

ALBERTO VILLOLDO AND
HEALING THE LUMINOUS
BODY

BOOKS BY PETER FRITZ WALTER

COACHING YOUR INNER CHILD

THE LEADERSHIP I CHING

LEADERSHIP & CAREER IN THE 21ST CENTURY

CREATIVE-C LEARNING

INTEGRATE YOUR EMOTIONS

KRISHNAMURTI AND THE PSYCHOLOGICAL REVOLUTION

THE VIBRANT NATURE OF LIFE

SHAMANIC WISDOM MEETS THE WESTERN MIND

CREATIVE GENIUS

THE BETTER LIFE

SERVANT LEADERSHIP

CREATIVE LEARNING AND CAREER

FRIJOF CAPRA AND THE SYSTEMS VIEW OF LIFE

FRANÇOISE DOLTO AND CHILD PSYCHOANALYSIS

EDWARD DE BONO AND THE MECHANISM OF MIND

JOSEPH MURPHY AND THE POWER OF YOUR SUBCONSCIOUS MIND

JOSEPH CAMPBELL AND THE LUNAR BULL

TERENCE MCKENNA AND ETHNOPHARMACOLOGY

CHARLES WEBSTER LEADBEATER AND THE INNER LIFE

**ALBERTO
VILLOLDO
AND
HEALING
THE LU-
MINOUS
BODY**

SHORT BIOGRAPHY, BOOK REVIEWS,
QUOTES, AND COMMENTS
(GREAT MINDS SERIES, VOL, 10)

by Peter Fritz Walter

Published by Sirius-C Media Galaxy LLC

113 Barksdale Professional Center, Newark, Delaware, USA

©2015 Peter Fritz Walter. Some rights reserved.

Creative Commons Attribution 4.0 International License

This publication may be distributed, used for an adaptation or for derivative works, also for commercial purposes, as long as the rights of the author are attributed. The attribution must be given to the best of the user's ability with the information available. Third party licenses or copyright of quoted resources are untouched by this license and remain under their own license.

The moral right of the author has been asserted

Set in Palatino

Designed by Peter Fritz Walter

Free Scribd Edition

Publishing Categories
Biography & Autobiography / Medical / General

Publisher Contact Information
publisher@sirius-c-publishing.com
<http://sirius-c-publishing.com>

Author Contact Information
pfw@peterfritzwalter.com

About Dr. Peter Fritz Walter
<http://peterfritzwalter.com>

About the Author

Parallel to an international law career in Germany, Switzerland and the United States, Dr. Peter Fritz Walter (Pierre) focused upon fine art, cookery, astrology, musical performance, social sciences and humanities.

He started writing essays as an adolescent and received a high school award for creative writing and editorial work for the school magazine.

After finalizing his law diplomas, he graduated with an LL.M. in European Integration at Saarland University, Germany, and with a Doctor of Law title from University of Geneva, Switzerland, in 1987.

He then took courses in psychology at the University of Geneva and interviewed a number of psychotherapists in Lausanne and Geneva, Switzerland. His interest was intensified through a hypnotherapy with an Ericksonian American hypnotherapist in Lausanne. This led him to the recovery and healing of his inner child.

In 1986, he met the late French psychotherapist and child psychoanalyst Françoise Dolto (1908-1988) in Paris and interviewed her. A long correspondence followed up to their encounter which was considered by the curators of the Dolto Trust interesting enough to be published in a book alongside all of Dolto's other letter exchanges by Gallimard Publishers in Paris, in 2005.

After a second career as a corporate trainer and personal coach, Pierre retired as a full-time writer, philosopher and consultant.

His nonfiction books emphasize a systemic, holistic, cross-cultural and interdisciplinary perspective, while his fiction works and short stories focus upon education, philosophy, perennial wisdom, and the poetic formulation of an integrative worldview.

Pierre is a German-French bilingual native speaker and writes English as his 4th language after German, Latin and French. He also reads source literature for his research works in Spanish, Italian, Portuguese, and Dutch. In addition, Pierre has notions of Thai, Khmer, Chinese and Japanese.

All of Pierre's books are hand-crafted and self-published, designed by the author. Pierre publishes via his Delaware company, Sirius-C Media Galaxy LLC, and under the imprints of IPUBLICA and SCM (Sirius-C Media).

If we were to become polarized toward either the light or the dark we would become trapped by that aspect of reality and our spiritual development would be crippled.

—ALBERTO VILLOLDO

The author's profits from this book are being donated to charity.

Contents

Introduction	9
About Great Minds Series	
Chapter One	13
Short Biography	
Chapter Two	19
Book Reviews	
Healing States	20
Review	20
Quotes	25
Shaman, Healer, Sage	35
Review	35
Quotes	42
Healing the Luminous Body	52
The Four Insights	56
Review	56
Quotes	60
Annex	65
'Ayahuasca' and 'The Cosmic Serpent'	
Ayahuasca	66

The Cosmic Serpent	86
Bibliography	95
Contextual Bibliography	
Personal Notes	109

Introduction

About Great Minds Series

We are currently transiting as a human race a time of great challenge and adventure that opens to us new pathways for rediscovering and integrating the perennial holistic wisdom of ancient civilizations into our modern science paradigm. These civilizations were thriving before patriarchy was putting nature upside-down.

Currently, with the advent of the networked global society, and systems theory as its scientific paradigm, we are looking into a different world, with a rise of 'horizontal' and 'sustainable' structures both in our business culture, and in science, and last not least on the important areas of psychology, medicine, and spirituality.

—A paradigm, from Greek 'paradeigma,' is a pattern of things, a configuration of ideas, a set of dominant beliefs, a certain way of looking at the world, a set of assumptions, a frame of reference or lens, and even an entire worldview.

While most of this new and yet old path has yet to be trotted, we cannot any longer overlook the changes that happen all around us virtually every day.

Invariably, as students, scientists, doctors, consultants, lawyers, business executives or government officials, we face problems today that are so complex, entangled and novel that they cannot possibly be solved on the basis of our old paradigm, and our old way of thinking. As Albert Einstein said, we cannot solve a problem on the same level of thought that created it in the first place— hence the need for changing our view of looking at things, the world, and our personal and collective predicaments.

What still about half a decade ago seemed unlikely is happening now all around us: we are rediscovering more and more fragments of an integrative and holistic wisdom that represents the cultural and scientific treasure of many ancient tribes and kingdoms that were based upon a perennial tradition which held that all in our universe is interconnected and interrelated, and that humans are set in the world to live in unison with the infinite wisdom inherent in creation as a major task for driving evolution forward!

It happens in science, since the advent of relativity theory, quantum physics and string theory, it happens in neuroscience and systems theory, it happens in molecular biology, and in ecology, and as a result, and because science is a major motor in society, it happens now with increasing speed in the industrial and the business world, and in the

way people earn their lives and manifest their innate talents through their professional engagement.

And it happens also, and what this book is set to emphasize, in psychology and psychoanalysis, for Françoise Dolto, while having been a member of the Freudian psychoanalytic school, has created an approach to healing psychotic children that was really unknown to the founder of psychoanalysis, Sigmund Freud.

More and more people begin to realize that we cannot honestly continue to destroy our globe by disregarding the natural law of self-regulation, both outwardly, by polluting air and water, and inside, by tolerating our emotions to be in a state of repression and turmoil.

Self-regulation is built into the life function and it can be found as a consistent pattern in the lifestyle of native peoples around the world. It is similar with our immense intuitive and imaginal faculties that were downplayed in centuries of darkness and fragmentation, and that now emerge anew as major key stones in a worldview that puts the *whole human* at the frontline, a human who uses their whole brain, and who knows to balance their emotions and natural passions so as to arrive at a state of inner peace and synergetic relationships with others that bring mutual benefit instead of one-sided egotistic satisfaction.

For lasting changes to happen, however, to paraphrase J. Krishnamurti, we need to change the thinker, we need to undergo a transformation that puts our higher self up as the caretaker of our lives, not our conditioned ego.

Hence the need to really look over the fence and get beyond social, cultural and racial conditioning for adopting an integrative and holistic worldview that is focused on more than problem-solving.

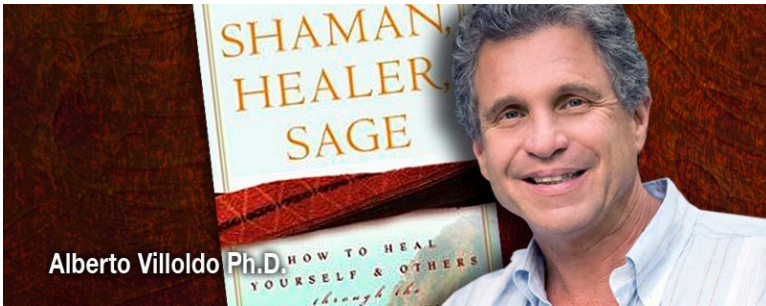
What this book tries to convey is that taking the example of one of the greatest child psychoanalysts of our time, we may see that it's not too late, be it for our planet and for us humans, our careers, our science, our collective spiritual advancement, and our scientific understanding of nature, and that we can thrive in a world that is surely more different in ten years from now than it was one hundred years in the past compared to now.

We are free to continue to feel like victims in this new reality, and wait for being taken care of by the state, or we may accept the state, and society, as human creations that will never be perfect, and venture into creating our lives and careers in accordance with our true mission, and based upon our real gifts and talents.

Let me say a last word about this series of books about great personalities of our time, which I came to call 'Great Minds' Collection. The books within this collection do not just feature books but authors, you may call them author reviews instead of book reviews, and they are more extensive also in highlighting the personal mission and autobiographical details which are to note for each author, including extensive quotes from their books.

Chapter One

Short Biography



Alberto Villoldo, Ph.D., psychologist and medical anthropologist, has studied the healing practices of the Amazon and Inka shamans for more than 25 years. While at San Francisco State University, he founded the *Biological Self-Regulation Laboratory* to study how the mind creates psychosomatic health and disease.

Villoldo directs the *Four Winds Society*, where he trains individuals throughout the world in the practice of energy medicine and soul retrieval.

He has training centers in New England, California, the UK, Holland, and Park City, Utah. The author of the best-

seller *Shaman, Healer, Sage*, Villoldo now draws on his vast knowledge to bring us a practical and revolutionary way to discover the source of an original wound that may have occurred during childhood or in a former lifetime, and that derailed our destiny. He then shows us how to track forward along our time lines to find our best and highest future.

—From: *Inlay of Mending the Past and Healing the Future with Soul Retrieval*.

I should mention that I was attracted to these books through the beautiful DVD entitled *Healing the Luminous Body* that was produced by *Sacred Mysteries*, and which I am going to review further down. Dr. Villoldo, besides the phenomenal cultural gap that his teaching closes and the amazing perspectives for *soul retrieval* in the future, stands out by his remarkable pedagogical talent; in fact he is able to convey the complex matter in relatively simple words and with many examples and excerpts from his personal journal.

He writes a poetic style, and irradiates warmth, compassion and empathic understanding of human suffering; he also stands out by his sometimes childlike inquisitiveness that led him win the sympathy and support of people and peoples who are, for reasons that we all know, rather hostile toward our culture.

His popularity is growing presently. A documentary has been released as his web presence informs and many interviews with him can be found on Youtube. Besides, his

'shamanic healing' seminars are popular throughout the United States.

I am not surprised about his success given the void in our culture in the domain of genuine and personal spirituality, and the need for non-mechanistic healing. Villoldo's books are among the most important books I have ever read in my life.

By his mid-20s Alberto Villoldo was the youngest clinical professor at San Francisco State University. He was directing his own laboratory, the *Biological Self-Regulation Lab*, investigating how energy medicine together with visualization could change the chemistry of the brain.

One day in his laboratory, Villoldo realized that his research had to get bigger instead of smaller, that he was looking out of the wrong end of the microscope.

He needed to find a system larger than the neural networks of the brain. Many others were already studying the hardware. Alberto Villoldo wanted to learn to program the mind to create psychosomatic health.

Anthropological stories hinted that there were people around the globe who claimed to know such things, including the few remaining 'shamans' in today's modern world.

As he did initial research, Dr. Villoldo decided that he needed to personally investigate the roots of 50,000-year-old system of energy medicine known for healing through spirit and light. So he traded his laboratory for a pair of

hiking boots and a ticket to the Amazon. He was determined to learn from researchers whose vision had not been confined to the lens of a microscope, from people whose body of knowledge encompassed more than the measurable, material world that he had been taught was the only reality.

He wanted to meet the people who sensed the spaces between things and perceived the luminous strands that animate all life. Scattered throughout the Amazon were a number of sages or 'Earth Keepers' who remembered the ancient ways. Villoldo traveled through countless villages and hamlets and met with scores of medicine men and women. The lack of a written body of knowledge meant that every village had brought its own flavor and style to the healing practices that still survived.

For more than 10 years, Villoldo trained with the jungle medicine people. In healing his own soul wounds, he walked the path of the wounded healer and learned to transform old pain, grief, anger and shame to sources of strength and compassion.

From the Amazon, Villoldo trekked the coast of Peru, from Nazca, the site of gigantic markings on the desert floor that depict power animals and geometric figures, to the fabled Shimbe lagoons in the North, home to the country's most renowned shamans. Then, at Lake Titicaca—the Sea on Top of the World—Villoldo collected the stories and healing practices of the people from which, the legends say, the Inka were born.

Through it all, he discovered a set of technologies that transform the body, heal the soul, and can change the way we live and the way we die.

These ancient teachings explain that a *Luminous Energy Field (LEF)* surrounds us and acts as a matrix or blueprint that maintains the health and vibrancy of the physical body.

Today, Dr. Alberto Villoldo is a bestselling author and founder of the *Four Winds Society*. In his teachings and writings, he shares the experience of infinity and it's ability to heal and transform us, to free us from the temporal chains that keep us fettered to illness, old age and disease.

