deborah Lallier, CHTP, CHt, is interested in examining the correlations between health, spirituality, and spiritual development. As a participant in this study, you will be asked to answer three surveys that relate to your present state of physical, emotional/mental, and spiritual well-being. You will also be asked to complete a demographic form with information such as your race, gender, age, income level, education level, level of Healing Touch Program™ training, religious/spiritual affiliation and career/job history. The questionnaires will take no more than 2 hours to complete.

If you agree to participate in this study, you will also be asked to give permission for each of twenty (20) Certified Healing Touch Practitioners to intuitively assess your energy field from a distance. This reading will only take a couple of minutes and will be performed with the highest respect; you will not need to participate in these evaluations. Your identity will be protected in these assessments through a process of identifying you by a participant number; the practitioners will not know your name or see your face. The intention of the practitioner will be in alignment with the “highest good” and will identify only one aspect of the energy field. No intervention will be performed.

You are asked to complete the questionnaires within two weeks of receipt. You will then mail back the completed questionnaires to the study manager in a stamped, pre-addressed envelop. There is no financial cost to you to participate in this study. Your participation is solicited, although strictly voluntary.

Your participation in this study and any forms generated will be held in strict confidence. We assure you that your name will not be associated in any way with the research findings. The information will be identified only by code number. Results of the study may be reported in scientific presentation or publication, but you will not be identified. Any data from this study will be represented only as group averages, as opposed to data from any given individual, which further will safeguard the confidentiality of the participants.

Your participation is greatly appreciated. It is our belief that the information obtained from this research may help to establish the effectiveness of spiritual healing and energy therapies such as, the Healing Touch Program™, as well as providing a tool to support spiritual growth and development. There are no foreseen risks or discomforts to participants in this study.

Your signature on this consent form acknowledges that you fully understand the risks and procedures of this study, and wish to volunteer to participate. If you would like any additional information regarding procedures or purpose of this study, please feel free to contact Deborah Lallier by phone, mail or email. If you have concerns regarding participant rights you may contact the Holos University Graduate Seminary Dean of Academic Affairs through the University at 5607 S. 222<sup>nd</sup> Road, Fair Grove, Missouri, 65648, (888) 272-6109.

Sincerely,

# Deborah Lallier

Deborah Lallier, CHTP, CHt,  
Principle Investigator  
Deborah Lallier, CHTP, CHt  
439 Westwood Shopping Ctr PMB 454  
Fayetteville, NC 28314-1532 USA  
(910) 818-7733  
Email: [deborah@creativepathwaysinc.com](mailto:deborah@creativepathwaysinc.com)

Faculty Supervisor:  
Rev. Ann Nunley, PhD.  
4221 Nunley Lane  
McLouth, KS 66054 USA  
(785) 863-2176  
[ann4847@earthlink.net](mailto:ann4847@earthlink.net)

---

(Signature of individual agreeing to participate)

Date

With my signature, I affirm that I agree to take full personal responsibility for my participation in the protocol described above for the Holistic Health Research Study. I acknowledge that I have been trained in at least one level of Healing Touch. I agree that I have read, understood, and have received a copy of this consent form to keep.

Print Your Name Here:

Address:

City, State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number: \_\_\_\_\_

Email: \_\_\_\_\_

***Please sign and return one copy to Deborah Lallier at the address noted above.***

## APPENDIX G Demographics Form

### Holistic Health Study – Demographics Form

**Name** \_\_\_\_\_ **Date Tests Completed** \_\_\_ / \_\_\_ / \_\_\_  
(Please print Last, First) (month) (day) (year)

**Address** \_\_\_\_\_

**City** \_\_\_\_\_ **State/Province** \_\_\_\_\_ **Country** \_\_\_\_\_ **Postal Code/ZIP** \_\_\_\_\_

**Phone Number** \_\_\_\_\_ **Email Address** \_\_\_\_\_

**Instructions:** Please fill out the background information requested below. This information is kept strictly confidential and will only be used to access the overall demographic features of the research participants. While this information is helpful to us, you do not need to answer any question if you do not wish to.

Please check here if you do not wish to answer any of the following questions. Thank you for your volunteer participation.

**Gender:**  Male  Female **Age in years:** \_\_\_\_\_

**By completed level of Healing Touch is:**

Level 1 ?  Level 2  Level 3  Level 4  Level 5  CHTP  Level 6

**I practice Healing Touch regularly** (check the **one** that best describes your Healing Touch practice)

For myself  For others  For myself and others  
 Only for myself  Only for others  Very little or Not at all

**I have been practicing Healing Touch for:**

1 month – 1 year  1 – 3 years  3 – 5 years  over 5 years

**Race and Ethnic Background**

(check **one**):  
 American Indian or Alaska Native  
 Asian  
 Black/African American/  
African Descent  
 Caucasian/White  
 Hispanic Origin or  
Descent/Latino  
 Native Hawaiian or Pacific  
Islander  
 Multi-Racial

**What is your marital status?**

Married  
 Single, never  
married  
 Divorced  
 Widowed  
 Legal Separation

**What is your highest level of education completed?**

Less than high school  
 HS diploma or  
equivalent  
 Associate degree  
 Cert. Program-  
trade/craft  
 Bachelor's degree  
 Master's degree  
 Doctorate  
 Professional Degree

**What is your religious preference?**

Agnostic  
 Atheist  
 Buddhist  
 Catholic  
 Christian/Latter Day Saint  
(Mormon)  
 Christian/Protestant  
 Christian  
Spiritualism/NewThought  
 Other: (please specify)

Esoteric  
Christianity

Hindu  
 Jewish  
 Kabbalah  
 Muslim  
 Native American  
 Pagan  
 Spiritual/New Age  
 Taoist

**What is your combined household income level?**

Less than \$25,000  
 \$25,001 – \$50,000  
 \$50,001 – \$100,000  
 \$100,001 or more

**What is your current employment status?**

- Self employed
- Employed full-time
- Employed part-time
- Unemployed/seeking employment
- Retired
- Homemaker
- Student

Please write the title of your present occupation followed by the category from the Career Categories Chart (see below) that best describes your occupation. If you are unemployed, which category best describes your last job?

---

Current Job Title  
(Ex. Nurse)

---

Career Category from list below  
(Ex. Medical, Para Medical, Health Care)

**Previous employment history.** (Circle ALL that apply.)

**Career Categories**

1. **Administration** (clerical, secretarial office work, business, financial)
2. **Advertising, Marketing and Public Relations** (promotions)
3. **Agriculture, Animals and Plants** (veterinary, landscape, horticulture, forestry)
4. **Apprenticeships/Trades** (carpenter, electrician, plumber, mechanic, hairdresser, etc.)
5. **Arts, Design, Sculpture**
6. **Business and Finance** (accounting, banking, stockbroking, economics, pensions, insurance)
7. **Civil Service, Local Government, Semi-State** (all categories of public service jobs)
8. **Construction Professionals** (architecture, surveying, engineering, technicians, Trades)
9. **Computers / Information Technology**
10. **Education Teaching and Lecturing**
11. **Engineering / Technology/ Industry** (civil, electrical, mechanical, manufacturing, chemical)
12. **Health & Safety** (hygiene, cleaning, caring, supervision, best practices)
13. **Human Resources and Recruitment** (personnel/ employee services)
14. **Humanities**
15. **Hotel, Catering** (bar, hospitality, event management, food, drink)
16. **Insurance and Pensions and Actuarial work**
17. **Languages** (teacher, interpreter, translator, guide)
18. **Law Enforcement and Public Protection** (defense, prison, security)
19. **Legal Services, Political Services** (solicitors, TDs, Ministers)
20. **Leisure, Entertainment, Cultural, Sport and Performing Arts**
21. **Literary** (author, writer, journalist)
22. **Management - General**
23. **Manufacturing and Processing** (products/goods production)
24. **Maritime, Fishing and Aquatic Business** (careers at sea)
25. **Media, Communications, Publishing** (communications, journalism, printing)
26. **Medical, Para Medical, Health Care** (medical, para-medical, nursing, pharmacy, complementary therapies)
27. **Motor Industry**
28. **Music**
29. **Natural Resources and the Environment** (planning, design, environmental care, landscaping, minerals )
30. **Politics**
31. **Property Sales/ Management** (auctioneering and estate agency, health and safety, leasing)
32. **Religion**
33. **Sales, Retail and Buying** (customer services, wholesaling)
34. **Scientific** (laboratory research, physics, chemistry, food sc. earth sc. biology, medical)
35. **Social Care, Psychology and Guidance Services**
36. **Tourism**
37. **Transport, Distribution** (air, sea, road, rail, logistics, people, freight)
38. **Other**, please specify

---

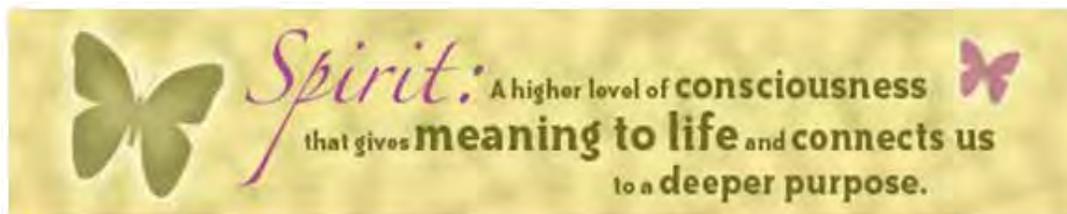
Thank you for your voluntary participation!  
Please return this form in your packet to the study manager.

page 2

Appendix G, continued

## APPENDIX H

### Intuitive Reader Introductory Cover Letter



June 24, 2008

Dear Research Study Reader:

Thank you for your interest in helping to support this research project. Enclosed please find two copies of the "Reader's Agreement to Follow Protocol and Maintain Confidentiality."

Please read and sign one copy of this form and return to me in the enclosed postage paid envelope. The other copy is for your records. Your name will be included in the readers' pool of registration upon receipt of this form.

You will be notified by mail as to whether or not your name has been randomly selected to participate in this study. Further instructions will be included with that correspondence. Because some correspondence may come by email, would you please add my email address and the study manager's email address to your email address book to avoid any filtering by your SPAM software? These are noted below.

