

Rhine Online
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Submission Guidelines

The Rhine Online: Psi News-Magazine is a publication of the Rhine Research Center: Institute for Consciousness Studies, Durham, North Carolina. Its purpose is to serve as a current periodical for anyone wishing to keep up on the latest psi news. We are interested in articles that are both scholarly and yet at the same time can speak to a more general audience. Our areas of interest include articles written from the perspective of data driven science, as well as theoretical, philosophical, personal and or ethnographic/experiential accounts.

Submissions are welcome all the time. Send your submissions to either Mark@rhine.org or Jennifer@rhine.org. Most of our manuscripts submissions range from between 800 and 1850 words, including bibliography, brief bio, and an optional photo. We do publish longer feature length manuscripts up to 3,000 words (including bibliography, bio and optional photo). If you are interested in publishing a longer feature length manuscript we ask that you submit an email inquiry to one of our editors, with a working title and a paragraph synopsis. All submissions will be edited for length and clarity.

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Editorial Overview

By Jennifer Moore

We are excited about this summer 2010 issue of our Psi News Magazine. Our general focus is on complementary and alternative healing techniques. Psi and healing is a topic that arises frequently in discussions, talks, and workshops at the Rhine, and one of great interest to the community at large. In fact, one of our current research projects started by the late Dr. Steve Baumann, and continued by Dr. Bill Joines is a study of photon emission in bio-energy healers.

Alternative healing is directly linked to psi. In [a 2001 paper](#), Daniel Benor, MD, uses the term “psi healing,” in fact, to describe various healing techniques. He says:

This paper accepts the existence of psi healing (also called spiritual, mental and paranormal healing) to be an established fact. The author has found 152 published studies of healing (Benor 1990; Benor in press). More than half of these demonstrate significant effects. There is thus more research on healing than on all the other complementary therapies combined, with the exception of hypnosis and psychoneuroimmunology. Psi healing demonstrates that the mind of a healer can alter the conditions of organisms, including cells in vitro, bacteria, yeasts, plants, animals and humans. In addition, there is evidence that healers may influence water, crystallization of salt solutions and enzymes. Some of these studies show significant effects of healing at a distance.

In terms of popularity in the mainstream world, what Benor calls “psi healing” may be one of the rare examples where the believers are coming close to balancing out the skeptics. For example, according to the [National Center for Complementary and Alternative Medicine](#), approximately 38 percent of adults and approximately 12 percent of children in the United States were using some form of complementary or alternative medicine (CAM) as of 2007, and the figure is steadily rising. These therapies include yoga, tai chi, massage, meditation, Reiki, acupuncture, shamanism, etc.

In this issue, we hope to illuminate some of these healing techniques. Dr. Katherine MacDowell, respected author and the founder of Ocean Seminary College, gives an overview of shamanic practice and techniques, especially as related to her personal tradition. Additionally, Dagmar Ehling, licensed doctor of Oriental Medicine, gives an extensive overview of acupuncture, Chinese medicine, and their guiding principles. Reiki, an energy healing technique that originated in Japan, works with the same conceptual understanding as acupuncture, and from my experience as a Reiki Master Teacher, I give a brief introduction to Reiki in an interview.

Jane Katra, PhD a renowned healer from the northwest United States, shares two powerful stories with us. In one, she describes a distant healing experience with Russell Targ, one of our

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recent speakers and the founder of remote viewing in the United States. In the other, she describes an extraordinary afterlife visit from Dr. Elisabeth Targ, associated with healing and comforting at a distance. You will have to read for yourself to understand the uniqueness of these interactions.

Some of our most common therapeutic experiences are the healing interactions we have with animals. We include two powerful examples in this issue. Sally Rhine Feather, Executive Director of the Rhine Center, shares with us a miraculous story of a human, Anthony Swaney, healing a small kitten through an energy healing technique. In the reverse, my article titled “The Healing Power of Dolphins” discusses the powerful ways in which an animal species heals us.