Over the course of decades working with the shamans in the jungles and high Andes, Alberto Villoldo would discover that we are more than flesh and bone, that we are absolutely fashioned of spirit and light.

—Website: www.thefourwinds.com

Chapter Two

Book Reviews



Healing States (1984)

Shaman, Healer, Sage (2000)

The Luminous Body, DVD (2004)

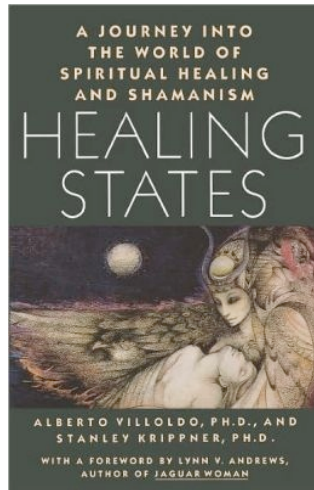
The Four Insights (2006)

Healing States

With Stanley Krippner

A Journey into the World of Spiritual Healing and Shamanism

New York: Simon & Schuster (Fireside), 1984



Healing States is a research volume that Alberto Villoldo co-authored with Stanley Krippner, and it's a glorious onset of his own career in spiritual healing. The research presented in this book is highly thought-provoking if not mind-boggling, and it's well presented.

Review

The point of departure of the author's scientific journey was his research on *psychosomatic medicine*.

He was interested what exactly makes the soma follow the psyche, or why the spirit imprints itself on the soma, thus causing either health or disease. The authors write:

A growing number of allopathic physicians believe that as much as 80 percent of all illness may contain a psychosomatic component. Allopathic medical

science, which does not publicly acknowledge the psychic realm, is still at a loss to explain the origin and treatment of many of these psychosomatic disorders, often merely referring to 'unconscious conflicts' that can trigger disease./19

The phenomenon of contact with spirits is highly uncanny and unusual for the modern mind. The authors, well aware of this cultural bias or denial, have found that in fact, it may be a question of terminology as psychotherapists talk about 'complexes' and 'subpersonalities' when they refer to the same causal agents as for example a medium refers to. In fact, in my own research on what transactional analysis calls our *inner selves*, I have found that here we encounter just another of those hidden key formulas that open windows to other, wider, and deeper realms of insight.

—See Hal and Sidra Stone, *The Voice Dialogue Manual* (1989).

My research on Huna, the ancient religion of the Kahuna natives in Hawaii, brought to daylight, and gave me evidence for the assumption, that inner selves are not just psychic modalities but inner spirits, real entities that are part of our *multidimensional psyche*. And in my practice of the inner dialogue and spontaneous art, I had at least in one instance a real encounter with a spirit, and I became acutely aware of the fact that many of our thoughts and ideas are not entirely our own but that we can, consciously or involuntarily, benefit from the ideas sent to us by guid-

ing spirits. Yet for the authors, the idea of encountering spirits seemed novel and daring and they write:

But as we prepared to leave São Paulo we were struck with the thought that communications from the spirit world could be happening all the time, and that we might simply not be aware of them. Is it possible that many of our intuitions and creative thoughts come from outside ourselves? Although most scientists believe that contacts with spirits are fantasies of the unconscious mind, a small but growing number of investigators believe that the human brain may behave like a complex transmitting and receiving apparatus, which under certain conditions can pick up thoughts from other minds, and even across space and time./18

The first landmark research described in the book regards *The Spiritual Psychiatry of Dr. Mendes*, a Brazilian spiritual healer located in the suburbs of São Paulo and specialized on healing epilepsy, schizophrenia and multiple personality disorder.

The interviews with this phenomenal natural healer revealed that it's by following the natural principle of *self-regulation* that healing states are realized.

The authors summarize their interviews with Dr. Mendes as follows, fully quoting his reply to their questions:

You could say that we encourage the full expression of madness and of epilepsy. We then give them bio-energetic and psychic exercises that correct their im-

proper use of altered awareness. After many years of observation, we have come to the conclusion that epilepsy, schizophrenia, and multiple-personality disorders can all result from inappropriate states of consciousness. Therapeutic exercises help to organize the guest/patients' psychic energies and teach them to manage their highly developed yet poorly trained mediumship and trance abilities./41

On the same line of reasoning, the healing state is triggered not by exerting control over the sickly condition, but by giving the psychosomatic unity of the organism the opportunity to regulate its own healing, which in Dr. Mendes' experience always leads to the original wounding. It is by allowing this regression to take place that full healing of the condition is achieved.



When we asked if learning to control the seizures constituted the basis of the treatment, Mendes explained that control is not the issue—as the basis of his therapy is hypnotic regression. This regression can take the patient back to childhood, or to a prenatal state when the person was still inside the womb, or even to former lifetimes. Mendes believes that, to cure themselves, most epileptics must discover and resolve the highly charged emotional events that contribute to their illnesses. But, unlike conventional psychotherapists, he feels that these traumatic events may have happened in another lifetime./43

The healing would be accomplished by having one of the clinic's mediums incorporate the former personality and help her psychologically integrate and discharge that experience, just as if it had happened in this lifetime./44

Alberto Villoldo, long before he was famous as an alternative spiritual healer, already had grasped the importance of bringing self-regulation into healing; it was namely before he had departed to the Andes that he was directing the *Biological Self-Regulation Laboratory* at San Francisco State University. One of the motivational triggers for this doctor's extraordinary journey was his research experience with Dr. Mendes. Stanley Krippner reported that he was especially struck, in the discussions with Dr. Mendes, by 'the likelihood that the treatment encourages a type of self-regulation.' He explains:

All the various types of epilepsy involve dramatic alterations of consciousness, some of them quite spectacular. An epileptic may see auras before a seizure, may have a sense of déjà vu, or may have sensory alterations which indicate that a seizure is about to occur. Through biofeedback, some epileptics have been able to exert some type of control over the episode, thus minimizing its symptoms. Perhaps Mendes' successful clients are doing something similar by shifting their epileptic episode into a mediumistic experience. /53

In *The Shaman's Journey*, the authors come to an important conclusion about shamanism, which points to the important fact that shamanism, at its very core, is basically non-judgmental and does not steer toward any fixated position in terms of morality. It's thus free of the all-pervasive moralism that is part of the cultural bias inherent in all monotheistic religions and their respective cultural incarnations (such as, mainly, Judaism, Christianity and Islam).

The authors conclude:

If we were to become polarized toward either the light or the dark we would become trapped by that aspect of reality and our spiritual development would be crippled. /89

Quotes

- ▶ This is what the purported spirits of Michelangelo, Modigliani, Toulouse-Lautrec, and other renowned artists from the past claim to do as they create new

works of art through the medium Luis Antonio Gasparetto, a Brazilian psychologist. /6

- ▶ We first met Gasparetto in 1972 when he was nineteen years old and a psychology student at the University of São Paulo. He explained that he had grown up in a family of mediums, and had been incorporating spirits the age of twelve. Before his twentieth birthday Gasparetto had painted over 2,400 canvasses by over four dozen different artists, each an original signed by the artist - Leonardo da Vinci, Monet, Degas, and others. /6
- ▶ Gasparetto claims he cannot paint at will, that he must set a time when both he and the painters are available, as they lead busy lives in the spirit world. /7
- ▶ As a spiritist, Gasparetto believes that the awareness of the continuity of life after death is an essential part of the healing process. /7
- ▶ Luis Antonio Gasparetto is an accomplished psychologist and today directs a thriving clinic where he treats persons afflicted with psychic and psychological ills. /7
- ▶ Gasparetto warns that not all communications from the spirit world are valuable. The mere fact that one has died does not automatically make one wise or holy. As in the ordinary world, in the world of the spirits there are also evil and mischievous beings who can become attached to / living persons, and can cause both physical and psychological disease. /9-10
- ▶ Gasparetto believes that until a person takes full responsibility for his or her unconscious connections with the spirit world, that person will not be healed. /10

- ▶ But as we prepared to leave São Paulo we were struck with the thought that communications from the spirit world could be happening all the time, and that we might simply not be aware of them. Is it possible that many of our intuitions and creative thoughts come from outside ourselves? Although most scientists believe that contacts with spirits are fantasies of the unconscious mind, a small but growing number of investigators believe that the human brain may behave like a complex transmitting and receiving apparatus, which under certain conditions can pick up thoughts from other minds, and even across space and time. /18

- ▶ A growing number of allopathic physicians believe that as much as 80 percent of all illness may contain a psychosomatic component. Allopathic medical science, which does not publicly acknowledge the psychic realm, is still at a loss to explain the origin and treatment of many of these psychosomatic disorders, often merely referring to 'unconscious conflicts' that can trigger disease. /19

- ▶ Dr. Mendes
 You could say that we encourage the full expression of madness and of epilepsy. We then give them bioenergetic and psychic exercises that correct their improper use of altered awareness. After many years of observation, we have come to the conclusion that epilepsy, schizophrenia, and multiple-personality disorders can all result from inappropriate states of consciousness. Therapeutic exercises help to organize the guest/patients' psychic energies and teach them to manage their highly developed yet poorly trained mediumship and trance abilities. /41

- ▶ When we asked if learning to control the seizures constituted the basis of the treatment, Mendes explained that control is not the issue - as the basis of his therapy is hypnotic regression. This regression can take the

patient back to childhood, or to a prenatal state when the person was still inside the womb, or even to former lifetimes. Mendes believes that, to cure themselves, most epileptics must discover and resolve the highly charged emotional events that contribute to their illnesses. But, unlike conventional psychotherapists, he feels that these traumatic events may have happened in another lifetime. /43

- ▶ The healing would be accomplished by having one of the clinic's mediums incorporate the former personality and help her psychologically integrate and discharge that experience, just as if it had happened in this lifetime. /44
- ▶ Mendes believes that the releasing of a disturbing spirit or of a painful event from the past (...) offers only temporary relief. Unless the client learns to master his or her own psychic abilities the condition will reappear. /44
- ▶ Mendes reminded us that although the patients had been medically diagnosed as schizophrenic, epileptic, or suffering from multiple-personality disorders, they are not labeled as such in his clinic. He feels that these labels are derogatory and hinder instead of help the healing process. /48
- ▶ All the various types of epilepsy involve dramatic alterations of consciousness, some of them quite spectacular. An epileptic may see auras before a seizure, may have a sense of déjà vu, or may have sensory alterations which indicate that a seizure is about to occur. Through biofeedback, some epileptics have been able to exert some type of control over the episode, thus minimizing its symptoms. Perhaps Mendes' successful clients are doing something similar by shifting their epileptic episode into a mediumistic experience. /53

- ▶ Shamanism is not an institutionalized religion; rather, it is an attitude, a discipline, and a state of mind that emphasizes the loving care and concern of oneself, one's family, one's community, and one's environment. /85

- ▶ In the 1980s, Americans annually disposed of 350 billion tons of garbage and sewage, one billion tons of mining wastes, 50 billion metal cans, 20 million tons of paper, and 7 million wornout automobiles, and have poured 140 million tons of smoke and noxious fumes into the air we breathe. Since 1950, two-thirds of Central America's rain forests have been slashed and burned. Around the world, at least 10,000 people die each week of starvation, and more than half the earth's people are undernourished by medical standards. /85

- ▶ If we were to become polarized toward either the light or the dark we would become trapped by that aspect of reality and our spiritual development would be crippled. /89

- ▶ When a person acquires a new power animal, than energy center becomes active, and permits an exchange of energy with nature. The shamans also point out that simply to open the energy centers without acquiring a power animal was dangerous, as one could acquire power without wisdom. Moreover, don Eduardo explained that while many of us had acquired a great deal of information during our university studies, we were not taught how to acquire 'power,' for information is considered powerful by the shaman only if it can be used wisely. At that point it is represented by a power animal. /106

- ▶ He [Don Eduardo] felt that although we had great literary knowledge about shamanism, and wonderful picture books and stories about North American Indian folklore, most of the practices of power and

knowledge had been lost. Information without power, he said, could not be considered true knowledge. In his world view, humans followed a cycle of searching for spiritual knowledge and truth, and when they neared the point of reaching it, again collapsed into dark ages and unconsciousness. / 108

- ▶ He asked us to find a spot on the mountain, and once we felt comfortable, to relax our bodies and begin to call on the spirits of the four power animals - the horse, the serpent, the eagle, and the jaguar. He claimed that these were the four archetypal power animals that represented the winds of the North, the South, the East, and the West. / 108
- ▶ Don Eduardo correctly diagnosed the physical ailments that several members of our group suffered from, explaining that while many of the symptoms of the disease had disappeared, in many cases the underlying cause of the illness was still present and showed up on the *cui*. But what surprised us the most was that several of the guinea pigs appeared with a broken spine. This agreed with my observation that the most deadly kind of black magic is that which we unconsciously perpetrate against ourselves. In Western medicine, we refer to these as psychosomatic disorders and stress-related illnesses, which may even include certain types of cancers. / 120
- ▶ After we had chanted for nearly two hours, the fire seemed to change color and the flames acquired a bluish hue. This was a sign that the fire had become friendly and that we could now come and place our offerings in the flames. One by one, we approached the fire. As our offering burned, we placed our hands in the flames, bringing the fire to our forehead, to our hearts, and to our bellies. The shamanic traditions state that our hands were protected from injury because the inner fire within each of us had come to life.