Feel free to contact me with any questions, and once again, please accept my sincere gratitude for your time and support.

With kind regards,

*Deborah Lallier*

Deborah Lallier, CHTP, CHt, ThD Candidate  
Principle Investigator  
439 Westwood Shopping Ctr PMB # 454  
Fayetteville, NC 29314-1532  
910-818-7733  
Email: [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)  
Study Information:  
[www.CreativePathwaysInc.com/study](http://www.CreativePathwaysInc.com/study)

Study Manager:  
Laura Archer

[laura.archer@duke.edu](mailto:laura.archer@duke.edu)



## **APPENDIX I**

### **Reader's Agreement to Follow and Maintain Protocol**

Thank you for agreeing to participate in the "Holistic Health" research study being conducted by Deborah Lallier ThD Candidate, CHTP, CHt. Please note that should you agree to participate, you are free to withdraw at any time without any penalty. As a participant in this study, you are asked to:

- Assess at-a-distance the location score of the Core Star™ of each of fifty (50) consenting volunteers;
- Watch a training video to standardize your approach of this assessment using a pendulum;
- Attend a teleconference in order to answer any questions that you may have; and,
- Complete a demographic form with information such as your race, gender, age, income level, education level, level of Healing Touch Program™ training, religious/spiritual affiliation and career/job history.

Each assessment, done at your leisure, will only require a few minutes, and the entire assessment process is estimated to take no more than six hours of your time. You will have up to one month to perform these assessments. No intervention will be performed.

By participating in this study, you also agree to:

- Use only the standardized approach of assessment that you have been instructed to use;
- Perform the assessment of the location score of the Core Star™ by staying in alignment with the "highest good;"
- Identify only this one aspect of the energy field;
- Your identity and the identity of each participant will be protected in these assessments through a process of identifying everyone by participant numbers. You also agree, as the reader, to keep all results and findings completely confidential; and,
- Mail back the completed assessment forms to the study coordinator in a stamped, pre-addressed envelop.

You will be given a prepaid phone card for use during the teleconference(s), and you will be given a pendulum for use in the assessments. There is no financial cost to you to participate in this study. Your participation is solicited, although strictly voluntary.

Your participation in this study and any forms generated will be held in strict confidence. We assure you that your name will not be associated in any way with the research findings. The information will be identified only by code number. Results of the study may be reported in scientific presentation or publication, but you will not be identified. Any data from this study will be represented only as group averages, as opposed to data from any given individual, which further will safeguard the confidentiality of the participants.

Your participation in this study and any forms generated will be held in strict confidence. We assure you that your name will not be associated in any way with the research findings. The information will be identified only by code number. Results of the study may be reported in scientific presentation or publication, but you will not be identified. Any data from this study will be represented only as group averages, as opposed to data from any given individual, which further will safeguard the confidentiality of the participants.

Your participation is greatly appreciated. It is our belief that the information obtained from this research may help to establish the effectiveness of spiritual healing and energy therapies such as, the Healing Touch Program™ as well as providing a tool to support spiritual growth and development. There are no foreseen risks or discomforts to participants in this study.

Your signature on this form acknowledges that you fully understand the risks and procedures of this study, and are volunteering to participate. If you would like any additional information regarding procedures or purpose of this study, please feel free to contact Deborah Lallier by phone, mail or email. If you have concerns regarding participant rights you may contact the Holos University Graduate Seminary Dean of Academic Affairs through the University at 5607 S. 222<sup>nd</sup> Road, Fair Grove, Missouri, 65648, (888) 272-6109.

Sincerely,

**Deborah Lallier**

Deborah Lallier, ThD Candidate, CHTP, CHt

Principal Investigator  
Deborah Lallier, ThD Candidate, CHTP, CHt  
439 Westwood Shopping Center, PMB #454  
Fayetteville, NC 28314 USA  
(910) 818-7733  
Email: [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)

Faculty Supervisor:  
Rev. Ann Nunley, PhD.  
4221 Nunley Lane  
McLouth, KS 66054 USA  
(785) 863-2176  
[ann4847@earthlink.net](mailto:ann4847@earthlink.net)

\_\_\_\_\_  
(Signature of individual agreeing to participate)

\_\_\_\_\_  
Date

With my signature, I affirm that I agree to take full personal responsibility for my participation in the protocol described above for the Holistic Health Research Study. I acknowledge that I am certified in Healing Touch. I acknowledge that I feel comfortable assessing the energy field at a distance and feel capable of inquiring in a “yes and no” fashion with the pendulum. I agree that I have read, understood, and have received a copy of this reader’s agreement form to keep.

My Certification Number is \_\_\_\_\_ CHTP or HTCP

Print Your Name Here: \_\_\_\_\_

Address: \_\_\_\_\_

City, State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number: \_\_\_\_\_ Email: \_\_\_\_\_

## **APPENDIX J**

### **Symptoms Index**

This testing instrument is available for purchase through Dr. Norm Shealy, Self Health Systems, 5607 South 222 Road, Fair Grove, MO 65648, 888-242-6105.

Directions for the inventory were amended at the approval of Dr. Shealy to:

“PLEASE CHECK ANY AND ALL SYMPTOMS THAT YOU HAVE EXPERIENCED WITHIN THE LAST MONTH.”

**APPENDIX K**  
**Profile of Moods States (POMS™)**

The POMS™ can be purchased from Multi-Health Systems, Inc., P.O. Box 950, North  
Tanawanda, NY 14120-0950.

**APPENDIX L**  
**Personality Orientation Inventory (POI)**

This instrument can be purchased from EdITS/Educational and Industrial Testing Service, P.O. Box 7234, San Diego, CA 92167.

## APPENDIX M

### Core Star™ Scoring Flowchart

**Core Star™ Scoring Flowchart**

**START DIRECTIONS:** • Clear the pendulum with a swipe under the tip and the intention to "CLEAR."

- **Center, Ground, and Attune** with the energy of the pendulum; establish YES and NO responses by querying, "Show me a YES response." Followed by, "Show me a NO response."
- Clear the pendulum after each response.
- Set your intention to align with the **"highest good."**
- Attune with the participant via the **Participant's Identification Number** on the specific **Energy Focus Date** noted on the Energy Body Diagram **while remaining open & detached** from the response.
- For every attempt to access the energy field of each participant, utilize the **Permission Protocol** below prior to beginning the Flowchart statements at Option #1.
- **Use the pendulum to query ALL responses.**
- During the Permission Protocol, if any responses indicate "no permission," then try again at a different time; Circle the number of your attempt on the Energy Body Diagram form.
- If permission is NOT Granted on three *different* occasions for any single participant, then make no further attempts to read the energy body. On the participant's Energy Body Diagram, circle each attempt that is made; after the third attempt, indicate "No Permission Obtained" with a ?
- Once the location score of the Core Star™ is obtained, record the score on the Energy Body Diagram, note the date of completion, and make no further attempts to access the energy field of that participant.

**Permission Protocol: Query with the pendulum responses to the following statements.**

- "It is in the best interest of participant #\_\_\_ for me to read the location score of the Core Star™."
- "It is in my best interest to read participant #\_\_\_'s location score of the Core Star™."
- "I can read the location score of the Core Star™ of this participant."
- "I may read the location score of the Core Star™ of this participant."

*(All above responses should be "YES." If "NO" to any, then try again at another time.)*

- "There is a reason why I should not continue at this time." (This should be a "NO" response.)

**Option # 1: While remaining open & detached from the response,**  
*Inquire for a YES/NO response to the statement:*  
**"The Core Star™ is located between 1 and 1.9." If NO, proceed to Option #2 below.**

- **If YES**, then revise the statement to:  
 "The Core Star™ is located between 1 and 1.9."
  - **If YES**, then revise the statement to: "The Core Star™ is located at 1.0"
    - If YES, stop and record. Disconnect from the participant's energy field. **END**
    - If NO, continue with .1 incremental increases until a YES response is recorded, i.e. 1.1, 1.2, 1.3, 1.4, through 1.9.  
 Stop and record score. Disconnect from the participant's energy field. **END**  
 If NO to all, begin process again from **START**.
  - **If NO**, then revise the statement to:  
 "The Core Star™ is located between 2 and 2.9"
    - If YES, then revise the statement to: "The Core Star™ is located at 2.0"
      - If YES, stop and record. Disconnect from the participant's energy field. **END**
      - If NO, continue with .1 incremental increases until a YES response is recorded, i.e. 2.1, 2.2, 2.3, 2.4, through 2.9.  
 Stop and record score. Disconnect from the participant's energy field. **END**  
 • If NO to all, begin process again from **START**.

**CONTINUED ON SLIDE 2**

*Page 1 of 2 (flowchart)*

\* At any time the flowchart process dead-ends or produces confusing results, clear the pendulum with a swipe under the pendulum and the intention to CLEAR. Then begin again at **START**, re-center, ground, and attune to the participant's ID number and Energy Focus date, and revalidate **Permission Protocols**. If permission is not received, try again at a different time. Note this on the Energy Body Diagram as an attempt to read the energy field by circling the number of the attempt. Make no more than three attempts to read each participant's Core Star™ location score.

**Option # 2: *While remaining open & detached from the response,***  
***Inquire for a YES/NO response to the statement:***

**“The Core Star™ is located between 3 and 4.9.” If NO, proceed to Option # 3 below.**

- If YES, then revise the statement to: “The Core Star™ is located between 3 and 3.9.”
  - If YES, then revise the statement to: “The Core Star™ is located at 3.0.”
    - If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **1** incremental increases until a YES response is recorded, i.e., 3.1, 3.2, 3.3, 3.4, through 3.9.  
Stop and record score. Disconnect from the participant’s energy field. **END**  
? If NO to all, begin process again from **START\***.
  - If NO, then revise the statement to:  
“The Core Star™ is located between 4 and 4.9.”
    - If YES, then revise the statement to: “The Core Star™ is located at 4.0.”  
If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **1** incremental increases until a YES response is recorded, i.e. 4.1, 4.2, 4.3, 4.4, through 4.9.  
Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.