Jack Hunter, the editor of *Paranthropology: Journal of Anthropological Approaches to the Paranormal*, shares with us a powerful commentary on anthropologists and their experiences during field work. If an anthropologist is fully immersed in a ritual, the intended results of that ritual are typically undeniably experienced. In this way, anthropologists may sometimes be our closest scientific link between the worlds of mainstream science and ancient practices (such as shamanism, energy healing, and the like).

Finally, we want to bring you closer to the current personalities and activities at the Rhine Research Center through a number of interviews:

Christine Simmonds-Moore, PhD, our visiting researcher, sheds light on her research, her interests, and her entrance into the world of parapsychology at a young age. Bob Gebelein, our featured volunteer this quarter, describes the work he does at the Rhine Center, his decision to move here to be closer to the Center, and his viewpoint about parapsychology and Harvard University.

Last but not least, we give an overview of the Rhine events from this spring and summer with an in-depth sample of two programs as experienced by Dave Roberts, managing editor of the *Journal of Parapsychology*, and an extensive interview with Joe McMoneagle, a recent popular speaker and workshop leader renowned for his acumen in remote viewing.

We hope you enjoy the issue. Please e-mail me at Jennifer@Rhine.org or my co-editor, Mark A. Schroll, PhD, at Mark@Rhine.org with any comments or suggestions for future issues, and do drop by the Rhine Center whenever you are in Durham, North Carolina.

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Benor, Daniel J., M.D. Psi Healing and Related Evidence: Implications Beyond Individual Treatment. 5/7/2001. Accessed 6/23/2010. Web. Copyright © Daniel J. Benor, M.D. 1994. Reprinted with permission of the author. P.O. Box 502 Medford, NJ 08055. WholisticHealingResearch.com. DB@WholisticHealingResearch.com.

[“The Use of Complementary and Alternative Medicine in the United States.”](#) National Center for Complementary and Alternative Medicine. Updated December 2008. Accessed June 2010.

Shamanism and Healing: A Personal Perspective

by Katherine MacDowell, D.Th., MA, M.Ed.

While the term shamanism may be problematic in its risk of obscuring and conflating cultural differences and traditions and their relationship to human psychobiology (Ogembo: 2005; Price: 2001; Vitebsky: 2001), the term serves a general descriptive purpose that allows for a relatively accurate broad outline as to what shamanism is. Mircea Eliade (1964) remains the primary source for universalizing this mode of engaging in religious (meaning community or shared tradition) and spiritual (meaning private or personal) experience with core components being: (a) the emergence of a shamanic tradition through the formation of a spontaneous intimate relationship between a first shaman and his or her nonphysical teachers; (b) a belief in the linkage between self and an expanded multiverse that is peopled not simply with sentient material beings (both human and nonhuman alike) but also metaphysical beings; (c) a belief that one can relate to and communicate with this multiverse through set ritualistic behaviors that expand everyday consciousness; and (d) that such engagement may bring about benefits for the community or the individual by rebalancing the relationships between all beings in all worlds. Shamanic practices are most typically described as ecstatic experiences with varying degrees of volitional control being ceded to non-material beings (see Campbell: 2003; Keller: 2002; Lewis: 2003) through a rich array of ritualistic behavior from chants, drums, dance, psychoactive plants, guided visualization, passive meditation and so forth (see Eliade; Furst, 2000; Lewis; Ogembo; Vitebsky). In the contemporary Western cultural context, shamanism has been re-imagined as a viable spiritual path that emphasizes social and ecological responsibility while empowering personal healing and psychological wholeness (see Webb [2004] for a comprehensive overview of Western neo-shamanic traditions). It is within this rich and textured global spiritual instinct that my own shamanic tradition is based (known as the Path of the 9 Sacred Pillars) and which informs its subsequent healing interventions.