It had become a holy fire, don Eduardo explained, that could carry our offerings to the Great Spirit. /124

- ▶ When we asked Don Eduardo why he had agreed to work with our group, he replied that it was important to bring the ancient shamanic knowledge into the world again. /124
- ▶ Don Eduardo recognizes the importance of a partnership with Western medicine, and believes that through cooperation, native and allopathic healers can help resolve many of humanity's ills. /125
- ▶ Don Eduardo explained that one does not become a person of knowledge instantly. /130
- ▶ 'There are people who are born awake', Don Eduardo said, 'and people who wake up in the morning. Some of us wake up at midday, and some of us don't wake up at all in the course of their lives.' /130
- ▶ Shamans believe that we live as prisoners of a cultural trance, blindly inhabiting a small corner of the universe of possibilities. The San Pedro cactus opens a doorway to a new reality where nothing is assumed to be true or false until it is tested. /131
- ▶ Quantum Theory can be interpreted to state that our material world is created again and again before our eyes each instant we perceive it. Thus the nature of reality is in the eyes of the beholder, in the act of beholding itself. The shaman takes this one step further, believing that if you can change your perception of reality, you can actually influence events in the material world. Thus if one can change one's perception of illness, one can influence and accelerate the ordinary course of healing. If one can change one's perception of a neighboring tribe, one can bring about peace with that tribe. Thus reality, from the point of view of the

shaman, emerges from an individual's or society's expectations. /131

- ▶ I dropped into the water and washed, cleansing myself of the past, for many traditions state that to be born again as a shaman one must set aside one's personal history. /138

- ▶ The San Pedro serves to connect one with the nature spirits, as well as with the great masters of the past and the spirits that protect certain sacred places. In addition to San Pedro, the ritual drink contains a number of other sacred herbs from the mountains, and from very special lagoons, the *hilcas*. One of these we call 'misha,' and another is the 'condor.' The spirits of all these herbs act together, purifying and smoothing the visions. /141

- ▶ Industrial growth depends upon taking fossil fuels from the earth; from the shamanic point of view, these resources are to be borrowed and must be returned. It takes a few decades to ruin an inch of topsoil; it takes at least a century to return it. It takes a few hours to burn a forest, but it requires centuries for forests to grow back. (...) It is estimated that over a dozen species disappear from the Earth every few days. /143

- ▶ So we might say that shamans are men and women who are able to voluntarily alter their consciousness to enter 'extraordinary reality' in order to obtain knowledge, power, and skills that can help or heal members of their tribe—the social group which confers and maintains their shamanic role. This definition can be rephrased in psychological terms. Shamans are tribal people who can self-regulate their attention so as to access information not ordinarily available, using it to ameliorate the physical or psychological condition of members of their social group. Shamans operate within a social context; a tribal group accepts them as

‘technicians of the sacred’ and benefits from the information they purport to bring back from their voyages to the other world, or from their communication with spirit entities. /160

- ▶ The first shamans must have been very clever people in order to ensure their position of influence in the tribe. They located medicinal herbs, and discovered new ones on a trial-and-error basis or by observing the eating habits of animals. They designed rituals to improve the perception of hunters and gatherers so they could more accurately locate game and food. Most important, they created rites of passage that facilitated the journey from birth to death, and developed procedures to allow members of their group to contact the sacred. Sometimes this involved mind-altering plants; at other times their rituals employed art, song, dance, storytelling, music, chanting—all essential components of tribal life. /161

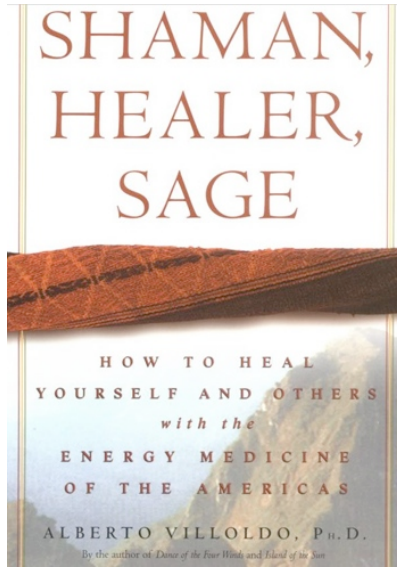
- ▶ In other words, shamans represent the world’s oldest profession. Their roles probably varied from one society to another, but it is likely that they served a number of functions: artist, healer, magician, priest, psychotherapist, seer, storyteller. In so doing, they assisted the evolution of human consciousness. (...) Shamans were also the world’s first scientists. Their discoveries of medicinal and sacred plants were made through observation and trial-and-error, both honored scientific procedures. (...) They provided humankind with the first tangible clues that there was order in the universe, because these observations could be replicated hundreds of times and still yield uniform results. If the shamans did not produce reliable data, their role was endangered and their days of honor were numbered. Thus, humanity owes a massive debt to shamans for their pioneering work in the accumulation of knowledge and the development of human capabilities. /161-162

- ▶ 'Holistic' approaches to medicine generally include a consideration of the 'whole person' (body, mind, emotions, and spirit), bringing the patient and the patient's family into the treatment process, stressing prevention of disease through healthy attitudes and lifestyles, and using 'natural' therapeutic interventions (such as fasting, dieting, exercise, positive thinking, self-regulation of body functions) before resorting to drugs and surgery. / 170 (Note)

Shaman, Healer, Sage

How to Heal Yourself and Others with the Energy Medicine of the Americas

New York: Harmony Books, 2000



Shaman, Healer, Sage is perhaps Villoldo's best book. It was anyway the book that made him famous, a real bestseller. It has given me an ultimate peak of reading enjoyment and illumination, and it has also emotionally touched me.

Review

The author comes over in this book as a really honest, competent, emotionally mature, wistful and empathetic person who went through a personal transformation that only few people in these times can say to have accomplished. This book is not only highly recommended lecture; it can perhaps be considered as one of the best books so far in the century on the issues of shamanic healing and

the challenging task to render an outlandish practice of Inka shamans comprehensive to the modern mind!

The literary abilities of the author, besides his expertise, are out of question, and the book is an easy read despite the complex and unusual subject. This might be due to the author's penetration of the subject and his sense for vivifying theoretical content by practical and often uncanny experiences, and because of his highly developed sense for poetic language and expression.

This being said, I would like to start the discussion of this book with the term *infinity*. Dr. Villoldo explains that infinity is not eternity and that it is not a stretching of time but as it were a realm of 'no time,' a sort of transliteration of another vibrational dimension, that is reigned by laws more majestic and more complex than our own, and of which our space-time reality forms only a tiny part. One of the intentions of the author in this book was to render comprehensive the fact that being in touch with shamanic healing means to be in touch with infinity. This appears to be the key to understanding the miraculous effectiveness of shamanic cures.

And the experience of infinity shatters the illusion of death, disease, and old age. This is not a psychological or spiritual process only; every cell in our body is informed and renewed by it. Our immune system is unbridled, and physical and emotional healing happen at an accelerated rate. Miracles become ordinary, and spontaneous remissions, those mysterious and baffling cures that confound medi-

cine, become commonplace. And a spiritual liberation or illumination takes place. In the presence of infinity we are able to experience what we were before we were born and who we will be after we die./22-23

And as he went through traditional medical training in the United States at first, Dr. Villoldo then was going to look at that medical science tradition he was coming from, and that he had left when departing to the Andes in order to learn with the Inka shamans. And he concludes:

Many years later I understood that Western medicine, in an effort to change the physical body, was merely moving the iron filings around the glass. Surgery and medication often brought about violent, traumatic change on the body. This approach struck me as crude and invasive, like scattering the iron filings with my hand, rather than moving them by shifting/45

The other main purpose of the book is to explain to the interested reader what the *Luminous Energy Field* represents, what it does in natural healing and how the shaman can access it for altering its energetic vibration in certain areas that contain so-called *imprints*. The author explains:

We all possess a Luminous Energy Field that surrounds our physical body and informs our body in the same way that the energy fields of a magnet organize iron filings on a piece of glass. Our Luminous Energy Field has existed since before the beginning

of time. It was one with the unmanifest light of Creation, and it will endure throughout infinity. It dwells outside of time but manifests in time by creating new physical bodies lifetime after lifetime.
/42-43

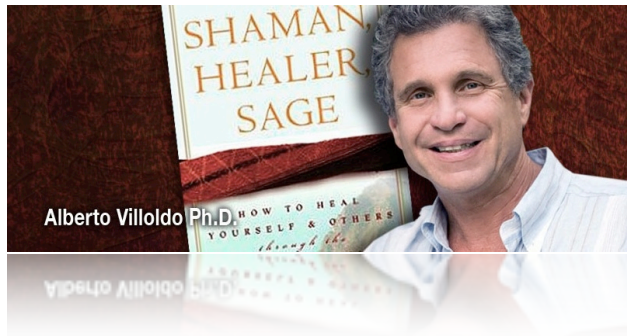
This reservoir of vital force is a sea of living energy as indispensable to our health as the oxygen and nutrients carried by the bloodstream. They are the energies of the Luminous Energy Field, the purest and most precious fuel for life. /43

Indian or Tibetan mystics who documented the existence of the Luminous Energy Field thousands of years ago described it as an aura or halo around the physical body. At first it seemed odd to find the same concept of a human energy field among the jungle and mountain shamans in the Americas. Once I grasped the universality of the human energy field, however, I understood that every culture must have discovered it. In the East, mandalas depict the Buddha enveloped by blue and gold bands of fire. In the West, Christ and the apostles are shown with luminous halos around them. In the mystical literature, the Apostle Thomas is said to have glowed with the same radiance as Christ. Native American legends speak of persons who shimmered in the night as if lit by an inner fire. The Andean storytellers recall the ruler Pachacutec, considered to be a Child of the Sun, who sparkled with the light of the dawn. /43

In view of our cutting-edge science revelations over the last two decades, and the insights we gained from quan-

tum physics about the quality of light, and of universal memory, the teaching Dr. Villoldo received from the Laika shamans becomes comprehensive in a larger context, and is actually corroborated by newest scientific insights. The author writes:

Every living thing on Earth is composed of light. Plants absorb light directly from the sun and turn it into life, and animals eat green plants that feed on light, so that light is the fundamental building block of life. We are light bound into living matter. /43



In the light of Integral Theories of Everything, and especially the revealing book by *Ervin Laszlo, Science and the Akashic Field (2005)*, what the author reports about the Akashic memory does not sound so esoteric after all:

The Luminous Energy Field contains an archive of all of our personal and ancestral memories, of all early-life trauma, and even of painful wounds from former lifetimes. These records or imprints are stored in full color and intensity of emotions. Imprints are like dormant computer programs that when activated compel us toward behaviors, rela-

tionships, accidents, and illnesses that parody the initial wounding. /46

What Dr. Villoldo writes about the earth's magnetic field, and how the luminous energy field connects us to the luminous matrix of the entire universe, reminds the extraordinary research by Dr. Wilhelm Reich (1897-1957) on what he called the *orgone*, which he described equally both as a bioplasmatic energy and as *cosmic orgone*, being responsible, inter alia, for the changes in weather.

—See also my reviews of Reich's books in *The New Paradigm in Science and Systems Theory* (2014). It must be seen that Reich was one of the first systems researchers in modern history, at a time when this kind of knowledge was not yet embraced by science, which is why Reich had to suffer a lot of hardship throughout his career as a medical doctor, psychoanalyst and bioenergetic healer

It is a well-known fact that Reich, on the basis of these discoveries, was able to bring about rain in desert regions and under conditions of severe drought. Villoldo writes:

Although the strength of the Earth's magnetic field drops off very rapidly the farther it travels from the planet, it never actually reaches zero. It extends for hundreds of miles into space before diminishing in strength, and travels at the speed of light, at about 186,000 miles per second, to the edge of the Universe. The human energy field appears to extend only a few feet beyond the body since, like the magnetic field of the Earth, it diminishes in strength very rapidly. Yet it also travels at the speed of light, connecting us to the luminous matrix of the entire Uni-

verse, known to the Inka as the *texemuyo* or all-pervading web./49

Over the years I developed the ability to perceive the streams of light that flow through the luminous body, and read the imprints of health and disease. I believe that this is an innate ability that we all possess but either do not develop or lose after the age of seven or eight because we are taught to believe that the material world is the only 'real' world. Shamans throughout the Americas rely on their ability to perceive the energetic realm./50

Now, what happens when for example we have been suffering trauma in early childhood? Dr. Villoldo explains that in such a case an imprint is formed in the luminous energy field.