**Option #3: *While remaining open & detached from the response,***  
***Inquire for a YES/NO response to the statement:***

**“The Core Star™ is located between 5 and 6.9.” If NO, proceed to Option # 4 below.**

- If YES, then revise the statement to:  
“The Core Star™ is located between 5 and 5.9.”
  - If YES, then revise the statement to: “The Core Star™ is located at 5.0.”
    - If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **1** incremental increases until a YES response is recorded, i.e. 5.1, 5.2, 5.3, 5.4, through 5.9.  
Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.
  - If NO, then revise the statement to:  
“The Core Star™ is located between 6 and 6.9.”
    - If YES, then revise the statement to: “The Core Star™ is located at 6.0.”  
If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **1** incremental increases until a YES response is recorded, i.e. 6.1, 6.2, 6.3, 6.4, through 6.9.  
Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.

**Option #4: *While remaining open & detached from the response,***  
***Inquire for a YES/NO response to the statement:***

**“The Core Star is located between 7 and 7.9.”**

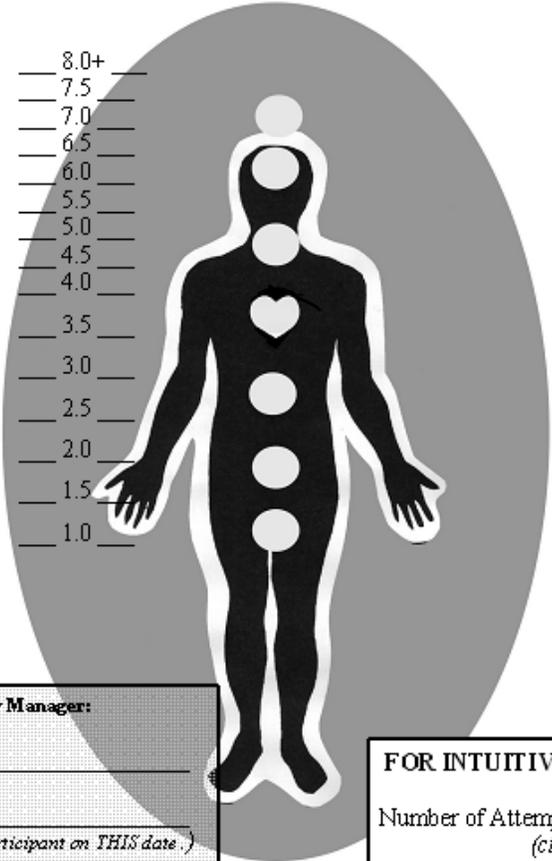
- If YES, then revise the statement to: “The Core Star™ is located at 7.0.”
  - If YES, stop and record. Disconnect from the participant’s energy field. **END**
  - If NO, continue with **1** incremental increases until a YES response is recorded, i.e. 7.1, 7.2, 7.3, 7.4, through 7.9.  
Stop and record score. Disconnect from the participant’s energy field. **END**
    - If NO to all, begin process again from **START\***.
- If NO, then revise the statement to: **“The Core Star is located at 8.0 + or above.”**
  - ? If YES stop and record, ie. 8.0 +, Disconnect from the participant’s energy field **END**
  - ? If NO, begin process again from **START\***.

**END Close with GRATITUDE**

*Page 2 of 2 (flowchart)*

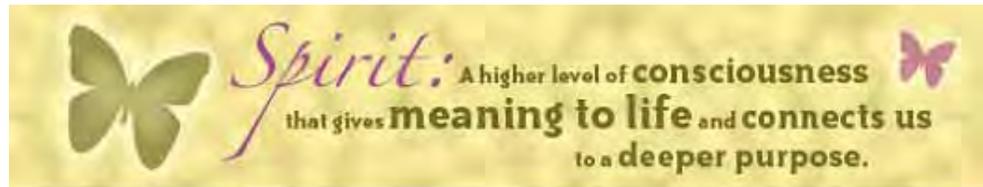
## APPENDIX N

### Energy Body Diagram/Core Star™ Scoring Sheet

Energy Body Diagram / Core Star™ Location		
	<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p><b>To be completed by the Study Manager:</b></p> <p>Participant Number _____</p> <p>Energy Focus Date _____ <i>(Energetically connect with Participant on THIS date.)</i></p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p><b>FOR INTUITIVE READER REPORTING</b></p> <p>Number of Attempts:    1    2    3 <i>(circle with each attempt to read)</i></p> <p>Assessment Completed on _____ <span style="float: right;">(date)</span></p> <p>Unable to Receive Permission _____ (?)</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>PARTICIPANT'S LOCATION SCORE FOR THE CORE STAR:</b> (Indicate score to <b>one</b> decimal point (10ths) in this box. Ex. 2 . 8 or 3 . 0) ?</p> <table border="1" style="width: 100%; height: 40px; margin-top: 5px;"> <tr> <td style="text-align: center; font-size: small;">Enter Location Score Here</td> </tr> </table> </div>	Enter Location Score Here
Enter Location Score Here		
<p style="text-align: center;">Adapted from the Whole Self Model and used with permission of Ann Nunley.</p>		

## APPENDIX O

### Participant Packet Instructional Cover Letter



August 19, 2008

Dear Research Study Participant,

Thank you for agreeing to be a volunteer participant in the Holistic Health Study. Your name has been randomly selected from a pool of registrants to be a part of this research project. Enclosed in this envelope is everything that you need in order to complete your portion of this study. Please review the Materials Checklist and make sure that all items have been included in your packet as soon as possible.

Please answer the enclosed four (4) questionnaires (see the materials list for details) as soon as possible. It should not take longer than one (1) hour to complete them. It is essential that you return these materials in the enclosed postage-paid envelope so that the Core Star™ evaluation can be assessed.

**Please make sure that your return envelope  
with your questionnaires enclosed is postmarked  
no later than Friday, September 5, 2008.**

If you are interested in receiving a summary of the study results, please sign your name at the bottom of the materials checklist that you return with your inventories.

I appreciate your time and effort to make this research project successful. Please accept my heartfelt thanks and sincere gratitude for your commitment to Healing Touch™ research and the greater field of Energy Medicine and Spiritual Healing.

With Kind Regards,

*Deborah Lallier*

Deborah Lallier, ThD Candidate, CHTP/HTCP, CHt  
Principal Investigator



## APPENDIX P

### Directions for Volunteer Participants with Return Material Checklist

#### The Holistic Health Study DIRECTIONS FOR VOLUNTEER PARTICIPANTS

Please make sure that your return envelope  
with your questionnaires enclosed is postmarked  
*no later than Friday, September 5, 2008.*



Dear Research Study Participant:

Here is a list of the materials that you will find enclosed:

- ❖ A directions sheet with a Return Materials Checklist on the backside
- ❖ A pencil
- ❖ Four (4) testing inventories or questionnaires:
  - 1) A Demographics Form - 1 page front and back
  - 2) A Symptoms Index - 3 pages/5 sides
  - 3) A Profile of Moods States (POMS) Standard Form - 1 form
  - 4) The Personal Orientation Inventory (POI) - TEST BOOKLET AND ANSWER SHEET
- ❖ A Return Postage-paid Envelope

**If any of these items are not enclosed in this packet, then please notify Deborah Lallier at this phone number or email address immediately so that a replacement item may be sent to you:**  
**910-818-7733                      Deborah@CreativePathwaysInc.com**

Questions regarding the completion or returning of the questionnaires may be directed to Deborah

For your information, this is the return address for the packet. It has already been marked on the enclosed return envelope. *Please do not enclose anything other than the four (4) inventories, this directions sheet and folder in the return envelope due to postage limitations.*

Laura Archer, Study Mgr  
9660 Falls of Neuse Rd  
Ste 138, #451  
Raleigh, NC 27615

- ❖ Please **complete each of the four questionnaires and return** all of them as soon as possible. When you answer the questions, **be as honest as possible.**
- ❖ All of your responses are held in **strict confidence** and your identity is completely anonymous for the purpose of this study. When the Core Star™ assessment is made, your name is *not* used in any way, a Participant Identification Number is used for this purpose.
- ❖ **Please answer each question**, if it is at all possible for you. Make your best guess if in doubt.
- ❖ **Make sure that your name is on each and every form.**

OVER 

- ❖ Directions for each specific inventory:
  - **Demographics Form**  
Follow the directions; complete **BOTH sides**
  - **Symptoms Index**  
Follow the directions; List *every* symptom that you have experienced **during the last month.**
  - **Profile of Moods States (POMS) Form**
    - Write your **name** where it says “Client ID”
    - Enter the **date**
    - No other demographic information is required i.e. Age, Gender, Birth Date
    - Use the Directions in the **First Box**, “How you have been feeling during the PAST WEEK INCLUDING TODAY.”
    - Make sure you answer **BOTH SIDES** of the form; please **mark firmly.**
    - **DO NOT SEPARATE** the form in any way.
  - **Personal Orientation Inventory (POI)**
    - Write your **name**
    - Enter the **date**
    - No other demographic information is required i.e. Age, Gender, Occupation, etc.
    - Pencil in your answers on the **answer sheet** provided; please **DO NOT WRITE** on the Test Booklet. Complete all answers, if at all possible.

**RETURN MATERIALS CHECKLIST**

**I have placed each of the following items back inside of the white folder, and enclosed in the envelope. *DUE TO POSTAGE, IT IS VIP THAT NOTHING ELSE IS RETURNED.***

- \_\_\_\_\_ This directions sheet with each item of the Return Materials Checklist marked off.
- \_\_\_\_\_ The Demographics Form, completed
- \_\_\_\_\_ The Symptoms Index, completed
- \_\_\_\_\_ The Profile of Moods States (POMS) form, completed
- \_\_\_\_\_ The Personal Orientation Inventory (POI) Test Booklet, unmarked
- \_\_\_\_\_ The Personal Orientation Inventory (POI) Answer Sheet, completed (placed inside the booklet)

*Thank you!*

The results of this study will be published on-line at [www.holosuniversity.org/](http://www.holosuniversity.org/) in the Library Section under Dissertations. The study is estimated to be complete by Summer 2009. If you would like to have a summary of the study results, please place your name on the line below and one will be mailed to you at the address this packet was mailed. If there are any changes to your address, please notify Deborah via email or phone to make any changes.

