

CONSCIOUSNESS OF ENERGY MEDICINE:
DEFINING THE SPIRITUALLY GIFTED HEALER

by

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To acquire knowledge, one must study:

but to acquire wisdom, one must observe.

Marilyn vos Savant

Abstract of Dissertation Presented to
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In recent years, science and spirituality have merged to explore higher levels of consciousness. Energy medicine is a complex intervention derived from the theory that subtle biologic energy can influence a therapeutic effect. Researchers continue to quantify these effects by measuring energy healers' frequencies, while investigating and documenting their healing methodologies. To date, Allopathic medicine and science do not consider energy healers to be equal partners, able to make key assessments toward research or suggest healing protocols. Spiritually gifted healers are still in the background waiting for their work to be legitimized. This research substantiates a difference between healers and their gifts. A qualitative and quantitative approach to identify key characteristics for the energy healer could highlight a new level of consciousness for the truly spiritually gifted. These traits, in turn, would offer an endorsement to healers and create a foundation for greater acceptance as professional partners to both science and medicine. Future research could implement this baseline identification to a larger group consensus for validation to determine whether gifted healers elect to stay with the current

status quo or aspire to drive research with their expertise and stand side by side with physicians to pioneer a new brand of Conscious Healthcare.

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CHAPTER 1

PROBLEM FORMULATION

Introduction

Energy Medicine (EM) has been recognized by the USA healthcare system as a subspecialty within a larger body of Complementary and Alternative Medicine (CAM). The National Center for Complementary and Alternative Medicine (NCCAM) has divided EM into two primary applications: veritable and putative (Maret, 2016). Veritable EM are energy fields that can be measured. Recently, BBC News broadcasted a special on the first noninvasive brain surgery ever to be successfully performed using only the vibration of sound waves. Unlike veritable fields, putative energy fields or Bio-fields defy being quantified (Maret, 2016). Putative energy fields support EM as a complex intervention that enhances wholeness by using an energy healer to balance subtle bodies or the unseen energy fields of another person's physical body (Warber et al., 2015). A few examples of putative EM include: compassion-based hands-on healing like Reiki or Therapeutic Touch, distance healing, psychic surgery, spiritual healing, and Indigenous medical practices (Shealy, 2011).

Salutogenesis is a popular term coined by Dr. Aaron Antonovsky, a professor of medical sociology. The goal of this method is to promote health by clearing pathogenic obstacles and other unhealthy deficits. Similar to energy medicine, Salutogenesis refers to bringing the body's energy fields back into homeostasis (Antonovsky, 1987). Vibrational medicine also falls into this same category of therapies and is used to diagnose and balance subtle energies. However, vibrational medicine includes x-rays, electrical nerve

stimulations or transcutaneous electrical nerve stimulation (TENS), and radiation therapy (Brown, 2017). The concentration of this research is concerned only with human to spirit to human harmonic resonance, without conventional energetic, mechanical or chemical interventions.

Background of the Study

Energy medicine (EM) is sustained by harmonic resonance as a small vibration in one system, in this case a spiritual healer, over time, fosters an increasing vibration in a second system or the patient (Schwartz & William, 2007). A magnitude of research supports that biological energy fields, healing, and related phenomena do exist. However, there has been limited acceptance of EM data as legitimate research (Levin, 2008; Rubik, 1994; Schwartz & William, 2007). Stronger justification is needed for distinguishing the spiritually gifted healer from practitioners who have trained in a healing routine and are skilled, yet, unfortunately, not truly gifted. It is critical to have an advance understanding of healers and their healing modalities along with well-defined protocols on how each should be utilized within today's research and healthcare. The current challenge remains that many of the EM research studies have been conducted using non-gifted healers who were unable to successfully substantiate critical research data. Scientists have been unaware of the importance of detecting key character traits for qualified healers (Benor, 2002b). The lack of notable research, due to limited valuable data collection, stifles the use of EM practices and negates gifted healers and their abilities to share extraordinary contributions (Levin, 2008). Spiritually gifted healers are invisible to the world where their services are greatly significant to people seeking an alternative, noninvasive healing method. Real life testimonies reveal genuine healers are able to restore health to broken

bones, frozen shoulders, and people with diseases like cancer within a short period of time (Shealy, 2011). Gifted healers have helped people who have been confined to a wheelchair walk again. These spiritually gifted practitioners and their countless EM healing applications could be a powerful substitution for the current costly and often non-effective conventional methods (William, 2015). Researchers and their research designs could also benefit from gifted healers and their psychic abilities to see the unseen (Levin, 2008). In the future, healers could aid scientists with their research, and by doing so could justify new levels of discoveries to facilitate improved healthcare solutions. Although, the battle continues as skeptics argue that anyone can be trained to become a healer and healing cannot be more than the efforts of suggestions mixed with compassion that promote self-healing (Benor, 2002b). There are individuals who continue to fight for the position that healers themselves are frauds and charlatans with no empirical evidence supporting their work (Schwartz & William, 2007).

This particular research examines the science and spirituality as healers are asked to reveal their special gifts through personal characteristics, healing treatments, training experiences, and spiritual disciplines. The healers in this study have been invited to identify their world of altered states of consciousness and their profound spiritual experiences. Their different beliefs, intentions, language, expectations, ranks of competence, and levels of consciousness could account for much of the variability today between the research data. This study reflects the importance of gifted healers and their capacities to influence greater acceptance of future CAM research.

Studies by medical epidemiologists show that tens of millions of people have received varying forms of energy healing by professional gifted healers (Schwartz &

William, 2007). This specific research does not examine the indigenous healers from other worlds or highlight famous contemporary spiritual healers like Donna Eden, Caroline Myss, or Rosalyn Bruyere (Levin, 2011). This investigation observes the anonymous healers in local communities worldwide who have kept a low profile as they silently offer their work behind closed doors. Little attention has been given to the voices and abilities of these gifted healers (Sutherland & Ritenbaugh, 2004). Recently, there has been a growing interest in research from the perspective of gifted healers, healing, and their expertise creating a new understanding of energy and consciousness (Levin, 2008).

We live in a time of varying processes of understanding reality, innovative belief systems, and unlimited worldviews (Schlitz, Vieten, & Amorok, 2008). It is through consciousness that reality is formed and understood. It is the quality of the mind that extends beyond perceptions and personal awareness. The Upanishad or the sacred, mystical Hindu teachings, 800–200 BC, calls consciousness the ultimate form of being. (Russell, 2008; Schlitz, Vieten, & Amorok, 2008). Spiritually gifted healers often experience this same state of being or altered states of consciousness as they move deeper into their healing sessions. Scientists continue to research healers, yet the question remains, can consciousness be measured by the scientific community? Can mechanisms for estimating traditional criteria be confirmed in order to authenticate the gifted healers?

Quantitative studies examine the healer's ability by using the following approved scientific measuring tools: electroencephalogram (EEG), electrocardiogram (ECG), magnetic resonance imaging (MRI), super-conducting quantum interference devices (SQUIDs), HLS4 High Level Scanner, magnetocardiogram (MCG), magnetoencephalogram (MEG), galvanic skin response (GSR), and thermography

(Rubik, 1994) These devices are designed not only to validate the healer's higher frequencies and gifts, but also to measure the healees, or the people in the studies being healed. The assumption is that these measurements will somehow capture spiritual energy shifts, psychic abilities, and higher levels of consciousness.

As a society, we value what can be qualified and proved (Shealy, 2011). The world needs proof of the research before accepting data or transformational phenomenon as real. Einstein's spooky actions at a distance, in theory, can account for noncontact or distant energy healing, and according to the experts in the field has long been empirically validated (Walach, 2005; Leder, 2005). Western medicine demands scientific proof and professional qualifications from the healer and their healing protocols, as in the case of Charlie Goldsmith, a young energy healer from Melbourne, Australia, who wanted to practice next to doctors in a hospital. This study and the supporting research will be addressed further in this thesis (Dufresne et al., 2015).

Healers must strongly come together to form a professional bond before medical doctors accept them as partners (Sutherland & Ritenbaugh, 2004). Waiting for more quantitative research to validate gifted healers, would result in missed opportunities to help millions of people with healing crises. Spiritual healing has been labeled by many experts in the field as a non-toxic adjunct to conventional practices. This suggests EM is a valuable tool, a harmless healing protocol, and an innovative healthcare solution for a modernistic world (Benor, 2002b).

Some professionals in biomedical research, consider health-related research in regards to the healer a waste of time and one that violates the Laws of Science (Levin, 2008). Researchers who share this attitude could impede the work being done on spiritual

gifts. If researchers are not clear about psychic gifts or the conscious realms of this reality, they will most likely compromise the research. In Levin's extensive study, "Scientist and Healers: Toward Collaboration Research Partnership" (Levin, 2008), the analysis documents when fear sets in from a researcher feeling inadequate toward the healer's abilities, it tends to marginalize the results. Studies conducted with bias from a fearful skeptic researcher can greatly hinder an accurate assessment (Schlitz & Wiseman, 1997). The literature goes on to say that skeptics fail to identify therapeutic effects from EM by actually hoping the healer does not heal anyone.

In CAM therapies, the word healing is a very misunderstood term (Levin, 2008). Healing is a therapeutic modality delivered by a healer or practitioner to a client or patient. Others may consider healing as recovering from an illness. For yet others, it is when the pathogenic process is halted, as in Dr. Antonovsky's concept of Salutogenesis (Antonovsky, 1987). Scientists insist on distinguishing how healers are able to contribute to recovery and health by observing their intentions, conscious levels, and skill. (Lochot, 2016; Schwartz & William, 2007). A study entitled, "The Meaning of Health" was published by Thomas R Egnew in 2005 in the *Annals of Family Medicine*. According to Egnew (2005), the study was designed to explain the mechanism of healing to physicians. A key obstacle in defining healing could be linked to healers working on the subtle bodies or invisible energy fields. These energy shifts help to generate a balanced physical body. This phenomenon creates a mystery because it includes psychic states and the abilities of healers to make a conscious connection to subtle bodies. This can be a challenge for a biomedical paradigm which cannot be explained by biochemical mechanisms (Rubik, 1994).

Do healers really heal or do they facilitate healings and act as a spiritual conduit or channel? (Lochot, 2014). In this research, healers are considered conduits and do not use their own personal life force for channeling healing energy. Spiritual healers attribute the restoration of the body as miracles coming from God, the spirit world, or a higher vibrational source of spiritual energy and not personally originating from themselves (Schwartz & William, 2007). Some healers struggle with the phrase, *gifted healer*, since they consider themselves only to be the conduit for this uncontrollable mystical force. In this study, the gifted healer has been identified as a person who can eagerly embrace the title of spiritually gifted.

Healers were asked to distinguish their gifts, spiritual disciplines, and intuitive psychic abilities. After more than a century of investigation, along with supportive ancient wisdom from Western and Eastern philosophies dating back thousands of years, there is strong evidence that supports psychic and enlightened gifts (Radin, 2006; Schlitz, Vieten, & Amorok, 2008). David R. Hawkins, MD, PhD declares that consciousness or psychic conscious levels are set into motion from the time of birth. (Hawkins, 2005). In 1969, the Parapsychological Association was acknowledged as a legitimate scientific body and an official affiliate of the American Association for the Advancement of Science (Radin, 2006). In 2001, a nationwide poll asked the public if they believed in psychic powers. In 2002, the report by the National Science Foundation (NSF) confirmed that 60% of Americans polled, strongly agreed that some people possess advanced psychic powers (Radin, 2006). On the other hand, the skeptics still maintain reasonable doubt and will agree that no foolproof psychic experiences can be guaranteed to work,

making psychic research advancements easily overlooked. In addition, this type of research may be oppressed by authoritative influences (Radin, 2006).

Energy healing methods like Reiki and Therapeutic Touch, are techniques that have been taught to scores of nurses in order to bring EM into contemporary hospitals in the United States. This is a groundbreaking attempt to bring spiritual healing into Western healthcare; however, the implications might be limiting and would tend to dilute the true gifted healer's abilities. This method of training assumes that any nurse in healthcare is spiritually qualified or has a conscious level to become a gifted psychic healer, simply because he or she has been taught a compassion-based healing routine. One might say this lacks evidence for efficacy, plus it may be a bit demeaning to have only nurses and not doctors trained to use this technique (Levin, 2008). It is a concern shared by many that modern medicine is spiritually malnourished. The spiritual components from healing and gifted healers are completely disregarded (Dossey, 2002). Throughout history, modern medicine has continued to disown the spiritual component of health and by doing so, makes EM difficult to accept, leaving many spiritual healers tenacious and often disillusioned toward the profession. In the end, most healers are afraid to step forward with their work (Dossey, 2002). Levin agrees that spirituality in healthcare facilities is frowned upon, and most physicians do not know what healers do, nor the true value they bring to healthcare (Levin, 2008). To them it is mysticism posing as legitimate science (Veterinarywatch, 2008).

If you ask healers, most will agree that anyone who has a sincere heartfelt desire can be drawn to a certain healing modality. Research by Hawkins (2005), Schwartz and William (2007) and Targ (Schlitz & Radin, 2008) suggest that everyone has an inherent

nature for healing others and themselves. Studies show that most people also have intuitive abilities (Benor, 2004). On the other hand, professionally gifted healers are extremely sensitive people who take healing to new heights and tend to be motivated by personal hours of introspection, daily spiritual practices, conscious spiritual awakenings, and in some cases, believe this is their one true life mission and the only way to use their highly intuitive gifts (Luna, 2016). These healers are not just casually interested in doing their work. They are motivated by a deep sense of love for their clients and the spiritual transformation at the end of their sessions. This is a very different approach when compared to Western medicine (Dossey, 2008). Researchers confirm there are healers who are truly gifted (Schwartz & William, 2007). Just as some people are more naturally gifted in music, the arts, or math, Schwartz declares, the same applies to healers. The skeptics will say that anyone can pursue the healing arts and practice with equal facility. According to Dossey, this might be a noble idea, unfortunately just not true (Dossey, 2008).

A gifted healer with a higher level of consciousness may choose a healing method with an equal vibration. Although the focus of this research is on defining the spiritually gifted healer, and not on quantifying healing modalities, this is a chief component to take into consideration and will be mentioned throughout the dissertation. Not all healing modalities are equivalent (Levin, 2008). Some rely on loving compassion and prayer, while other methods extend into altered states of consciousness. This is a key point as healers aim to be recognized as professionals and mainstreamed into the world for their distinctive gifts. As healers and their methods step forward to be used for research purposes, their gifts become of critical importance. Clearly definable healing modalities

and their strengths and weaknesses is an area clearly missing in much of today's EM research (Schwartz & William, 2007).

Around the world, healers can be conflicted on the topic of research and having their gifts measured. During the opening of a new holistic mental hospital in the United Kingdom called Hope Academy, Emma Bragdon, PhD, and respected researcher in the field of Spiritual Emergency and Brazilian Spiritism, personally shared that gifted Mediums and Medical Intuitives in Brazil are not as interested in research as those in North America and Europe. The healers who have been selected to work in the Spiritist Psychiatric hospitals know their gifts work and they would rather be available as healers than spend time with a researcher (Bragdon, 2014).

There was a case of a young man, Charlie Goldsmith from Melbourne, Australia who, unlike the gifted healers from Brazil, wanted his gifts validated so he could work side by side in a hospital setting with medical doctors. The Western medical community of doctors rejected Goldsmith's requests and demanded that his work be tested and scientifically substantiated. Goldsmith declared that his healing abilities could alleviate pain, allergy symptoms, and cure infections. Finally, after much persuasion, a group of researchers performed a feasibility study. The research addressed, "Energy Medicine in a Community Teaching Hospital: An Exploratory Case Series" and was spearheaded by Dufresne et al. (Dufresne et al., 2015). Goldsmith's aspirations came true, as his abilities were studied and confirmed credible. It was noted in the end of this study that grant money for further research in this field has been greatly limited. Large pharmaceutical companies typically fund a great deal of health research and EM studies tend not be supported. According to some of the experts, EM threatens other healthcare professionals

and it is very controversial. Unfortunately, there is a built-in resistance to offer grant money especially if it is at the expense of conventional biomedical interventions (Schwartz & William, 2007). As grants are limited, research will most likely not meet its potential.

- In Chapter 2. Supportive research will aim to go deeper into this topic by presenting supportive arguments for defining the traits of gifted healers. One study to be examined was conducted by Warber, Bruyere, Wientrub, and Dieppe (2015), entitled, “A Consideration of the Perspectives of Healing Practitioners on Research into Energy Healing.” This qualitative and quantitative research asked healers to offer input into the types and topics of research they would like to see in today’s world. Another study was piloted by Francis Geddes called, “Spiritual Healing, Healing Training in the Church” (Benor, 2002b). The study examines the healers and the transformational nature of becoming a healer. Lastly, Robert N. Miller’s work will be assessed and it is titled, “Absent Psychic Healing on Hypertension” (Benor, 2002b). Miller selects highly gifted healers to participate in a quantitative study with the intention to affect clinical outcomes. These studies and more will be examined in greater detail and used to substantiate the premise of this inquiry for defining the gifted healer. Many of these studies address the healer’s input and supports the notion that gifted healers do exist and their gifts can be valuable, credible and dependable. The assumption remains, the more the gifted healer is recognized and empowered, the greater the contribution and acceptance

for this alliance. Unfortunately, the current research suggests limited studies have been conducted on this critical topic (Warber et al., 2015).

Statement of the Problem

More research is needed to distinguish spiritually gifted healers from skilled yet not truly gifted practitioners (Benor, 2004). Studies have failed to produce credible data when less-gifted healers were used. As previously mentioned, with reduced dependable research supporting both EM and the healer, the scientific and medical communities have minimized their acceptance and primarily do not consider gifted, energy healers equal partners able to make substantial contributions (Levin, 2008). In 1980, the American Medical Association revised the code of ethics and offered permission to Western doctors to consult outside healers without orthodox medical training (Villoldo & Krippner, 1987). Empirical data to support the healer and their work is currently available, unfortunately some would say, science and medicine have been slow to acknowledge and accept these findings as reliable and trustworthy.

Quantitative observations with conventional measures continue to substantiate data in the scientific field and most likely these methods will remain in use for years to come. The problem now becomes, is a quantitative research approach truly the best way to observe spiritual data? Qualitative examinations from the prospective of the healer might balance the type of data collected and create a whole new format for future dependable research. This fresh paradigm or a qualitative approach may offer more original data and might only happen if gifted healers were involved initially in the design layout of the study (Levin, 2008). If healers were brought into research studies using their

heightened conscious expertise, this could highlight transferable types of studies for the future.

By enlisting gifted healers to co-create with researchers instead of any person off-the-street calling themselves a healer, notable advancements in credible data collections could start to occur. At the same time, these enhanced studies could begin to legitimize the work of the gifted healer. Once an effective method of qualifying healers has been determined then it is time to address other problems in the field. For instance, research shows that there is a substantial void when identifying how healers interact with their patients. The next question is to ask patients how they rate the work offered by gifted healers as compared to the methods of conventional healthcare practitioners? (Warber et al., 2015).

Clear and comprehensible traits for the gifted healers could greatly aid healers to better understand and appreciate their own personal level of competency. Many healers have stayed silent, working alone in the shadows. They often are isolated from friends and family because of their sensitivity (Warber et al., 2015). Some healers lack confidence in their healing work, while others require clarity of their powerful gifts. They know their work is effective, but they do not know why or how it compares to other healers in the field (Schwartz & William, 2007). Documenting reliable traits could enhance the support to the healers and also aid society on its quest to heal holistically.