Unresolved psychological and spiritual traumas become engraved like scratch marks in our luminous fields. Positive experiences do not leave a mark in our luminous body./55

The blueprint that shaped and molded us since we were inside our mother's womb contains the memories of all of our former lifetimes—the way we suffered, the way we loved, how we were ill, and the way we died. In the East these imprints are known as karma, forces that sweep through our life like a giant tide that we cannot swim free of. These imprints contain instructions that predispose us to repeating certain events from the past. We want to learn where these energy imprints are located in the

Luminous Energy Field and how to erase them so that the body, mind, and spirit can return to health. /56

Quotes

- ▶ The rites I underwent in the high mountains of the Andes and the Amazon adhered to ancient tradition and sometimes required months of preparation. They free the apprentice from living in the grip of fear, greed, violence, and predatory sexuality. /1
- ▶ In time, I discovered another kind of black magic we do to ourselves: the negative thoughts and beliefs that keep us from our personal power and wreak havoc on our immune system. /5
- ▶ In the West we identify with the side of matter, which is by nature finite. The shaman identifies with the side of energy, which is by nature infinite. /9
- ▶ We are a rule-driven society that relies on documents such as the Constitution, the Ten Commandments, or laws passed by elected officials to bring order to our lives. We change precepts (rules or laws) when we want to change the world. The ancient Greeks, on the other hand, were people of the concept. They were interested not in rules but rather in ideas. They believed that a single idea could change the world and that there was nothing as powerful as an idea whose time had come. Shamans are people of the percept. When they want to change the world, they engage in perceptual shifts that change their relationship to life. They envision the possible, and the outer world changes. This is why a group of Inka elders will sit in meditation envisioning the kind of world they want their grandchildren to inherit. /10-11

- ▶ Until fifty years ago, going to a doctor was more dangerous to your health than staying home and letting your body-mind take its own course. / 13
- ▶ The very real effects of the mind on the body have been confirmed by research. In a sense, we all became experts at developing psychosomatic disease very early in life. At the age of six I could create the symptoms of a cold in minutes if I did not want to go to school. Psychosomatic disease goes against every survival instinct programmed into the body by three hundred million years of evolution. How powerful the mind must be to override all of these survival and self-preservation mechanisms. Imagine if we could marshal these resources to create psychosomatic health! / 13
- ▶ In the last few decades the field of psychoneuroimmunology (PNI), which studies how our moods, thoughts, and emotions influence our health, has matured. PNI investigators discovered that the mind is not localized in the brain but rather is generalized throughout the body. Dr. Candace Pert found that neuropeptides, which are molecules that continually wash through our bloodstream, flooding the spaces in between each cell, respond almost instantaneously to every feeling and mood, effectively turning the entire body into vibrant, pulsing 'mind'. Our body as a whole experiences every emotion we have. /13-14
- ▶ I wanted to study with investigators who knew the energy side of Einstein's equation $E = MC^2$. /1
- ▶ We realize that we are not our stories. And the experience of infinity shatters the illusion of death, disease, and old age. This is not a psychological or spiritual process only; every cell in our body is informed and renewed by it. Our immune system is unbridled, and / physical and emotional healing happen at an accel-

erated rate. Miracles become ordinary, and spontaneous remissions, those mysterious and baffling cures that confound medicine, become commonplace. And a spiritual liberation or illumination takes place. In the presence of infinity we are able to experience what we were before we were born and who we will be after we die. /22-23

- ▶ The experience with infinity should not be confused with eternity. Eternity means an endless number of days. Eternity is bound to time, to growing old and dying. Infinity is prior to time itself and existed before time was born. And since infinity was never born, it is undying. Our infinite self is prior to life and death, and never enters the stream of time itself. It was not born with your body, and it will not die when your body perishes. /23
- ▶ We all possess a *Luminous Energy Field* that surrounds our physical body and informs our body in the same way that the energy fields of a magnet organize iron filings on a piece of glass. Our Luminous Energy Field has existed since before the beginning of time. It was one with the unmanifest light of Creation, and it will endure / throughout infinity. It dwells outside of time but manifests in time by creating new physical bodies lifetime after lifetime. /42-43
- ▶ This reservoir of vital force is a sea of living energy as indispensable to our health as the oxygen and nutrients carried by the bloodstream. They are the energies of the Luminous Energy Field, the purest and most precious fuel for life. /43
- ▶ Indian or Tibetan mystics who documented the existence of the Luminous Energy Field thousands of years ago described it as an aura or halo around the physical body. At first it seemed odd to find the same concept of a human energy field among the jungle and

mountain shamans in the Americas. Once I grasped the universality of the human energy field, however, I understood that every culture must have discovered it. In the East, mandalas depict the Buddha enveloped by blue and gold bands of fire. In the West, Christ and the apostles are shown with luminous halos around them. In the mystical literature, the Apostle Thomas is said to have glowed with the same radiance as Christ. Native American legends speak of persons who shimmered in the night as if lit by an inner fire. The Andean storytellers recall the ruler Pachacutec, considered to be a Child of the Sun, who sparkled with the light of the dawn. /43

- ▶ Every living thing on Earth is composed of light. Plants absorb light directly from the sun and turn it into life, and animals eat green plants that feed on light, so that light is the fundamental building block of life. We are light bound into living matter. /43
- ▶ My investigations have convinced me that the ancient references to the light are facts that can be verified through experience. Then, we we understand our luminous nature, we can shun the trappings of the material world and experience infinity. First, though, we need to understand the anatomy of the Luminous Energy Field. /44
- ▶ Many years later I understood that Western medicine, in an effort to change the physical body, was merely moving the iron filings around the glass. Surgery and medication often brought about violent, traumatic change on the body. This approach struck me as crude and invasive, like scattering the iron filings with my hand, rather than moving them by shifting. /45
- ▶ The Luminous Energy Field contains an archive of all of our personal and ancestral memories, of all early-life trauma, and even of painful wounds from former

lifetimes. These records or imprints are stored in full color and intensity of emotions. Imprints are like dormant computer programs that when activated compel us toward behaviors, relationships, accidents, and illnesses that parody the initial wounding. /46

- ▶ The Luminous Energy Field is shaped like a doughnut (known in geometry as a torus) with a narrow axis or tunnel, less than a molecule thick, in the center. In the Inka language it is known as the *popo*, or luminous bubble. Persons who have had near-death experiences report traveling through this tunnel in their return voyage to the light. The human energy field is a mirror of the Earth's magnetic field, which streams out of the North Pole and circumnavigates the planet to reenter again through the South Pole. Similarly, the flux lines or *cekes* of the Luminous Energy Field travel out the top of the head and stream around the luminous body, forming a great oval the width of our outstretched arms. Our energy fields penetrate the Earth about twelve inches, then reenter the body through the feet. /48-49
- ▶ Although the strength of the Earth's magnetic field drops off very rapidly the farther it travels from the planet, it never actually reaches zero. It extends for hundreds of miles into space before diminishing in strength, and travels at the speed of light, at about 186,000 miles per second, to the edge of the Universe. The human energy field appears to extend only a few feet beyond the body since, like the magnetic field of the Earth, it diminishes in strength very rapidly. Yet it also travels at the speed of light, connecting us to the luminous matrix of the entire Universe, known to the Inka as the *texemuyo* or all-pervading web. /49
- ▶ Over the years I developed the ability to perceive the streams of light that flow through the luminous body, and read the imprints of health and disease. I believe

that this is an innate ability that we all possess but either do not develop or lose after the age of seven or eight because we are taught to believe that the material world is the only 'real' world. Shamans throughout the Americas rely on their ability to perceive the energetic realm. /50

- ▶ In the Eastern traditions there is an assumption that the chakras are contained within the human body. For the shaman, however, the chakras extend luminous threads, or *huaskas*, that reach beyond the body, connecting us to the trees, the rivers, and the forests. These luminous fibers also extend to the places where we were born and live and to our personal history and our destiny. While the Hindu tradition describes seven chakras, the shaman that I trained with taught me to perceive two additional ones: the eighth chakra, above the luminous body but within the Luminous Energy Field, known as the *woracocha*, or source of the sacred; and the ninth chakra, outside the body, at one with all Creation and residing in infinity, in the world of Spirit, known as the *causay*, the point of the unmanifest Creation - infinity. /52-53
- ▶ The chakras are the organs of the Luminous Energy Field. They are swirling disks with wide mouths that spin a few inches outside the body; through which they drink in the radiant fuel stores in the luminous body to nurture us spiritually, emotionally, and creatively. The narrow, funnel-shaped tip hooks directly into the spine. The chakras transmit information of past trauma and pain, contained in imprints in the Luminous Energy Field, into the nervous system. The chakras inform our neurophysiology, affecting our moods and influencing our emotional and physical well-being. The chakras also connect to endocrine glands that regulate all of human behavior. /53

- ▶ Unresolved psychological and spiritual traumas become engraved like scratch marks in our luminous fields. Positive experiences do not leave a mark in our luminous body. /55

- ▶ The blueprint that shaped and molded us since we were inside our mother's womb contains the memories of all of our former lifetimes—the way we suffered, the way we loved, how we were ill, and the way we died. In the East these imprints are known as karma, forces that sweep through our life like a giant tide that we cannot swim free of. These imprints contain instructions that predispose us to repeating certain events from the past. We want to learn where these energy imprints are located in the Luminous Energy Field and how to erase them so that the body, mind, and spirit can return to health. /56

- ▶ Imprints etched into the emotional-mental layer of the Luminous Energy Field predispose us to live in particular ways and to become attracted to certain people and relationships. These imprints dictate the course of our emotional lives. It is very difficult to change our lifestyle without clearing the imprints in this layer. Imprints stored in the etheric or soul layer inform and organize our physical reality. Imprints in the causal or spiritual layer choreograph our journey through life, including the kind of spiritual peace and fulfillment that we will attain. /56

- ▶ The language of computers consists of magnetically charged zeros and ones. The Luminous Energy Field is similarly coded. Childhood abuse is not recorded as an image of a child being battered. Likewise, a cancer does not appear like a blob in the energy template. They both appear like pools of dark, stagnant energy to those who can see. /56-57

- ▶ Imprints are formed when the negative emotions that accompany trauma are not healed. (...) Crises or emotional stress would trigger the script contained within the imprint, which would begin to play itself out again. /57
- ▶ When we discover compassion and forgiveness in the midst of our pain, no residual toxic energies are absorbed into the Luminous Energy Field. /58
- ▶ Psychologists believe that the subconscious motifs and behaviors we inherit from our parents might be encoded into the circuitry of our brain, and that the only way we can reprogram these circuits is through psychotherapy. I'm convinced that these energy patterns and habits are encoded in the Luminous Energy Field as well and that the Illumination Process can accomplish in one session what can often take years to heal through psychotherapy. /61
- ▶ Once we have drawn our maps of reality, 90 percent of our synaptic connections die. We become familiar with only one way to get to the river. The other routes are erased. /113
- ▶ Westerners have not developed the neural pathways to sense energy. /113
- ▶ The invisible world cannot be seen with the eyes of logic and reason. We must resurrect the child's sense of innocence and rediscover primary, direct perception. /113
- ▶ Language and reason separate us from direct experience. Names and logic, while practical, keep us from the mystery of life. /113
- ▶ As the philosopher Maurice Merleau-Ponty wrote in *Phenomenology of Perception*, 'Synesthetic perception

is the rule, and we are unaware of it only because scientific knowledge shifts the center of gravity of experience, so that we have unlearned how to see, hear, and generally speaking, feel, in order to deduce, from our bodily organization, the world as the physicist conceives it, what we are to see, hear and feel.' Synesthesia grows as we bring awareness to touch, taste, sensation, and sound. One of my favorite synesthesia exercises involves 'tasting' your emotions. Become aware of the taste in your mouth. Is it sweet? Sour? Woody? Metallic? Now recall an incident that made you feel sad. Notice if the taste in your mouth changes. Recall a pleasurable situation, and notice again how the taste in your mouth changes. /116

- ▶ When we get sick we have an opportunity not only to regain our health but to make a quantum leap to an even greater level of well-being. Healing is a method not only for eliminating symptoms but for achieving increasingly higher states of health. /141
- ▶ People generally change not when things are going right but when things are going wrong. Crisis, therefore, becomes a time of opportunity. /141
- ▶ When we deny the call of hummingbird, we begin to die. When we settle for comfort over discovery, or compromise the soul's longing to grow, we begin to wither. When we reawaken the great instinct to learn and explore, our lives grow less trivial and mundane and become epic. /144
- ▶ Every imprint in the Luminous Energy Field is linked to a chakra through which it releases its toxic data into the central nervous system. The imprint is the source, the chakra is the pipeline, and the nervous system the distribution network. Each chakra contains a map of the emotional and physical landscape of our life. /157

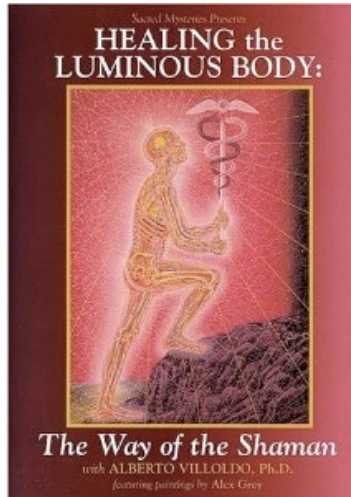
- ▶ In the Inka shamanic traditions there are no 'bad' energies. There are only energies that are 'light', and so support life, and energies that are 'heavy,' which cannot be digested. /157

- ▶ Through an alchemical process (*mihuy*) one transforms one's wounds into a source of courage and strength. I know that every emotional wound with which a client comes to me contains valuable lessons. Once these lessons are learned, the client no longer needs to relive the painful experience. The wounds cease scripting reality and turn out to be gifts of love and strength. /158

- ▶ Change happens first at a core energetic level, and then the intellect gets it. In contrast, in the West we insist that understanding must precede healing. We first rehash and rationalize how our mother or father was not emotionally available for us before we embark on change. In luminous healing, the mind can have its insight after the energy field and body change, but true transformation can never be preceded by the intellect. /159

Healing the Luminous Body

The Way of the Shaman with Dr. Alberto Villoldo
DVD, Sacred Mysteries Productions, 2004



Healing the Luminous Body was my first access to Dr. Villoldo's unique healing methods that he exposes in more detail in his books. This DVD is very well done, a calm and peaceful introduction into the philosophy, the development and the effectiveness of healing the luminous body..

Dr. Villoldo expresses himself fluently, and he is able to inform about the unusual subject in a competent, poised manner. It becomes clear that he speaks of experience, not of theory. The video also retraces his professional way, how he got to the knowledge that today benefits so many people in the West, and how, at the start, he was really a pioneer. In this sense, despite enlightening new openings presented to a greater public in the film *What the Bleep Do We Know!?*, people like Alberto Villoldo swim against the stream.

For the enlightenment, as in all times of turmoil and change, does not seem to reach the small oligarchy that handle the levers and push the buttons, and that use red telephones and secret services. I say this to prevent you from falling in an unreal new age enthusiasm that deprives so many people today of their feet and lets them float in the pure air of meditation, spirituality and angels. Villoldo is not one of those lofty spirits! His teaching is grounded, and therefore helps us connect with the not so luminous forces in us, our inner shadow, or all the shadows that are the results of the imprints in our luminous body, which are for the most part the consequences of early abuse suffered as children, or that go back to former lifetimes.