While an in-depth exploration of my own shamanic narrative is beyond the scope of this piece, a brief introduction to this tradition is necessary to understand its healing modalities. The 9 Sacred Pillar Tradition holds that the multiverse is founded upon nine principle energies that guide the unfolding process of creation. Because these energies flow through the whole of existence, the care and balance of these energies becomes critical to maintaining healthy functioning of oneself as well as larger components of existence. Briefly these energies are:

- Connection: a recognition of an inseparable self in-relation-to all other beings and all other worlds;
- Immersion and Focus: a capacity to recognize one is a self-in-becoming;
- Discovery: a capacity to recognize wonder and awe in the diversity of existence and to maintain an openness toward a continuous process of awareness;
- Understanding: a capacity to hold multiple perspectives and to continuously seek personal insight and to act in mindfulness;

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- Nurturing: a capacity to engage in positive other- and self-care activities that allow all individuals to thrive in their unique potentialities;
- Generating: a capacity to act with generosity to foster the energy of self and others;
- Openness and Play: a capacity to be receptive and engage in mutually beneficial behavior and to seek opportunities to promote joy in the lives of others and oneself;
- Communication and Vision: to honor one's own uniqueness and vision, while remembering to communicate honestly and with compassionate speech; and
- Adventure and New Experiences: to be open to change as opportunity for self-transformation and the unfolding of creation.

Within this tradition healing typically emerges in four ritual modalities: balancing, protection, banishing, and blessing. Like other shamanic traditions, healing in this tradition is typically representational in nature. In other words, it involves a rich array of specific rituals that represent the desired outcome or the perceived energies involved. These rituals are often physically robust, always repetitive in nature, and always geared toward promoting an altered state of consciousness (ASC). McClenon (2002) has suggested the widespread universality of this kind of ritualistic approach to healing seen within all shamanistic traditions is an innate human behavior that has been genetically selected due to its psychosomatic benefits on human health. He suggests that the combination of repetition (or the psychoactive substances [this is not utilized in my tradition]) all serve to introduce a state of hypnosis that ultimately facilitates a placebo effect—thus healing occurs at the psychological level. Similarly, Winkelman (2004) has proposed an innate evolutionary capacity toward shamanism arguing that human beings are wired for these experiences and that such experiences have dramatic beneficial impacts on the body and the community, writing:

Shamanic processes intensify connections between the limbic system and lower brain structures and project these synchronous integrative slow wave (theta) discharges into the frontal brain. These integrative dynamics enhance attention, self-awareness, learning, and memory and elicit mechanisms that mediate self, attachment, motives, and feelings of conviction. Shamanic ritual provides therapeutic effects through mechanisms derived from psychobiological dynamics of ASC, the relaxation response, effects upon serotonergic action and endogenous opioid release, and activation of the paleomammalian brain. (p. 194)

Like McClenon the healing effects of shamanic ritual are typically located at the level of psychology. As a health psychologist, I readily agree with this psychosomatic interpretation of why shamanic rituals are effective modes of healing and creating healthier self-identity in individuals and why many researchers have found the shamanic narrative and the ritual structures underlying most world religions. I've seen this psychosomatic process at work in my students and myself. However, as a theologian and an actual shaman, this only goes so far as to allocate "illness" at the material level, which shamanistic traditions and practitioners vehemently reject. It neglects the actual cosmological beliefs and the visions of shamans and individuals participating in shamanic experiences and their certitude that reality extends outside the positivist, material philosophy that dominates

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Western Academia. This leaves me in a strange position of a foot in both sides when I evaluate the healing methods in my tradition. On one hand, I know they work and that they work along this psychosomatic pathway; however I also feel a spiritual certainty and welcoming that they work because, as Hamlet states, “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy” (how ironic that Horatio’s name can be broken down to a linguistic linkage with “ratio” or “rational” or “measurement”!). As such, I also believe that they work because they reflect an underlying architecture of a reality that is far more complex than simply the mind and body.