A majority of people do not understand the language of the healer and the world of altered realities. By clarifying some of the differences between popular healing modalities like Reiki and the work of a Medical Intuitive, this would aid researchers and also the general public looking for an alternative healing method. Some healings and

research calls for Reiki or Therapeutic Touch or in other words, healing work that requires the compassionate, hands-on-healer (Rubik, 1994). Perhaps the healing protocol or research calls for a healer with a stronger conscious spiritual connection by using altered states and psychic abilities. This gifted healer could have an actual conversation with the patients as to what is happening in their bodies and what healing protocol is the best to follow. A Medical Intuitive, Medium, or a Shaman might be the healer for this scenario (Dossey, 2008). An advance understanding of the healers' experiences, their gifts, and the services they rendered will only enhance the future use of gifted healers.

The next step for this research is to survey a much larger audience of qualified healers with the hope that they will unite their efforts and be heard? This will force healers to come forward to be self-actualized and to authenticate their gifts. A world with EM healers working beside conventional doctors and researchers could facilitate a greater sustainable healthcare package in the future. However, are healers ready to be openly acknowledged for their esoteric work? Do they even want to participate in research or work side by side with conventional medicine? These are questions to take to a larger audience.

Purpose of the Study

The purpose of the study is to create a professional profile for spiritually gifted healers that can assure their credibility to researchers and healthcare. This synopsis would include personal character traits like the following: spiritual habits, beliefs, level of consciousness (spiritual awareness), psychic abilities, and the faith healers have in their healing work. Once these key traits have been collected, this qualifying list could be used against a larger test group. In the end, by establishing a set of criteria for the healer, it

helps to eliminate the guess-work for researchers and confirms that the participants will be credible and can actually support a research study. Once again, this can only increase the integrity of future CAM research.

Healers were asked directly if they believed in God or source energy, a higher sense of power, and to describe the role spirituality played in their personal healing sessions. Healers were asked to identify their work openly and share the trust they had for their work. Did their healing sessions truly heal people? Psychic abilities and spiritual awakenings were also identified. It was important to ask as many questions to compile traits for a reliable profile.

A mixed-model approach was used to assimilate information from the healer by using both open and close-ended questions to drive a personal interview and questionnaire. Both were made available to a random group of healers or people who identified with the title of healer and/or had been through a training program specifically designed for energy healing.

The questionnaire was set to be increasing more involved and revealing with questions designed to eventually separate the spiritually gifted and their competencies from others less gifted. Traits like being psychic, having a daily spiritual discipline and experiencing many spiritual awakenings, would serve to create a key platform for later assessments. The main question, for the purpose of this study, was to ask the healers straightforwardly if they are gifted and, if so, did they believe all healers shared the same abilities? The study was interested in what thoughts the healers had regarding the role of consciousness and how it pertains to their gifts.

Some of the healers filled out the questionnaire independently from the interview; however, the majority wanted to have a sequel discussion. The up-close-and-personal conversations provided key information into the healers' psyches. The interviews served as a way to clarify the questions on the questionnaire and listen as more details were revealed. This research has characteristics of a feasibility study. As previously mentioned, future studies offered to a much larger base of quantified spiritually gifted healers will be the suggested strategy for this research.

Hypothesis/Research Questions

What traits define a spiritually gifted healer? Within the context of several CAM pioneered research studies, the words *gifted healer* are frequently referenced. Are researchers creating their own set of standards for healers, specifically for their research studies or are there legitimate criteria for researchers to comply with, and are these criteria being implemented across all studies? What do energy healers have to say about this title of gifted healer or a higher level of consciousness? Can a baseline profile actually be assembled to differentiate between methods or styles of healing and the competencies of the healers?

Importance of the Study

The gap to be filled by this dissertation is to shine a brighter light on the forgotten and silent spiritually gifted healers and acknowledge them for their vital role. Certain people are born spiritually gifted and with a higher level of consciousness for a karmic reason (Motoyama, 2011). According to Hawkins, spiritual energy is the result of karmic propensities (Hawkins, 2006). A clear intention to promote the work of the gifted healer, can raise the consciousness on the planet (Radin, 1997). Most of the research to date,

tests the healers and healees as they are hooked up to measuring equipment in a scientific laboratory. It is time to enhance the research with the expertise coming from the gifted healer and develop more involved studies that can forge a vaster impact and create more reliable data (Benor, 2004).

The quantitative and qualitative research in the field of CAM therapies have been done, but both seem to lack fortitude and failed to offer a grander impact upon the world. For instance, there has been much success with EM and cancer patients (McCall, 2013), yet the media and research reveals limited trustworthy data. Unfortunately, CAM therapies for cancer does not primarily focus on the disease itself and there are few studies to actually show which therapies are the best for fighting this disease (Benor, 2004). Unfortunately, EM has been primarily complementary and slated toward anti-aging, depression, and stress and not for the more serious health concerns like cancer, heart disease, avoiding unnecessary surgeries, and excessive use of pharmaceuticals (Lavretsky, 2009). An online article, called “Healing,” stated that scientific evidence does not support energy healing as a treatment for cancer (Cancer Research UK, 2015). By uniting the spiritually gifted healers with the researchers as an equal partner, studies can begin to take on a more cohesive and conscious direction. More intuitive insights from the healers could add a powerful essence to the studies and bridge the current gap between spirituality and science (Levin, 2008).

The amount of literature on EM is impressive, however conflicted. There are strong pulls toward the research of the healer and healing modalities with limited focus on allowing the healer to personally be involved or enhance the study from their competency (Levin, 2008). At the same time, there is a strong voice of the skeptic with

failed results. There are those researchers who may be too confused, frightened, or conflicted to accept a new wave of conscious reasoning (Schwartz & William, 2007). As mentioned, when collecting dependable data for major research purposes, is it crucial not to use just anyone claiming to be a healer. Many studies failed to offer credible data because the healers used were skilled in a healing routine, yet not spiritually gifted to produce strong positive results (Benor, 2004). Much of the research reviewed swayed toward similar health topics with comparable outcomes with many of studies failing to offer consistent data (Benor, 2004). To keep gifted healers out of hospitals and away from contributing to research, seems to stifle the flow of their acceptance with limited movement toward further developments.

To emphasize once more, keeping healers from the public limits everyone. The current research in the field has not offered qualified standards for the healer or the healing arts. The beauty of natural healing is the freedom to flow as the spirit world expresses itself through a person in an expansive way, without any limiting factors. Spirituality is a higher vibration (Hawkins, 2001), and the importance of a spiritual feminine force in our masculine culture today tends to be overlooked. The Native American Shamans find that to maintain a healthy balance of energies it is essential that both the male and female energies be emphasized during healing treatments (Williams, 1986). The intention of this dissertation is to draw a balanced vibration to this topic and at the same time encourage healers to begin to own their power by helping them identify their gifts in a non-accepting world.

It might be time for healers to become more professionally connected with the ways of the world. It may be important for some healers to develop the skills to interact

with other professionals in a more real-world, linear manner (Levin, 2008). Healers do not speak the same language to each other, let alone the language of researchers or a team of medical doctors. There are those healers who have remained shut off from the world by primarily connecting with the spiritual world (Luna, 2106). Some truly lack real world experiences, social skills, and have limited ideas on current advancements in research and medicine (Levin, 2008). If healers have a difficult time acknowledging their gifts or saying they are gifted, one might further question whether these healers are truly gifted. Standardizing the traits of spiritually gifted healers will assist researchers, doctors, the public, and healers themselves to effectively understand how to move forward and successfully position EM as a powerful new healthcare solution.

When the same belief is practiced for a very long time, then challenged, changed or discoveries have proven the belief is no of longer sustainable, this could cause a rippling shift in consciousness. The world will either change or ignore the signs. Healers must rise up and unite to offer their work to the world. Healers need to claim their rights to contribute a spiritual healing message within a diverse professional community, without feeling shamed for being different. Gifted healers have become undistinguishable in the world so it is critical to have research available to substantiate them.

Limitations of the Study

There were limitations to this study. Some constraints were geographical. The varying time zones caused a hardship when securing a Skype interview and other forms of follow-up. Americans and Europeans were asked to participate in this research. The majority of healers sought out lived in Southern California, USA. However, a few healers were surveyed who lived in other parts of the United States. Healers from Belgium,

Denmark, Greece, and Germany were invited as well to take part in this study. The research was designed and conducted in Frankfurt, Germany. It should be pointed out that in some countries in Europe, the concept of a spiritual healer is non-existent and is more often referred to as traditional medicine (Firenzuoli & Gori, 1998). To announce or advertise that a person has spiritual gifts and is a healer in Europe, specifically in countries like France, Belgium, and Germany is actually unlawful. The only person legally allowed to say they are a healer is a trained medical doctor (INSHA, 2015). The term *healer*, for example, is more suitable for countries like: Brazil, Philippines, Canada, South, Central, and North Americas (Festo, 2012).

Another limitation was the number of healers who were available to participate. It was harder to get a commitment to join the study from healers in the United States. A few Europeans were curious and, fortunately, available. Even with the cultural differences and language discrepancies, the Europeans supported the work being done and in some cases applauded the efforts to more clearly acknowledge and define the hard-working energy healer. For the American researcher, it was a constraint to be overseas while trying to conduct a project with the main emphasis on healers in the United States. Originally, the format of the research was designed to be used in America. In the end, the results were not affected by a global surveillance. However, the term EM is still a relatively new expression and somewhat unfamiliar in a European market.

Language ended up becoming an unanticipated limitation. It is easy to see how the healers overseas might have been frustrated when asked to use a language other than their mother tongue. However, every healing modalities also has a certain foreign healing language associated with its methods. The healers are programmed to speak and think in

this language so it was difficult for some of them to stay open and flexible. Not all healers use the same terms to define themselves or their healing methods. For instance, some of the healers wanted to debate the word, God. One particular healer was Buddhist, and another one only believed in, I AM Consciousness, instead of the word God. In both situations, the term God was too limiting. It was important to offer the healers time to express their strong beliefs which in the end, only enhanced the study.

The researcher likewise had to stay open, alert, and flexible, in order to allow each of the healer's language to come through to be recognized and respected. In this case, the researcher is also a Medical Intuitive who globally practices EM. It was important to remain disciplined while maintaining the role of the researcher. A discussion on consciousness with a highly conscious group of sensitive people without interjecting personal thoughts or ideas to sway the data collection was challenging. Some healers presented clear responses, while others were not advanced enough to have a lengthy discussion on esoteric themes. In both cases, the researcher had to simply receive the data without offering any further debate. In the end, the researcher could psychically identify with each healer and their higher levels of consciousness. It was important for the researcher to stay neutral in order to minimize any bias.

The questionnaire was set up to offer 46 questions. Qualitative studies focus on open-ended questions. However, as previously mentioned, the questionnaire in this study had open and closed-ended questions. Both equally served as a way to drive the healer to open up and offer more information in the interviewing process. In the end, there might have been several questions that could have been deleted making it easier for the healers and researcher to stay focused. The last four questions were opened-ended, requiring the

healers to take some time to ask their mental thinking mind for delicate, spiritual feedback. The questionnaire served as a helpful guide for navigating through a personal interview. As the interviews were conducted, the healers seemed challenged to articulate their work for research purposes. They know their gifts work and that is all that matters. However, at the same time, the healers actually seemed to be intrigued by this whole investigational process.

Some healers had a very hard time announcing that they were gifted. Only a few of the more senior healers did not flinch at this question, but most struggled. These senior types knew the importance in believing whole-heartedly in their work and were not afraid to admit they were gifted. However, the younger healers and the less gifted really had to stop and ponder this question. Some remained uncertain, even after the interview was completed. In the end, there could be some similar subject bias. Some of the healers might have answered Yes, instead of No, to being gifted, because they thought it was the desired answer for the research.

Definitions

CAM

Complementary and Alternative Medicine or nontraditional medical treatments include: dietary, supplementation, energy healing or EM, biofeedback, acupuncture, homeopathy, sound therapies, aromatherapy, vibrational medicine and many more (Functional Medicine, 2003) Regardless of the increasing growth throughout the years, CAM research still remains quite limited (Lavretsky, 2009).

Energy Medicine

Energy Medicine also known as Bio-field therapies, energy healing or more often referred to as just healing. It comes from the Old English word, *haelan*, meaning whole, which signifies wholeness in a person and includes some of the following methods: Energy Therapy, Laying on Hands, Spiritual Healing (Warber et al., 2015). Intuitive Healing, Mental Healing, Psychic Healing, Faith Healing, Bio-Energy Therapy, Pranic Healing, Parapsychology, Reiki, Astral Light and Sound Therapy, Distant or Remote Healing, Therapeutic Touch, Medical Intuitive, Sat Nam Rasayan, Angel Healing, Chakra Healing, Qi Gong, Shamanic Healing, LeShan Technique, Medium/Mediumship, Psychic Surgeon, Quantum Touch, Touch for Health. This list will continue to grow as new gifted healers find their way into the world. The process of healing opens up both the healer and the healees to a spiritual vibration or higher awareness (Benor, 2002a).

Healer

A person who beneficially shifts the physiology of a living organism by engaging in a spiritual healing protocol and higher levels of consciousness (Warber et al., 2015). Gifted healers have a strong desire to serve others (Luna, 2016).

Spiritual and Spiritual Practice

The word spiritual pertains to the soul or where the spirit is considered the immaterial part of the human (Shealy, 2011). Spiritual traits for advanced spiritual being: forgiveness, tolerance, serenity, love, compassion, charity, motivation, faith, hope, confidence, courage, Will and reason (Hawkins, 2006; Shealy, 2011). A spiritual practice is an inner experience of a spiritual self (Hawkins, 2006). Spiritual is a word used to signify anything uplifting or related to pure energy (Grof & Grof, 1989). Dr. Hawkins

conveys when people intent to evolve spirituality, they offer the world a great gift. To evolve consciously requires spiritual work which is the process of undoing and unloading the mind. The intention of the spiritual seeker is to shift from a controlling mindset into a life driven by a Divine flow (Hawkins, 2006). Dr. Hawkins (2006) believes a genuine spiritual practice includes some of the following disciplines: prayer, music, incense, creative arts, dance, symbols, postures, and mundras.

Spiritual Energies

Dr. Hawkins refers to people's spiritual energies as a consequence of their past life karma, Grace, spiritual choices, and Will (Hawkins, 2006). Healing miracles happen when the spiritual healer is focused on an expansive healing vision and spiritual energies (Hawkins, 2001).

Psychic Healing

There are two main areas of the psychic realms; Extra-Sensory Perception and Psychokinesis (Radin, 1997). Both apply to gifted healers. Psychic abilities come from the Ki or life-force energy that is collected within the chakras and this high-level concentration of spiritual energy emanates from a gifted person. Psychic abilities do not develop simply from desire or training to become psychic. Psychics are born with their gifts (Motoyama, 2011). Clairvoyance-clear seeing, Clairsentience-clear feeling, Clairaudience-clear hearing, Claircognizance-gut feeling or a profound knowingness are psychic gifts. Extremely empathetic or being extremely sensitive to energy, means having the ability to feel someone's energy (Radin,1997; Shealy, 2011). Parapsychological or Psi phenomena are used to denote Telepathy, Clairsentience, Psychokinesis (PK), and Precognition (Motoyama, 2011; Radin, 1997).

Spiritual Awakening or Spiritual Emergency

Stanislav Grof, MD, refers to a spiritual awakening in a person as a renewal. It is the shifting of one's foundation to create an opening for growth. This is a period in a person's life where one might start to have visions of demons, demigods, feelings of grander and/or oneness with the universe. Grof and Grof (1989) confirm that this state can produce unusual sensation, spasms, and violent trembling in the body. In extreme cases, these transformational shifts can be labeled a psychotic episode, instead of being called by their rightful name, spiritual emergency or a spiritual awakening. These transformational times are considered shifts of consciousness. In other traditions, saints of the past, yogis, mystics, or Shamanic healers, these shifts are honored and accepted as a way of growing spiritually and are a rite of passage. Hawkins says that many spiritual awakenings derive from human despair (Hawkins, 2001).

Subtle Energies

A human has three bodies: physical, astral, and causal. The physical body is the one most consciously identified with, and the astral and causal are spiritual or subtle energies outside the physical body. The astral body represents duality and the causal body is the nondual or oneness with the Universal force. The astral is the soul energy, while the causal comes from spirit energy. Chakras are an example of subtle energies (Motoyama, 2009).

Consciousness

Consciousness is an obscure word to define and may lack a functional definition. Most people define consciousness with many names (Braden, 2008). To the average person consciousness includes: awareness, self-awareness, and thinking. However, to the

scientist, this word represents a phenomenal experience or a transpersonal encounter that extends beyond the ordinary individual self as in the following: altered states, collective connections, healing states, meditative states, psychic or mystical states, dream states, hallucinations, visual imagery, Divine consciousness, beyond the egoic mind, a Kundalini rising experience, a drug-induced experience and profound spiritual awakenings, and spiritual awareness (Benor, 2004). Thus, consciousness is formless and is experienced in the infinite energy field called awareness (Hawkins, 2009). It is a person's level of spiritual development that defines the quality of this awareness (Bragdom, 1990). Health is the expression of certain levels of consciousness. For instance, the ability to recognize the difference between core spiritual healing and a medical treatment. When a person is able to look at core healing as Divinely orchestrated and not simply a medical procedure there is an evolution of one's level of consciousness (Hawkins, 2009). Dr. Motoyama confirms that consciousness can only be sustained when there is sufficient balanced energy in the brain (Motoyama, 2011). This state of being can expand beyond the physical body and has a quantum field-like property (Radin, 1997). The experts suggest that a person's consciousness progresses over lifetimes (Lipid, 2008).

Altered States of Consciousness

Stanislav Grof, MD, refers to altered states of consciousness as non-ordinary states of being. Ancient and preindustrial cultures placed great value on non-ordinary states of consciousness. They believed these states were the pathways to understanding the mysteries of the world and referred to them as spiritual dimensions of reality (Grof & Grof, 1989). It is not man's actual state of being and can only be sustained over a limited time period. According to Hawkins, this experience prevails outside the normal human

understanding, holds a higher frequency and is free of negativity. Altered states are filled with joy and love (Hawkins, 2001). With an onset of more conscious spiritual transformations, there tends to be more acceptance toward these states (Grof & Grof, 1989). Currently, there is a movement in psychiatry to identify the differences between psychosis and mysticism (Bragdon, 2014). The tendency is to treat spiritual awakenings and altered states by medicating and treating all patients as if they were psychotic (Bragdon, 2014; Grof & Groff, 1989). Clinically this term is often referred to as a form of madness, as in: Shamanic healing crisis, Kundalini awakening, peak experiences, the crisis of a psychic opening, past-life experiences, communications with spirit guides and channeling, near-death experiences, and possession states (Grof & Groff, 1989).

Giftedness

Giftedness can apply to intellectual abilities, as in the gifted child. In this study, giftedness is oriented toward healing and refers to greater conscious awareness, heightened sensitivity and expanded abilities to understand and transform perceptions into intellectual, spiritual and emotional reality (Roepers, 2007).