Villoldo is not only a fabulous author, who is able to wrap his teaching in a beautiful and wistful poetic style,

but he's also a great orator, and his way of talking triggered in me pure hope, love, and enthusiasm. I am thankful for this wonderful DVD as it helps to introduce in his teaching which is not as easy to apply as it seems on first sight. After all, it is taken from a culture almost opposite to ours, a culture that is psychologically and spiritually much higher evolved than ours.

In this fascinating and informative video, Alberto Villoldo, Ph.D., introduces viewers to the luminous energy field that surrounds and informs our physical body like a blueprint of life. Unveiling the secret of ancient shaman-healers, he teaches us that many of our physical and psychological problems stem from imprints within our luminous body. Dr. Villoldo reveals the nature of this luminous field, how it acts as a blueprint for our physical body and how by understanding its nature, we can actually heal ourselves and each other. Once the luminous body is cleared, Dr. Villoldo explains, physical and emotional healing can begin.

Trained as a Medical Anthropologist, Dr. Villoldo left the academic world behind twenty years ago to study among the Inka shamans. It was in the Andes Mountains of South America that he discovered the wisdom of the luminous body from the indigenous shamans. This ancient knowledge reveals the secret of true health and happiness.

To aid Dr. Villoldo explaining the luminous energy field, the paintings of visionary artist Alex Grey are

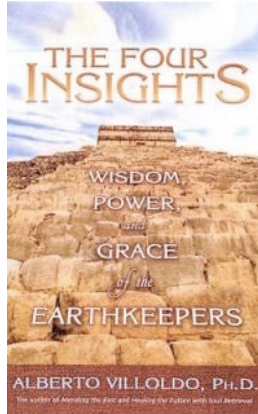
presented. No other artist has depicted the luminous energy form in all of its intricacies as clearly as Alex Grey. Dr. Villoldo's presentation, together with Alex Grey's images help all of us understand the nature of our spiritual and physical being.

Many of our illnesses, physical disorders, addictions and failed relationships can be traced to faulty imprints in our luminous body. In this video, Dr. Villoldo unveils how to heal and recover from these destructive imprints and regain our physical, mental and spiritual well-being. Join us as we travel to the Andes Mountains to learn the secret of the ancient shamans, a secret that can lead all of us to health, happiness and beauty.

—From: DVD Back Cover

The Four Insights

Wisdom, Power, and Grace of the Earthkeepers
New York: Hay House, 2006



The Four Insights chronologically is the last of the three books by Dr. Villoldo that I review here, as it was the most recent at the time I drafted these reviews.

Review

The book is structured differently from the preceding ones, in that it condenses the teaching into *Four Insights*.

Part One: Understanding the Energy of Perception

The Four Levels of Perception
Your Energetic Anatomy

Part Two: The Four Insights

Insight One – The Way of the Hero

The Practice of Nonjudgment
The Practice of Nonsuffering

The Practice of Nonattachment
The Practice of Beauty

Insight Two – The Way of the Luminous Warrior

The Practice of Fearlessness
The Practice of Nondoing
The Practice of Certainty
The Practice of Nonengagement

Insight Three – The Way of the Seer

The Practice of Beginner's Mind
The Practice of Living Consequently
The Practice of Transparency
The Practice of Integrity

Insight Four – The Way of the Sage

The Practice of Mastering Time
The Practice of Owning Your Projections
The Practice of No-mind
The Practice of Indigenous Alchemy

In a way, and perhaps logically so, this book is more condensed than any of the former books by the author.

Every sentence, and every word counts, and is full of meaning, and you are not going to read this in the same speed as, for example, *Shaman, Healer, Sage*.

This indicates perhaps that this book is more conceptual than the earlier books, and that the author has in the meantime created a concise framework for his teaching. To give an example of this density that reminds the highly

focused content of theosophical writings, the author writes in the Introduction:

The Earthkeepers teach that all of creation—the earth, humans, whales, rocks, and even the stars—is made of vibration and light./x

Thanks to the discoveries of quantum physics, we've come to understand that all matter is densely packed light. But the Laika have known about the luminous nature of reality for millennia—they know that vibration and light can organize themselves into a thousand shapes and forms./xiii

There is another elucidation forwarded by the author about his teaching that I consider extremely important—and that he should perhaps have provided in earlier publications. It's the fact that the Laika tradition he was initiated in is not to be confounded with mainstream Inka tradition.

All those who know about the Inka tradition are aware of the fact that it was a Sun God cult, what Joseph Campbell came to call a 'solar culture' that practiced ruthless slavery, the oppression of the female, violent warfare, torture of prisoners of war, and human sacrifice. The author explains:

As fortune or destiny would have it, I ended up meeting my mentor, don Antonio. He was one of the last of the living Laika, and he took me under his wing and trained me for nearly 25 years. He was a

man of many lives—during the day, he was a university / professor; in the evenings, a master medicine man. He was born in a high mountain village and worked with the tools and practices of the 15th century, yet he was conversant in the way of the 21st. Although he was a descendant of the Inka, he would tell me that the Laika are much older than the Inka, whose culture was masculine and militaristic. The Laika's teachings were from that earlier time, when the feminine aspect of the divine was recognized.
/xi-xii

Over millennia, the Laika learned to access the biological blueprint of light and assist Spirit in the unfolding of creation. They also learned how to heal disease and create extraordinary states of health, as well as to craft and shape their personal destinies, by changing the LEF [Luminous Energy Field]./xiii

The powerful message of this teaching is that we can overcome our negative individual and collective karma by rejoining the original pattern, through overcoming and healing what the Kahunas call *complexes*, and what Dr. Viloldo calls *imprints* in the Luminous Energy Field (LEF).

We can think of the LEF as the software that gives instructions to DNA, which is the hardware that manufactures the body. Mastery of the insights lets us access the latest version of the software and allows each of us to create a new body that ages, heals, and dies differently. Without the ability to reprogram the LEF, we're trapped in the stories we inherited; that is, we age, heal, live, and die the way our

parents and grandparents did, reliving their physical ills and emotional ailments. The four insights contained in these pages allow us to break free of the tyranny of our familial curses, the stories that haunted our ancestors. /xiv

In becoming Homo luminous, we'll give up the ways of the conquistador and discard the masculine theology that values command, control, and dominion over nature, a theology that justifies the exploitation of the earth's rivers and forests because they're seen merely as resources for human consumption. Instead, we'll embrace an older mythology that has become lost to most humans, a feminine theology of cooperation and sustainability. /xiv

It is a daring perspective, and I can only admire the courage of the author to forward his wonderful mission in a time of change that perhaps really contains a vortex, an opening for the new to emerge from the old.

The book contains much more than the little window that I opened here in my book review, and perhaps contrary to my other reviews, I restrain myself here. And for good reason. It's a symbolic act. Discover for yourself, and see what more you can learn from this extraordinary book! I feel unable to convey it.

Quotes

- ▶ The Earthkeepers teach that all of creation—the earth, humans, whales, rocks, and even the stars—is made of vibration and light. /x

- ▶ As fortune or destiny would have it, I ended up meeting my mentor, don Antonio. He was one of the last of the living Laika, and he took me under his wing and trained me for nearly 25 years. He was a man of many lives - during the day, he was a university professor; in the evenings, a master medicine man. He was born in a high mountain village and worked with the tools and practices of the 15th century, yet he was conversant in the way of the 21st. Although he was a descendant of the Inka, he would tell me that the Laika are much older than the Inka, whose culture was masculine and militaristic. The Laika's teachings were from that earlier time, when the feminine aspect of the divine was recognized. /xi-xii

- ▶ Thanks to the discoveries of quantum physics, we've come to understand that all matter is densely packed light. But the Laika have known about the luminous nature of reality for millennia - they know that vibration and light can organize themselves into a thousand shapes and forms. /xiii

- ▶ First, there is a luminous matrix, and then this blueprint gives birth to life. Vibration and light swirl and condense around the luminous matrix and give birth to a while, for instance, and then whales can give birth to other whales. /xiii

- ▶ Over millennia, the Laika learned to access the biological blueprint of light and assist Spirit in the unfolding of creation. They also learned how to heal disease and create extraordinary states of health, as well as to craft and shape their personal destinies, by changing the LEF. /xiii

- ▶ We can think of the LEF as the software that gives instructions to DNA, which is the hardware that manufactures the body. Mastery of the insights lets us access the latest version of the software and allows each of us

to create a new body that ages, heals, and dies differently. Without the ability to reprogram the LEF, we're trapped in the stories we inherited; that is, we age, heal, live, and die the way our parents and grandparents did, reliving their physical ills and emotional ailments. The four insights contained in these pages allow us to break free of the tyranny of our familial curses, the stories that haunted our ancestors. /xiv

- ▶ In becoming *Homo luminous*, we'll give up the ways of the conquistador and discard the masculine theology that values command, control, and dominion over nature, a theology that justifies the exploitation of the earth's rivers and forests because they're seen merely as resources for human consumption. Instead, we'll embrace an older mythology that has become lost to most humans, a feminine theology of cooperation and sustainability. /xiv

- ▶ [The Four Insights] The wisdom of the Laika consists of four insights, each of which has four practices within it that allow us to move beyond the mere understanding to actually experiencing shifts in perception - thus, helping us to transform ourselves and our world. The insights and their practices are:
 - ▶ **Insight 1 : The Way of the Hero**
Practices: Nonjudgment, Nonsuffering, Nonattachment, Beauty

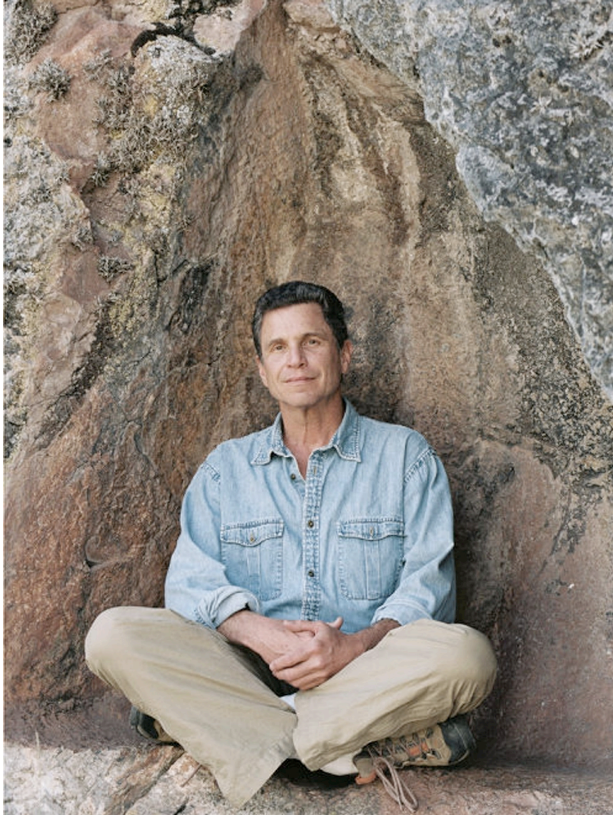
 - ▶ **Insight 2 : The Way of the Luminous Warrior**
Practices: Fearlessness, Nondoing, Certainty, Nonengagement

 - ▶ **Insight 3 : The Way of the Seer**
Practices: Beginner's Mind, Living Consequentially, Transparency, Integrity

- ▶ **Insight 4 : The Way of the Sage**
Practices: Mastering Time, Owning Your Projections, No-mind, Indigenous Alchemy / xxi

- ▶ The Laika don't live by rules or ideas. If they want to change their world, they don't pass new laws or come up with new theories. Instead, they choose to change the way they perceive a problem. By changing their *perception*, they transform a challenge into an opportunity. /5

- ▶ There are four perceptual levels through which the Laika engages the world. These levels correspond to the four domains of manifestation of vibration and light: *the physical world* (our body), *the realm of thoughts and ideas* (mind), *the realm of myth* (soul), and *the world of spirit* (energy). The perceptual levels are associated with the four energetic bodies that make up the human energy field. They're stacked inside each other like Russian nesting dolls, with the physical body innermost, the mental body enveloping and informing the physical shell, the soul enveloping the mental and physical, and the spiritual body outermost, informing and organizing them all like a blueprint. /6



Annex

'Ayahuasca' and 'The Cosmic Serpent'

As the main theme of this book is the knowledge Alberto Villoldo rooted out with the Inka shamans in the Andes, I found it appropriate to offer here two other book reviews that deal with a very similar subject. Both books are written in the intention to convey hidden and for many people esoteric knowledge about plants and the spirits of nature, and the deal with phenomena experienced in the same region Villoldo's books are about: the Amazon.

Ralph Metzner's 'Ayahuasca' reader is one of its finest when it comes to explaining the magic behind this traditional brew concocted by experienced shamans, and which serves for connected us to the plant teachers, and the highest spirits of nature, such as the Boa Constrictor, the age-old Serpent, as it was and is called in the folk lore of many tribal cultures.

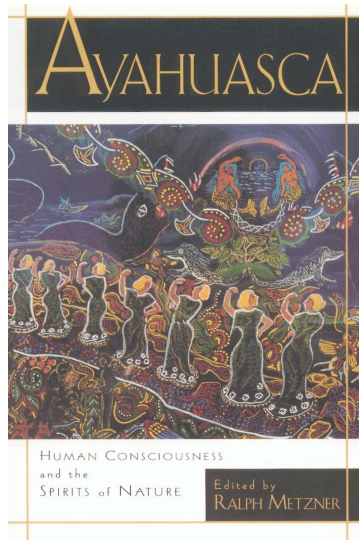
Jeremy Narby's book 'The Cosmic Serpent' is a not less interesting study about the role spirits play, and what they are.