So what does a shamanic healing ritual look like? Within my tradition one of my favorite rituals is known as the Blessing Ritual. The Blessing Ritual is a simple healing method that begins by taking a walk outside to locate a power stone—any stone that catches one’s eye and feels powerful upon the touch. Optionally, my husband and I, who engage in this ritual on a continuous basis, have set aside specific stones we consistently utilize for this ritual. Through this mindful connection with a stone spirit, one also begins to experience a wider sense of self-in-relation-to the Earth and thus begins to expand their consciousness outside their own personal bodily awareness—entering into the first step of an altered state of consciousness. Once the stone is selected, it is held to the heart (the bodily location of the Nurturing Pillar, which reminds us of our innate capacity to support others, while also maintaining a healthy boundary so as not to enmesh ourselves with others and thus take-in any unwanted energy from that individual). As the stone is held to the heart, we begin by spiritually asking whether the individual would like the ritual or not. If we sense an affirmative, we then proceed to chant the sacred phrase, uumå’båså’poonå (pronounced: oo-mah-bah-sah-poo-nah), which roughly translates to mean “In demonstration of my gratitude and love for your essential beingness, I extend my energy to you so that you may flourish.” As we engage in this repetitive process we allow and experience our energy flowing into the stone (which typically begins to heat up—the more one does this ritual the hotter the stones become). The ritual is complete when we feel an internal stopping point that the stone is full. At which point we take the stone back outside and leave it in an undisturbed area of nature where it slowly divests itself of the energy and directs it toward the individual receiving the blessing. Does this ritual work? I myself believe so and know that those who have utilized it have reported positive outcomes in the individuals (including nonhuman species and entire ecosystems) they have blessed. It is unlikely this is psychosomatic healing, as the healer never comes in contact with the individual being healed and often the individual does not consciously know of the process being conducted. If the beneficial outcomes are more than coincidental, it would support the complex interdependent spiritual landscapes that shamans, whether within my tradition or elsewhere, traverse.

Dr. Katherine MacDowell holds multiple graduate degrees in theology and psychology. She is the author of several books on Neopagan religion and the founder of Ocean Seminary College, an interfaith graduate seminary program. She currently teaches the initiatory 9 Pillar Traditions at no cost to students interested in learning and most recently unfurled a Pillar Seiðr tradition for women. Additionally, she is a published poet and a professionally produced composer and playwright.

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Anthropology and the Ontological Status of the Paranormal

by Jack Hunter

At a recent talk about anthropological approaches to the study of the paranormal, at the Society for Psychological Research, I was asked whether I thought that anthropology was in a position to comment on the ontology of the paranormal. This essay is an attempt to expand a little on the answer that I gave.

Anthropological approaches to the study of the paranormal have generally tended to focus on supernatural beliefs without any attempt at addressing the ontological status of the objects of these beliefs (Giesler, 1984, 302). This trend began with Sir E.B Tylor's 19th century claim that establishing the reality, or otherwise, of supernatural beliefs was beyond the scope of the anthropological endeavour. Consequently any notion of the reality behind supernatural and religious beliefs has traditionally been bracketed out in favour of studying the beliefs themselves.

As the discipline developed, however, the role of the anthropologist changed significantly. With the advent of the methodology of participant observation, as advocated by Bronislaw Malinowski in the 20th century, anthropologists became more than mere cut-and-paste academics. They started living amongst those that they studied, and as they did so found that the theories devised by armchair anthropologists in the previous century were thoroughly irreconcilable with the facts of "native" life. This was especially true for the idea that so-called "savages" were of a "primitive mentality", utterly devoid of reason and rationality. Fieldwork deconstructed the idea that the western world-view was somehow superior to other perspectives, and in so doing brought a number of fundamental assumptions into question.

A prerequisite assumption of dominant western scientific thought is that there is no supernatural order of reality. Positivism, an epistemological position that inherently denies metaphysical speculation of any sort (Comte, 1853), has been the point of departure for the vast majority of scientific thought since the middle of the 19th century. It has been a significant player in the secularization and de-supernaturalisation of western culture. Anthropology, as an outgrowth of 19th century European culture, has always worked from this perspective. It is understandable, therefore, that early anthropologists, although concerned specifically with notions of the supernatural, entirely ignored the possibility that the beliefs and practices they studied could have any basis in reality, or any efficacy that was not the product of delusion and faulty logic.