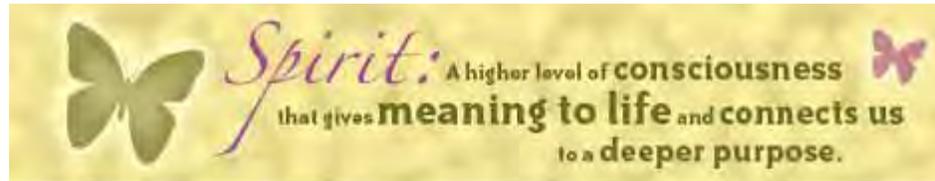
\_\_\_\_\_ YES, PLEASE SEND ME A SUMMARY OF THE RESULTS OF THIS STUDY.

Print your name \_\_\_\_\_

Appendix P, continued

## APPENDIX Q

### Volunteer Thank You Letter



Dear Research Study Volunteer:

Thank you for your help and support of the “Holistic Health Study” research project. It is with great excitement and deep appreciation that I send to you the results of the project along with a copy of the final section entitled, “A Conceptualization of Spiritual Integration.”

The entire dissertation will be posted on the Holos University web site within a few months. When posted, it can be accessed on-line at [www.holosuniversity.net/dissertations](http://www.holosuniversity.net/dissertations). Here is the weblink:  
<http://www.holosuniversity.net/dissertations.php>

It is my hope that you find this information interesting, as your part in this project was very important. Feel free to contact me with any questions, and once again, please accept my sincere gratitude for your time and support.

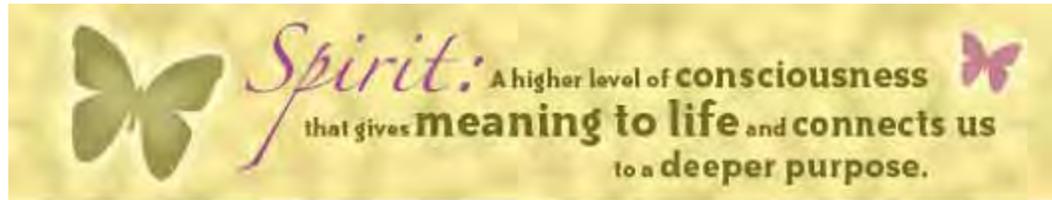
With kind regards,

*Deborah Lallier*

Deborah Lallier, CHTP/HTCP, CHt, ThD Candidate  
Principle Investigator  
910-818-7733  
Email: [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)  
[www.CreativePathwaysInc.com](http://www.CreativePathwaysInc.com)



**APPENDIX R**  
**Intuitive Reader Training Packet #1 Cover Letter**



August 19, 2008

Dear Research Study Intuitive Reader,

Thank you for agreeing to be a volunteer Intuitive Reader in the Holistic Health Study. Enclosed in this envelope is everything that you need in order to train for your part in this study. The second packet containing the participant scoring sheets will be mailed to you after the training period is complete.

Please review the Materials Checklist on the enclosed yellow sheets entitled "Directions for Packet #1." Please make sure that all items have been included in your packet as soon as possible, then follow the steps of the training, which are also outlined on the yellow sheets.

**Please make sure that your return envelope,  
with the "Demographics Form" and  
the "Teleconference Schedule Options" sheet enclosed,  
is postmarked *no later than* Friday, August 29, 2008.**

If you are interested in receiving a summary of the study results, please sign your name at the bottom of the Teleconference Schedule Options sheet.

I appreciate your time and effort to make this research project successful. Please accept my heartfelt thanks and sincere gratitude for your commitment to Healing Touch™ research and the greater field of Energy Medicine and Spiritual Healing. Talk with you soon!

With Kind Regards,

*Deborah Lallier*

Deborah Lallier, ThD Candidate, CHTP/HTCP, CHt  
Principal Investigator



**APPENDIX S**  
**Intuitive Reader Training Packet #1: Directions, Materials Checklist,  
and Teleconference Schedule Options**

**The Holistic Health Study**  
**DIRECTIONS FOR PACKET # 1**

Dear Intuitive Reader,

Thank you for volunteering your time and energy to this Holistic Health Study. This packet is designed to acquaint you with the overall design of the project and train you to assess the location score of the Core Star™.

These are the steps you will follow. Place a check mark in the next to the step number when you have completed that step.

- I. \_\_\_\_ Review your packet making sure all of the following materials have been included:

*Materials List*

- 1) Directions with Materials List, including Teleconference Preference Sheet with dates for the question and answer session(s).
  - 2) Training Manual
  - 3) Training DVD
  - 4) Pendulum
  - 5) Laminated Core Star Scoring Flowchart
  - 6) Two (2) practice Core Star™ Scoring Sheets; both with different participant numbers on them; and one completed example form.
  - 7) A Demographics Form, to be completed and returned by you in the provided envelop
  - 8) A postage paid, addressed envelop (to return the Demographics form and Teleconference Preference Sheet)
- II. \_\_\_\_ Choose 1 or 2 times to attend the teleconference training; a **telephone is required** and a computer with Internet access is suggested, but not required. Mark your preference(s) on the attached form.
- III. \_\_\_\_ Complete the Demographics Form
- IV. \_\_\_\_ Return BOTH the teleconference preference sheet AND the completed Demographics Form in the pre-addressed, postage paid envelop postmarked no later than Friday August 29, 2008.

Appendix S, continued

- I. \_\_\_\_ Watch the enclosed DVD training video; You may use either your computer screen or a DVD player. Read the enclosed Training Manual. I suggest that you follow along in the manual while watching the DVD. You will need to have the rest of the materials nearby. Note any questions that you may have.
- II. \_\_\_\_ Attend 1 or 2 live Web Cam Question & Answer Sessions. Prepare your questions ahead of time; If you use your computer and the Internet you will be able to see me, as well as talk to me over the phone. This is a toll-free call. Please be aware of any minute/usage charges or fee that your cell phone provider may charge.
- III. \_\_\_\_ Receive Packet # 2 that contains the 50 participants scoring sheets for the study. Use next set of Directions for that portion of the study. You will have one (1) month to complete your assessments.

Thank you for your time and support.

*Deborah*

Deborah Lallier, CHTP/HTCP, CHt, ThD Candidate  
Principal Investigator

### Timeline of Intuitive Readers' Portion of the Study

<u>PLAN - 2008</u>	<u>AUGUST</u>	<u>SEPTEMBER</u>	<u>OCTOBER</u>
Receive Packet # 1	////////		
Self Training	////////	////////	
Teleconference(s)		////////	
Receive Packet # 2		//////////	
Complete Assessments – 1 month		//////////	//////////
Return Assessments			////////

## TELECONFERENCE SCHEDULE OPTIONS

*Indicate your Preference(s) by writing a # 1 or # 2 next to the teleconference(s) time(s):*

# 1. Saturday, September 13 4 - 5 pm EDT \_\_\_\_\_  
[3 - 4 pm CDT, 2 - 3 pm MDT, 1 - 2 pm PDT]

# 2. Sunday, September 14 2 - 3 pm EDT \_\_\_\_\_  
[1 - 2 pm CDT, noon - 1 pm MDT, 11 - noon PDT]

# 3. Sunday, September 14 8 - 9 pm EDT \_\_\_\_\_  
[7 - 8 pm CDT, 6 - 7 pm MDT, 5 - 6 pm PDT]

*This copy is for your records. Please duplicate your preferences below, detach and return with your Demographics form.*

*cut here*

-----  
Indicate your Preference(s) by writing a # 1 or # 2; And answer the following questions.

# 1. Saturday, September 13 4 - 5 pm EDT \_\_\_\_\_  
[3 - 4 pm CDT, 2 - 3 pm MDT, 1 - 2 pm PDT]

# 2. Sunday, September 14 2 - 3 pm EDT \_\_\_\_\_  
[1 - 2 pm CDT, noon - 1 pm MDT, 11 - noon PDT]

# 3. Sunday, September 14 8 - 9 pm EDT \_\_\_\_\_  
[7 - 8 pm CDT, 6 - 7 pm MDT, 5 - 6 pm PDT]

Name: \_\_\_\_\_

? None of these times will work for me. Here are two suggested dates & times that I am available:

\_\_\_\_\_  
\_\_\_\_\_

? Please confirm the email address that you wish to have your invitation sent:

\_\_\_\_\_

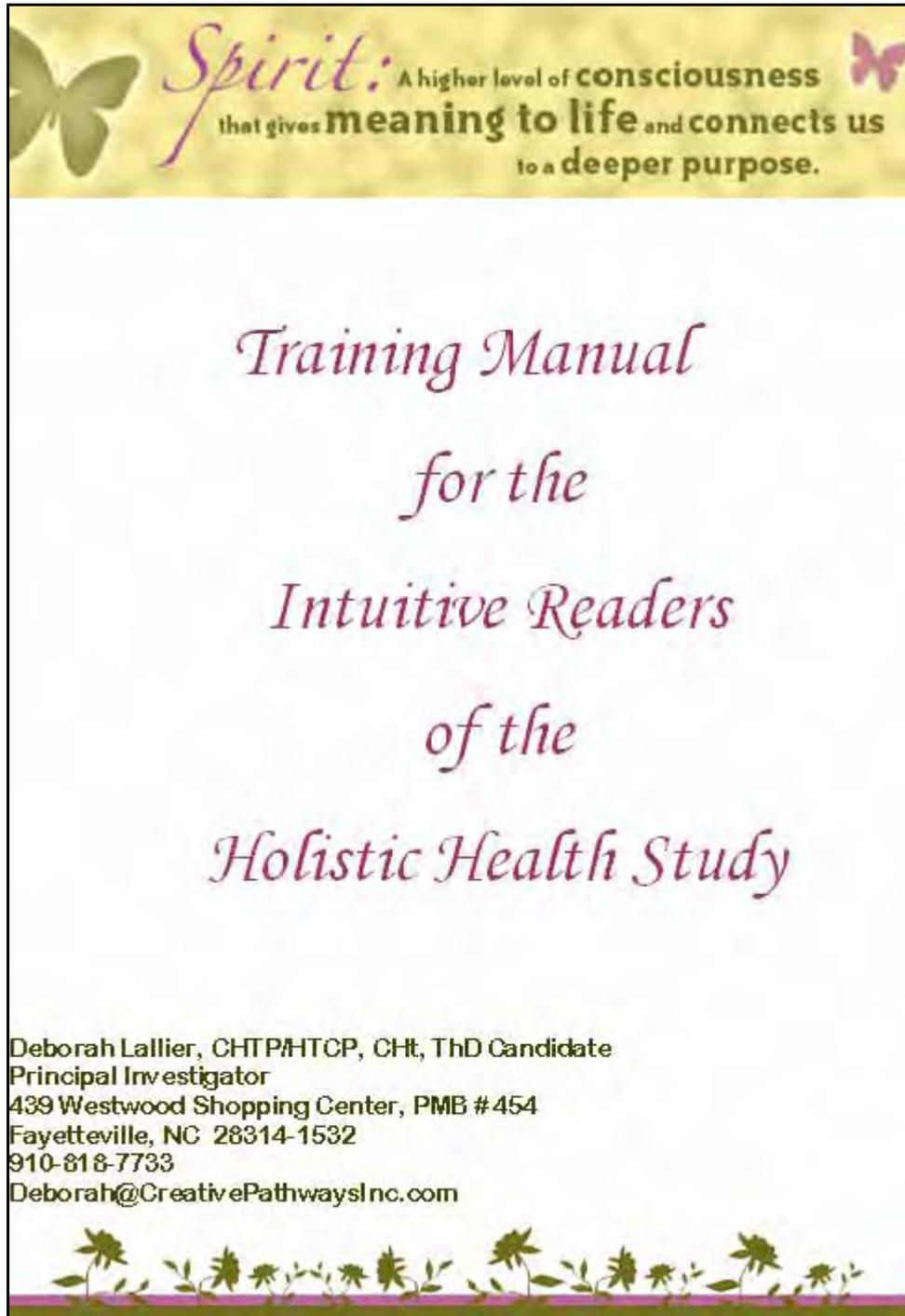
? Please make sure that my email address is added to your email contacts so that the invitation is received: [Deborah@CreativePathwaysInc.com](mailto:Deborah@CreativePathwaysInc.com)