CHAPTER 2

REVIEW OF THE LITERATURE

Historical Overview

Healers have been using direct touch and accessing the Bio-field since the beginning of time. As early as 400 BC–600 AD, Egyptian temples documented hands-on-healing depictions found on Asclepius tablets (Hurry, 1926). In the Neolithic Era or around 12,000 years ago, the Shamans stood out for their healings abilities and are recognized as the world’s first physicians (Krippner & Wickramasekera, 2008). The ancient systems of Shamanic healing and Ayurvedic medicine, which dates back 10,000 years, are both celebrated and used in the world today (Oschman, 2016). Around 6,000 years ago there were kings known as agents of God, also called spiritual healers (Shealy, 2011). Healing in the world would include a spiritual element until approximately 350 years ago or around the 1600s, when the work of Rene Descartes divided the spiritual or conscious world from the world of the physically measureable space and matter (Radin, 2006; Russell, 2008). During this time, materialist science was extremely powerful and prevailed over religion and spirituality, and conscious experiences were discounted and prohibited (Russell, 2008).

In 1773, Franz Anton Mesmer experimented using magnets in his healing sessions until he discovered he could use his hand to detect an energy force around the bodies of his clients (Oschman, 2016). Dr. John Kearsley Mitchell would then conduct blind experiments on the Bio-field. Mitchell worked from 1847–1852 to demonstrate that the Bio-field decreased as the healer’s hands were moved farther from the patient’s body

(Mitchell, 1974). Later in 1865, Dr, Mikao Usui from Japan founded Reiki, a healing technique that would rapidly spread throughout the world. These new age EM techniques would reinstate the ancient hands-on-healing in a new and important manner (Oschman, 2016).

As early as 1872, research provides quantitative data showing that spirituality was used for both mental and physical health (Koenig, 2012). During the early 1900s, science came to terms with Newton's laws and the limitations it offered for describing the full bandwidth for universal intelligence and vibrational frequencies (Braden, 2008). This immense change would open the flow of research toward quantum physics and spirituality, and back to the gifted healer. Quantum physics will never validate EM but it might provide metaphors to understanding these phenomena (Dossey, 2008).

In the 1950s, much of the quantitative data for CAM research was obtained by measuring the energy from yogis, monks, and gifted energy healers (Russell, 2008). They offered their unique healing vibrations and methods to science to further the research in the field. A decade before, in 1942, a British psychologist named, Robert Thouless had just coined *Psi* as a neutral term for psychic phenomena. Thouless thought this term would better describe psychic experiences without implying mechanisms and could be used further to signify Telepathy or mind-to-mind connections, Clairvoyance, Precognition, and mind-matter interactions or Psychokinesis. This would also include intuitive hunches, gut feelings, and distant healings (Radin, 2006).

In 1989, Dr. Hulda Clark would invent Bio-radiation, a way to capture energy that was comparable to chi or the energy that ran along the meridians. This is the equivalent energy that faith healers harnessed and the same energy that psychics can perceive

(Clark, 1995). Her work would contribute to vibrational medicine and higher frequencies to heal the body. Consciousness would now become the missing link and the bridge to a new mode of existing in the universe.

The Catholic church and church-based hospitals throughout the United States would evolve over the years to become city and private organizations. In 1996, the June 24th issue of *Time Magazine* reported 82% of the United States' population believed in prayer for healing, with 77% of the population believing in God's intervention or faith healing for curing serious illness (Shealy, 2011). It would now be time for scientists to support these spiritual claims as they try to prove the higher levels of consciousness among CAM therapies.

Science stems from the Latin word, *scire* or to know. Conventional science still is convinced or knows that the data from the CAM research is inaccurate, mystical, and purely subjective nonsense (Benor, 2004). Western medicine lacks support for CAM therapies and finds the data unacceptable and unworthy of being acknowledged. Dr. Benor documents that extensive research has been done in parapsychology to support the gifted psychic healer and the deeper levels of consciousness that a healer must go through during a healing intervention. He confirms that this research has additionally been dismissed by both the medical and scientific communities (Benor, 2004).

Even with little acceptance from Western medicine and science, the National Library of Medicine's Public Medatabase of published peer-reviewed medical journal of complementary medicine were able to index 593,596 scientific papers where some included the following areas: 17, 511 on Bio-energetics, 2,165 on spirituality and health, 182 on Bio-electromagnetics, and 42 on energy healing (Levin 2008). Jonas and

Crawford compiled a list from the Samueli Institute on the topic of spiritual healing, EM, mental intentions, and the effects of healing, and uncovered an additional 2,200 published reports (Dossey, 2008; Levin, 2008). The Institute of Noetic Sciences reported 65 years of published empirical studies, research, theoretical papers, and review articles correlating to meditation and altered states of consciousness (Murphy, 1993). The Institute reports that 1,385 medical journal articles have been written covering miraculous remission of cancer and other serious chronic diseases (O'Regan & Hirshberg, 1993).

An interview was conducted with Richard Gerber, MD and a primary care physician at St. Mary's Hospital, West Virginia. He is considered a leading expert in vibrational medicine. In the interview, Gerber encouraged more complementary research to convince the conventional medical communities that healers have value and their methods are effective. CAM practitioners acknowledge the need for objective linear studies to confirm that their approaches are successful. On the positive front, research shows that there continues to be a growing number of studies of CAM therapies published by conventional caregivers in medical journals (Brown, 2016).

Until now, science and medicine have veered away from spiritual areas isolating them from their work. A major revolution is occurring as these two groups form an alliance with spirituality. However, this revolution will demand changes and a new approach of existing by focusing on spiritual intentions (Hawkins, 2008). The union between science and medicine will create a need to reconnect with the work of the spiritual gifted healer (Schwartz & William, 2007). Spiritual reality by means of consciousness is of great value in the world today. According to Hawkins, advance

spiritual consciousness is home to the mystic or spiritually gifted healer, but to the masses, it is a foreign concept and quite threatening (Hawkins, 2005; Russell, 2008).

Controversies

There are five major areas of controversy to be examined and addressed by the research in the field of conscious EM and defining the gifted healer. The following is a list of arguments: 1. To confront the debate on whether there is adequate research to confirm the hypothesis that spiritual healing is effective. 2. To observe the dispute over measuring consciousness and scientifically confirming the spiritually gifted healer. 3. To discuss the skepticism around the gifted psychic healer and the literature that supports accepting the paranormal in healing. 4. To question the disagreements on whether traits for spiritually gifted healers and their psychic gifts can truly be identified. 5. To consider whether there is enough substantial research on healing modalities and their level of efficacy as these methodologies expand and find their place beside modern medicine.

Science and Spiritual Healing

Scientists tend to find faith-based recoveries not as important as conventional means for the simple reason that these experiences exist outside a linear paradigm and a consistent reality. There seems to be more emphasis with the content of data instead of the context (Hawkins, 2009). However, both science and spirituality start on the journey exploring the phenomenon of healing to attempt to describe the precise path to restore health. The scientist may look at all the data that has been collected throughout the years on a certain disease and make a cognitive prediction based on the documented findings. In contrast, the mystic goes on a deep inner spiritual exploration to question the spirits,

(Schlitz, Vieten, & Amorok, 2008). These are two completely different approaches to the same issue of providing evidence of healing.

An essay published by Larry Dossey, MD, asked the important question: How does healing exactly occur? Dr. Dossey (2002) and other researchers responded by saying that no one really has a clear understanding, especially when it is compared to modern Western (Newtonian) medicine. Gary Schwartz, Harvard PhD, and former Yale professor of psychology and psychiatry and, in addition, a longtime skeptic of the healer, corroborates this in the book, *The Energy Healing Experiments* (Schwartz & William, 2007), by saying that it is possible to validate EM and specifically, medical intuition and its fundamental mechanics. Schwartz agrees with Dossey that no one currently knows how it exactly works, other than it does. The Medical Intuitive is able to receive information from the deceased or non-corporeal beings and universal spiritual sources. This information may come to the healer from an altered-state of consciousness. Schwartz confirmed that not even the gifted healers who possess these abilities really know what is happening or how it works. In theory, scientists can systematically structure results and in principle should be able to break down the elements to discover how medical intuition works. Schwartz goes on to suggest that the challenge for most scientists is to stay creative, open, and humble long enough to ask the right questions. This is the only way to establish future successful research (Schwartz & William, 2007).

Analyzing the body, emotions, mind, and spirit is a complex process. CAM therapies are not as quantifiable as Western modalities and according to Benor, resonate from an inner sense of intuition and spiritual awareness. Benor confirms that Western medicine is great for physical trauma, infections, and exploring the field of genetic

engineering, but the main concentration is on treating only the physical body. Allopathic medicine asserts that disease is caused by an outside agent that needs to be isolated then banished (Benor, 2004).

On the other hand, Benor reports that CAM therapies are more useful for dealing with chronic illness, psychological problems, and offers extensive systems for conceptualizing disease (Benor, 2004). The Native American Shamans and other healers believe that disease is related to a person's personality, lifestyle, and body constitution, that includes the mind, body, emotions, and spirit (Stien, 1942). Spiritual healing helps the person to let go of the illness by releasing the resistance to the experience; by not labeling the illness, welcoming the experience, canceling negative thoughts around the experience, and ultimately choosing love over the fear of the disease and possible death from the disease (Hawkins, 2009). Disease, then, is only cured due to the power of the soul's intention and the self-healing processes of the body (Motoyama, 2011).

A woman shared a story with Bernie Siegel, a holistic surgeon, that after she had exploratory surgery her Allopathic doctor discovered inoperable cancer. Upon awakening from the anesthesia, the doctor told her that all she could do was hope and pray. When the woman asked the surgeon how to do that, the surgeon did not know how to respond. He could not offer solace to the patient because this was not his area of specialty (Benor, 2004). It is clear there is a strong demand for intervention by CAM therapies in order to create functioning healthcare options. A national survey was done and found that 82% of Americans believed in the power of prayer along with 64% requesting physicians to pray with them (Schlitz & Radin, 2008). Another study was done and found 19% of cancer

patients combined conventional medical care with some combination of EM, prayer, and spiritual healing (Cassileth, 1984).

Perhaps in theory, listing EM as a subspecialty under CAM therapies might limit conscious advancements in medicine. Spiritual healers, unlike traditionally trained healthcare practitioners, are more often focused on consciously (intentional healing) restoring balance to the body instead of battling with a pathology (Levin, 2008). Healing is to make whole, to eliminate the energy blocks, and to go beyond the physiology and into the subtle bodies (Warber et al., 2015). There is still little research being done to best combine conscious healing and medicine or a whole person system approach to healthcare (Schwartz & William, 2007). Nevertheless, some of the research suggests scientists are now realizing the importance of a whole system approach to their research, which will demand an entirely new set of principles to follow (Oschman's Excerpts, 2016).

In Merced, a city about 120 miles Southeast of San Francisco, at Mercy Hospital, a program has been created for the whole person system by combining doctors for disease and Shamans for the soul. The Hmong immigrants needed a better healthcare solution so Mercy Hospital developed a new conscious system. Surgery, blood transfusions, and other Allopathic procedures went against the Hmong's cultural belief systems (Gucciardo, 2012). Now there exist a healthcare to blend the Hmong's personal healing and cultural needs.

The literature shows that scientists struggles with subtle body energies and many invalidate any serious studies into human values of love, faith, forgiveness, inspiration, and gratitude in regard to healing. However, this discipline is an important tool for

evaluating and manipulating the physical world (Hawkins, 2001). Science is incapable of offering truth; rather, it provides relative knowledge, internally self-consistent data, by showing the relationship between different phenomena (Tiller, 2008). According to science, there is no evidence that God exists, yet people all over the world believe in this higher frequency notion. As science and spirituality merge, it cultivates an observable trend that spirituality cannot be restricted to the mind and linear thinking (Radin, 1997).

An article subtitled, “Spirituality Soars Among Scientists” appeared in 2005, in *Science and Theology News* (Giberson & Artigas, 2007). Over 1600 scientists from 21 institutions were measured for their levels of spiritual beliefs and the study showed a rising number of researchers practiced a spiritual ritual like prayer, scripture reading, yoga, and meditation. In this same article, another survey found that medical doctors believed in miracles (Shealy & Church, 2008). Perhaps in the end, science, medicine, and spirituality are all paths leading to the same reality. Science and spirituality have long been viewed by the world as incompatible, yet the two are equally important for future progress. Ultimately, science is needed to describe this spiritually conscious world (Braden, 2008). If given the opportunity, EM practices have the possibility to clear the barriers for conventional medicine and science by adding insights into viable solutions for the global health crisis (Oschman, 2016).

Measuring Consciousness

Consciousness exists even if scientist cannot measure it. Researchers have discounted it for a long time as a significant factor for explaining the way the world works. According to Greg Braden, there were two main beliefs that have separated science from a greater understanding of consciousness and the fundamentals around how

it works. These beliefs are the following: 1. The space between objects is empty based on Michelson Morley experiment performed in 1887. 2. Based on this empty space theory, there is no inner experience of feelings and beliefs and the body has limited effects upon the world. Both of the above statements have long been declared to be false assumptions and are no longer a part of science. Braden confirms that additional discoveries show that the unconscious human responds to this so-called empty space is handled by self-rearranging the energy in the company of heartfelt feelings and beliefs. Ancient traditions have always known this to be true and confirm that as our consciousness shifts to higher levels of love, so will the world shift in consciousness (Braden, 2008).

James Oschman is a leading pioneer in EM research. He believes EM can be studied, measured, and explained by science and says he can prove it, without invoking any mysterious life forces or unmeasurable subtle energies. Oschman says that even carefully controlled studies have been dismissed by science. Harriet Hall, MD, is skeptical of Oschman's work. She states that Oschman's data were of poor quality and has been overshadowed by negative evidence. Hall goes on to comment that Oschman makes two unsupported claims: 1. CAM success rates are greater than taking a placebo or when compared to the process of disease itself. 2. Oschman accepts data that most scientists would never consider strong enough to validate (Hall, 2006). Yet Oschman believes like many other EM researchers, that this knowledge is going to offer future advancements toward healthcare (Oschman, 2016).

Beverly Rubik, PhD, agrees that the healer's altered states of consciousness or higher frequencies can be measured, thus substantiating EM in her online commentary called, "Measurement of the Human Bio-Field and other Energetic Instruments" (Rubik,

1994). Bio-field acts directly with other molecular structures and it is speculated that they may transfer Bio-information that is directly interacting with the energy field of life.

Rubik confirms that biology and medicine will say these methods cannot be accurately calculated. Although, frequencies of electromagnetic radiation from the human body can be quantified. It is yet to be determined whether these measurements provide adequate data. Rubik reports that the lack of valid tools for measuring markers within the data remains an obstacle in order to progress in Bio-field science and medicine.

Research coming out of the Heart Math Institute supports Rubik's work in measuring the body's electromagnetic fields. In a study called, "The Electricity of Touch: Detection and Measurement of Cardiac Energy Exchange Between People" (McCraty, Atkinson, Tomasino, & Tiller, 2015), researchers showed that energy is exchanged between individuals and this is key for supporting the foundation for spiritual healing. The heart generates the strongest electromagnetic field produced by the body and loving intentions sent by the healer significantly contributes to this energy exchange. Russek and Schwartz refer to this as Dynamical Energy Systems Approach and describe the heart as the main producer, controller, and integrator of energy in the human body (Russek & Schwartz, 1996). When people touch there is a measurable transference of electromagnetic energy. Healing methods such as Healing Touch, Therapeutic Touch, Holoenergetic Healing, Reiki, Qi Qong, Spiritual Healing, and other methods of EM use touch as a major component for the healing work. While there is scientific evidence to substantiate the physiological and psychological effects, science has not been able to describe a mechanism which could recognize an energy exchange between healer and healee. This research, along with the research of Russek and Schwartz, may in the future

start to explain how spiritual healing actually works (McCraty, Atkinson, Tomasino, & Tiller, 2015).

Can consciousness be measured or can electromagnetic fields be used to validate a higher human frequency? Could these frequencies be the missing link for describing higher consciousness? Dr. Hiroshi Motoyama, a well-known Japanese scholar in empirical methodology and a gifted psychic, says that measuring devices, like MRIs, do not make it possible to assess consciousness or the conscious mind. He goes on to say that no matter what advancements are made in brain physiology, the researcher will simply be limited to the flow of blood and electricity running through the brain and incapable of measuring true consciousness (Motoyama, 2011). Some researchers say they have discovered the God spot, and stimulating this in the brain could account for ecstatic or spiritual experiences. Unfortunately, after further studies were performed, the researchers found other regions of the brain had become active as well during healing sessions. As a result, the research showed the process to be more complex with a need for further examination (Russell, 2008). At this point, the research is starting to reveal that consciousness must stand alone with real properties, not as an epi-phenomenon of the nervous system or brain (Tart, 2008).

Hawkins agrees with Motoyama and Russell and says that science lacks the ability to differentiate levels of calibrated consciousness and is unable to comprehend the existence of other spiritual or astral realms (Hawkins, 2005). Even though frequencies can be measured by electromagnetic radiation, this does not always mean these energies are important to life. According to Rubik, the energies measured could simply be a waste or noise in the energy field and not valuable to the research (Rubik, 1994).

Higher consciousness is built into our anatomy (Pert, 2008). Using the actual body to measure consciousness is what Hawkins calls the Map of Consciousness (Hawkins, 2009; Thompson, 2012). Hawkins experienced several near death and other life altering (spiritual awakening or spiritual emergencies) events during his life. Over time, he observed changes in his levels of consciousness as he went from an ego-based/mind focus to states of bliss and consistent connections with the Divine. These dramatic changes entered into his work as a modern medical doctor and scientist and assisted him as he designed the Map of Consciousness.

The Map of Consciousness was pioneered by Hawkins from a numerical scale that is based on Applied Kinesiology. In 1964, Dr. George Goodheart was the first to discover Kinesiology after he uncovered in his studies that muscles respond to stimuli (Shealy, 2011). In 1970, Dr. John Diamond refined the technique of Kinesiology that Hawkins would then go on to further explore and develop. Hawkins discovered that not only could this technique differentiate between positive and negative stimuli but also anabolic (cell growth) and catabolic (cell breakdown) and truth and falsity (Hawkins, 2005). Consciousness of the human condition and anatomy have been researched with Applied Kinesiology for 21 years (Thompson, 2012).

The Map of Consciousness uses the logarithmic progression with measurement starting at 1–1000. A critical calibrated is at 200 or the level of courage, neutrality, willingness, acceptance, and reason. In human consciousness, at the level of 200 the right brain dominance begins to reflect spiritual energy. Levels 500–599 defines love, and, according to Hawkins, only 4% of the world populations exist at this conscious level. The level of 500–599 denotes a shift from linear (classic physics or Newtonian physics) to the

non-linear, formless, spiritual realm. Love is one of the key components of spiritual healing. A strong sincere love, not only aimed at the patient but also an individual reverence toward the spiritual source or God, is the core ingredient of energy healing. Hawkins' research has been scientifically validated and published: "Qualitative and Quantitative Analysis and Calibrations of the Level of Human Consciousness." Hawkins states that science, medicine, and the desire for knowledge in the conscious levels exists in the 400–500 range (Hawkins, 2009). Contrary to Hawkins, the research entitled: "Biological Function of Consciousness" (Earl, 2014), states that consciousness does not have an active role in behavior nor is it a biological function. It is solely used for information in various forms (Earl, 2014).