But what happens when anthropologists are exposed to experiences that apparently exceed the explanations allowed for by dominant western rationalism, experiences that in themselves appear to support the idea that there is something more to reality than the physical? How are such experiences to be interpreted and understood?

The anthropologist has several options. (1) The experience may be bracketed out in line with the position of theorists writing over a century ago. (2) It can be explained away in terms that accord nicely with positivist ideals, i.e. it was a hallucination with no ontological value. Or, (3) it can be confronted head-on and treated as a valid experience of an actual event, whether paranormal or not.

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If this last route is chosen it must be admitted that there is a gap in the way that western science has looked at the world. In other words; that an aspect of reality has simply been ignored, even if this aspect turns out not to have an objective reality in a physical sense.

Now, all of this might be considered as hypothetical speculation were it not for the fact that anthropologists have indeed been privy to anomalous experiences while working in the field (McClenon & Nooney, 2002), and to my mind this is a fairly serious issue. It has significant implications for the way in which anthropologists interpret systems of belief and practices dealing with supernatural notions, and more broadly with the way in which science deals with the so-called paranormal in general.

The anthropological approach is a scientific one. In a sense, therefore, anthropologists are scientists. Their methodologies have been developed as a means to empirically understand human beings. Participant observation, then, is a scientific technique. If paranormal experiences are achieved through participant observation then we must say that a fact of experience has been arrived at via the scientific method. If we can accept the conclusions of anthropologists concerning kinship systems, economic and social organization structures, why should we ignore their claims to ostensibly paranormal experience, which have been arrived at in the same way?

It becomes clear from all of this that participation is a fundamental and necessary requirement if paranormal facts are to be replicated. Rituals, for example, can only be fully understood when they are engaged with on a participatory level: simple observation will not suffice. If we were to send an anthropologist into the field and they came back saying that “if you properly participate in this ritual you will see a spirit form”, we should send another anthropologist to do the same. In this way replication (or not) of results can be achieved and a hypothesis as to the ontological status of the phenomenon in question can be devised.

All of this, however, proceeds from the assumption that western science has just discovered something new about the world. The truth is, though, that the rituals we see in existence around the globe were not spontaneously created only very recently. In actuality, rituals as they exist today are the direct product of centuries, if not millennia, of constant practice and refinement geared especially towards attaining specific goals: the object of the ritual. An exceedingly long time has already been spent in ensuring the repeatability of ritual outcomes over the course of human development. Ritual practices would not have survived if they constantly failed to achieve their intended goals. Anthropologists have tended to ignore this fact, and this has led to an almost innocent state of mind whereby we think that we have only just discovered that rituals can be effective. In actuality we have attempted, historically, to blank out what our informants have been telling us and only now are we beginning to realize how foolishly we have behaved.

In the same way that if one follows the recipe for a chocolate cake in detail a chocolate cake will result from the procedure: if one follows a ritual properly the ritual outcome will be achieved. This is precisely what Edith Turner found when she participated in the Ihamba ceremony of the Ndembu in Zambia (the climax of which resulted in the apparent extraction of a spirit-form from the back of the suffering patient). Her experience led her to declare that in order to “reach a peak experience in ritual it really is necessary to sink oneself fully in it” (Turner, 1993, 9), and in doing so she presents a methodology by which anthropologists can approach the issue

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of establishing the ontological status of paranormal phenomena. Engage with it an experience it for yourself, and thus overcome what she refers to as “positivists denial”.

What makes the issue even more interesting is the fact that Edith Turner is not the only anthropologist to have participated in “native” rituals and to have had experiences that have gone beyond the boundaries of traditional positivist science; McClenon & Nooney (2002) describe several such instances. Replication of results is already, at least to some extent, being gained by experiential anthropological methods to a degree that laboratory parapsychological approaches have struggled to achieve.