Ayahuasca

Human Consciousness and the Spirits of Nature

by Ralph Metzner (Ed.)

New York: Thunder's Mouth Press, 1999



Ayahuasca is a fascinating reader presenting personal experiences with the sacred Ayahuasca brew, and it's a most valuable resource for both researchers and those interested in a spiritual voyage.

In addition to this invaluable source material, the introduction and comments by the editor of the book, Ralph Metzner, a widely acclaimed authority on shamanism andentheogens, are precious and well-written.

The book throughout is very readable; there is no ethnobotanic gibberish, and the editor has mastered the task to unite different energies into a powerful laser.

I had an immense interest and pleasure reading this book, and it captivated me page after page. It is an abso-

lute must-have in a personal growth library, in a spiritual library, in a library about tribal peoples, in an ethnobotanic library, and in a specialized library about shamanism.

Ralph Metzner writes in the introduction:

Ayahuasca is widely recognized by anthropologists as being probably the most powerful and most widespread shamanic hallucinogen. In the tribal societies where these plants and plant preparations are used, they are regarded as embodiments of conscious intelligent beings that only become visible in special states of consciousness, and who can function as spiritual teachers and sources of healing power and knowledge (...) The plants are referred to as medicines, a term that means more than a drug: something like a healing power or energy that can be associated with a plant, a person, an animal, even a place. They are also referred to as plant teachers and there are still extant traditions of many-years-long initiations and trainings in the use of these medicines./3

Some people, and among them many skeptics, ask why one who is not part of such a culture and who is not an ethnobotanist should have an interest in engaging in a plant-induced spiritual quest? Ralph Metzner gives a clear answer:

A powerful resurgence of respectful and reverential attitudes toward the living Earth and all its creatures seems to be a natural consequence of explorations with visionary plant teachers./4

Terence McKenna emphasized in all his books another important aspect of *psychedelics*: their boundary-dissolving nature. Patriarchy is unique in human history in its obsessional and neurotic striving for setting boundaries, putting up limits, erecting fences, dividing naturally grown landscapes, dissecting bodies for 'vivisection,' splitting the atom, dividing life and nature into 'white-god' and 'black-devil,' and so on and so forth. We won't get rid of our patriarchal tradition by a magic stroke of destiny nor by rebellion. The way to go is to overcome the boundaries and gain access to the whole.

With erecting a divider between man and nature, our culture has developed a schizoid and delusional fantasy of man being 'superior' in creation, having 'dominion' over nature, obviously forgetting that we own our very existence to this nature that we tend to condemn as low and unspiritual. In the run of patriarchy, and thus since the last five thousand years, the really destructive and life-denying ideology was not coming from Sumer, Babylon or Rome, but from the suffocating ethics of puritanical fundamentalism. This cultural perversion lasted a few hundred years, and perhaps we are now at a turning point? Metzner notes:

Over the past two millennia Western civilization has increasingly developed patterns of domination based on the assumption of human superiority. The dominator pattern has involved the gradual desacralization, objectification and exploitation of all non-human nature./5

And by doing so, to paraphrase Thomas Moore's *Care of the Soul* (1994)—which I am going to review next, we have created a cultural narcissism without equal in human history.

For the scientist and explorer of consciousness, there are other values connected with the quest of getting back in touch with the spirits of nature. Metzner notes:

As a result of the conflict between the Christian church and the new experimental science of Newton, Galileo, Descartes, and others, a dualistic worldview was created. On the one hand was science, which confined itself to material objects and measurable forces. Anything having to do with purpose, value, morality, subjectivity, psyche, or spirit, was the domain of religion, and science stayed out of it. Inner experiences, subtle perceptions and spiritual values were not considered amenable to scientific study and came therefore to be regarded as inferior forms of reality—merely subjective as we say. This encouraged a purely mechanistic and myopically detached attitude towards the natural world. Perception of and communication with the spiritual essences and intelligences inherent in nature have regularly been regarded with suspicion, or ridiculed as misguided enthusiasm or mysticism./6

Now, as to the question of how plant-derived psychedelics work and what they do to human consciousness, Ralph Metzner summarizes some of the current theories or metaphors:

Two analogies or metaphors for the drug experience have been repeatedly used by writers both in the psycholytic and psychedelic paradigms. One is the amplifier analogy, according to which the drug functions as a nonspecific amplifier of psychic contents. The amplification may occur in part as a result of a lowering of sensory thresholds, an opening of the doors of perception, and may in part be due to as yet not understood central processes involving one or more neurotransmitters. The other analogy is the microscope metaphor: it has repeatedly been said that psychedelics could play the same role in psychology as the microscope does in biology—opening up realms and processes of the human mind to direct, repeatable, verifiable observation that have hitherto been largely hidden or inaccessible. Both amplifier and microscope are technological metaphors for expanded perception and divination—the ability to see and hear more vividly, to see into other, normally invisible worlds or dimensions, and to obtain otherwise hidden knowledge./24-25

One aspect that ethnology may have overlooked in shamanic cultures is their real—and not just fantastic—knowledge about healing with plants, a knowledge so vast, and so deep that, without having any technological instruments of inquiry at their disposition, seemed a sheer impossibility to many researchers.

As a result, many of them brushed this knowledge off as nonsense, exaggeration or myth. Now, modern research has shown that all is real, but at the same time researchers

became even more strongly aware of the impossibility of it. The only hypothesis that could explain it was the one actually forwarded by the natives themselves: that they receive their knowledge directly from the plant teachers, without using any further instruments or tools, while being in psychedelic trance. Metzner notes:

Some of the indigenous healers and herbalists are veritable walking encyclopedias of medicinal botanical knowledge. They may have direct personal knowledge of hundreds, even thousands of plants, and what illnesses or conditions they can be used to cure; this knowledge was not acquired by literate means, but by direct experience./29

For all their demonstrated knowledge of herbs and medicine, the ayahuasqueros are unanimous in their assertion that the knowledge is given to them by the spirits of the plants, the forest, or the animals. Likewise, the healing is done, not so much by the plant drug, but by the spirit or essence invoked by the healer, via the use of the plant teacher, and expressed in the songs. With this belief, which is completely at variance with the accepted medical model focused on isolating and purifying the molecular compound, they would agree with Samuel Hahnemann, the great eighteenth-century German physician who founded homeopathy. In this medical system, the plant drug extracts are repeatedly diluted to such a degree that often not a single molecule of the original substance is left. In addition they are shaken or vibrated, a process referred to as succussion.

Hahnemann said that through the repeated dilutions and succussions the spirit or essence of the plant was entirely released, or liberated, from the plant substance, and was thus able to act on the spiritual or essence of the patient. In this recognition of the spiritual essences inherent in plant medicines and their healing virtue, the homeopaths and the shamanic healers are in accord. It is also, I would add, the underlying assumption and understanding that I and my colleagues and collaborators have come to and that is represented, explicitly or implicitly, in the accounts in this book./32

I will come to an end with my review and refer the reader to a few quotes from the contributions to the reader that I publish below. I hope that this review and the further quotes will convince you of the usefulness of this well-edited book and make it a part of your library.

Contributions

Adamson, Raoul

C., Stefan

D., Raimundo

G., Eugenia

Callaway, J.C.

Ganesha

Grob, Charles S.

H., Wahtola

L., Abraham

Lovetree, I.M.

McKenna, Dennis J.

Metzner, Ralph

S., Kate

S., Renata

T., Oregon

Raoul Adamson

Initiation into an Ancient Lineage of Visionary Healers, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 46-57

I become aware of a morphic resonance between serpent and intestines: the form of the snake is more or less a long intestinal tract, with a head and a tail end; and conversely, our gut is serpentine, with its twists and turns and its peristaltic movement. So the serpent, winding its way through my intestinal tract was 'teaching' my intestines how to be more powerful and effective—certainly a gut-level experience!/
48

The visionary warrior is not just passively taking in the visions, as we do when watching a film or television, or during most dreaming. The warrior is actively looking at them, observing the details, searching for the meaning behind the appearances. (...) Painful or traumatic experiences are often incomplete, sometimes because they are powerful prohibitions on the third phase of communicating. Healing or recovery from trauma involves telling the story, so that it is shared, believed and recognized. /52

I had known that songs could heal before, but what was new to my understanding here was that they

could also function in a protective manner against toxic emotional negativity./54

Stefan C.

Having So Recently Experienced My Death, It felt Miraculous To Be Alive, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 64-70

As a physician, I commonly use and prescribe medication. Until this experience of ayahuasca, I had never experienced what a true medicine might be. It is a terrible shame that we are unable to share the secrets and powers of this medicine with the suffering people who come to us for help. I would like to believe, however, that a strategy could be implemented for the future which could facilitate such intervention. If our society is unable to incorporate such a change, however, it will be sad world indeed./68

Conveying that the collective Gaia-nature of this planet cannot much longer sustain its health and vitality in the face of escalating environmental destruction perpetrated by a world culture dominated by greed and aggression, the essence of this ayahuasca inspired communication was to wake up before it is too late and mobilize what forces are necessary to prevent the annihilation of nature and the obliteration of the life forces it nurtures./69

Knowledge and information, contained in the core of the experience, has swept through me. I have

been catapulted to a domain of being other than my self, more akin to the True Self. I have stood humbled in the face of its immense otherworldly power, and have dissolved in the embrace of life-affirming ecstasy. These encounters have provided a learning experience of extraordinary depth and profundity.
/70

Raimundo D.

The Great Serpentine Dance of Life, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 129-131

The plumed serpent is masculine, involves outer impression and show of power; the unplumed serpent is feminine, involving inner expression and statement of strength. (...) I experienced my entire body being reprogrammed and rearranged, even reconstituted at the deep cellular level. This resulted in an incredible feeling of openness, solidity, wholeness and openness./130

Eugenia G.

The Plant Spirits Help Me to Heal Myself and Others, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 124-128

I left conventional pharmacy, and the plant kingdom provided me with a new profession as an herbalist-educator of botanical medicines. (...) Besides being rich with verdant fecundity and colorful wildlife, the

rain forest holds secrets that could change the course of medicine as we know it./127

Ayahuasca has allowed my everyday life to come more alive —my skin became electric, and light was everywhere; lucid dreams, messengers, birds, talking animals, and plant spirits continue to teach me./128

J.C. Callaway, Ph.D.

Phytochemistry and Neuropharmacology of Ayahuasca, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 250-275

DMT fits rather well into certain subsets of serotonin receptor sites within the brain (Callaway and McKenna 1998), where it is believed to modify the flow of neuronal information. (...) Although a function for its presence in the brain has not been demonstrated, the production of visions in dream sleep has been suggested as a role for endogenous DMT (Callaway 1998)./262

Ganesha

A Vision of Sekhmet, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 76-85

Throughout this part of the session, I felt the balancing of male and female energies, the dance of consciousness and substance./81

As I read about Sekhmet and assimilated my experience with her, the understanding that formed in my consciousness was that Sekhmet is a Great Mother Goddess, one that spans all time. With the sun disk at her head and the snake around it, she symbolizes the serpent power of the root chakra having risen to the crown. Thus, she encompasses both heaven and Earth, and demonstrates the way to unite the heaven and Earth of our own nature, Spirit and Form, through the awakening of the kundalini power in the *muladhara* chakra and its arising to the *sahasrara* chakra./83

Charles S. Grob, M.D.

The Psychology of Ayahuasca, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 214-249

The field of ayahuasca studies poses a challenge to mainstream psychiatry and psychology. Long neglected by Euro-American science, this Amazonian plant hallucinogen concoction known in native Quechua as the 'vine of the dead' or 'vine of the soul', has recently begun to attract increasing degrees of interest. (...) The fields of psychiatry and psychology have never had an appreciable comfort level with the mind states of aboriginal peoples. Native peoples have often been disparaged and the technologies designed to induce ritual trance states either pathologized or ignored. Years past, during a time of psychoanalytic preeminence, the medicine men, or healers, of these aboriginal peoples were judged to be mentally ill (Devereux 1958), their be-

haviors variably attributed to diagnoses ranging from schizophrenia to hysteria and epilepsy. The primitive medicine man, or shaman, was often identified as a deranged aboriginal tyrant and the well-spring of that psychopathology inflicting the entire tribal group, preventing their elevation into civilized society. Until quite recently the prevailing perception of the aboriginal has been one of the ignorant, deluded and dangerous savage, whose only salvation lay in abandoning the traditions of his ancestors for the customs and beliefs of modern culture. The proposition of taking seriously the plant technologies underlying the collective belief system found in native shamanism was given little credence by mainstream science and medicine./214-215

Ethnobotanical explorations in diverse geographic regions have yielded a surprising plethora of psychoactive plants, some with no prior history of cultural identification. Knowledge of potent psychochemical recipes have begun to disseminate, often with the aid of the Internet. Use of plant hallucinogens, in both underground and formal settings, is growing. It is time for post-modern medical science to reawaken and be attentive to this rapidly emerging phenomenon. Beyond the need to assess safety parameters, the full implications to paradigms of healing and reality need to be grappled with./215

The occupying Spaniards and Portuguese, possessors of now of most of the New World's rain forests, brutally persecuted and exploited native cultures (Taussig 1987). Observing the utilization of sacred

plants to induce an ecstatic intoxication, and identifying the central role they played in aboriginal religion and ritual, these new European overlords harshly condemned their use. Hernando Ruiz de Alarcon, an early Spanish chronicler of native customs, described how the plants 'when drunk deprive of the senses, because it is very powerful, and by this means they communicate with the devil, because he talks to them when they are deprived of judgement with the said drink, and deceive them with different hallucinations, and they attribute it to a god they say is inside the seed' (Guerra 1971). Condemned by the Holy Inquisition in 1616, the ceremonial use of the plant hallucinogens by aboriginal peoples of the New World survived only by going deeply underground, remaining hidden from the hostile and rapacious European-imposed dominant culture./219

Wahtola H.