Tiller (2008) offers supportive data in regard to the science of Kinesiology in his article called, "Toward a Reliable Bridge of Understanding Between Traditional Science and Spiritual Science." Muscle testing showed when various muscles were subjected to a bar magnet and also to the South and North Poles, the South Pole strengthened the muscle while the North Pole weakened the muscle. This represents that the chakra system (subtle energies) is already at a coupled state of physical reality, which means that a sustained focus of intention by a human, or in this case a healer, can stimulate a vortex of higher levels of consciousness which allows the healer to aid a person with their own self-healing abilities.

Dr. Shealy references another major scientific study showing the effectiveness of Kinesiology and it is entitled: "Correlation of Applied Kinesiology Muscle Testing with Shared Immunological Levels for Food Allergies." This research verified that when a person's blood test was taken after a Kinesiology test was performed, the results were the

same. The blood test and Kinesiology revealed the same antibodies for the exact food allergies (Shealy, 2011). Kinesiology is being used not only to support the research of consciousness but also for health and well-being.

The Psychic Component

Paranormal phenomena can be confused with the supernatural (Hawkins, 2005). Hawkins imparts that altered states of consciousness and the paranormal phenomena are complicated and demand future research. Parapsychology is a field in psychology. Para means to go beyond ordinary knowing and links back to the possible nature of consciousness (Tart, 2008). Most people have access to intuition, but only a few have enough Ki in their chakras to be psychic (Hawkins, 1995; Motoyama, 2011). Without science to calibrate levels of truth, the researcher can be fooled. Hawkins offers the calibrations for higher levels of consciousness to identify truth from falsehood by using his method of conscious mapping. His work warns that only 5% of psychics calibrate above the level of 450, or as gifted. He says that 15% of clairvoyants, 10% of psychics, 20% of channelers, and 25% of trance mediums are legitimate and genuine and everyone else calibrates at lower levels (Hawkins, 2009). This suggests that lower-level psychics should not be used in research and unless the psychic healer is spiritually oriented with a higher level of consciousness, they should probably not be used for healing purposes.

Altered states of consciousness are real phenomena and can exhibit as a genetic pattern in families where both the mother and daughter have psychics abilities (Hawkins, 2005). Hawkins' work explains that everyone is already a mystic and intuitively curious about enlightenment. However, not everyone shares the same higher vibration. Dean Radin, PhD, agrees with Hawkins and refers to the paranormal as the forbidden science

(Radin, 2006). He uses Quantum theory to support the world of psychic phenomena and says these phenomena are basic to human experiences. Quantum physics is a branch of science that addresses behavior, matter, and energy at the subatomic level (Shealy, 2011). Psychologist Lawrence LeShan, PhD, also believes in using Quantum physics to prove psychic abilities. He says telepathy, clairvoyance, and pre-cognition can be verified by Quantum theory (Shealy, 2011). Radin suggest that the orthodox conventional assumption that praying cannot affect distant healing or that no form of distant healing is possible is based on the assumption that there is no mechanism to make the connection between people at a distance possible (Radin, 1997). Hawkins agrees and discloses that distant healing measures false in his conscious mapping procedure (Hawkins, 2005).

Motoyama has performed many paranormal studies in laboratories and non-clinical environments. His research shows that distant healing is only possible when both the receiver (healee) and sender (healer) have psychic powers. His experiments show that psychic energy is non-physical, unrelated to space and time, and also unrelated to electricity and magnetism (Motoyama, 2011). Psi or ESP phenomena registers weakly in a laboratory environment, but scientifically the following have been proven to exist in the nature of the material world: Telepathy, Clairvoyance, Precognition, Psychokinesis (Tart, 2008). Psychic power definitely exists (Motoyama, 2011). Motoyama actually corrects Radin's (2006) "Entangled Minds" theory. Radin mentioned that the mind works through matter and physical phenomena but Motoyama points out that Radin is actually talking about the psychic abilities of Psychokinesis. Radin views miss out on the ultimate satori or enlightened states because of a misunderstanding on the many stages required to reach the world of absolute. This confirms what Hawkins mentioned earlier about multiple

layers of consciousness, and science being unable to correctly conceive the astral or casual levels (Hawkins, 2005). Entering a higher frequency world means the physical existence vanishes (Motoyama, 2011).

One of the major problems with healers seeking psychic connections is that as they deliberately advance their psychic powers, they often avoid the spiritual connections. These healers might be caught in lower levels of consciousness and consumed by evil spirits and wrong doings. The purpose of the healer is to seek spiritual wholeness and grow to be of service to others through their gifts, instead of collecting many followers and making money with their glamorous psychic abilities (Motoyama, 2011).

Skepticism runs deep in the study of the paranormal. Science requires substantial amounts of repeatable data before a study is taken seriously (Radin, 1997). Classical science is unable to understand Psi and the true meaning of consciousness. Prayer or distant healing violates the folklore physics (Schlitz & Radin, 2008). Sloan and Ramakrishnan note that nothing in our contemporary scientific views of the universe accounts for how healing intentions influence the physiology of patients at a distance (Sloan & Ramakrishnan, 2005). However, Radin has more faith in both EM and conventional medicine and says he believes soon Western doctors will prescribe distant healing treatments with an increase interest in prayer and Psi based medical diagnosis. In the end, researchers have stopped trying to conduct the perfect, proof-oriented, Psi experiment and, instead, have focused on the process by asking more refined questions. For instance, “How can this work be better understood in order to effectively support the research?” (Radin, 1997).

Research Overview

This study highlights two main justifications for using healers alongside a researcher for obtaining empirical data: 1. The healer is an interpreter of conscious realities that cannot be experienced by the researcher. 2. The researcher is best suited for formulating the testable questions and then interpreting the statistical outcomes (Levin, 2008). If healers were included in defining conscious empirical data, it is critical that they work closely with the researcher to develop new standards and guidelines (Sutherland & Ritenbaugh, 2004). The Institute of Noetic Science is developing strategic partnerships with academic medical scientists around topics such as distance healing, subtle-energy medicine, and the impact on intentionality. The significant outcome for this project is to have healers be full participants in formulating the qualitative research questions and designs (Schlitz & Wiseman, 1997). There still remains a concern whether or not this project will offer positive results (Levin, 2008; Schlitz & Wiseman, 1997).

Supportive Research Reviews

The random research below will be used to support the premises of the inquiry for defining the gifted healer and various healing modalities. Some of the research uses healers' input to support the notion that spiritually gifted healers exist, their gifts can be measured, and at the same time shows that not every healer is truly gifted. These skilled yet non-gifted healers have failed to support EM research. In Theory, comments have been speculated by the researcher to try to show relevance and at the same time, debate the level of research being executed.

Study I

A study was performed using test tubes filled with Escherichia coli (E. coli) bacteria that had been treated with heat. Heat-stressed experiments are used to show the researchers the extent to which colony growth of bacteria has been damaged. E. coli are pathogenic bacteria cells found in both rats and humans and live in a healthy digestive track. Fourteen Reiki practitioners came to the laboratory on 3 separate days with the intent to Reiki the test tubes. On the first day, the practitioners were asked to fill out a standardized well-being form. The healers then received a box of test tubes with bacteria that had been heat-stressed and asked to perform Reiki. If the Reiki showed to be an effective healing method, the number of surviving cells in the test tube would be greater than the cells in the control samples (Schwartz & Simon, 2007).

The findings were not statistically significant. In half of the samples, the study actually showed the opposite. The test tubes which had the Reiki showed less bacteria cells survived when compared to the control group. The test results were re-examined and the researchers discovered that emotional stress kept the healers from performing well during the healing sessions. According to the study, by the time each healer got to the laboratory, the stress of the day kept most of the Reiki practitioners from effectively offering healing energy. When the test was re-run a second time, each healer received Reiki before offering healing to the test tubes. In this case, the results were sufficiently better.

In theory

One would question if any of the Reiki practitioners were spiritually gifted healers or if they have a spiritual program to keep them emotionally and spiritually balanced? In

principle, these Reiki healers could just be ordinary people who took a Reiki class then signed up to be in a research study. In this case, the only qualifier was that the person had gone through a Reiki training. Although Reiki offers a certification program, many other practices do not have standardization, which causes further difficulties for researchers when determining whether healers are qualified to be used in a study. (Rubik,1994). Nothing stipulated that the researcher had pre-identified these Reiki healers as spiritually gifted healers appropriate for research purposes (Schwartz & William, 2007).

Study II

Dr. Joie Jones, professor of radiological sciences, University of California, Irvine, used Pranic healing or spiritual distance healing on cultured cells similar to the study above. The cells were taken from a woman who had died of cervical cancer. This study included 520 single experiments with 10 healers and four test groups of cells. Gamma radiation was then sent to the set controlled dishes of cells. The first test group received radiation before the healing. The second group received radiation after the healing and the third group of cells were sent radiation both before and after the healing. The fourth group was the control group. The results showed 458 test dishes had cells that survived with the Pranic healing. The survival rates increased from 50% to 90%. In 12% of the study there was no remarkable results. Although the reasons for these failures are not fully understood and more research will be done (Jones, 2006). This study is critical for justifying using Pranic healing and shows that this healing protocol could be evaluated with success in a laboratory setting using rigorous mainstream scientific methods.

In Theory

When compared to the study using cultured cell and Reiki practitioners, the Pranic healers showed a greater ability to support the research. Whether these healers were spiritually gifted or not is uncertain but Pranic healing is not the same as Reiki. Perhaps gifted or more experienced healers choose to use Pranic healing over Reiki. Pranic healing might require a stronger connection with the spirit world which could justified better clinical research results.

Study III

Robert Miller's study: "Absent Psychic Healing on Hypertension." This is another distance-healing study to compare with the Pranic healing study above. The research was performed by highly gifted natural healers and used to determine the effectiveness of distance healing on hypertension (Benor, 2002b). According to the study, the healers were chosen who could produce a significant clinical effect in this study. There were eight healers and 96 patients. Each healer sent distant healing to 6 patients aged 16–60. Improvements were assessed in diastolic and systolic blood pressure, pulse, and weight.

The statistical analysis showed a significant improvement in systolic blood pressure of the group treated by the distance healing. There was no change in the diastolic blood pressure, pulse, and weight by the other group. Miller points out that the healers were Science of Mind practitioners. Their healing protocol was documented in the study as the following: The healers started the healing with relaxation followed by an attunement with a Higher Power. Visualization was used as they saw the person in perfect health. Finally, at the end there was an expression of gratitude to the spirit world by the healers. Even though this study was accepted, the average clinical efficacy seems

minimal (Benor, 2002b; Miller, 1982). In this study, the use of gifted healers was apparent, yet nothing was mentioned as to how they measured or identified the healers as gifted unless the Science of Mind practitioners told the researchers they were highly gifted.

In Theory

It is safe to say that these healers were more advanced by the stipulated ritual they went through before, during, and after the healing session. Science of the Mind healers, could mean that they followed a stronger spiritual program and healing protocol, making their treatments more powerful than the average beginner healer who uses Reiki, LeShan Technique, or Therapeutic Touch. Still there was no information regarding how the researcher identified them as truly spiritually gifted healers.

Study IV

This study observed healers and the transformational process they went through as they learned a healing method. The title of the study: “Spiritual Healing, Healing Training in the Church” (Benor, 2002b). In a 5-day seminar, ordinary people from a church congregation were taught the LeShan Technique of healing. After just 5 days of training, these new healers met weekly to offer in-person and distant healings. Of the 206 people who originally signed up for the study, only records from 79 subjects exist. From this group, 13 healees reported dramatic recovery, 31 healees reported some acceleration, and 35 healees reported no change in their conditions (Benor, 2002b). A more remarkable observation from this study is how the healers themselves transformed. The study reports that there were dramatic positive changes for the new individual healers corresponding to the following: greater sense of well-being, closeness to God/universe, more focused or

conscious of everyday life, were able to transform old emotional barriers, feeling of joy, clearer sense of purpose, increased self-discipline, improved ability to cope, and some experienced their own healing crisis.

In Theory

The study demonstrates that most people will go through a spiritual transformation as they open up to a deep spiritual connection. This healing crisis can offer a shift in consciousness (Oschman, 2016). These student healers discovered that being spiritually conscious had a profound effect on the mind, body, and soul. To be of service, opens a person up to their own self-healing (Benor, 2002b). It is obvious that the people of the congregation were spiritually aligned but not gifted healers. Their hearts were in the right place for offering compassion-based healing. Hypothetically this does not prove that a random group of people can be turned into gifted healers just by teaching them a healing ritual in 5 days. The LeShan Technique healers from this research do not qualify to go on be valuable candidates for research purposes. In this case, the research simply showed the transformational effects healers go through.

Study V

The following study shows the difference when using more naïve healers, versus experienced healers. A study was done by Victoria E. Slater: “The Safety, Elements and Effects of Healing Touch (HT) on Chronic Non-Malignant Abdominal Pain” (Benor, 2002b). This was a quantitative and qualitative study where 23 men and women received three healing sessions: 1. HT trained and experienced healers offer a healing session, 2. HT given by naïve provider or beginner healers, 3. A placebo control interview. The trained and more experienced HT had the best results. An important element to be

mentioned is that 50% of the beginner healers reported that they personally experienced uncomfortable abdomen pain as they were offering HT. The more experienced HT healers did not experience this same pain while performing their healing sessions.

In Theory

Even though this study confirms the effectiveness of experienced HT healers had on pain over the less experienced healer and placebo, it is still unclear whether true spiritually gifted healers were used for the study. By adding another healing modality to the study, the data might have revealed more conclusive results by looking at the variances of the outcome. The naïve or beginner healers who suffered pain confirm that the healers were indeed compassion-based, beginners and did not know how to protect themselves from absorbing another person's pain. These types of healers are not qualified to be used in research.

Study VI

Guo and Ni study: "Qi Gong in Treatment of Near-Sightedness" (Benor, 2002b). A random group of 80 myopic (nearsighted) children ages 12–15 were selected. The children were divided into four groups. In the first group, the children were not offered any treatment. In the second group, the children were offered placebo eye drops. In the third group, the children were instructed to do Qi Gong, a meditative exercise. In the fourth group, the children were treated by a Qi Gong master, who spent 20 minutes a day with one hand in front and one hand behind each child's head emitting external Qi in the direction of the eyeballs. The result of the study was that group one and two showed no improvement in vision after two months. In group three only two children improved, while in group four with the master (gifted healer) showed 16 out of 20 children had

improved eyesight. Similar studies done by Wengguo Huang revealed that Qi Gong treatments were very effective for hypermetropia. The researcher points out that myopia is a condition which conventional medicine believes never improves spontaneously like the study had revealed (Benor, 2002b).

In Theory

This study shows that a gifted healer or the Qi Gong master was very effective and presented a successful outcome. If EM research is going to make a powerful mark on the world, gifted healers must be identified and used more frequently in research studies.

Study VII

Harvard Medical School conducted a prayer study in 2006 involving 1,802 post-coronary artery bypass surgery patients at six hospitals. Of the 1,802 patients, 604 were told they might or might not be prayed for and were; 597 were told the same thing but they were not, and 601 were told that they would be prayed for and were. The prayer came in the form of a written script that was to be recited and oriented from the Catholic and Protestant religious faiths. The study did not specify if energy healers were used or who was doing the praying, but the assumption was it might have been Harvard students who were interested in volunteering their services to this study. The first name and the initial of the last name was provided to the individual performing the prayers. Prayers started on the day of the surgery and went for 2 weeks. The results were not favorable. In the first group, 52% had post-surgical complications. In the second group, 51% had complications and in the last group 59% had complications (Dossey, 2008).

In Theory

Prayers, when consisting of just words on a paper, are not offering spiritual intentions and a healing vibration. One could stipulate that in a laboratory, a prayer is one thing, but with spiritual people a prayer is a sacred ritual that can truly have a positive effect on a person's health.

Study VIII

This study is called: "A Consideration of the Perspectives of Healing Practitioners on Research into Energy Healing," conducted by Sara Warber, MD., Rosalyn L. Bruyere, DD, Ken Weintrub MA, and Paul Dieepe, MD, FRCP, FFPH (2015). The pilot study has been referenced because of the nature of qualitative data. A questionnaire was sent out to 60 energy healers or spiritual healers in the United Kingdom. An organization called the UK Confederation of Healing Organization was used for securing the participants. Of the 60 healers who were approached, 44 actually filled out the questionnaire, which asked three close-ended and one open-ended question. The first question, "How important do you think it is to undertake EM research?" Results: 29 said that research was very important, 13 responded fairly important, and two were indifferent. The second question, "Which type of research do you think could be of most value?" Results were ranked as top three: 1. Research to better understand the experience of the clients, 2. Interested more in clinical trials, 3. Collection of data about healing encounters. The third question was "Who should carry out the research?" Only 30 responded to this question, and hands down the healers suggested scientists. The final open-ended question was, "What research question would you most like to ask about energy healing? The answers consist of the following: 12 healers were interested in the experience of the client, nine with the

mechanisms of action, eight pertained to the collection of data on healing encounters, six were concerned with data collection, four were interested in the experience of the practitioner, and two suggested that researchers should study the effect of the physical and mental health of the healers.

In Theory

This pilot study has a valid platform for further research. Currently, there is limited amount of research from the perspective of the healer, and this study has offered insight into the psyche of the healer. The researchers endorsed more qualitative techniques, large data registries, and innovative realist research.

Study IX

Daniel Levitin, a cognitive psychologist at McGill University, Montreal, Canada ran a brain scan on the famous musician, Sting. This study published the analysis of the fMRI images using the state-of-the-art technique for mapping brain waves. The brain scan shows how Sting's brain organized his music during his composing and how it compared to his brain waves when he was just listening or imagining music. In the future, Levitin hopes to use this new technology to show how musicians and other gifted-types link to their creative expressions (Baggaley, 2016).

In Theory

This study does not exactly pertain to the research of gifted healers but it does offer a look into measuring gifted individuals. The point of contributing this particular work was to point out that scientist used a gifted musician, not any musician who signed up to be part of a research project. The article actually says that Sting, himself, asked to

have his brain waves scanned. There are gifted musicians as there are gifted healers and researchers would do well in the future to make these distinctions.

Defining the Healer

According to the Spiritualists' National Union of Healers, a healer is a channel for the spiritual energies to flow through them and to another person. These energies stem from the source of all creative life, a power that can awaken the natural self-healing abilities within a person, a power that brings a state of natural relaxation, which often leads to peace of mind and a greater understanding. In accordance with National Health services, a Western doctor has the right to refer patients to a spiritual healer (SNU, 2011). Healers have been performing sacred healing since the beginning of time. Laying on the hands or the healing of Jesus of Nazareth, continues to this day to be used around the world (Oschamn, 2016).

Examples of Gifted Healers

In history, Olga Worrall has been noted as a spiritually gifted healer, whose gifts have been researched more than any other healer in the world (Shealy, 2011). She conducted healing for 35 years out of New Life Clinic at Mount Washington United Methodist Church in Baltimore, Maryland. When she died in 1984, 15,000 letters were sent from individuals who had been cured by her work (Shealy, 2011). In 1977, Shealy, himself measured Olga by using EEG, EKG, a scan of electrical monitoring equipment, and a temperature-monitoring device. In Shealy's research, Olga was positioned over 60 feet from the healees. Her voice was transmitted and physiological responses were metered from her to the healees. These transmissions were observed by Shealy and his research team. Shealy recorded in four of the 12 patients, simultaneous EEG changes

occurring at the exact moment during which Olga sent the healing. In one situation, Olga mentioned that the healee must be a smoker because it was hard to send a healing.