The question as to whether anthropologists are in a position to comment on the ontology of paranormal phenomena is, in my opinion, to be answered in the affirmative. I believe that there is good reason to suggest that anthropological methodologies could be employed alongside those of parapsychology and psychical research as a means to approach the most important question related to the issue of the paranormal: does it have any form of reality?

Acknowledgements

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Editor's note: Jack Hunter is the Editor of [Paranthropology: Journal of Anthropological Approaches to the Paranormal](#). It will feature a range of short articles, news, reviews and so on from a variety of different writers. While the main emphasis of the journal is on anthropological approaches, it will also branch out into other disciplines - psychology, parapsychology, sociology, folklore, history - as a means to explore the way in which these theoretical methodologies interact and shed light on the paranormal.

Interview with Christine Simmonds-Moore

by Jennifer Moore

Christine Simmonds-Moore, PhD, is a visiting researcher this year at the Rhine Center. We have been fortunate to work alongside her and share in her knowledge, curiosity, innovative research ideas, and overall enthusiasm for parapsychology. She also holds the position of Senior Lecturer in Psychology at Liverpool Hope University, UK.

She took time out of her busy schedule for an interview, and we hope that it gives you the chance to know a bit more about her and some of her current psi research.

What led you to an interest in parapsychology?

I have always been interested in mysteries, and as a child was often found to be digging for treasure in the garden and drawn to books and TV shows about unexplained phenomena and mysteries. I remember getting really excited about ghost stories in the 6th form (when I was 17) and chatting with school friends and a teacher about local stories (including an apparition that was witnessed by my friend's mother in her own home). My academic interests in psychology lead me back into parapsychology later, through reading and studying altered states of consciousness (in particular, the hypnagogic state of consciousness, between wakefulness and sleep). I am intrigued by peoples' psi experiences, and want to understand them, and the nature of human consciousness.

Was your family supportive of psi experiences or the study of psi?

My parents have always taken the approach of encouraging me to discover my own way. Despite initially wondering why my salary was going down every year post graduation (!) I think that they saw that my PhD led to a teaching post in a UK university, and as such I was actually following a very respectable pathway. I think the subject matter is exciting to my mum (she has had a few experiences and has done some Reiki classes), while my dad was a little wary to begin with. My dad visited me when I was working at the Rhine Research Center in 2003 and realized that a lot of what I am studying does actually fit with his world view (he is quite religious, a Baptist), e.g., ghosts (the church carries out exorcisms) and the observation that people may sometimes phone each other at exactly the same time. I often give my parents copies of my publications - I don't think they read them, but I think that they are very proud of me.

How did you make your way into this field that has so few academic opportunities?

The fact that studying paranormal phenomena was not an easy path was probably one of the things that made me more determined to get there. I made the decision that this is what I wanted to study, after I had finished my degree and masters degree, and whilst working at Bangor university in North Wales as a researcher and then as a teaching assistant. I went to Bangor to begin a PhD, but I realized that I didn't want to do the PhD in the way that my supervisor wanted me to do it, and that I had been moving away from my dreams.

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Everyone around me who was doing a PhD seemed so passionate about their area, and happy in their niches, and I was not there yet. Whilst at Bangor, I took a short evening class on parapsychology by a man named Robert Turner. Incidentally, Robert Turner knew several prominent parapsychologists (including Bob Morris at Edinburgh and Richard Broughton), and encouraged me to read for a PhD on parapsychology at Edinburgh University. I felt really encouraged and that this was what I wanted to do, so contacted Professor Bob Morris who was very supportive and encouraging. I joined the Society for Psychical Research and decided to go to the Annual Parapsychology Association and Society for Psychical Research conference in Brighton, UK. This was an amazing experience, and I met lots of students and researchers in the field. I had been working on a PhD proposal, and was looking for funding opportunities to do my PhD at Edinburgh, when I found out about a funded studentship at University of Northampton with Dr. Chris Roe (who had done his PhD with Bob Morris). I applied for this post, including a proposal that was *exactly* what I wanted to do for my doctoral research. I was fortunate to get the studentship, and started my PhD on the psychology of anomalous experiences in November 1997. I think that it felt like a battle to begin with, but since starting my PhD, I have felt that this is exactly what I am supposed to be doing. After my PhD I got an academic post at Liverpool Hope University, where I have worked for 10 years as a Senior Lecturer in Psychology. One of the courses that I teach there is a course on Perspectives on Anomalous Experiences.