Teaching the Body Its Relationship to the Spirit, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 148-152

My lower centers, my thighs, pelvis, and abdomen became the focus for the waves of fluid-like power that pulsed through my spaces. This fluid power was metabolizing and restructuring the consciousness of my body in relationship to the power and awareness available to it. As the intensification occurred, the purge was stimulated, without the deep significance of the first time with ayahuasca./150

The guide gave clues that helped me greatly in re-establishing a center of focus when the flooding effects of the medicine would space out in directions that I didn't want to go. One set of instructions related to the four things useful to remember on a journey, inner or outer: one is your intention of purpose, two is your ancestors, three is your light or awareness, and four is the Earth./Id.

Abraham L.

The Long, Multi-Faceted Journey of Jewish Experience, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 142-147

I saw and felt these masses of Jews clinging to something in their hearts. Clinging to grief, like an addiction. Holding onto it as though it was something precious, something that made them special or closer to God./146

This feeling of being attacked reinforces the defensive walls that surround the heart. In truth, there is an inner battle that Jews need to wage in order to become free of their present conflict. Perhaps, like with me, there is a need to fight to liberate the inner feminine./147

I.M. Lovetree

Liquid Plum'r for the Soul, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 116-123

After the ayahuasca sessions, I feel cleansed within, throughout and all about. I have a sense of having been healed at all levels, especially the physical. The ayahuasca medicine seems to have a special affinity for the gastrointestinal system: it snakes its way through the body, seeking out and eliminating obstructions to life energy flow. I sometimes think of it as a form of kundalini, a Liquid Plum' r for the soul. For cleansing and healing, for reconnecting with the vegetable kingdom, ayahuasca is definitely my medicine of choice./123

Dennis J. McKenna, Ph.D.

Ayahuasca: An Ethnopharmacologic History, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 187-207

Ayahuasca is a symbiotic ally of the human species; its association with our species can be traced at least as far back as New World prehistory. The lessons we have acquired from it, in the course of millennia of coevolution, may have profound implications for what it is to be human, and to be an intelligent, questioning species within the biospheric community of species. Although we have no certain answers, the question of the nature and meaning of the relationship between humanity and this visionary vine, and by extension with the entire universe of plant teachers, persistently troubles us. Why should plants contain alkaloids that are close analogs of our own neurotransmitters, and that enable them to 'talk' to us? What 'message' are they trying to con-

vey, if any? Was it purely happenstance, purely accident, that led some early, experiment-minded shaman to combine the ayahuasca vine and the chacruna leaf, to make the tea that raised the curtain on the 'invisible landscape' for the first time? /207



Introduction

by Ralph Metzner, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 1-45

They have been called psychotomimetic ('madness mimicking'), psycholytic ('psyche loosening'), psychedelic ('mind manifesting'), hallucinogenic ('vision inducing') and entheogenic ('connecting with the sacred within'). The different terms reflect the widely differing attitudes and intentions, the varying set and setting with which these substances have been approached. /2

Ayahuasca is widely recognized by anthropologists as being probably the most powerful and most widespread shamanic hallucinogen. In the tribal societies where these plants and plant preparations are

used, they are regarded as embodiments of conscious intelligent beings that only become visible in special states of consciousness, and who can function as spiritual teachers and sources of healing power and knowledge./3

The plants are referred to as 'medicines,' a term that means more than a drug: something like a healing power or energy that can be associated with a plant, a person, an animal, even a place. They are also referred to as 'plant teachers' and there are still extant traditions of many-years-long initiations and trainings in the use of these medicines./Id.

Kate S.

Breaking from the Bondage of the Mind, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 71-75

I had the thought that the reason certain cultural or ethnic art forms appear is because of the planetary energy in the location of the origin of that form, and that the music and the art were intricately connected and reflective of the energy of the planetary location of their origin and the energies which exist there./72

Renata S.

A most palpably Buddhist-like experience, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 132-134

My experience with the ayahuasca (as was true of my experience with LSD) put me in touch with an understanding of these ideas experientially. It was as if my body accepted ideas of oneness, duality, paradox, etc. on a cellular level. /133

I understood the sad and frightening visions to be every bit as wonderful as the most beautiful visions. The marvel was that I felt totally alive, open, responsive, and fearless! Accepting the fleeting nature of all, it was so simple to be fully present for every moment. Perhaps for the first time ever, I felt an implicit trust in my capacity to guide myself through the incredible labyrinth of dark and light. /Id.

I felt the medicine to be much like a snake, traveling from my brain downwards, finally lodging in my groin. As I came to the end of my experience, I felt rooted in some tangled, steamy jungle, rich with the scent of death and rebirth, slowly becoming one with the vines and the very earth itself. /Id.

Oregon T.

Knowledge Was Graciously Invoked in Me by the Plant Teacher, in: *Ayahuasca, Human Consciousness and the Spirits of Nature*, New York: Thunder's Mouth Press, 1999, pp. 92-97

I saw the machinations of the ego-personality and its subtle deceit of the Self, of the true Monad. /95

The ayahuasca plant teacher, much like the entheogens probably employed in the Eleusinian and other

ancient mystery religions, assists in the sought-after remembrance, what Plato referred to as anamnesis.
/97

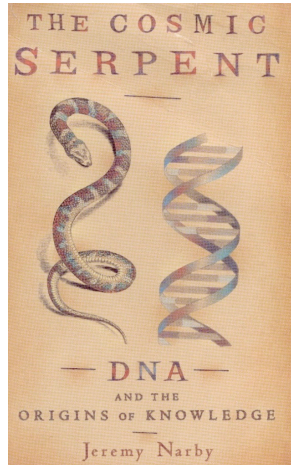
The Cosmic Serpent

DNA and the Origins of Knowledge

by Jeremy Narby

2nd Printing (Originally published in 1998)

New York: Tarcher/Putnam, 2003



The Cosmic Serpent is an extraordinary and refreshing book. Written from the perspective of an anthropologist, the book unveils many myths in that science when it goes out 'to meet the other', and return to declare the peoples it met as schizophrenic, retarded or 'possessed by the devil.'

The author also reports how ethnology changed over time and become more objective in its look on cultures that are markedly different from our own.

Anthropologists discovered that their gaze was a tool of domination and that their discipline was not only a child of colonialism, it also served the colonial cause through its own practices. The unbiased and supra-cultural language of the observer was actually a colonial discourse and a form of domination. / 14

From the early twentieth century onward, anthropologists progressively extended the use of this Siberian term and found shamans in Indonesia, Uganda, the Arctic, and Amazonia. Some played drums, others drank plant decoctions and sang; some claimed to cure, others cast spells. They were unanimously considered neurotic, epileptic, psychotic, hysterical or schizophrenic./15

The change came abruptly. In 1949, Claude Lévi-Strauss stated in a key essay that the shaman, far from being mentally ill, was in fact a kind of psychotherapist—the difference being that the psychoanalyst listens, whereas the shaman speaks. For Lévi-Strauss, the shaman is first of all a creator of order, who cures people by transforming their incoherent and arbitrary pains into an ordered and intelligible form./15



In this context of a critical review of Western science meeting tribal cultures, Narby reveals a *very important secret about tobacco*, and unveils the myths behind the current

worldwide propaganda against tobacco, with its alleged cancerogenous effects.

Narby, who has done research on tobacco over several years, has published in this book a good part of the research results, and gives further references in the footnotes. His research indicates that it's not tobacco that causes cancer, but additives and preservatives that are put in cigarettes in the process of industrial fabrication. He writes:

There are fundamental differences between the shamanic use of tobacco and the consumption of industrial cigarettes. The botanical variety used in the Amazon contains up to eighteen times more nicotine than the plants used in Virginia-type cigarettes. Amazonian tobacco is grown without chemical fertilizers or pesticides and contains none of the ingredients added to cigarettes, such as aluminum oxide, potassium nitrate, ammonium phosphate, polyvinyl acetate, and a hundred or so others, which make up approximately 10 percent of the smokable matter. During combustion, a cigarette emits some 4000 substances, most of which are toxic. Some of these substances are even radioactive, making cigarettes the largest single source of radiation in the daily life of an average smoker. According to one study, the average smoker absorbs the equivalent of the radiation dosages from 250 chest X-rays per year. Cigarette smoke is directly implicated in more than 24 serious illnesses, including 17 forms of cancer. In the Amazon, on the other hand, tobacco is considered a remedy. The Ashaninca word for healer or shaman is *sheripiári*—literally, the person who uses tobacco.

The oldest Ashaninca men I knew were all sheripiári. They were so old that they did not know their own age, which only their deeply wrinkled skin suggested, and they were remarkably alert and healthy. Intrigued by these disparities, I looked through the data banks for comparative studies between the toxicity of the Amazonian variety (*Nicotinia rustica*) and the variety used by the manufacturers of cigarettes, cigars, rolling tobacco, and pipe tobacco (*Nicotinia tabacum*). I found nothing. The question, it seemed, had not been / asked. I also looked for studies on the cancer rate among shamans who use massive and regular doses of nicotine: again, nothing. So I decided to write to the main authority on the matter, Johannes Wilbert, author of the book *Tobacco and Shamanism in South America*, to put my questions to him. He replied: There is certainly evidence that Western tobacco products contain many different harmful agents which are probably not present in organically grown plants. I have not heard of shamans developing cancers but that may, of course, be a function of several things like lack of Western diagnosis, natural life span of indigenous people, magico-religious restriction of tobacco used in tribal societies. It seems clear that nicotine does not cause cancer, given that it is active in the brain and that cigarettes do not cause cancer in the brain, but in the lungs, esophagus, stomach, pancreas, rectum, kidneys, and bladder, the organs reached by the carcinogenic tars, which are also swallowed. /120-121

But this general outline of shamanism and how the modern world came to discover it is only a by-product of the book, so to speak. The real topic is a very specific problem that Narby had well defined in advance. He wanted to prove his hypothesis that the visions and encounters psychedelic substances trigger are actually visions of the DNA, or the *photons* that irradiate from it. He defines his research topic, first negatively, by demonstrating why this link between entheogenic substances and the DNA could not be discovered before by modern science:

It seemed that no one had noticed the possible links between the myths of primitive peoples and molecular biology. No one had seen that the double helix had symbolized the life principle for thousands of years around the world. On the contrary, everything was upside down. It was said that hallucinations could in no way constitute a source of knowledge, that Indians had found their useful molecules by chance experimentation, and that their myths were precisely myths, bearing no relationship to the real knowledge discovered in laboratories./71

This meant that the gaze of the Western specialist was too narrow to see the two pieces that fit together to resolve the puzzle. The distance between molecular biology and shamanism/mythology was an optical illusion produced by the rational gaze that separates things ahead of time, and as objectivism fails to objectify its objectifying relationship, it also finds it difficult to consider its presuppositions./78-79

The outline of Narby's research is the most daring I have encountered in my shamanism research so far, and despite his well-written book, it seems that his theory was not picked up by the scientific community so far. Narby had previously noted a decrease of interest in the subject, but his vision about a paradigm change in science is hopeful in case that his hypothesis can be confirmed by more in-depth research in the future:

From the middle of the 1970s onward, the connection between DNA and hallucinogens disappears from the scientific literature. It would no doubt be interesting to reconsider it in the light of the new knowledge established by molecular biology. /125

If my hypothesis is correct, and if ayahuasqueros perceive DNA-emitted photons in their visions, it ought to be possible to find a link between these photons and consciousness. I started looking for it in the biophoton literature. Researchers working in this new field mainly consider biophoton emission as a cellular language or a form of nonsubstantial bio-communication between cells and organisms. Over the last fifteen years, they have conducted enough reproducible experiments to believe that cells use these waves to direct their own internal reactions as well as to communicate among themselves and even between organisms. For instance, photon emission provides a communication mechanism that could explain how billions of individual plankton organisms cooperative in swarms, behaving like super-organisms. /127-128

In addition, Narby made the discovery that quartz played a decisive role in the biophoton research he went through for proving his hypothesis:

One thing had struck me as I went over the biophoton literature. Almost all of the experiments conducted to measure biophotons involved the use of quartz. As early as 1923, Alexander Gurvich noticed that cells separated by a quartz screen mutually influenced each other's multiplication processes, which was not the case with a metal screen. He deduced that cells emit electromagnetic waves with which they communicate. It took more than half a century to develop a photomultiplier capable of measuring this ultra-weak radiation: the container of this device is also made of quartz. Quartz is a crystal, which means it has an extremely regular arrangement of atoms that vibrate at a very stable frequency. These characteristics make it an excellent receptor and emitter of electromagnetic waves, which is why quartz is abundantly used in radios, watches, and most electronic technologies. /128-129

Now, succinctly speaking, what Narby wants to show is that what the shamans perceive as 'spirits' are in reality biophotons emitted by the cells of the human body:

What if these spirits were none other than the biophotons emitted by all the cells of the world and were picked up, amplified, and transmitted by shamans' quartz crystals, Gurvich's quartz screens, and the quartz containers of biophoton researchers? This

would mean that spirits are beings of pure light—as has always been claimed. /129

I will leave it here with my review and let you discover this exciting book that is often quoted in shamanism literature. However, I have not yet found an author who either corroborated the theory, or else falsified it. So much the more the book should be read and its daring hypothesis shared with as many minds as possible, so that a scientific agreement can be found to either corroborate or falsify this very interesting theory or hypothesis.

Bibliography

Contextual Bibliography

Abrams, Jeremiah (Ed.)

Reclaiming the Inner Child
New York: Tarcher / Putnam, 1990

Bandler, Richard

Get the Life You Want
The Secrets to Quick and Lasting Life Change
With Neuro-Linguistic Programming
Deerfield Beach, FL: HCI, 2008

Blofeld, J.