Indeed, the healee was a smoker (Shealy, 2011).

Henry Rucker and Ostad Hadi Parvarandeh were two other gifted healers that Shealy frequently measured. Henry was able to easily raise a person's DHEA level. He also healed a skull fracture of a 6-year old boy. Ostad could also raise DHEA levels. Like Olga, the electroencephalogram changed at the exact minute he sent his healings. Ostad showed Shealy documentations from 100 healing cases he had performed. The illnesses included sarcomas, one of the most malignant of all cancers, as well as malignant brain tumors. All had been cured by EM. Shealy has over 116 EEGs records showing the effectiveness of spiritual healing when using spiritually gifted healers.

Subtle Bodies and the Healer

The literature has shown that EM addresses the subtle bodies, which in turn shifts the physical body, creating balance, while restoring health and well-being. The assumption then can be made that in order to be a gifted healer, a person must have a conscious relationship with subtle energies. The healer must therefore be consciously aware of the subtle bodies and how EM can be used to support a person's health. This alone could be a driving character trait that distinguish the spiritually gifted healer from healers less gifted. Great healers exist in every tradition, as do skilled but less effective ones (Warber et al., 2015). In this case, a gifted energy healer must be able to read subtle bodies.

Spiritual and Psychic

The literature has also pointed out that gifted healers have psychic abilities with a strong spiritual orientation. Healers believe in the power of love and that it is an essential spiritual component in all miracles. Healing methods do not heal without the vibration of love (Ingerman, 2008). Gifted healers must purposefully practice meditation, prayer, introspection, and affirmation to keep strong connections with the spiritual world, intuition, multiple realities, transcendence, and spiritual entities (Warber et al., 2015). Anthony Williams, Medium, and author of “Medical Medium,” says he has direct access anytime to the spirit world and the spirits are unaffected by his health or emotional states, they just keep feeding him information. He says that it does not bother him to hear voices all day long (William, 2015).

The literature also suggests that healers are people who because of their intuitive gifts may not have a lot of support by their friends, family, communities, and modern medicine. Regardless of the support, they are driven to help people with their psychic gifts from a deep primordial place hidden within (Shealy, 2008). Some healers become very clear about their gifts while in altered states of consciousness or what is sometimes known as a possession trance. The psychic healing gifts are also known to come through automatic writing, channeling, or mediumship (Krippner & Wickramasekera, 2008).

Spiritual Healing Languages

Healers tend to speak different healing languages. Each healing method teaches a different set of theories from the perspective of the person who originally designed the healing method (Shealy, 2008). When researchers used indigenous Shamans from the United States and South America, these gifted healers proved to be extremely difficult to

communicate with in a laboratory environment. The researchers finally had to stop the study and exchange the Shamans for Medical Intuitives, because it was impossible for them to find a common language to work with these gifted healers (Schwartz & William, 2007).

Intentions

Gifted healers can consciously identify with healing energy, how it feels, and how it flows through them to the client. They are very clear about the spiritual intentions they must set in order to make this connection. The following is an equation that healers use: Intention+union+love+focus+concentration+harmony+visualization=transmutation. In order for intentions to work, the healer must be grounded and aligned with the intentions of the healee (Warber et al., 2015). For miracles to happen there must be a strong visual intention to see only that which is desired and trust God to do the rest (Ingerman, 2008). For over two millennia, intentional compassion and empathy have lain at the core of spiritual traditional healings (Dossey, 2008).

Gifted healers can intentionally heal a person within minutes, as Shealy discussed above, and when compared to conventional practices it can offer a much faster recovery rate. Here is a real-life example from William's work that supports using EM healing over conventional practices: A 48 years-old woman who could not sleep and constantly woke up at 3:00 am, experienced heart palpitations, hot flashes, and night sweats, along with moodiness, went to a Western doctor for help. The first Allopathic doctor put the woman on hormone replacement therapy which did not change her symptoms. A second doctor put her on thyroid hormones which also did not change the problem. Finally, the woman went to a Medical Medium or EM healer who right away could see psychically

why her body was unbalanced and immediately told her that she had a virus. The healer began treating the patient by changing her diet, eliminated both hormones and thyroid medications, and all symptoms went away (William, 2105).

Spiritual Awakening

Gifted healers can identify with spiritual awakenings. These conscious transformations are profound shifts for the healer resulting in long-lasting changes of conscious realities for the healer (Schlitz, Vieten, & Amorok, 2008). As mentioned, Dr. Hawkins had near death and other life-altering experiences. Gifted healers realize that this is part of what they will have to go through to become healers. They must prove they can heal themselves before healing another person or have what the Shamans call a Shamanic Illness or birth of the healer (Marohn, 2015). Spiritual awakenings or spiritual emergencies are induced during altered states of consciousness and are a substantial part of the Spiritistic religion (Krippner & Wickramasekera, 2008). The conventional doctor goes through years of arduous work while in medical school and residency. For the mystics, a deep inward solo journey with many years of painstaking spiritual transformations and advance psychic discoveries, is the foundation for their profession (Schlitz, Vieten, & Amorok, 2008). Spiritual awakenings greatly shift the healer and their sense of reality (Grof, 2003).

Spiritual Practice

According to Hawkins, devotional acts or true spiritual practices vibrate at 540 or around the frequency of great love. Spiritual practice consists of the following: Prayer (Lord's prayer, Jesus's Prayer), surrendering the will to God, random acts of kindness, chanting, devotional burning of incense, Transcendental Meditation, diet, exercise,

music, breathing techniques, Buddha nature, Kirtan (Yogic chant), Hatha yoga, and reading inspirational literature are all forms of a spiritual practice. A spiritual practice is different than a religious one. Hawkins says that different religions tend to emphasize historical events, geographical locations, and past cultures with political alliances. A daily spiritual practice is very different. The practice helps the healer to focus on inner silence where the sense of 'I' shifts to the universal 'I' of the self (Hawkins, 2001).

Traits

Healers from several different healing traditions and a Reiki practitioner had their hands measured. Significantly, the more experienced the healers, the larger the vibrational frequency in their hands (Schwartz, 2007). An online article written by Alethia Luna offered 30 signs for the gifted healer (Luna, 2016). Here are just a few traits that were mentioned: 1. Spiritual healers have an exceptionally high level of energy, and their personal vibrations can be felt by others when they are in their company. 2. Healers are highly sensitive to other people's emotional energies and to their own. 3. Healers react differently to pharmaceutical drugs than most people and these drugs usually do not work as a form of medicine for them. 4. Healers find themselves reading other people's thoughts and feelings when they are out in public. 5. Healers will claim that they have always stood out or felt different with feeling alien to this world and even to their own families. 6. A healer is a person with perceptions that go beyond the five senses and who is able to see non-corporeal beings, lights, hear voices, see auras, and more. 7. Crowds drain gifted healers and most would rather be alone. 8. Healers have so many unexplained coincidences that they no longer believe in just coincidences, and everything is a sign for conscious living that guides them to the people who need their healing. 9. Most people

will already see the person (healer) as a sage or teacher. 10. Healers feel a great amount of pain in their hearts for the world and for other people. Emotionally they can change abruptly making them come off as psychologically unstable (Luna, 2016).

Skepticism

The skeptic will say that the healer's existence threatens the assumption of good science and some would agree they need to be stopped, controlled, or governed by conventional, medically sanctioned certifications. Their so-called gifts should be negated. (Dossey, 2002). Researchers have studies proving that healers are highly dissociative and show incongruences between their behavioral observations and verbal reports. They also state that healers are fantasy prone.

Stress from being a Medium makes these healers a greater risk for disease than other spiritual healers (Krippner & Wickramasekera, 2008). The researchers say that it is easy for the Mediums to have biases and make up their own stories about the healing. During their healing sessions, healers may only receive a small part of the psychic picture and must fill in the rest. The skeptics do not believe their psychic gifts or healing abilities are possible.

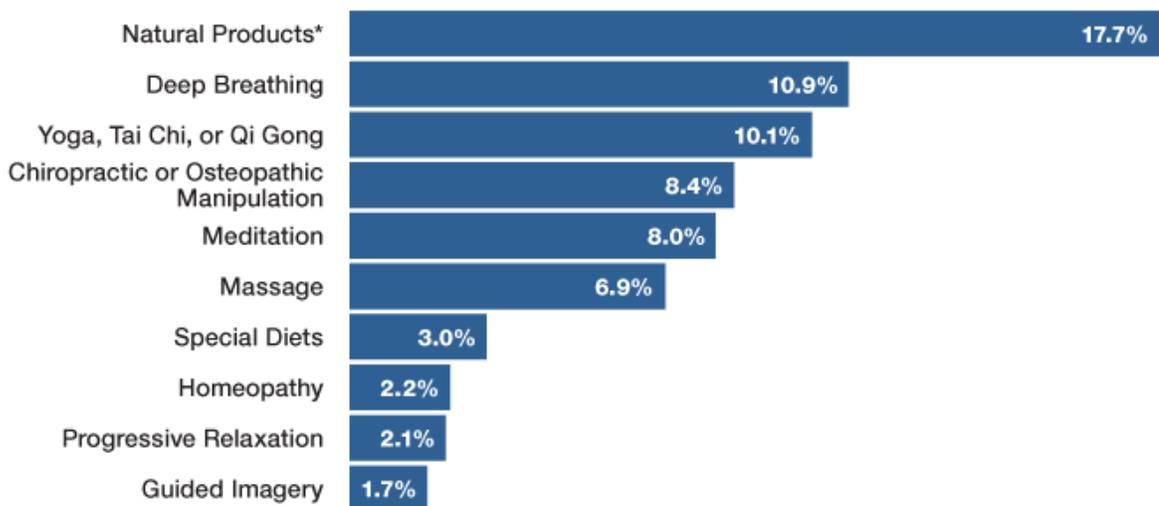
Healing Modalities

There are many forms of natural healing. The University of California, Los Angeles hospital offers mindfulness, meditation, and Qi Gong to their patients as part of a CAM program highlighting EM as a new medicine. Some of the conventional healthcare programs throughout the United States are doing the same (NIH, 2016).

The literature shows that there is a body of the Federal Government called, National Center for Complementary and Integrative Health (NCCIH) and it leads the

scientific research for CAM therapies. The mission of the NCCIH is to determine through rigorous scientific investigation the usefulness and safety of CAM therapies (NIH, 2016). The findings show that most of the research has been done on acupuncture, yoga, spinal manipulation, and meditation with limited studies on the remaining types of alternative therapies.

10 most common complementary health approaches among adults—2012



*Dietary supplements other than vitamins and minerals.

Source: Clarke TC, Black LJ, Stussman BJ, Barnes PM, Nahin RL. Trends in the use of complementary health approaches among adults: United States, 2002-2012. National health statistics reports; no 79. Hyattsville, MD: National Center for Health Statistics. 2015.

Figure 1. National Health Interview Survey

Source: Clark, Black, Stussman, Barnes, and Nahin, 2015

This may seem like a small amount of modality being measured, but according to the study it is twice as many as 2002. The chart above shows the top 10 complementary health approaches used by Americans (NIH, 2016). Permission has been granted to use this data.

The Work of the Healer

Healers call the deep, buried, painful wounds in their patients core emotional trauma that is causing the imbalance in the body. Energy healing brings awareness to these wounds, so it can be re-experienced, understood, accepted, and released. The pain in the body is actually all the memories that are stored in the brain's receptors. In truth, there is not any external reality of the pain; it is just a story that keeps getting replayed in the mind (Pert, 2008). Healers are able to see that an illness is merely our consciousness calling attention to an unresolved emotionally (negatively) charged issue. Whatever is held in our minds continues to manifest (Hawkins, 2009).

There is limited research data comparing healing modalities, their effects, and what ailments they each best serve. Below is a list of some of the more popular EM modalities and their conscious calibrations.

Table 1

EM Healing Modalities	Calibrations
Healing with Archangels	50,000+
Shamanism	830+
Prayer/blessings	500+
Visualization Healing	485
Energy Medicine	460
Acupuncture	405
Reiki	340
Qi Gong	240
Bodywork	205

Holotropic breathing	202
Channeling	195

Table 1. David R. Hawkins, MD, PhD, *Truth vs Falsehood: How to tell the Difference* (2005). Permission has been granted to use this data.

The chart above indicates how each healing is aligned to a higher level of consciousness. Hawkins uses level 200 and above as the beginning point of a spiritual orientation with levels 500 and above supporting higher degrees of consciousness, all the way up to enlightenment. For a comparison, Western Allopathic medicine is at level 440 according to Hawkins' measurements (Hawkins, 2009).

Defining Energy Medicine

According to some of the recent research, EM healing modalities are best used to reduce pain involving bones, joints, and muscles. It has also been shown to help lessen the pain from radiation treatments. Other studies show that energy healing had no effects on helping with nerve pain caused by diabetes and was not useful at all for stroke victims. The research varies so greatly from study to study that it tends to be very limited and confusing. More research is needed to aid the average person as they consider an alternative to replace conventional medicine or one that integrates both (Women Health, 2016).

Revolutionary research has now presented a branch of science referred to as Epigenetics (Watters, 2006). Epigenetics has really stunned biology and medicine because it shows that humans are no longer victims but rather masters over our genetic makeup (Lipid, 2008). The research might appeal to be new but EM techniques have been empowering people all along not to be the victims of their genetic makeup by

helping them shift into a higher frequency of consciousness; a vibration that exist above genetic illnesses (Hawkins, 2009).

Below is a list of a few EM practices that has been mentioned throughout this study. The limited descriptions offer a sample for how the literature currently represents each healing methodology:

LeShan Technique

A psychologist by the name of Dr. Lawrence LeShan was a major skeptic of EM. He warned people not to waste their time when they could be benefiting from conventional therapy. He even called it dangerous until he was able to spend time around gifted healers (Sandu, 2006). The LeShan Technique is a hands-on healing, compassion-based modality that uses the power of concentration, empathy, and healer-patient connection to heal. Dr. LeShan taught himself to go into mediation and connect with a healing power, and then he started teaching this method to others. This healing is successful with anxiety attacks, grief, depression, eating disorders, irritable bowel syndrome, migraine, phobias, posttraumatic stress disorder, premenstrual distress, and recovery from abuse (Pavek, 2001).

Therapeutic Touch

Therapeutic Touch also known as Healing Touch, was founded by Nurse Janet Mentgen in 1989. Dr. Krieger and Dora Kunz are responsible for training thousands of people this compassion-based, hands-on-healing approach. Studies show that this technique can increase hemoglobin levels, remove headaches, and lower anxiety (Sandu, 2006). Research shows this healing to be effective for supporting the immune system,

depression and offers relief to cancer patient receiving chemo-radiation (Hart, Freel, Haylock, & Lutgendorf, 2011).

Quantum Touch

Quantum Touch (QT) was founded by Richard Gordon. This healing modality offers deep breathing exercises to shift the pain and inflammation in the body (Shealy, 2008). Best to use for chronic or acute, physical, emotional, and spiritual problems. Quantum energy stimulates the body's energy toward a balanced state. Also, QT is supportive for depression, emotional trauma, addictions, stress, and negative thinking (Sebesi, 2015).

Reiki

Reiki is a spiritual practice developed in 1922 by a Japanese Buddhist by the name of Mikao Usui. There are three levels of training: the first level is a basic attunement; the second level is learning symbols for distant healing; and the third level is to become a master in order to attune others to carry on the practice. This form of healing allows the spiritual energy to travel through the healer to the healee, then back out into the universe to be released. The Reiki healer usually is not using a psychic force or altered states to obtain information for the healee (Shealy, 2011).

Medical Intuitive

Medical Intuition is also called Spiritual healing. A Medical Intuitive is a psychic who energetically scans the body in an altered state to identify subtle bodies (chakras) or unseen areas that are affecting the physical body (Desy, 2017). This form of EM assists people in recognizing the healing crisis and the core themes causing the imbalances. A Medical Intuitive offers spiritual transformations that supports the body and immediately

helps a person feel better. A Medical Intuitive is able to share valuable spiritual and psychic information regarding the patient's health by offering a healing strategy (Desy, 2017).

Shamanism

According to Stanley Krippner, Shamans are community-assigned healers who have access to altered states of consciousness to obtain information from the spirit world for their people (Krippner & Wickramasekera, 2008). The Shamans, according to Krippner, were the first physicians and have been gifted the ability to travel in non-ordinary realms of consciousness. The Medical Intuitive and Medium both go into altered states, but according to Christina Pratt and her writings in, *The Encyclopedia of Shamanism*, the Shamans are different than other healers, because they can go into altered states at will and have control of those states (Meadows, 2016). Shamans can also mediate between the needs of two worlds: spiritual and physical. They can see invisible worlds that affect the human body which include the spiritual, emotional, mental, archetypal, and dream worlds (Meadows, 2016).

Mediumship

Mediums are people who have the gift of communication with the spirit world and go into states of altered consciousness. They may see spirits, hear voices, and be able to channel energy from non-corporeal beings. Padre Pio, John of God, and Edgar Cayce are three healers who were known as spiritually gifted Mediums (William, 2015).

Distant Healing

Doctor Hawkins calibrates this type of healing as false and not feasible. However, healers who practice this type of healing will say that it is very real. Also, known as

remote healing, this method has the same effects as healing touch. The healer visualizes perfect health for the individual at a distance and taps into the universal energies that transcend time and space (Spiritual Healing, 2015). Only true psychic healers can see or feel the patient from a distance in order to offer a healing (Motoyama, 2011).

CHAPTER 3
RESEARCH METHODS

Research Approach

Qualitative and quantitative studies for defining the gifted healers are limited in the field of EM. Both research methods have been explored within this study. Qualitative studies tend to provide valuable contributions to understanding the various personal components of the spiritually gifted healer. Dr. Benor mentions that a qualitative observation of CAM therapies can offer many benefits. He says that after centuries of science ignoring the spiritual aspects of healing, they are currently trying to apply their own methodology to explore consciousness with limited success. Benor questions whether spiritual consciousness can conform purely to a linear quantitative approach (Benor, 2004).

Qualitative views into the gifted healer might offer more meaningful data over simply using a quantitative approach. However, Benor warns of possible bias within qualitative studies which can easily be overlooked. The researcher should remain mindful as the data are explored more deeply. The personalized information collected in this specific case offers insights not easily obtainable by only a quantitative method (Benor, 2004). Research by Warber et al., as represented in Chapter 2, Study VIII, offers both methodologies for obtaining data from the perspective of the healer and is similar to this research. In Study VIII, the question was how can the researchers better understand the specific experiences of healers and their clients? This addresses the thoughts, feelings and actions or cognitions, emotions, and behaviors, and is also applicable for defining the

healers' gifts. In this study, a similar question was asked, as to how can healers' experiences be researched in order to define their spiritually gifted traits?

Study VIII, also recommends the use of realistic research or a methodology which honors the distinction between what is observable and what is unobservable, but nevertheless real. Realism emphasizes that there are real underlying causes, processers, entities, and structures to how the world is observed. This methodology is intended to find the real inner workings of various phenomena, instead of high-level generalizations and vastly pertinent to the research at hand (Little, 2014).