? **YES, my Demographics Form is also enclosed.**

? The results of this study will be published on-line at [www.holosuniversity.org/](http://www.holosuniversity.org/) in the Library Section under Dissertations. The study is estimated to be complete by Summer 2009. If you would like to have a summary of the study results, please check the box below and one will be mailed to you at the address this packet was mailed. If there are any changes to your address, please notify Deborah via email or phone to make any changes.

? **YES, PLEASE SEND ME A SUMMARY OF THE RESULTS OF THIS STUDY.**

**APPENDIX T**  
**Training Manual for the Intuitive Readers**



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## I. INTRODUCTION AND OVERVIEW



Welcome to the training for the Intuitive Readers of the Holistic Health Study. My name is Deborah Lallier, a doctoral candidate at Holos University Graduate Seminary. As the Principal Investigator of this research study, for which you have been gracious enough to volunteer, I 'd like to tell you how much I appreciate your time, commitment and efforts to further research in Healing Touch™ and in the greater field of Energy Medicine and Spiritual Healing. Your contributions to the work are invaluable and greatly honored. So, please accept in advance my heartfelt thanks for your amazing energy and effort!

After agreeing to be a part of this study, your name was placed in a pool of registrants and you were randomly selected to be one of the “intuitive readers” in this study. As an intuitive reader, you will be assessing at-a-distance, one aspect of the subtle energy anatomy of each of 50 volunteer participants. This document is the training manual and accompanying video for your participation in this study.

There are a total of 20 intuitive readers participating in the study, and during the training we will be getting to know each other, especially when we have the telephone conference. Some of us may already know each other, but some will know others by name only. But during the actual intuitive assessments, you will be referred to by Number only, so that your identity can remain anonymous. The Study Manager will keep these records strictly confidential so that you are free from any concern of comparison. It is our intention that you feel completely at ease during the research process.

This training workbook and video consists of five Chapters, which are organized in a way to teach you the material that you need to know. For consistency in research, this video will help to insure that you are all trained in the same manner and that each of you has used the same technique to make the assessments. **So please take time to watch it;** more than once if you need to. In research, consistency of training helps insure validation, consistency, and replication of findings. I know your time is valuable, so please accept my thanks for your efforts to be an informed participant.

Deborah

## **The Materials**

Begin to familiarize yourself with the packet of materials; you have a materials list in the front of your packet that will help you identify that everything you need is in the packet:

1. Directions with materials list, including Teleconference Preference Sheet with dates for the question and answer session(s).
2. Training Manual
3. Training DVD
4. Pendulum
5. Laminated Core Star Scoring Flowchart
6. Two (2) practice Core Star™ Scoring Sheets; both with different participant numbers on them; and one completed example form.
7. A Demographics Form, to be completed and returned by you in the provided envelop
8. A postage paid, addressed envelop (to return the Demographics form and Teleconference Preference Sheet)

If you are missing any of these items, please contact me immediately at 910-818-7733 leaving me a detailed message and a time to call you back. I will return your call as soon as possible. Your actual participants scoring sheets (Energy Body Diagrams) will be mailed in a second mailing.

## **The Core Star™**

In this study we are looking at the location of the Core Star™ within the subtle energy body. The Core Star™ is defined by Barbara Brennan as “the level of our inner source, or the localized divinity within us. It is from this inner source that all creativity from within arises.” (Light Emerging, 1993, 12).

The Core Star™ location is described as existing within the energy body of an individual beyond the levels of the chakras and the hara. Generally located 1½ inches above the navel on a central axis deep within the energy body, it is theorized that the Core Star™ may have a “range” of location, depending upon the individual. This study is about that range of location.

The next few chapters of this training video will give you detailed instructions of what you are expected to do to inquire about that range. The next chapters include:

- querying with the pendulum,
- obtaining permission and following protocol,
- performing the assessments, and
- a demonstration of the entire process.

Remember that you can pause, rewind or replay the video at any time in order to help make each part of this process very clear.

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Appendix T, continued



## II. QUERYING WITH THE PENDULUM

There is a pendulum in your packet that can be used with this research. I am sure that you each have your own method of attuning to the energies of the pendulum. This training is not meant to discourage you from working in a way that you are comfortable; it is only meant to add to the validity, consistency and replicability of the research. With that said, please look at the important parts of gaining information with the pendulum.

### A. CLEAR

Begin by “clearing the pendulum” with a swipe under the tip using the intention of “CLEAR.”

### B. PRACTITIONER PREPARATION - Centering, Grounding and Attuning

Use the guidelines of the Healing Touch “Practitioner Preparation,” which is step #2 in the Healing Touch Sequence, to attune to the energies of the pendulum.

“In order to facilitate a healing experience, the practitioner must be inwardly prepared. The practitioner begins with self-focused techniques (centering, grounding, and attuning) that place the practitioner in an inner state of vibrational spiritual attunement that assists in the healing process. Centering, Grounding and Attuning become more personalized as the practitioner develops.” (Healing Touch Notebook Level 2, 2007, 42)

As a certified practitioner you have most certainly developed your own method of **Centering, Grounding and Attuning** that is both highly effective and easy for you to do. Please use your own method of the Practitioner Preparation, the one you would use if you were going to facilitate Healing Touch, in order to connect to the energy of the pendulum.

*Do this each time you start the process of assessing the location score of the Core Star™.*

### C. COMMUNICATION – YES or NO

Communication with the pendulum is established through swing patterns, much like the movement you see during chakra evaluation. The swing can be in varying patterns: clockwise circle, counter-clockwise circle, forward and backward, left to right, diagonal, etc. Usually the Yes or NO responses are simple, but very different positions. For instance, a YES pattern might be a forward and backward straight line swing, while a NO pattern might be a counter clockwise circle.

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Appendix T, continued

Determine your own pattern.. Usually once your pattern is established, it does not change again. But is it always wise to establish this basic communication each time you work with the pendulum.

Establish communication with the pendulum by inquiring in a YES and NO fashion:

- a. Show me a YES
- b. Show me a NO
- c. The direction of the spin of the pendulum may vary, being unique to your personal style, and that is fine as long as you are *very clear* about the movement indicator of YES and NO.
- d. Watch Demo - YES *Swipe* (**Remember to Swipe after each query**)
- e. Watch Demo - NO *Swipe*

You may even like to offer a feeling a gratitude for the response. “Thank you.”

- f. Now try this yourself. State to the pendulum:
  - “Show me a YES.” *Swipe* (Thank you.)
  - “Show me a NO.” *Swipe* (Thank you.)

#### **D. YOUR STATE OF MIND – *Open & Detached***

It is very important that you trust the answer the pendulum is presenting without directing the answer with your intention or expectation. ***It is vital that you remain OPEN to any response that the pendulum presents.*** You want to be open to the answer without attaching to the answer. Practitioners generally know from the experience of facilitating a healing that removing one’s own set of expectations is vital in order to allow for the fullest possible outcome. ***It is important to also remain detached from the response.***

We might call this state of mind “***open and detached***” – meaning open to any answer the pendulum presents, while remaining detached from that answer.

During this protocol you will only be querying with the pendulum in response to statements. This will help you stay away from confusing results by eliminating the questioning aspect that may imply doubt in your mind. You will be using the pendulum to querying ALL RESPONSES during this research.

#### **The ABC’s of querying with the pendulum:**



- A. CLEAR *with a Swipe***
- B. PRACTITIONER PREPARATION - Centering, Grounding and Attuning**
- C. COMMUNICATION – YES or NO *with Swipe***
- D. YOUR STATE OF MIND – Open & Detached**

### III. ASSESSMENT & PERMISSION PROTOCOL



*Materials: Refer to the “Energy Body Diagram” example form & the “Core Star™ Scoring Flowchart”*

Now that you have established communication with the pendulum, it is important to review the Assessment & Permission Protocol that needs to be used in order to establish communication with the participant and seek permission to assess the energy field.

#### **A. SET YOUR INTENTION FOR THE HIGHEST GOOD**

As you have agreed to do, set your intention to align with the highest good of the participant and all concerned whenever you engage in the assessments for this research.