The Book of Changes
A New Translation of the Ancient Chinese I Ching
New York: E.P. Dutton, 1965

Bohm, David

Wholeness and the Implicate Order
London: Routledge, 2002

Bordeaux-Szekely, Edmond

Teaching of the Essenes from Enoch to the Dead Sea Scrolls
Beekman Publishing, 1992

Gospel of the Essenes
The Unknown Books of the Essenes
& Lost Scrolls of the Essene Brotherhood
Beekman Publishing, 1988

Gospel of Peace of Jesus Christ
Beekman Publishing, 1994

Gospel of Peace, 2d Vol.
I B S International Publishers

Butler-Bowden, Tom

50 Success Classics
Winning Wisdom for Work & Life From 50 Landmark Books
London: Nicholas Brealey Publishing, 2004

Castaneda, Carlos

The Teachings of Don Juan
A Yaqui Way of Knowledge
Washington: Square Press, 1985

Journey to Ixtlan
Washington: Square Press: 1991

Tales of Power
Washington: Square Press, 1991

The Second Ring of Power
Washington: Square Press, 1991

Clarke, Ronald

Einstein: The Life and Times
New York: Avon Books, 1970

Cleary, Thomas

The Taoist I Ching
Translated by Thomas Cleary
Boston & London: Shambhala, 1986

Dürckheim, Karlfried Graf

Hara: The Vital Center of Man
Rochester: Inner Traditions, 2004

Zen and Us
New York: Penguin Arkana 1991

The Call for the Master
New York: Penguin Books, 1993

Einstein, Albert

The World As I See It
New York: Citadel Press, 1993

Emerson, Ralph Waldo

The Essays of Ralph Waldo Emerson
Cambridge, Mass.: Harvard University Press, 1987

Fromm, Erich

The Anatomy of Human Destructiveness
New York: Owl Book, 1992
Originally published in 1973

Geldard, Richard

Remembering Heraclitus
New York: Lindisfarne Books, 2000

Goldman, Jonathan & Goldman, Andi

Tantra of Sound
Frequencies of Healing
Charlottesville: Hampton Roads, 2005

Healing Sounds
The Power of Harmonies
Rochester: Healing Arts Press, 2002

Goleman, Daniel

Emotional Intelligence
New York, Bantam Books, 1995

Gordon Wasson, R.

The Road to Eleusis
Unveiling the Secret of the Mysteries
With Albert Hofmann, Huston Smith, Carl Ruck and Peter Webster
Berkeley, CA: North Atlantic Books, 2008

Greene, Liz

The Mythic Journey
With Juliet Sharman-Burke
The Meaning of Myth as a Guide for Life
New York: Simon & Schuster (Fireside), 2000

The Mythic Tarot

With Juliet Sharman-Burke

New York: Simon & Schuster (Fireside), 2001

Originally published in 1986

Grinspoon, Lester

Marihuana

The Forbidden Medicine

With James B. Bakalar

New Haven, CT: Yale University Press, 1997

First published in 1971

Grof, Stanislav

Ancient Wisdom and Modern Science

New York: State University of New York Press, 1984

Beyond the Brain

Birth, Death and Transcendence in Psychotherapy

New York: State University of New York, 1985

LSD: Doorway to the Numinous

The Groundbreaking Psychedelic Research into

Realms of the Human Unconscious

Rochester: Park Street Press, 2009

Realms of the Human Unconscious

Observations from LSD Research

New York: E.P. Dutton, 1976

The Cosmic Game

Explorations of the Frontiers of Human Consciousness

New York: State University of New York Press, 1998

The Holotropic Mind

The Three Levels of Human Consciousness

With Hal Zina Bennett

New York: HarperCollins, 1993

When the Impossible Happens

Adventures in Non-Ordinary Reality

Louisville, CO: Sounds True, 2005

Gurdjieff, George Ivanovich

The Herald of Coming Good

London: Samuel Weiser, 1933

Hall, Manly P.

The Pineal Gland
The Eye of God
Kessinger Publishing Reprint
The Secret Teachings of All Ages
Reader's Edition
New York: Tarcher/Penguin, 2003
Originally published in 1928

Herrigel, Eugen

Zen in the Art of Archery
New York: Vintage Books, 1999
Originally published in 1971

Hicks, Esther and Jerry

The Amazing Power of Deliberate Intent
Living the Art of Allowing
Carlsbad, CA: Hay House, 2006

Hofmann, Albert

LSD, My Problem Child
Reflections on Sacred Drugs, Mysticism and Science
Santa Cruz, CA: Multidisciplinary Association for Psychedelic Studies,
2009
Originally published in 1980

Holmes, Ernst

The Science of Mind
A Philosophy, A Faith, A Way of Life
New York: Jeremy P. Tarcher/Putnam, 1998
First Published in 1938

Houston, Jean

The Possible Human
A Course in Enhancing Your Physical, Mental, and Creative Abilities
New York: Jeremy P. Tarcher/Putnam, 1982

Huang, Alfred

The Complete I Ching
The Definite Translation from Taoist Master Alfred Huang
Rochester, NY: Inner Traditions, 1998

Jung, Carl Gustav

Archetypes of the Collective Unconscious

in: *The Basic Writings of C.G. Jung*

New York: The Modern Library, 1959, 358-407

Collected Works

New York, 1959

On the Nature of the Psyche

in: *The Basic Writings of C.G. Jung*

New York: The Modern Library, 1959, 47-133

Psychological Types

Collected Writings, Vol. 6

Princeton: Princeton University Press, 1971

Kapleau, Roshi Philip

Three Pillars of Zen

Boston: Beacon Press, 1967

Krishnamurti, J.

Freedom From The Known

San Francisco: Harper & Row, 1969

The First and Last Freedom

San Francisco: Harper & Row, 1975

Education and the Significance of Life

London: Victor Gollancz, 1978

Commentaries on Living

First Series

London: Victor Gollancz, 1985

Commentaries on Living

Second Series

London: Victor Gollancz, 1986

Krishnamurti's Journal

London: Victor Gollancz, 1987

Krishnamurti's Notebook

London: Victor Gollancz, 1986

Beyond Violence

London: Victor Gollancz, 1985

Beginnings of Learning

New York: Penguin, 1986

The Penguin Krishnamurti Reader
New York: Penguin, 1987

On God
San Francisco: Harper & Row, 1992

On Fear
San Francisco: Harper & Row, 1995

The Essential Krishnamurti
San Francisco: Harper & Row, 1996

The Ending of Time
With Dr. David Bohm
San Francisco: Harper & Row, 1985

Laszlo, Ervin

Science and the Akashic Field
An Integral Theory of Everything
Rochester: Inner Traditions, 2004

Quantum Shift to the Global Brain
How the New Scientific Reality Can Change Us and Our World
Rochester: Inner Traditions, 2008

Science and the Reenchantment of the Cosmos
The Rise of the Integral Vision of Reality
Rochester: Inner Traditions, 2006

The Akashic Experience
Science and the Cosmic Memory Field
Rochester: Inner Traditions, 2009

The Chaos Point
The World at the Crossroads
Newburyport, MA: Hampton Roads Publishing, 2006

Leonard, George, Murphy, Michael

The Live We Are Given
A Long Term Program for Realizing the
Potential of Body, Mind, Heart and Soul
New York: Jeremy P. Tarcher/Putnam, 1984

Lipton, Bruce

The Biology of Belief
Unleashing the Power of Consciousness, Matter and Miracles
Santa Rosa, CA: Mountain of Love/Elite Books, 2005

Long, Max *Freedom*

The Secret Science at Work

The Huna Method as a Way of Life

Marina del Rey: De Vorss Publications, 1995

Originally published in 1953

Growing Into Light

A Personal Guide to Practicing the Huna Method,

Marina del Rey: De Vorss Publications, 1955

Lutyens, Mary

Krishnamurti: The Years of Fulfillment

New York: Avon Books, 1983

The Life and Death of Krishnamurti

Chennai: Krishnamurti Foundation India, 1990

Maharshi, Ramana

The Collected Works of Ramana Maharshi

New York: Sri Ramanasramam, 2002

The Essential Teachings of Ramana Maharshi

A Visual Journey

New York: Inner Directions Publishing, 2002

by Matthew Greenblad

McKenna, Terence

The Archaic Revival

San Francisco: Harper & Row, 1992

Food of The Gods

A Radical History of Plants, Drugs and Human Evolution

London: Rider, 1992

The Invisible Landscape

Mind Hallucinogens and the I Ching

New York: HarperCollins, 1993

(With Dennis McKenna)

True Hallucinations

Being the Account of the Author's Extraordinary

Adventures in the Devil's Paradise

New York: Fine Communications, 1998

McTaggart, Lynne

The Field

The Quest for the Secret Force of the Universe
New York: Harper & Collins, 2002

Merleau-Ponty, Maurice

Phenomenology of Perception

London: Routledge, 1995
Originally published 1945

Metzner, Ralph (Ed.)

Ayahuasca, Human Consciousness and the Spirits of Nature

ed. by Ralph Metzner, Ph.D
New York: Thunder's Mouth Press, 1999

The Psychedelic Experience

A Manual Based on the Tibetan Book of the Dead
With Timothy Leary and Richard Alpert
New York: Citadel, 1995

Moore, Thomas

Care of the Soul

A Guide for Cultivating Depth and Sacredness in Everyday Life
New York: Harper & Collins, 1994

Murphy, Michael

The Future of the Body

Explorations into the Further Evolution of Human Nature
New York: Jeremy P. Tarcher/Putnam, 1992

Naparstek, Belleruth

Your Sixth Sense

Unlocking the Power of Your Intuition
London: HarperCollins, 1998

Nau, Erika

Self-Awareness Through Huna

Virginia Beach: Donning, 1981

Ni, Hua-Ching

I Ching: The Book of Changes and the Unchanging Truth

2nd edition

Santa Barbara: Seven Star Communications, 1999

Esoteric Tao The Ching

The Shrine of the Eternal Breath of Tao

Santa Monica: College of Tao and Traditional

Chinese Healing, 1992

The Complete Works of Lao Tzu

Tao The Ching & Hua Hu Ching

Translation and Elucidation by Hua-Ching Ni

Santa Monica: Seven Star Communications, 1995

Nichols, Sallie

Jung and Tarot: An Archetypal Journey

New York: Red Wheel/Weiser, 1986

Ostrander, Sheila & Schroeder, Lynn

Superlearning 2000

New York: Delacorte Press, 1994

Plato

Complete Works

Ed. by John M. Cooper

New York: Hackett Publishing Company, 1997

Ponder, Catherine

The Healing Secrets of the Ages

Marine del Rey: DeVorss, 1985

Riso, Don Richard & Hudson, Russ

The Wisdom of the Enneagram

The Complete Guide to Psychological and Spiritual Growth

For The Nine Personality Types

New York: Bantam Books, 1999

Ruiz, Don Miguel

The Four Agreements

A Practical Guide to Personal Freedom

San Rafael, CA: Amber Allen Publishing, 1997

The Mastery of Love

A Practical Guide to the Art of Relationship
San Rafael, CA: Amber Allen Publishing, 1999

The Voice of Knowledge

A Practical Guide to Inner Peace
With Janet Mills
San Rafael, CA: Amber Allen Publishing, 2004

Schlipp, Paul A. (Ed.)

Albert Einstein

Philosopher-Scientist
New York: Open Court Publishing, 1988

Sheldrake, Rupert

A New Science of Life

The Hypothesis of Morphic Resonance
Rochester: Park Street Press, 1995

Shone, Ronald

Creative Visualization

Using Imagery and Imagination for Self-Transformation
New York: Destiny Books, 1998

Stone, Hal & Stone, Sidra

Embracing Our Selves

The Voice Dialogue Manual
San Rafael, CA: New World Library, 1989

Sun Tzu (Sun Tsu)

The Art of War

Special Edition
New York: El Paso Norte Press, 2007

Talbot, Michael

The Holographic Universe

New York: HarperCollins, 1992

Tart, Charles T.

Altered States of Consciousness

A Book of Readings
Hoboken, N.J.: Wiley & Sons, 1969

Tolle, Eckhart

The Power of Now

A Guide to Spiritual Enlightenment
Novato, CA: New World Library, 2004

A New Earth

Awakening to Your Life's Purpose

New York: Michael Joseph (Penguin), 2005

Villoldo, Alberto

Healing States

A Journey Into the World of Spiritual Healing and Shamanism
With Stanley Krippner
New York: Simon & Schuster (Fireside), 1987

The Four Insights

Wisdom, Power, and Grace of the Earthkeepers
New York: Hay House, 2006

Shaman, Healer, Sage

How to Heal Yourself and Others with the Energy Medicine of the Americas
New York: Harmony, 2000

Healing the Luminous Body

The Way of the Shaman with Dr. Alberto Villoldo
DVD, Sacred Mysteries Productions, 2004

Mending The Past And Healing The Future with Soul Retrieval

New York: Hay House, 2005

Watts, Alan W.

The Way of Zen

New York: Vintage Books, 1999

This Is It

And Other Essays on Zen and Spiritual Experience
New York: Vintage, 1973

Wilhelm, Helmut

The Wilhelm Lectures on the Book of Changes

Princeton: Princeton University Press, 1995

Wilhelm, Richard

The I Ching or Book of Changes

With C. Baynes

3rd Edition, Bollingen Series XIX
Princeton, NJ: Princeton University Press, 1967

Williams, Strehon Kaplan

Dreams and Spiritual Growth

With Patricia H. Berne and Louis M. Savary
New York: Paulist Press, 1984

Dream Cards

Understand Your Dreams and Enrich Your Life
New York: Simon & Schuster (Fireside), 1991

Wing, R. L.

The I Ching Workbook

Garden City, N.Y.: Doubleday, 1984

Personal Notes