A qualitative study generates patterns, theories, or processes that have not been addressed or might have been overlooked. This feasibility study opens up the opportunity to discover what compels the healers' beliefs, feelings, and behaviors. In other words, character traits that start to separate the gifted from the skilled yet less gifted healer. A small test group can generate a profound amount of research data. Eventually, however, this investigation can offer limitations. There is a greater chance for generalizability of the data with a pilot study than in the case when a larger group is studied (Warber et al., 2015).

There were methodological problems that were overcome by using both qualitative and quantitative approaches. The researcher could obtain as much personal data as possible through the interviews and the open-ended questions. The questionnaire offered a variety of closed-ended questions that fed back into the profile design for the spiritually gifted and it served as the backbone structure for interviews. After working with the questions, it became obvious where certain ones failed and needed to be

eliminated or simplified. However, most obstacles faced with the questionnaire could be overcome during the interviewing stage.

This mixed approach of asking closed and open-ended questions allowed the researcher to collect tangible character traits and definable habits from the healers. The study was conducted in a location that was pleasing to the healers, which was either their own homes, offices, or any other comfortable place to Skype. The overly sensitive healer did not have to go into an obtrusive laboratory environment and be surrounded by callous high-tech measuring equipment. As long as there was a desk, computer for Skype, or phone, the research could be conducted without any interruptions. When the questionnaire was answered in person then followed by the interview, more stimulating data seemed to be proposed.

There were methodological problems that were not easily overcome. The qualitative approach offered a lot of data that would soon become overwhelming to the researcher. Fortunately, the closed-end questions tended to limit some of the discussions, and in the end, proved to enhance the study and, as previously mentioned, it offered the necessary framework for the qualitative patterns and themes as they started to emerge. Research studies do collect both qualitative and quantitative data at the same time; however, it is important to plan well in advance how they will combine and support each other (Better Evaluation, 2016). Perhaps more planning could have been done in this study by the researcher. This is a detail that should be noted for future work.

Another consideration for future studies is to measure each of the healers during the data-collection phase using Hawkins' Map of Consciousness. Using Hawkins' measuring tool to verify and confirm the healer's conscious levels or frequencies might

have added invaluable insights to the overall project. In addition, having each question within the questionnaire/interview mapped and measured for validity before starting the study, might have also offered a deeper observation into the entire research project. There are people who are experts at Hawkins' calibrations at many universities around the United States. The problem with calibrating the healers or determining questions are valid and meaningful is that this would mean many more people would have had to be involved in the study. This research suggests more studies targeting a much larger audience of qualified healers along with a larger and robust research team.

Research Design



Figure 2. The Merger of Spirituality and Science

Conceptualizing the Problem

The design for this research began to appear while reading through past CAM studies. The words *gifted healer* continually stood out, presenting unlimited personal and professional inquires. As the groundwork began for this feasibility study, the first level of assessment was identified as to the magnitude of this project. Is it realistic to set out to collect credible data on healers from healers? Healers tend to be shy, humble people and trying to qualify them as highly gifted, might not be transferable. The strategy or main

reason for clarifying and defining the gifted healers was primarily to help researchers and healthcare providers better understand the depth of the gifted healer. One of the goals for this study design would be to quickly introduce the healers to the importance of identifying a healer as gifted and why this research is so critical at this time in history.

Particularizing

What would be the success rate for recruiting gifted healer-types to fill out the questionnaire and what groups of healers in the United States or overseas would be open to involvement with either this pilot study or future studies? What methods of data collection would best serve the research; an interview, a survey, and/or detailed questionnaire? What type of questions and how many would have to be asked in order to create enough data for the research to be successful and at the same time credible? Finally, what would be the best way to identify limits like conflicting attitudes, language, and over sensitivity from the gifted healers? How could the project be designed to avoid unforeseen bias from not only the healers, but also from the researcher?

Interventions and Evaluation

Four areas were highlighted for this study: 1. To identify the healing culture and how to successfully interview people who have experienced unworldly phenomena. It would be important to document levels of training and experiences of the healers to establish if these two factors alone made a difference. It was also important that healers be recruited from several different healing modalities. Evaluating which character traits were most important would be critical for the results of this study. 2. To identify if any previous research methods had been used on any of the healers and to ask them in detail what had happened and how they felt about this type of testing. 3. To identify how the

healers related their work to higher levels of consciousness. Did healers refer to their work as a form of higher spiritual consciousness? 4. To better understand the work of healers by asking them about one of the most outstanding experiences or miracles they have witnessed, while offering an energy healing.

Action Research

Action types of research studies often have a direct relevance on improving a situation or encouraging change. As the gifted healers are able to more clearly identify their gifts, science and modern medicine could start to accept them as equal partners. See the diagram below. With greater acceptance of the gifted healer's traits, there can now be a true intersection between science, modern medicine, and spiritually gifted healers.



Figure 3. Acceptance of the Gifted Healer

Hypothesis/Research Questions

What traits define a spiritually gifted healer? Within the context of several CAM pioneered research studies, the words *gifted healer* are frequently referenced. Are researchers creating their own set of standards for the healers, specifically for their research studies, or are there legitimate criteria for researchers to comply with, and are

these criteria being implemented across all studies? What do energy healers have to say about this title of gifted healer or a higher level of consciousness? Can a baseline profile actually be assembled to differentiate between methods or styles of healing and the competencies of the healers?

Subjects

An invitation to participate was sent out to a group of healers. The selection was made up of people identifying as spiritual healers. This group had either been trained in a specific healing modality and/or was a self-acclaimed healer by experiencing a Shamanic illness and now working in the healing arts. A private email was sent out individually to 40 healers in the United States who were part of a group of spiritually trained healers by Richard Jelusich, PhD. A total of 10 more email invitations were sent to healers who lived in Europe. A grand total of 50 healers were invited to participate with 24 of them agreeing to join the study or 48% participation.

Demographics

The 24 healers were from San Diego, California, Santa Fe, New Mexico, Key West, Florida, Brussel, Belgium, and Frankfurt, Germany. One goal of the study was to have a diverse group. Dr. Jelusich trains spiritual groups of healers from all over the world, although primarily from San Diego, California and Calgary, Canada. Some of the healers were derived from this specific group. Others originated from the researcher's personal contacts and referrals made by other healers.

Healers for this study ranged from 25 to 71 in age. Both men and women participated in the study. There were four men and 20 women, with a wide range of expertise and experiences. Some were extremely experienced and had 20 plus years in

their field of healing. One participant in the study was a master healer, who trained the spiritually gifted to become empowered practitioners. A few were brand new and still learning the trade, while the remaining healers were somewhere in between.

For several healers, it was easier if the researcher interviewed them either by Skype or in person, especially when there was a language barrier. There were eight Europeans participating in the study. Some of the healers in both Europe and the United States did not opt for a personal interview, and, instead, shared independently more information about themselves and their healing protocols as written information on the questionnaire form. The healers seemed rather excited to participate, and at the same time, shared concerns around healing as a profession, spiritual practices, and their commitment to the work. Most were extremely modest about their accomplishments and some struggled with empowering themselves as professional healers with special gifts.

As mentioned earlier in the paper, the healers from the United States had a harder time committing to the study and it took several follow-up calls until they progressed. The Europeans were immediately willing and able to participate. Since the researcher lived in Europe, perhaps the local healers felt more comfortable knowing that the research was being done in the same community. All data collection would stay confidential and the healing stories shared would only be used for this thesis.

Gifted Traits

The study was launched by sharing the importance of the research with each individual healer. Some of the healers did not immediately understand why their gifts needed to be labeled as spiritually gifted. The researcher's job was to make both micro and macro observations about the healers in order to predict the flow of the research. All

healers were accepted in the research, however, there was one girl from Greece who at the last moment decided against participating in the study. It might have been due to the English language used on the questionnaire/interview. This healer was a beginner Reiki practitioner, and after a closer look at the questionnaire, the healer decided it was not an appropriate fit. Everyone who participated was spiritually oriented and tended to be extremely sensitive. Some expressed concerns about confidentiality and wanted to know how their research contributions would be used. A couple of practitioners even asked if they could be notified with the results from this study. They were interested in reading the findings.

Instrumentation

Description of the Questionnaire

The questionnaire used in this research has not originated from a predesigned or preexisting standard evaluation form. Instead, each question was specifically designed for this qualitative and quantitative data collection and used the literature as a key component for aligning the specific type of questions. The close-ended, quantitative type of questions were structured as Yes and No, ranking types of questions and Always, Sometimes, Seldom, and Never responses. Unstructured or more open-ended topic-related questions were brought in toward the end of the questionnaire and were used for discussion purposes. The questionnaire served to offer a format for the interview and covered a broad range of topics in order to discover as many personal traits as conceivable in as many ways as imaginable.

The healers had free range to check as many healing modalities, spiritual practices, and psychic abilities based on a predesigned list, with room on the

questionnaire to add additional information and comments when needed. Sample quantifying questions like the following were asked: “How long have you been aware of your healing gifts?” “How long have you been a healer?” “How long was your training program?” These questions offered the healers the opportunity to choose the response that was the most appropriate.

The questionnaire had a short introduction before listing the questions. This summary included the approval to administrate, the specific purpose of the research, a confidential clause, and personal contact information. The questionnaire clearly pointed out in the overview that the main purpose was to help identify the spiritually gifted healer for a research project/dissertation.

The questionnaire was emailed to the specific healers with instructions on how to complete and return it to the researcher. If there were any questions regarding the questionnaire, they were either answered during the face-to-face interview or answered on Skype, Yahoo Messenger, Facebook, or by Email.

Structure

The questionnaire was structured into five major sections. These sections directly followed the focus of the literature in this study. The first sections asked questions pertaining to the healers’ spiritual presence. Data were collected to create baseline information for the healers’ spiritual upbringing, traits, and habits. The second section offered questions specific for defining healing methods and comprehensive traits linked to the healers’ work. The third section was more detailed in regard to understanding their psychic abilities. How psychic were these healers? Were healers all equally psychic, or do some just have an intuitive curiosity? The fourth section was designed to offer the

chance for the healers to claim their gifts. Were these healers truly gifted and if so, could they acknowledge it on a questionnaire? Did they feel all healers shared the same gifts?

The final section of the questionnaire was set-up to create a discussion around research. Had any of the healers been through a research project where their gifts had been measured? If so, how did they feel about the data-collection methods?

Consciousness is the theme of this study, and it was important to position it in the questionnaire to examine what the healers had to say about consciousness and how it pertained to their work as energy healers. The last open-ended question asked the healers to share one of their favorite healing stories or mystical moments. This question offered insights for the work being done in the field and to further qualify the healer as truly gifted.

Credibility and Dependability

Is the data collected transferable and credible? There were six questions used to examine this issue, all pertaining to creating a questionnaire that would offer the worthiest data for this study. The following is the list of questions used and a follow-up response by the researcher: 1. How long would it take to administer this data collection? The questionnaire, when offered in person, was finished within 20 minutes and another 10 minutes spent for an open discussion. 2. Are the directions or instructions clear as to how to proceed by filling out the questionnaire? The close-ended question allowed the healer to rapidly get started. However, some of the questions did need further examination. 3. How easy will it be to score this questionnaire once it has been submitted and ready for tallying? Scoring the data took place immediately after the interview and was completed within 10 minutes. 4. Did other questionnaires like this one or similar

ones already exist? No other studies were found to resemble this work. 5. What were the problems that unfolded as the healers worked with the various questions? The problems were limited. The close-ended questions created a consistent flow and prepared the healers for the open-ended discussions. 6. Were any of the questions unclear or vague and would deter valid data collection? Unfortunately, there were a few. The wording of the questions regarding previous research projects was unclear and, in the end, had to be eliminated.

Working with a smaller group would offer an opportunity to collect dependable data before moving on to a larger database of healers. With a smaller intimate group, the questionnaire and in-person interview appeared to offer sincere and reliable data collection. There were a couple of occasions when the healer personally emailed for clarification. Fortunately, each connection brought in fresh insights about the study.

Description of Interview

The interviews for this study were either in person or performed online in a Skype session. Skype worked well for long distance purposes. These interviews were unstructured and informal. The questionnaire served to initiate the conversation and move it in a more focused direction. One of the concerns with this type of informal and unstructured interview is that it is important not to deviate, which, in this case, was easy to do. However, the researcher was able to keep coming back to the questionnaire, which kept the interview flowing. For the most part, the majority of healers answered the questions rather quickly. The observations made during this time was that the healers were actually enjoying the process. Each healer had his or her own way of sharing important data and wanted to correctly answer each question, even though there were no

right or wrong ways to respond. A key observation made was that the interview pushed the healers to explore deeper as they offered their conscious responses.

Observation and Analysis

Each interview provided the opportunity to define the research for the healer and its importance. Healers in general are more private people and a few were afraid that the questionnaire would not remain confidential and would, instead, end up in a large marketing database. For this reason, it was critical for the interviewer to be in person to answer important concerns. The face-to-face connection greatly assisted the data collection. It provided room to gather much more data than simply relying on just a questionnaire that was handed out to healers without any further interactions. It helped to expand some of the straightforward questions with more elaborate responses. In both the interview and the questionnaire, the healing-specific techniques used by the healers were not as important as collecting personal character traits. The assumption was that the researcher knows the healers' gifts work and the healers know their gifts work, so that was not a necessary discussion. However, it would have been valuable for the researcher to have had more time to observe the healers as they discussed their altered-states and the beauty of their inner personal work. Some of this information was revealed at the end while sharing a favorite healing story.

It was clear to see that the interviews offered more real and raw credible data. The healers' comments were honest and open in the interview. Any bias they might have had while alone filling out the questionnaire seem to vanish during an interviewing process.

Experts' Contributions

Two experts were involved in the design of this thesis. Richard Jelusich, PhD, and Emma Bragdon, PhD; both agreed to look at the questionnaire before it was sent out. Dr. Bragdon offered a few corrections regarding the specific information about Mediums in Brazil. Dr. Jelusich was extremely helpful, as he spent time filling out the questionnaire and also answering some of the proposed research questions that had been written as supportive information from the researcher. Both of these professionals greatly facilitated validating and supporting the work.

Data-Collection Procedures

The methodology to accumulate the data was provided by a self-administered questionnaire and face-to-face interview. To re-cap some of the information previously mentioned: both the questionnaire and interview were managed solely by the researcher. Questionnaires were emailed out to the healer who showed an interest in the study and agreed to participate. The healer then filled out the questionnaire and sent it back to the researcher via email. Interviews were conducted both separately and at the same time as the questionnaire was distributed. Either the healers wanted to personally go through each question on the questionnaire with the researcher or they were confident to fill out the questionnaire on their own and agreed to a follow-up interview.

Data

The type of data that was collected was private and personal. The questionnaire was easy to navigate through, but because it was lengthy, it was imperative to keep the healer's attention from dwindling before completing the task at hand. The wording of the questions was easy for most of the healers to understand, and in line with the language of

the traditional energy healer. For instance, all healers knew what a spiritual awakening or spiritual emergency was, and this did not need to be explained ahead of time.

Unfortunately, the incoming data around the healers' input on consciousness was weak and surprisingly, only one healer had been involved in an actual research project.

Procedure to Collect Data

The researcher was solely responsible for receiving the data but had an assistant to help record, upload, and analyze the data. Upon receiving the filled-out questionnaire, the researcher immediately uploaded the data. Each questionnaire was carefully tallied and doubled-checked for accuracy, then saved in a private file. If the data were taken at the same time of an interview, the information would be separately uploaded to the online questionnaire and saved along with the other files. To save time, the questionnaire sheet could have been scanned into the computer, however, in some cases the data were hard to read, so the researcher chose to take a blank questionnaire and add the answers one by one to an online version. Any additional data observed or received from the healers during the interview, was also added separately to the questionnaire form for later review. Many of questions on the questionnaire were set up to describe the reasons for their answer and any data from the interviews was added in this area allowing it to be easily tracked.

Maintaining Integrity

Maintaining integrity of the data was extremely important. When transferring information, there can always be a chance of error. As a way of avoiding mistakes and maintaining the integrity of the data, another person was added to the study. An associate,

who was familiar with the study, was asked to join at the end to double check that the data had not been tampered with and tallied incorrectly.

Data-Analysis Procedures

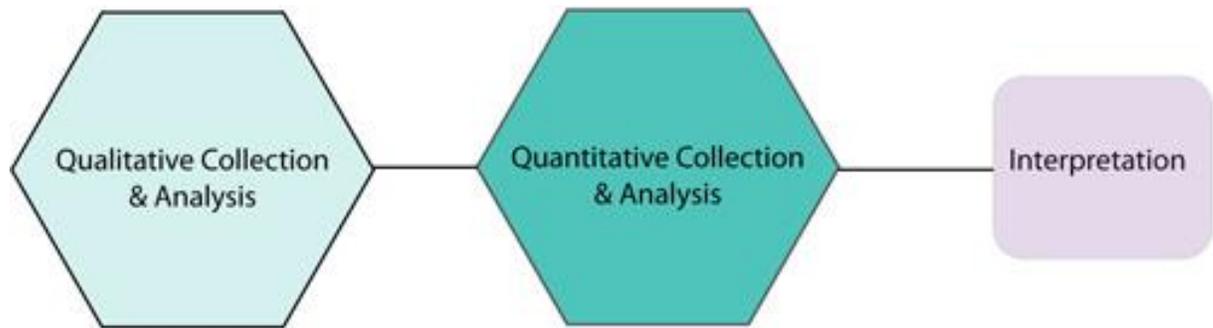


Figure 4. Better Evaluation (2016).

Both content and thematic analysis procedures were used for identifying and interpreting the data. The data analysis would draw out concepts and insights of the gifted healers' traits. The qualitative data from this study is non-numerical information, such as responses from unstructured interviews, observations, and open-ended questions. This information would need to be taken into consideration for the analysis. However, quantitative data were also available in this research and helped to provide the structure to begin to create some immediate logic out of the data. Referring back to the research questions was the only way to discern meaningful data. The use of intuition and experts also aided the researcher in maintaining a focus and as a means to stay ahead of the analysis.

Organizing the Data

The data were first gleaned, simplified, and organized by determining which questions in the questionnaire offered the information most important to the study. Then

identifying and classifying data of least importance from the interview and questionnaire that could then be eliminated and removed completely from the analysis plan. Because of the nature of the data, it can be difficult to simplify the information right away, and over time patterns and themes would be revealed. The data continued to change with every observation or until it is passed on to the next level of analysis or results had been decided upon.

The best time to pre-evaluate the data was as it was being collected. The critical data stood out as the questions were answered and tallied. The researcher and her assistant would be in charge of the data analysis, so there was no need to create other ways to communicate or update the data to a research team.

Once the data had been organized, it was important to match the analysis strategy with the information. By visualizing some of the data from the close-ended questions, insights were provided as to how the study might unfold. A spreadsheet was used to organize the data. The graphs used, whether pie, bar, or column charts, would depend upon the variables and the analysis strategy. Each of the close-ended questions was placed on a separate spreadsheet and made into a chart, then compared with other questions to confirm patterns.

Considered Framework

The third procedure was to decide upon the analysis tool to be used to manipulate the data. Microsoft® Excel was readily available on the computer and was suited for small data analysis. This would be the software used to create comparative graphics. SAS, PC software would be considered for other data analysis if Excel started to show limitations.