#### **B. PRACTITIONER PREPARATION - Centering, Grounding and Attuning**

Look for the box in the lower left hand portion of the example sheet on the Energy Body Diagram. You will notice that there is a **Participant Number** that is written upon the form. This number is ascribed to the participant in a way that will connect you to their energy field. This number is used so that the participant can remain anonymous during this study. Each of the forms in the next mailing should have a different participant number. Think of this number like a social security number that personally identifies each individual. *Trust that this is done.*

Underneath this number is a date upon which the participant completed the three surveys, called the **Energy Focus Date**.

#### **THIS IS THE DATE TO WHICH YOU ARE TO ATTUNE YOUR AWARENESS IN ORDER TO ASSESS THE INFORMATION ON THE CORRECT DATE.**

It is simply a state of mind that is allowing for your viewing of the past, much like you might have experienced during a healing session when an event from the past was placed into your awareness. This is like having the sense or knowing of a childhood event or an emotional situation that occurred in the past. It is a simple, intentional attunement –an intentional focus upon accessing information on that particular date. *Trust that it is done.*

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Appendix T, continued

Please note on this form that there is an alphabetical letter below this box that signifies **your Reader Identity**. This letter has been assigned by the Study Manager to maintain your anonymity. Unlike the above numbers, this letter should be the same on all 50 of the forms you will receive in the next mailing.

Use the guidelines of the Healing Touch “Practitioner Preparation,” which is step #2 in the Healing Touch Sequence, to **attune to the energies of the participant via the participant number on the Energy Focus Date**.

“In order to facilitate a healing experience, the practitioner must be inwardly prepared. The practitioner begins with self-focused techniques (**centering, grounding, and attuning**) that place the practitioner in an inner state of vibrational spiritual attunement that assists in the healing process. Centering, Grounding and Attuning become more personalized as the practitioner develops.” (Healing Touch Notebook Level 2, 2007, 42)

As a certified practitioner you have most certainly developed your own method of **Centering, Grounding and Attuning** that is both highly effective and easy for you to do. Please use your own method of the Practitioner Preparation, the one you would use if you were going to facilitate Healing Touch, in order to **connect with the energy of the participant**:

- **using the personalized Participant Number**
- **on the specific Energy Focus Date**
- **WHILE REMAINING OPEN AND DETACHED from the outcome.**

(Continued on next page →)

## C. PERMISSION PROTOCOL

*Refer to the Blue box on the Core Star™ Scoring Flowchart*

For every attempt to access the energy field of each participant, utilize the Permission Protocol below prior to beginning the Flowchart. Use the pendulum to assess the responses to the following statements. This will identify for you whether or not you have full permission to proceed with the assessment at this time.

### **Permission Protocol:**

**Inquire with the pendulum responses to the following statements.**

1. “It is in the best interest of participant #\_\_\_\_ for me to read the location score of the Core Star™.”
2. “It is in my best interest to read participant #\_\_\_\_’s location score of the Core Star™.”
3. “I *can* read the location score of the Core Star™ of this participant.”
4. “I *may* read the location score of the Core Star™ of this participant.”  
**(All above responses should be “YES.” If “NO” to any, then try again at another time.\*)**
5. “There is a reason why I should not continue at this time.”  
**(This should be a “NO” response. If “YES,” then try again at**

### **No Permission Obtained:**

If the answer to any one of these statements does not grant permission, then circle the attempt made on the Energy Body Diagram, and try again at a different time. If permission is NOT granted on **three (3) different occasions** for any single participant, then make no further attempts to read the energy body. On the participant’s Energy Body Diagram, circle each attempt that is made; after the third attempt, indicate “No Permission Obtained” by checking with a √.

***After this third attempt, make no further attempt to read the energy field of that Participant.***



## IV. ASSESSING & RECORDING THE LOCATION SCORE OF THE CORE STAR™



*Materials: Refer to the “Energy Body Diagram” example form & the “Core Star™ Scoring Flowchart”*

Assessing the location score of the Core Star™ is a matter of using the pendulum to guide you through the Core Star™ Scoring Flowchart after using the Permission Protocol (see Section III). To make the assessment easy, the possible location scores are divided into four ranges or options. These ranges include the numerical values of:

- Between 1 and 2.9
- Between 3.0 and 4.9
- Between 5.0 and 6.9
- Between 7 and 7.9 or 8.0 or above (8+)

You will begin your assessment at Option #1 on this form. The response will direct you to a subsection of that option or onto another option. You will simply allow the response of the pendulum to guide you to the location score of the Core Star™. Notice that there are colors on this flowchart to help guide your viewing.

### **Option # 1 states:**

**Option # 1: While remaining open & detached from the response, Inquire for a YES/NO response to the statement:**

**“The Core Star™ is located between 1 and 2.9.” If NO, proceed to Option #2 below.**

- **If YES**, then revise the statement to:  
“The Core Star™ is located between 1 and 1.9.”
  - **If YES**, then revise the statement to: “The Core Star™ is located at 1.0.”
    - If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **.1** incremental increases until a YES response is recorded, i.e. 1.1, 1.2, 1.3, 1.4, through 1.9. Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.
  - **If NO**, then revise the statement to:  
“The Core Star™ is located between 2 and 2.9.”
    - If YES, then revise the statement to: “The Core Star™ is located at 2.0.”  
If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with **.1** incremental increases until a YES response is recorded, i.e. 2.1, 2.2, 2.3, 2.4, through 2.9. Stop and record score. Disconnect from the participant’s energy field. **END**

If

**Option # 2 continues in the same format but with increasing numerical scores:**

**Option # 2: While remaining open & detached from the response,  
Inquire for a YES/NO response to the statement:**

**“The Core Star™ is located between 3 and 4.9.” If NO, proceed to Option # 3 below.**

- **If YES**, then revise the statement to: “The Core Star™ is located between 3 and 3.9.”
  - **If YES**, then revise the statement to: “The Core Star™ is located at 3.0.”
    - If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with .1 incremental increases until a YES response is recorded, i.e., 3.1, 3.2, 3.3, 3.4, through 3.9. Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.
  - **If NO**, then revise the statement to:  
“The Core Star™ is located between 4 and 4.9.”
    - If YES, then revise the statement to: “The Core Star™ is located at 4.0.” If YES, stop and record. Disconnect from the participant’s energy field. **END**
    - If NO, continue with .1 incremental increases until a YES response is recorded, i.e. 4.1, 4.2, 4.3, 4.4, through 4.9. Stop and record score. Disconnect from the participant’s energy field. **END**
      - If NO to all, begin process again from **START\***.

**Option # 3 and Option # 4 continue to progress upwards in value. At the end of Option # 4 the final statement is:**

- **“The Core Star is located at 8.0 + or above.”**
  - **If YES** stop and record, ie. 8.0 +; Disconnect from the participant’s energy field **END**
  - **If NO**, begin process again from **START\***.

**END** \_\_\_\_\_ **Close with GRATITUDE**



This is how you will be assessing the location score of the Core Star™ for each of the 50 participants. You will be using the pendulum to query through the flowchart maintaining an *open and detached* attitude, aligned with the highest good of the participant, and trusting the outcome of the process.

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Appendix T, continued

## Completing the Process

**When you complete the process and obtain a Core Star™ location score for the participant, be sure and do the following:**

- 1. Record the location score on the Participant's Energy Body Diagram form.**
- 2. Record the date on the Energy Body Diagram that the assessment was completed.**
- 3. End the process by intentionally disconnecting from the participant's energy field.**

If you are continuing the assessment process for another participant, then begin the process at the *beginning*, noted on the flowchart as **START**.

## Dead-ends or Confusing Results

At any time the flowchart process dead-ends or produces confusing results, clear the pendulum with a swipe under the pendulum and the intention to CLEAR. Then begin again at **START**:

- re- center, ground, and attune to the participant's ID number and Energy Focus date, and
- revalidate the **Permission Protocols** on the Flowchart. (See also page 8)

If permission is not received, try again at a different time. Note this on the Energy Body Diagram as an attempt to read the energy field by circling the number of the attempt. Make no more than three attempts to read each participant's Core Star™ location score. See "No Permission Obtained" on page 8 for further clarification.

## Returning the Materials

Once you have received your packet of actual Participant Energy Body Diagrams, you will have approximately one month to return these materials. This date can be found on the "Returning Materials Check List" in the next shipment.

**When you have completed the assessment for each of the 50 participants, return the following items in the postage paid, pre-addressed envelop provided:**

1. Return Materials List – Checked Off
2. Training Manual
3. Training DVD
4. Laminated Core Star™ Scoring Flowchart
5. 50 Completed Participant Energy Body Diagram forms

**The Pendulum is yours to keep. Thank you!**



## V. DEMONSTRATION, PRACTICE & TELECONFERENCE



### **Demonstration**

The demonstration of the process is illustrated on the DVD along with a conversation about this entire training booklet. This may be viewed on your computer or an DVD player.

### **Practice Sessions**

You have been sent two (2) practice Energy Body Diagrams that are already noted with two different participants' information. Take time to practice with both of these forms to gain experience with the process. Note any areas that you may have questions about, and bring these up during one of the three video telecasts.

### **Teleconference *Question & Answer* Sessions**

As the principal investigator, I have scheduled three (3) different dates and times to talk and to answer any questions that you might have; you may attend either 1 or 2 of these question and answer sessions. There are only ten (10) attendee spots available per teleconference, please choose which time(s) work for you. Please indicate which conference(s) you are interested in attending by marking it on the form and returning the Teleconference form along with the Demographics form in the envelope provided.

I will use a live feed Web Cam to transmit my part, so that you can see me demonstrate the pendulum if needed. You will need to use your computer to log in with my email invitation to see the live Web Cam broadcast. And you will also need to call into the teleconference on a special *toll-free* number on your phone. These two combined methods allow us all speak/hear each other, but see only me.

There will be no cost to you. (If you use a phone that charges for minutes used, such as some cell phone plans do, then please consider there are potential charges for those minutes.) You may prefer to use a land line. (Traditional home phone service) The potential for dropped calls or bad cells are also removed with the use of a land phone line.