Sort Data

Depending on the amount and type of data, setting up codes was necessary. The codes were set up according to categories that had been decided upon based on theories and assumptions. All the information pertaining to certain healers was then entered into one row of the spreadsheet. It was necessary to code the text into a numerical form.

Example, Yes=1, No=0 or Always=3, Sometimes=2, Seldom=1, and Never=0.

There was at least one professionally qualified, spiritually gifted healer in the study and his data were used as a profile marker to compare with the others. Certain questions were chosen, then compiled and added to a spreadsheet. Each healer's profile information was compared to the gifted profile. Variables were shifted around when trying to cluster the data in order to bring greater meaning to the data set.

Conclusion and Verification

Time was needed to step back and consider the findings and verify the meaning of the data. Have the findings of the study answered the research questions? What patterns or common themes have emerged from the data? Have any of these patterns suggested that additional information needed to be collected? What interesting stories about the data have emerged? All of the patterns will shed a light onto the broader study questions being asked. The process required that the data be revisited several times before finally confirming the results.

CHAPTER 4

RESULTS

Summary

In chapter 4, a detailed description of the subjects from this research will be introduced. In various cases, it was helpful to use graphs to depict the findings. These profiles have included data from questions asked in the questionnaire and interviews. Furthermore, this chapter will incorporate an in-depth view of the results from the entire study. Each research question will be re-examined with supportive data analysis.

Subject

Spirituality

In this study, 54% of the healers were raised in a spiritual or religious home with 33% raised in a home with other intuitive, gifted family members. It should be noted that a large number of the healers interviewed were seldom to never allowed to share their intuitive healing gifts at an early age. See the chart below:

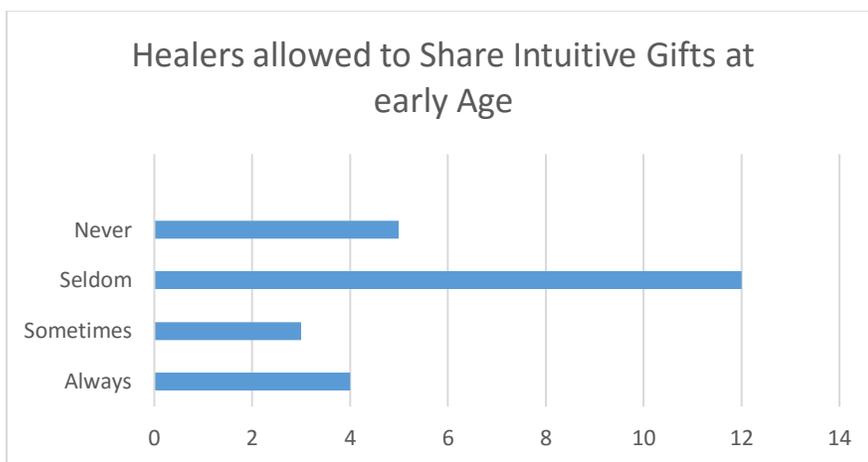


Figure 5. Healers and Intuitive Gifts

These findings might explain why healers are more sensitive, spiritually oriented, and guarded about their intuitive gifts. However, 75% said that they felt accepted by others over time for having intuitive gifts; especially now as professional healers. As these healers accepted their gifts and grew into their profession, they started to feel safer about calling themselves intuitive healers.



Figure 6. Daily Spiritual Practices & Consistency of Intuitive Gifts

Spiritual Practices

In this study 16 healers, or 67% of the subjects, reported that they did have a daily spiritual or religious practice. When asked, 63% of the healers said that their daily spiritual practice was extremely important to them and it had a direct effect on their abilities to help others heal. The types of spiritual practices were evenly distributed and as seen from the chart below, were composed mostly of prayer, meditation, yoga, breathing exercises, introspection, reading, reflection, chanting, and others. Some of the other practices mentioned during the interviews were: using essential oils, burning

incense, controlling food choices, connecting with nature, walking, writing, blessing others, their own personalized yoga practices, and Sadhana (morning Kundalini yoga).



Figure 7. Daily Spiritual Practices

Spiritual Awakening

Every healer except three, or 87% of the subjects interviewed, have had a spiritual awakening, with 42% having six or more awakenings. A spiritual awakening in most cases can mean the birth of the healer or a shifting in the healer's conscious level. When the healers were asked if their intuitive healing gifts were the direct results of their spiritual awakenings, 54% responded Yes. This response was a positive indicator that the healer was aligned to a higher level of consciousness.

When the healers were asked if they worked full time as a spiritual healer, 54% responded Yes. When the healers were asked if healing was their life mission, 92% said Yes. Out of the 22 healers who believed healing was an important life calling, only 13 actually were able to live their dream and become fully employed by the work. Perhaps these 13 healers had the karmic blueprint to do the work in this lifetime, while the others did not, making them more qualified to be truly gifted healers.

There tended to be a direct correlation between when the healers became aware of their gifts and the length of time they had been using their gifts. This was also the same time when they started calling themselves healers. The subjects in this study said that they could rely on their abilities, and 75% said that they could rely upon their intuitive healing gifts 100% of the time to heal someone.

As presented in the pie chart below, 29% of the subjects interviewed went into the healing profession because it was the only thing they knew or had a passion for in life, which could also be a strong trait for those healers who are truly gifted.

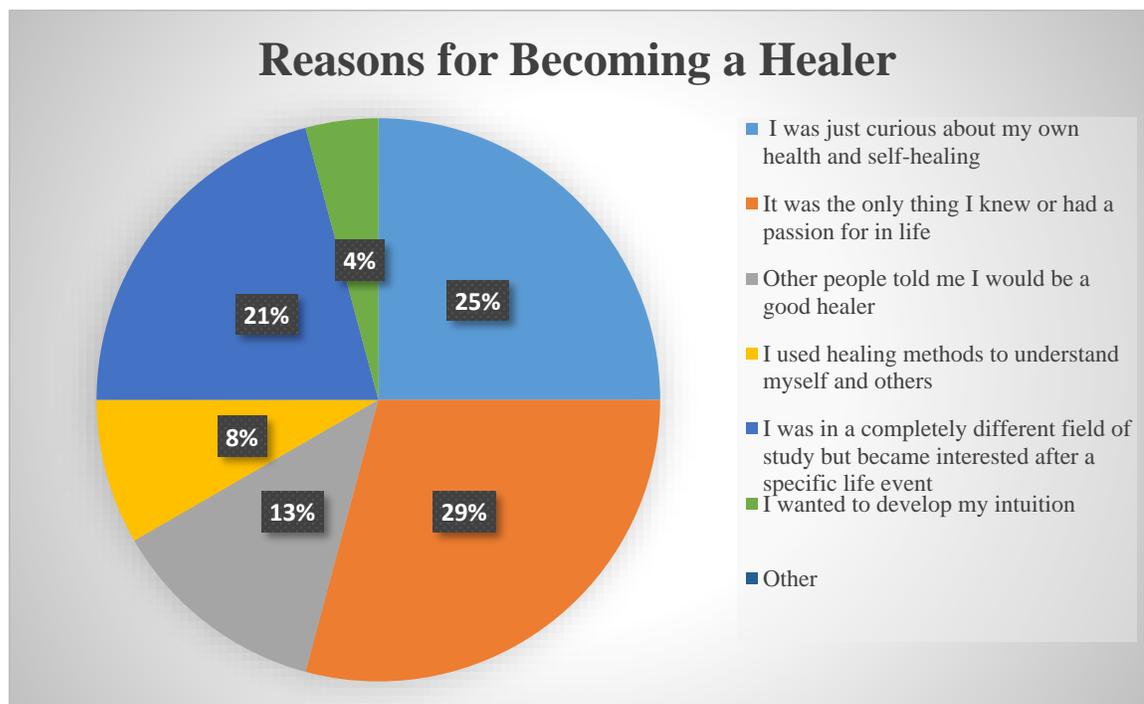


Figure 8. Reasons for Becoming a Healer

Training

This research shows that 71% of the healers went through a training program, however this study cannot substantiate that the remaining 29% did not have some guide

or mentor to help them with their healing gifts. The training programs varied in length with 53% of the healers attending a program that was longer than 2 years.

Modalities

All healers were asked to list the healing modalities used to do their specific healings. There were 33 different types of healing modalities mentioned by the healers in this study. Below are the top seven healing methods used by the healers in this research.

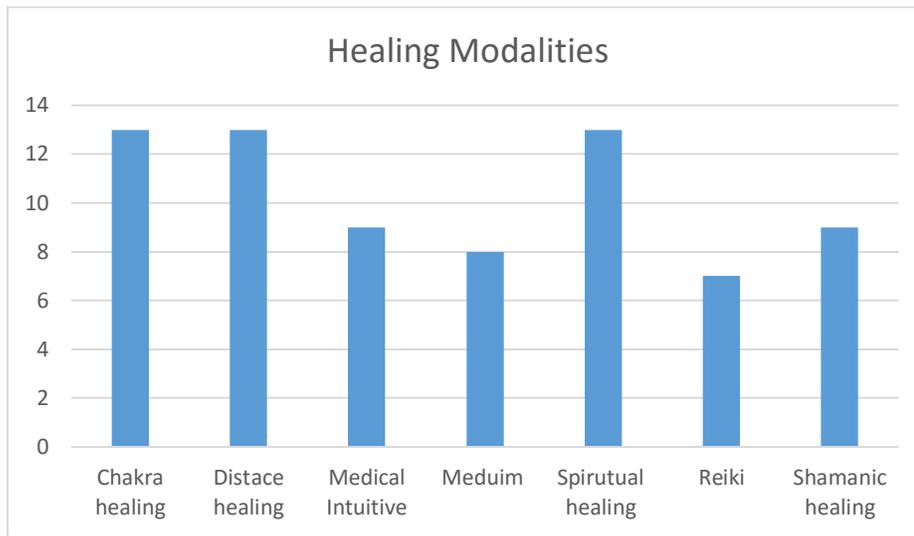


Figure 9. Healing Modalities

Psychic Abilities

The healers were all aware of their intuitive nature. There was only one subject who was neither Clairvoyant, Clairsentient, Clairaudient, nor Claircognizant, nor any combination of the four, but said that she was empathetic. Every healer understood the meaning of these terms and how they related to personal healing gifts. When asked, each healer said that he or she worked on the subtle bodies of a person, thus affecting the physical. The majority of healers interviewed worked with an entity or guide to help them with the healing session. When the healers were asked if they believed all healers have access to the same level of intuitive gifts, 52% responded No.



Figure 10. Healers all Have the Same Level of Intuitive Gifts

The healers were asked if their work took them into an altered-state of consciousness, with 32% responding always and another 24% sometimes. See the graph below:

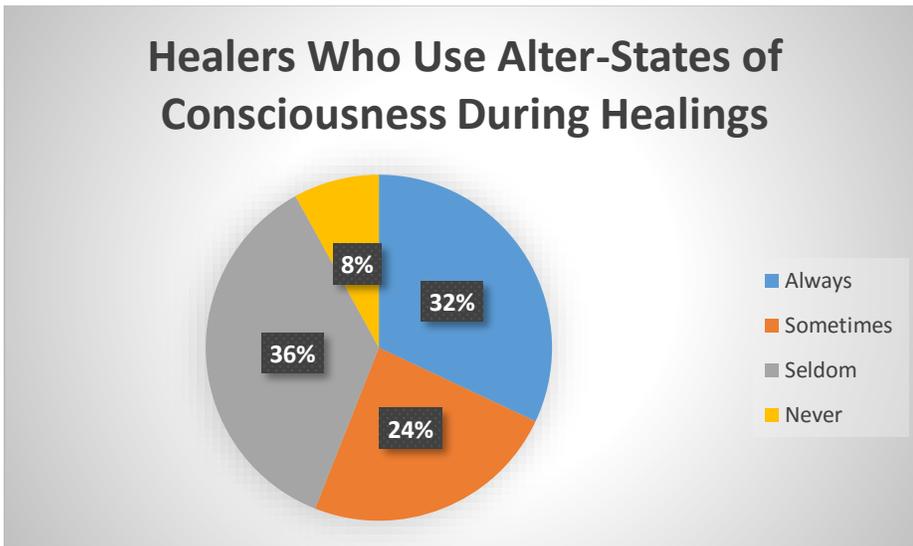


Figure 11. Altered-States of Consciousness

The chart below represents the psychic abilities of the healers in this study. As shown, the majority were Empathetic and Clairsentient, which signifies these healers are very intuitive at feeling other people's emotional, physical, and mental bodies.

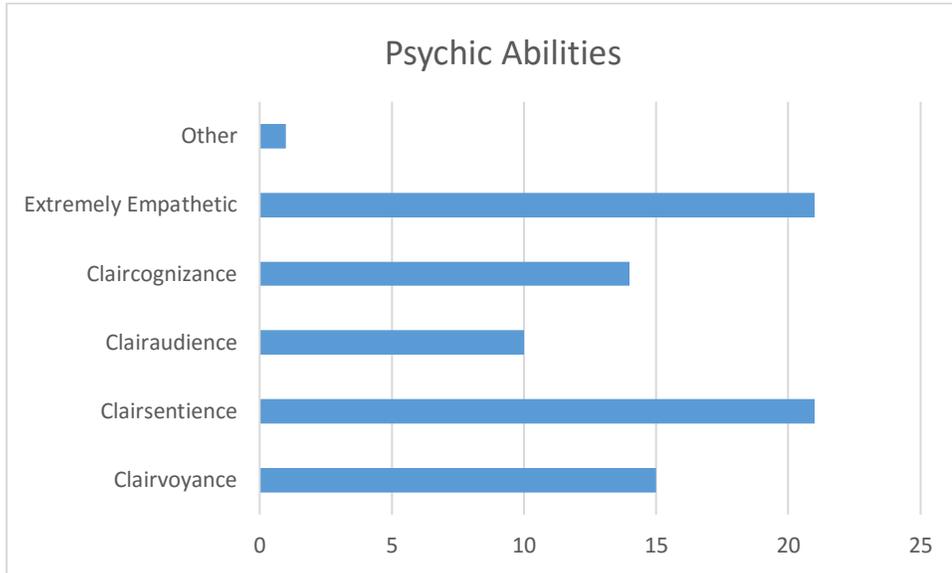


Figure 12. Psychic Abilities

Gifted Healer

The research shows that when the healers were asked if they believed that spiritually gifted healers were born with a higher vibration than other people or other types of healers, 75% responded, Yes, with 17% saying No, and 8% leaving unanswered. The healers in this study when asked if anyone could be a gifted healer answered, 54% Yes, while 42% said, No, and 4% left the question unanswered. As you can see from the chart below, most energy healers, or 71%, said that they thought they were gifted.



Figure 13. Gifted Healers

According to Dr. Jelusch, three distinctive features help to determine whether healers are gifted: 1. The individual healer has been spiritually awakened to a higher dimension of awareness, which he calls Super-Consciousness, by a clear demonstration of intuitive gifts and insights. 2. The person has a karmic calling that causes his or her dharma or life purpose to externalize that person's gifts to others, and 3. By showing a spiritual demeanor in their actions as a person.

There is no doubt that highly gifted healers exist in this study but are 71% of the subjects truly gifted? These subjects are all healers with intuitive and spiritual traits. However, the results from the study will show that not all of healers who participated were spiritually gifted. See the research below.

Hypothesis/Research Questions

What traits define a spiritually gifted healer? Within the context of several CAM pioneered research studies, the words *gifted healer* are frequently referenced. Are researchers creating their own set of standards for the healers, specifically for their

research studies or are there legitimate criteria for researchers to comply with, and are these criteria being implemented across all studies? What do energy healers have to say about this title of gift healer or a higher level of consciousness? Can a baseline profile actually be assembled to differentiate between methods or styles of healings and the competencies of the healers?

Results

Traits for the Gifted Healer

The research question asked, “What traits define a spiritually gifted healer?” Within the context of several CAM research studies the words gifted healer are referenced. This research shows that gifted traits can indeed be identified. Reference the analysis below.

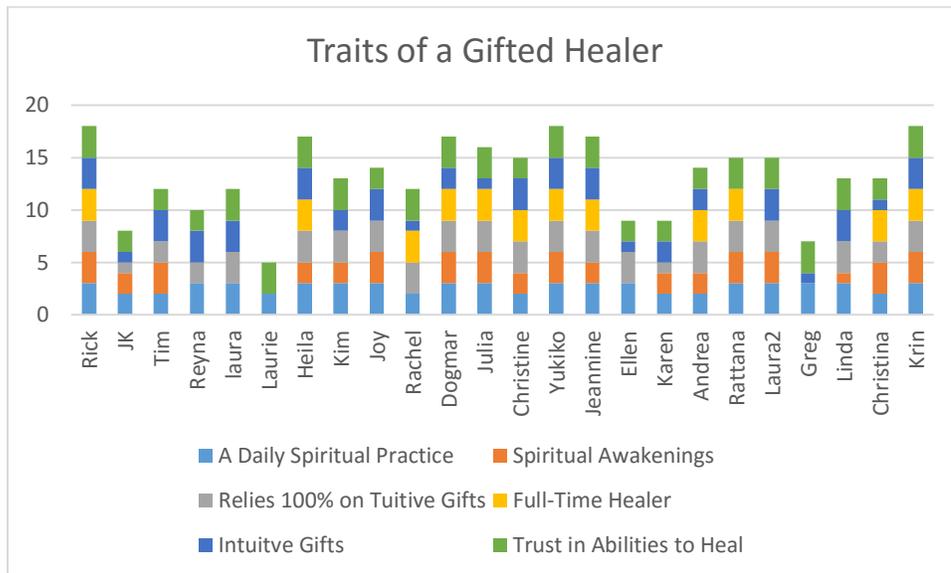


Figure 14. Traits of a Gifted Healer

Each of the subjects was profiled in an Excel spreadsheet. A data analysis was first conducted using variables from 13 qualifying questions. The data set was then refined. The column chart compares the healers to the top-rated traits listed within the

literature. Those traits are the following: 1. Have a daily spiritual practice, 2. Have had spiritual awakenings, 3. Relies 100% on abilities, 4. Is intuitively gifted, 5. Works full time as a healer, 6. Trust the work to heal a person. The graph above indicates there are at least six healers or 25% of the participates, who correlate with the defining traits of a spiritually gifted healer.