***If you cannot or choose not to use the computer option, that is fine. You will just need to call in to the special toll-free phone line. If it is possible, I encourage you to try to view the video option as well. It is really easy to do if you have a computer at your disposal.***

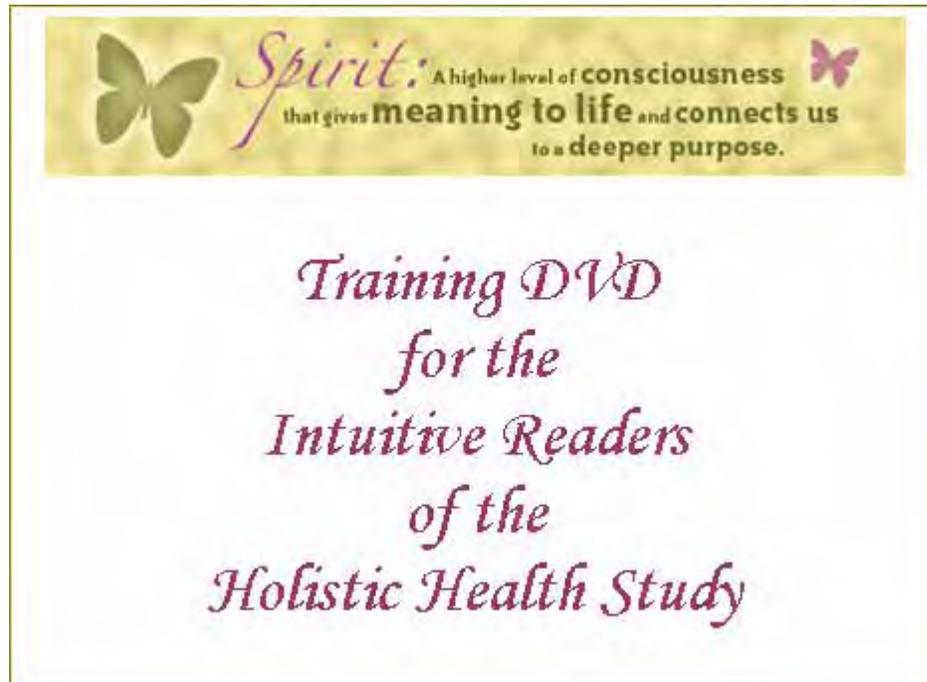


*Thanks again for your energy and effort!*

*Deborah*

-12- Appendix T, continued

**APPENDIX U**  
**Training DVD**



Chapter I: Introduction & Overview  
Chapter II: Querying with the Pendulum  
Chapter III: Assessment & Permission Protocol  
Chapter IV: Assessing & Recording the Location  
Score of the Core Star™  
Chapter V: Demonstration, Practice &  
Teleconference

Contact the Primary Investigator for information on this privately produced instructional DVD. Deborah Lallier, [info@CreativePathwaysInc.com](mailto:info@CreativePathwaysInc.com)

**APPENDIX V**  
**Pendulum**



**Figure 29 Pendulum**

A large wooden acorn shaped pendulum approximately 2 inches long x 1¼ inch in diameter weighing approximately one ounce. Pendulum product number is PENSMYN, available at (860) 285-0538 <http://www.buypendulumsatwholesale.com>.

**APPENDIX W**  
**Example of a Recorded Energy Body Diagram/Core Star™ Location**  
**Form**

**Energy Body Diagram / Core Star Location**

**EXAMPLE**

<p><b>To be completed by the Study Manager:</b></p> <p>Participant Number <u>175</u></p> <p>Energy Focus Date <u>8-1-2008</u>  <i>(Energetically connect with Participant on THIS date.)</i></p> <p><b>For Office Use Only:</b></p> <p>Reader Identity No. <u>R 14</u></p>	<p><b>FOR INTUITIVE READER REPORTING</b></p> <p>Number of Attempts: <u>1</u> 2 3  <i>(circle with each attempt to read)</i></p> <p>Assessment Completed on <u>9-12-2008</u>              (date)</p> <p>Unable to Receive Permission _____ (?)</p>
<p align="center"><b>PARTICIPANT'S LOCATION SCORE FOR THE CORE STAR:</b>              (Indicate score to <b>one</b> decimal point (10ths) in this box. Ex. 2.8 or 3.0)?</p>	
<p align="right">Enter Location Score Here</p> <p align="center"><b>7.0</b></p>	

## APPENDIX X

### Practice Sheets #1 and #2 for the Energy Body Diagram/Core Star™ Location Scoring Sheet

Energy Body Diagram - Core Star Location

PRACTICE # 1



<p><small>To be completed by the Study Manager:</small></p> <p>Participant Number <u>75</u></p> <p>Energy Focus Date <u>8-18-2008</u> <small>(Energetically connect with Participant on THIS date.)</small></p> <p><small>For Office Use Only:</small></p> <p>Reader Identity No: _____</p>	<p><b>FOR INTUITIVE READER REPORTING</b></p> <p>Number of Attempts: <u>1</u> <u>2</u> <u>3</u> <small>(circle with each attempt to read)</small></p> <p>Assessment Completed on: _____ <small>(date)</small></p> <p>Unable to Receive Permission: _____ ( ? )</p>	
<p style="text-align: center;"><b>PARTICIPANT'S LOCATION SCORE FOR THE CORE STAR:</b> <small>(Indicate score to one decimal point (10ths) in this box. Ex: 2.8 or 3.0)?</small></p>		
<table border="1" style="border-collapse: collapse;"> <tr> <td style="padding: 2px;"><small>State Location Score Here</small></td> </tr> </table>		<small>State Location Score Here</small>
<small>State Location Score Here</small>		

Energy Body Diagram - Core Star Location

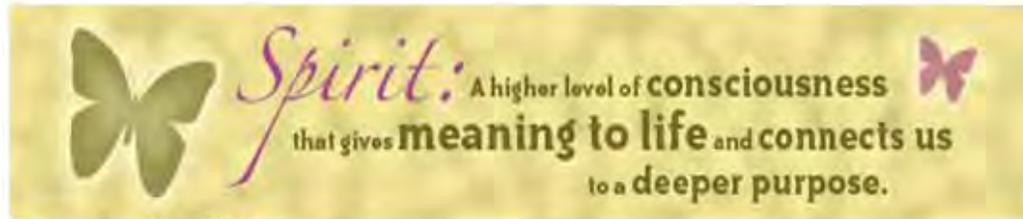
PRACTICE # 2



<p><small>To be completed by the Study Manager:</small></p> <p>Participant Number <u>67</u></p> <p>Energy Focus Date <u>8-15-2008</u> <small>(Energetically connect with Participant on THIS date.)</small></p> <p><small>For Office Use Only:</small></p> <p>Reader Identity No: _____</p>	<p><b>FOR INTUITIVE READER REPORTING</b></p> <p>Number of Attempts: <u>1</u> <u>2</u> <u>3</u> <small>(circle with each attempt to read)</small></p> <p>Assessment Completed on: _____ <small>(date)</small></p> <p>Unable to Receive Permission: _____ ( ? )</p>	
<p style="text-align: center;"><b>PARTICIPANT'S LOCATION SCORE FOR THE CORE STAR:</b> <small>(Indicate score to one decimal point (10ths) in this box. Ex: 2.8 or 3.0)?</small></p>		
<table border="1" style="border-collapse: collapse;"> <tr> <td style="padding: 2px;"><small>State Location Score Here</small></td> </tr> </table>		<small>State Location Score Here</small>
<small>State Location Score Here</small>		

]

**APPENDIX Y**  
**Intuitive Reader Packet #2 Cover Letter**



September 18, 2008

*Please email or phone me to let me know that you have  
received this packet. Thanks!*

Dear Intuitive Reader:

Thank you for participating in the teleconference training. We are now ready to begin the assessment phase of the study. Enclosed please find a total of 50 Energy Assessment forms that are:

- marked with your Reader Identity Number;
- contain a different participant number; and,
- marked with a corresponding energy focus date.

**If you note any discrepancies with this information,  
please contact the study manager immediately.**

This packet also contains a postage paid return envelope and a Return Instructions Sheet that includes a Return Materials Checklist.

**Please complete the energy assessments at your leisure and  
return in the envelope provided postmarked no later than  
Monday, October 27, 2008.**

Your participation in this study is greatly valued. Thank you once again for your time, efforts and energy in making this project a success.

With kind regards,

*Deborah Lallier*

Deborah Lallier, CHTP, CHt, ThD Candidate  
Principle Investigator  
439 Westwood Shopping Ctr PMB # 454  
Fayetteville, NC 29314-1532  
910-818-7733

Study Manager:  
Laura Archer  
919-271-4420

**APPENDIX Z**  
**Intuitive Reader Packet #2: Return Instructions Sheet and Return  
Materials Checklist**

**The Holistic Health Study**  
**RETURN INSTRUCTIONS SHEET**

**Please make sure that your return envelope  
with all of your Energy Assessment forms enclosed  
is postmarked *no later than* Monday, October 27, 2008.**



Dear Intuitive Reader:

Please use this form as a checklist for returning the materials in the postage paid envelope included in this packet.  
Due to postage limitations, please only include the materials listed below in your return packet.

Thank you!

---

**RETURN MATERIALS CHECKLIST:**

**1. Place these in the teal folder:**

- Training Manual
- Training DVD – *please secure in the original bubble wrap*
- Laminated Core Star Scoring Flowchart

**2. Place these in the white envelope:**

- All of the ***completed*** Energy Body Diagrams. Seal the envelope.  
(Do not include your practice sessions)

**3. Place both the folder and the filled white envelope into the padded,  
addressed envelope.**

**4. Seal and mail no later than Monday, October 27.**

**APPENDIX AA**  
**Summary Results of the Study**

[To be added]

## **APPENDIX BB**

### **Clustering Formula**

Clustering is determined in the following manner, based on twenty (20) Intuitive Readers and fifty (50) Participants:

Formula:

$$\frac{\sum (\text{deviation of the Readers' responses from the Participant's mean value})^2}{\sum (\text{deviation of the Readers' responses from the overall mean})^2}$$

Where the Participant's mean value is the mean of the twenty (20) Readers for that Participant and the overall mean is the mean of for all fifty (50) Participants, which is the mean of (50\*20 = 1000) readings.

This clustering produces clustering scores for each of the fifty (50) Participants. To determine if the scores are statistically significant the null distribution is determined. This computer simulation is done in the following way:

For Reader1 a random number is generated between 1 and 50 (representing each of the Participants) and Reader1's response is selected for that Participant. Likewise with Reader2 a different random number is selected along with Reader2's response for that Participant. This is completed for each of the twenty (20) Readers. The clustering statistic is then calculated as defined above. This process is repeated 100,000 times.

Once the null distribution has been determined, each of the statistics is compared with the null distribution to determine which are significant. Those that are significant will signify a level of consistency between the Readers to read that particular Participant. From this information, a sub-population of Participants is selected based on those who have significant clustering.

## APPENDIX CC Bias Analysis

To investigate any differences between the Selected (keep) group of ten statistically significant Participants' location scores and the remaining forty Participants in the Unselected group, a bias analysis was performed. (table A.1) The Fisher's exact p-value is shown below in table 1 for each variable considered. There are no statistically significant differences between the two groups (based on Fisher's exact p-value).

**Table 31 Bias Analysis**

	<b>Significant clustering not observed N = 40</b>	<b>Significant clustering observed N = 10</b>	<b>Fisher's exact p- value</b>
	<b>Frequency and Percent</b>	<b>Frequency and Percent</b>	
<b>Gender</b>			0.0762
Missing	1 2.50	2 20.00	
Female	36 90.00	7 70.00	
Male	3 7.50	1 10.00	
<b>Age</b>			0.0577
Missing	3 7.50	2 20.00	
20 to 29	2 5.00	0 0.00	
30 to 39	3 7.50	2 20.00	
40 to 49	12 30.00	0 0.00	
50 to 59	13 32.50	6 60.00	
60 to 69	7 17.50	0 0.00	

<b>Level</b>			0.2075
Missing	2 5.00	2 20.00	
Level 1	14 35.00	3 30.00	
Level 2	5 12.50	1 10.00	
Level 3	7 17.50	0 0.00	
Level 4	6 15.00	1 10.00	
Level 5	5 12.50	1 10.00	
CHTP	1 2.50	1 10.00	
Level 6	0 0.00	1 10.00	
<b>Practice</b>			0.0993
Missing	2 5.00	2 20.00	
For Myself	1 2.50	0 0.00	
Only For Myself	4 10.00	1 10.00	
For Others	27 67.50	3 30.00	
Only For Other	1 2.50	1 10.00	
For Myself and Others	1 2.50	0 0.00	
Very Little or Not at All	4 10.00	3 30.00	
<b>Time</b>			0.3402
Missing	2 5.00	2 20.00	
1 Month to 1 Year	16 40.00	3 30.00	
1 to 3 Years	13 32.50	2 20.00	
Over 5 Years	9 22.50	3 30.00	
Appendix CC, continued			

<b>Race</b>			0.1326
Missing	1 2.50	2 20.00	
Asian	1 2.50	0 0.00	
Black	1 2.50	0 0.00	
Hispanic	0 0.00	1 10.00	
Multi-Racial	1 2.50	0 0.00	
White	36 90.00	7 70.00	
<b>Marital Status</b>			0.4727
Missing	2 5.00	2 20.00	
Divorced	7 17.50	2 20.00	
Married	25 62.50	6 60.00	
Single	5 12.50	0 0.00	
Widowed	1 2.50	0 0.00	
<b>Education</b>			0.0729
Missing	2 5.00	2 20.00	
HS Diploma or Equivalent	3 7.50	0 0.00	
Associate Degree	5 12.50	1 10.00	
Cert. Program- Trade/Craft	3 7.50	1 10.00	
Bachelor's Degree	15 37.50	5 50.00	
Master's Degree	12 30.00	0 0.00	
Doctorate	0 0.00	1 10.00	
<b>Religion</b> 0.1066			
Missing	7 17.50	2 20.00	
Buddhist	1 2.50	0 0.00	
Appendix CC, continued			

Catholic	2 5.00	3 30.00	
Christian/Protestant	12 30.00	0 0.00	
Christian Spiritualism/ New Thought	1 2.50	2 20.00	
Esoteric Christianity	1 2.50	0 0.00	
Jewish	1 2.50	0 0.00	
Native American	1 2.50	0 0.00	
Spiritual/New Age	7 17.50	2 20.00	
Taoist	1 2.50	1 10.00	
Other	6 15.00	0 0.00	
<b>Income</b>			0.3407
Missing	4 10.00	3 30.00	
Less than \$25,000	5 12.50	0 0.00	
\$25,001 - \$50,000	6 15.00	0 0.00	
\$50,001 - \$100,000	15 37.50	4 40.00	
\$100,001 or more	10 25.00	3 30.00	
<b>Employment</b>			0.2964
Missing	3 7.50	2 20.00	
Self-Employed	4 10.00	3 30.00	
Employed Full Time	23 57.50	4 40.00	
Employed Part Time	5 12.50	0 0.00	
Unemployed / Seeking Employment	2 5.00	0 0.00	
Retired	3 7.50	1 10.00	

Appendix CC, continued

## **APPENDIX DD**

### **Multivariate/Hierarchal Regression Analysis of Both Well-Being and Demographic Variables – Model II**

Research Question #3 investigates how the total measures of each univariant significant *well-being* variable will combine to explain the variance of the location score of the Core Star™. However, it was observed that several demographic features, Level, Time, and Age, were also found to significantly correlate when considered in relation to the Core Star™. Although not specified in the protocol for inclusion, the statistically significant variables of *both* demographic and well-being factors were tested into the hierarchal regression model. The section presents the findings of this process, as well as offering discussion related to the additional information gleaned from this model that considers all significantly correlated variables ( $p \leq .05$ ). (See also Chapter 4, section “Hierarchal Regression Outcomes” for discussion on the well-being factors and model.)

The statistically significant demographic factors include Age, Length of Time Practicing Healing Touch™ (Time) and Completed Level of Healing Touch™ (Level); the two well-being factors include  $\downarrow T$  and  $T_C$ . The well-being factors and the demographic variables were fit into the hierarchal regression model according to the strength of their correlation. The two resulting factors that combine together to make a significant contribution to explain the variance of the location score of the Core Star™ are now found to be Level and  $T_C$  (Model II) The following tables (tables 32, 33, and 34) detail the way these variables were fit into the model.

**Table 32 Overall Analysis of Variance for Model II**

Source	DF	Sum of Squares	Mean Square	F Value	Pr > F
Model	6	1.03082212	0.17180369	618.26	0.0308
Error	1	0.00027788	0.00027788		
Corrected Total	7	1.03110000			

**Table 33 Goodness of Fit Statistics for Model II**

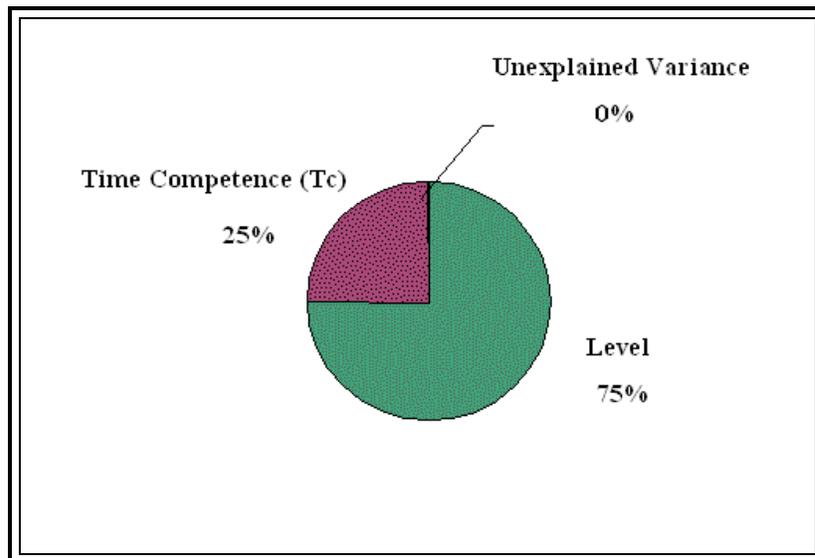
R-Square	Coeff Var	Root MSE	mean Mean
0.999730	0.562222	0.016670	2.965000

**Table 34 Type III Model Analysis of Variance for Model II**

Source	DF	Type III SS	Mean Square	F Value	Pr > F
Level	5	0.51706212	0.10341242	372.14	0.0393
T <sub>C</sub>	1	0.00253878	0.00253878	9.14	0.2034

Appendix DD, continued

Placing  $\downarrow T$  as well as Age and Time into the model added virtually no statistically significant information. Figure 30 illustrates the percentage of each factor as it contributes to the explanation of the variance when *both* the statistically significant *well-being and demographic* variables are considered together. Level accounts for 75% of the variance and  $T_C$  contributes 25%; therefore, *100% of the variance is accounted for using both the statistically significant well-being and demographic factors*. As figure 30 illustrates, Level becomes a major contributing factor when entered into the multivariate model with the well-being variables.



**Figure 30 Percent of the Variance Explained by Both the Significant Well-Being and Demographic Variables**

As already discussed in Chapter 5, Level and Time are categorical variables, and do not directly explain what may be contributing to the location score. It is possible that Level is encompassing the defining characteristics of  $\downarrow T$ , Time, and Age, the significant

Appendix DD, continued

variables that are no longer found to make a significant contribution to the model. The variables of ↓T, Time, and Age may exemplify the characteristics of the primary significant well-being factors of T<sub>C</sub> and ↓T and, therefore, their inclusion would indicate an overlapping contribution. For an explanation of how the variables might be interpreted to represent either (or both) T<sub>C</sub> and ↓T, see the section “Demographic Variables in Relation to the Core Star™” in Chapter 5.

When considered in this manner, Level and Time become measures of well-being that potentially operationalize the well-being factors of ↓T and/or T<sub>C</sub>. This may also provide some explanation for why the ↓T and Time scales were no longer found to contribute, as they are now being comprehensively accounted for through Level. Since Level has already been shown to correlate with the degree of spirituality,<sup>501</sup> Level may also offer an explanation as to why the contributing percentage of the variance from the T<sub>C</sub> scale was reduced. Viewed in this manner, the second hierarchical regression analysis, which considers both well-being and demographic variables, could be considered to fully support the first (well-being factors only) analysis. Further insights could be revealed through additional research into the nature of the demographic variables.

## ENDNOTES

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<sup>501</sup> Wardell, “Spirituality of Healing Touch Participants,” 79.