Profile of Methods

These six gifted healers then were separated out from the group and another analysis was run on the specific healing modalities that each of these healers used. The research question asked, “Can a baseline profile actually be assembled to differentiate between methods or styles of healings and the competencies of the healers?” The results are shown in the following chart:

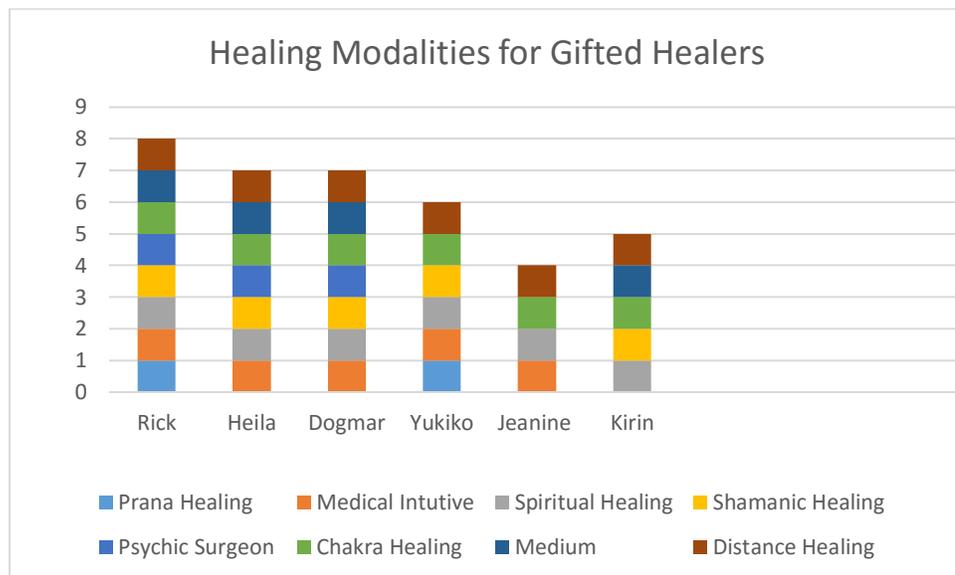


Figure 15. Healing Modalities for Gifted Healers

The healing modalities that matched the highly-gifted healers were the following: Prana Healing, Medical Intuitive, Spiritual Healing, Shamanic Healing, Psychic Surgeon, and Chakra Healing. The results from this study reflect that as gifted healers are

identified they will most likely use four or more of the above healing methods. It is highly unlikely that a gifted healer will only be utilizing one practice. According to the literature and the analysis, not all healing modalities are equivalent.

The next research question to be addressed by the study; “Are researchers creating their own set of standards for the healers, or are there legitimate criteria for researchers to comply with, and are these criteria being implemented across all studies?” According to some of the studies that have been published, it is certain that the researchers relied on the healer to tell them they were qualified. The researchers most likely made up their own set of criteria for their specific studies, as in the following example: One of the healers who participated in this study also was utilized in a quantitative research project conducted in Moscow, May, 2011 by Dr. Dmitry Samsonov (J. Grantha, personal communication, July 21, 2017). This healer is a master yogini who had her energy measured while performing a Kundalini mantra meditation. After a specific time (not mentioned), an EEG was attached to her head. The study uncovered active brainwaves coherent to a higher frequency (kHz not offered). In the current research, this same person’s key character traits showed that she was indeed exceptionally spiritual, however, she did not measure as strong as the others in regard to being a gifted healer, thus was deemed not an appropriate candidate for research purposes.

The last research question to be asked, “What do energy healers have to say about the title of gifted healer or a higher level of consciousness? As seen from the responses in this study, most healers want to be special and refer to themselves as spiritual healers, yet not all of them, in the end, were highly gifted. Some of these healers were exceedingly skillful and spiritual, just not truly gifted from birth with a karmic propensity to serve

others as healers in this life. This research substantiates that there is a difference between healers and their gifts.

CHAPTER 5

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Summary

Problem

(Abstract) In recent years, science and spirituality have merged to explore higher levels of consciousness. Energy medicine is a complex intervention derived from the theory that subtle biologic energy can influence a therapeutic effect. Researchers continue to quantify these effects by measuring energy healers' frequencies and investigate and document their healing methodologies. To date, Allopathic medicine and science do not consider gifted healers equal partners, able to make key assessments toward research or suggest healing protocols. At the same time, gifted healers are still in the background waiting for their work to be legitimized. This research is to substantiate that there is a difference between healers and their gifts. A qualitative and quantitative approach to identifying key characteristics for the energy healer could highlight a new level of consciousness for the truly spiritually gifted. These traits, in turn, would offer an endorsement to healers and create a foundation for greater acceptance as a professional partner to both science and medicine. Future research could implement this baseline identification to a larger group consensus for validation, to determine whether gifted healers elect to stay with the current status quo or aspire to drive research with their expertise and stand side by side with physicians to pioneer a new brand of Conscious Healthcare.

Method

A qualitative and quantitative study was conducted on 24 healers. The research was to verify traits of a spiritually gifted healer from those skilled, yet less gifted. The healers in this feasibility study were asked to fill out a questionnaire and also offered a face-to-face interview. The questions asked in the questionnaire and interview were closely linked to the literature supporting gifted healers. The text suggests that there are those who are highly skilled, yet not spiritually gifted. By noting the discrepancies and testing healers beforehand for key character traits, data collection could be vastly altered. Of the 24 healers surveyed in this study, 71% claimed to be gifted, however the research illustrates that 25% of the group ranked above the rest as spiritually gifted.

It is beneficial for researchers to note that there are disparities between spiritually gifted healers, and one must go beyond simply asking people if they are extraordinary because they do yoga or have done a Reiki attunement. By using qualified practitioners in CAM research, the quality of data collected will be more credible and trustworthy. Most of the research to date allows anyone to call themselves a healer as they volunteer to be hooked up to measuring equipment in a scientific laboratory. It is time to enhance the caliber of research with the expertise coming from the true spiritually gifted healer.

Results

The traits of a spiritually gifted healers are not solely based on a daily spiritual practice, but these healers do heavily rely on rituals to stay connected to their intuitive gifts and the spirit world. These healers believe that the success of their abilities rely on doing their daily, spiritual work. Gifted healers have had at least one or more spiritual awakenings and they clearly connect these awakenings as preparation for becoming

healers in their lifetimes. Gifted healers are not afraid to claim the title of gifted. These healers absolutely believe in their psychic gifts and rely 100% on them during their healing sessions to read subtle biologic energy. They trust the spirit world to support them and believe that they are not the ones doing the healing, but rather a conduit to help create a realm of self-healing to take place within their presence. Gifted healers usually work full-time but, this can fluctuate. They do however believe healing to be their absolute calling and passion to follow. These gifted types of healers, do believe that karma plays a role in whether they offer their gifts to others in their lifetime. In other words, the spiritually gifted will be able to offer insights that can only be known by the spirit world or states of super-consciousness. To conclude, this study reveals that spiritually gifted healer identify with four or more distinct healing modalities.

Discussion

Significant Findings

Spiritual reality by means of consciousness is of great value in the world today. Advanced spiritual awareness is home to the mystic or spiritually gifted healer, but to a larger population it is foreign and even threatening (Hawkins, 2005; Russell, 2008). This is an important piece of the literature, because even for most healer-types, advanced awareness is daunting. When the healers were asked to address higher realms of consciousness, this was when the researcher could start to identify significant differences between the gifted and less conscious. The majority of healers agreed that the word consciousness itself is indeed difficult to define.

The following are some of the comments mentioned during the interviews:

Share #1 One healer expressed the opinion that many gifted healers did not embrace their levels of awareness by any means other than a humble acceptance of their abilities as a gift from God. So, consciousness as it applies to healers, will vary greatly. This healer went on to say, that some may have no idea or conscious awareness when they first get started. Many may be unclear of the healing process, the chakras, the Bio-field, yet they achieve miraculous results.

Share #2 Another healer responded by saying that healers must be conscious of a world much larger than themselves and the limitation of mortal existence. A healer must also be aware of a subtle world and the power of abstract thinking.

Share # 3 Yet another healer responded that healing is the capacity to consciously direct frequencies. Efficacy is a function of both the frequency level and the effectiveness of how it is sustained, honed, and directed.

Some of the healers had some interesting comments when asked about measuring consciousness. The question, “If your healing gifts can be measured then that means consciousness can be measured?” The following are some of the healers’ comments:

Share #1 Only in relative terms. Who can say what a high level of consciousness is; as one ascends to super-consciousness, there is a knowing of the unity and connectedness of all things. And thus, the illusions of limitation and separation vanish.

Share #2 Consciousness is mystery. Like God—it is too big to measure.

Share #3 Not exactly. By their fruits shall you know them, applies to all of humanity, including the un-awakened. If a person does good, then they are at some level conscious. That is fairly easy to see in everyday observations. A person who exhibits road rage or commits rape is not conscious. A person who gives money to homeless people

and speaks to them with respect is conscious. Behavior to other sentient beings is the best test of consciousness.

Healers were asked to share a personal healing story. Five of the healers in this study did not contribute. The following are a few stories that were offered:

Share #1 I had a lady that could not breathe, clinically diagnosed with emphysema. We (the healer, the spirit world, and the patient) did a past life healing, cleared the imprints that were causing her to be affected, and she was completely healed in one session or an hour. No sign of breathing problems and the doctor could not find any problems.

Share #2 Cancer was cured after three sessions.

Share #3 A woman in a wheelchair got up and walked. She was not grounded, nor did she spend a lot of time in her physical body. It was discovered that her family was against her walking and at some level enjoyed that she needed them and the chair. After the spiritual healing, she got up out of the wheelchair and walked over to the window to look at the ocean and sand.

Nonsignificant Findings

Asking for the length of time healers had been doing their work proved in some cases to be irrelevant. As mentioned, some healers over time have become very skilled, but this does not qualify them as the most gifted. Someone young or an older person just starting out may offer more intuitive and spiritual wisdom than a healer who has been doing the work for 10 plus years. The data from this study pointed out that there were highly gifted healers with limited work experience.

The number of years of training a healer goes through ended up to be immaterial. Our world demands advance trainings and certifications. Naturally gifted healers can attend a training class to better understand their gifts, but the results in this study have shown that the most gifted healer did not have any formal training. Healers will continue to learn, not only from their earthly experiences, but additionally from their meditations, spiritual connections, and unworldly beings. A gifted healer typically goes through an awakening and from that point, the teachers naturally start to appear and the healers learn to increase their faith by intuitively following the spiritual bread crumbs and their own inner voices.

Recommendations

Now that a baseline identification has been established, the next step is to survey gifted healers on a larger scale and ask the following questions: Do you see yourself participating in hospitals side by side with medical doctors? Would you be interested in becoming an advisor to researchers? Do you see a future for worldwide conscious healthcare where Allopathic and EM healers practice under the same roof? As a healer, is it important to have more sustainable healthcare and would you like to be involved in creating a solution?

There is a strong body of gifted healers who could positively affect science and medicine. Science and spirituality have long been separated and the time has come to bridge the gap by offering the silent, gifted healers their place in the world. Some healers aspire to claim their rights to contribute a spiritual healing message without being discounted. The research shows that the true spiritually gifted have become invisible in

the world and it is critical for the future of conscious healthcare to offer higher quality research to substantiate them.

More studies are needed to properly define EM methodologies. The next goal for researchers is to clearly identify CAM therapies and their specific healing applications. Using Hawkins' Map of Consciousness would ensure a valuable measuring tool for collecting credible data. The public seems to identify Reiki and Healing Touch as the main source of EM. The research shows that these are compassion-based routines that anyone can learn and from the eyes of the gifted healers, this is an extremely limited view of EM practices. Defined protocols must be established to better understand CAM therapies and the positive healing applications they offer to patients seeking a whole system healing approach.

Pioneers like Dr. Motoyama, Dr. Hawkins, and Dr. Clark, to name a few, have contributed to opening the field of EM by substantiating the empirical data. Research supports that subtle biological energy fields, healing, and related phenomena do exist. These scientists are now deceased, however their compelling contributions live on. Their discoveries have revealed strong limitations with research that only considers a linear, quantitative approach. By exploring spiritual realms deeper, a new paradigm has unfolded around consciousness and EM.

These experts dared to think outside the preverbal box and have shown that good health is a vibrational frequency. The research literature suggests that to continue to limit EM by portraying it merely as complementary to Allopathic medicine or the use of costly man-made pharmaceutical drugs and sophisticated, yet frequently unnecessary, surgical procedures, seems obsolete. Slating EM as a subspecialty no longer corresponds with the

experts' findings. This type of healing goes beyond the gates of an antiaging application. Unfortunately, the world still labels EM research as inaccurate, mystical, and purely nonsense. It is critical that the quality of CAM research be re-examined and reconsidered by including unorthodox healers and their expertise.

Anonymous gifted healers have stood by to witness progressively more lay people becoming familiar with EM practices. Training anyone to become a healer has grown into a trend, specifically in the United States. What would the indigenous tribes throughout the world say about making a very sacred healing protocol available to just anyone? Step into the world of Brazil Spiritualists and ask these healers if it takes a higher level of consciousness to do their work. Ask the Native American Shamans if their goal is to train everyone in their villages to become master healers. These sacred communities honor the flow of the spirit worlds. They would not dilute, negate, or disrespect the true healer or gifted people born into the world with a karmic propensity and purpose to fulfill. Instead of trying to train the masses to become spiritual healers, the mission should be to educate the public on the power of EM and offer steps to implement these profound healing protocols into easily attainable healthcare solutions.

The research clearly states that gifted healers have a higher frequency and are born with their gifts. Conventional doctors go through years of arduous training in medical school and residency. For mystics, a deep inward solo journey, with many years of painstaking spiritual transformations and advanced psychic discoveries, is the foundation for their profession. Both of these callings are extremely polar to each other, yet tremendously necessary in the world today. In the future, more research is needed to

show how these professions could come together as equal partners with talents that can contribute to an enhanced healthcare resolution.

This research offers the first step for identifying and defining true gifted healers and their healing methodologies. The study highlights the contributions gifted healers can share in a world where healthcare is currently in serious need of a healing.

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- 3) Were you allowed to share your intuitive insights at an early age? Always
 Sometimes Seldom Never
- 4) Do you feel accepted by others for having intuitive gifts? Always Sometimes
 Seldom Never
- 5) Do you have a daily spiritual or religious practice? Always Sometimes Seldom
 Never
- 6) Does your daily spiritual practice affect your abilities to help others heal? Always
 Sometimes Seldom Never
- 7) Does your daily spiritual practice affect the strength and consistency of your intuitive gifts? Always Sometimes Seldom Never
- 8) If you have a daily spiritual practice, please check any of the following methods you use: prayer, meditation, yoga, breathing exercise introspection, reading inspirational books reflection Chanting
 Please list any others:
-

9) Do you believe in God (a higher power)? Yes No

If not, please describe your beliefs _____

10) Have you had Spiritual Awakenings or Spiritual Emergencies? Yes No

11) If Yes, how many awakenings have you had? Only 1 2-5 6-more

12) Are your intuitive healing gifts the results of a Spiritual Awakening or Spiritual Emergencies? Yes No
 If yes, please explain

13) How long have you been aware of your healing gifts? Under a year
 1-5 years
 6-20 years
 Greater than 21 years

14) How long have you been a healer? Under a year
 1-5 years
 6-20 years
 Greater than 21 years

15) Have your healing gifts shifted or changed over time? Yes No

16) Can you rely on your intuitive gifts while performing a healing? Check one __100% of the time__ 75% of the time __ 50% and less of the time

17) Did you go through a specific training program to become a healer? Yes No

18) If answered yes to the above question, how long was your training program? __One month or less__ 2 months -6months __7 months-2years __ greater than 2years

19) Do you work full time as a healer? Yes No

20) Do you believe your healing work is your life's mission? Yes No

21) Please identify by circling which of the following best describe your healing work?

Reiki	Faith healing	Therapeutic touch
Medical intuitive	Bio-energy therapy	Prana healing
Sat Nam Raysan	Angel healing	Sound therapy
Spiritual healing	Chakra healing	QiGong
Shamanic healing	LeShan technique	Medium
Psychic surgeon	Quantum touch	Touch for health
Distance healing		

If not mentioned, please identify_____

22) Besides your work (above) do you have strong intuitive gifts? Check as many as apply:

Clairvoyance

Clairsentience

Clairaudience

Claircognizance

Extremely Empathetic

Other _____

23) Does your work require that you go into an alter state of consciousness? __Always, __Sometimes __Seldom __Never

24) Does an outside force (entities) guide your healing sessions? Yes No

25) Does it make a difference where you do your healings? Yes No

26) Would you say that you need a place with a strong vortex of energies around you in order to do a healing session? Yes No

27) When you work on a person are you working on the subtle bodies and/or physical
Please explain

28) Reasons for getting into the Healing Arts field—(Check the best answer)

1. I was just curious about my own health and self-healing ___
2. It was the only thing I knew or had a passion for in life ___
3. Other people told me I would be a good healer ___
4. I used healing methods to understand myself and others ___
5. I was in a completely different field of study but became interested after a specific life event__
6. I wanted to develop my intuition____

29) Do you believe that healers... (Choose one)

Can heal anyone? ___

Can heal only certain people aligned with their karmic and ancestral line? ___

Can only heal themselves___

30) Do you consider yourself a gifted healer? Yes No

Please describe why

31) What beliefs or attitudes would make you a spiritually gifted healer? Circle and rank the three top choices 1, 2, 3 (1- is most important):

Acceptance/Forgiveness

Tolerance

Love/Reverence

Confidence

Joy/Serenity

Courage/Affirmation

Willingness/Optimism

Reason/Understanding

Bliss/Peace

Compassion

Trust/Neutrality

32) Do you believe you were chosen by the spirit world to be a healer in this lifetime?

__Always __Sometimes __Seldom __Never

33) Can you trust your gifts to actually heal someone? __Always, __Sometimes
__Seldom __Never

34) Do you believe that anyone can become a Gifted Healer? Yes No
Comments _____

35) Do you believe gifted healers have been born with a higher vibration than other
people and/or other healer types? Yes No

36) Do you believe all healers have access to the same level of intuitive gifts?
Yes No

37) Do you believe that anyone who is interested in the healing arts can raise their
vibration to become a true gifted healer? Yes No

38) Are you concerned that you will over use your gifts? __Always __Sometimes
__Seldom __Never

39) Are you concerned with losing your healing gifts? __Always __Sometimes __Seldom
__Never

40) Have you ever been used in a research project where your healing gifts were
measured?
Yes No

41) Was your vibration measured as that of a gifted healer?
Yes No
Please describe how your gifts were measured

42) Would you still do healing work if your healing abilities were not measure as highly
gifted? Yes No

43) Do you feel that your gifts can be accurately measured? Yes No
Please describe why?

44) In your opinion, how does consciousness apply to the gifted healers?

45) If your healing gifts can be measured then that means consciousness can be measured? Yes No

Explain _____

46) **Optional:** Would you (healer) please share one of your most powerful healing stories? This provides a better idea of the level of the work being done the field. _____

“My signature below formally acknowledges that I have read this document and understand the information contained herein. My questions and concerns have been answered by the researcher.”

Name _____ date, __ _____,
Age __25 & younger, __26-45, __46-60, __61 and older
Male __, Female __
Email _____

Would you be open to sharing more in a Skype interview? Yes No
Thank you again for participating in this survey,
Jyl Auxter-Kern

BIOGRAPHICAL SKETCH

Jyl Auxter-Kern received a Bachelor of Science degree from The Ohio State University in 1979. She entered Pepperdine University in 1989 to study General Psychology in a combined Master/PhD program.

From 1980–1997, Jyl worked in corporate sales and marketing for the following companies: Saga Foods, SAS Institute, Computer Intelligence, and AT&T. During this time, Jyl would experience a spiritual awakening (health crisis) or the birth of the healer and cross the bridge into altered-states and advanced spiritual experiences. These profound encounters would have an overwhelming effect and in 1997, she established her own holistic healthcare programs.

Jyl is a Medical Intuitive and an author of several books on spiritual healing and conscious living. Her spiritual healing gifts were discovered at an early age when she offered assistance to a young girl dying of cancer. Today, her mission is to educate the masses on the power of Energy Medicine and mentor, nurture, and empower the spiritually gifted.