In terms of your point about "not many academic opportunities" I think that the situation is changing, at least in the UK. In the UK, there are currently 16 universities where one can study parapsychology. I hope that the same will eventually become true in the USA, but right now the USA has very few academic opportunities. The key is in housing parapsychology in mainstream psychology departments and for researchers to be highly fluent in an area of normal psychology. I feel that there is going to be much more demand for academic parapsychology in the UK, as "anomalous psychology" is now part of the A-level curriculum for psychology (this is the examination you do when you are 18). Students will then be seeking places where they can continue their studies.

Tell us a bit about your current research.

I am currently working on a project which explores paranormal belief and disbelief, personality and what people perceive in "noisy" or ambiguous backdrops. This project was inspired by the observation that many paranormal experiences are reported when people are staring at a random or ambiguous backdrop (e.g., scrying and reading the tea leaves to predict the future) or listening to random auditory noise or static (e.g., the perception of electronic voice phenomena of apparently discarnate spirits). The project is exciting to me as I am exploring the human tendencies to find patterns and exploring possible individual differences in propensity to pick up on weak normal stimuli and ESP stimuli. As such, I will be able to contribute to both mainstream psychology and parapsychology. I am also working with Dr. Sally Rhine Feather on a project which is exploring psychokinesis experiences among the general population. To date, we have interviewed several folk who have experienced "mind over matter" effects and are developing a questionnaire on these experiences. We want to understand more about the types of personalities who are prone to these types of experiences, and learn more about the different forms that the experiences can take.

Do you think that psi has an evolutionary purpose?

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If psi is real, then it might function in an evolutionary context. There is very little evidence that psi is selected directly (people are not generally becoming more psychic across progressive generations), however, there may be indirect effects at play. I like Jim Carpenter's proposal (First Sight Model) that psi might function at a level that is pre subliminal, and is happening all the time to orient us toward or away from targets. And it may well be that it works in line with events that have survival benefits for us - e.g., avoid going around this corner as there is a tiger around there which may eat me. Mostly, psi might work unconsciously, biasing our bodies to act in a particular way. It may be that psi could be used more efficiently among certain people, and that those personalities are being selected as advantageous by evolutionary mechanisms. What needs to happen is for well designed experiments to investigate these questions systematically.

Do you find that people in America have a different attitude toward psi than the people in England?

I think that believers are believers, and skeptics are skeptics, but there may be slightly more polarization of beliefs in the USA? I think that the USA is generally much more religious than the UK, and that could play into it too. Perhaps what is generally different is the positioning of parapsychology research within academia in the UK, whilst in the USA, research is shunted out into independent research units. Due to this, parapsychology is more visibly acceptable and legitimate. I think that generally there might be more academic fear of psi in the USA, as compared to the UK through the very fact that parapsychology exists at all in academic institutions. This is a shame, as academic parapsychology employs all the methods of mainstream psychology and is extremely critical and methodologically rigorous.

What are your ideas and hopes for future research?

I want to see more linking of parapsychology questions within a normal context. What this would do is link parapsychology more to the mainstream. If psi exists, then it may be the realm of physicists to work out how it registers in the mind-brain in the first place.

However, what the mind-brain does with a psi representation is very much the realm of psychologists. I want to continue studying psychology and parapsychology and undertaking experiments which answer questions for mainstream psychology, in addition to asking the psi question.

By doing experiments that are well designed and contribute to the mainstream, I think the voice of parapsychology may become more heard.

I am always thinking about my next research projects and am hoping to get some funding to do a project on the relationship between synaesthesia (a blurring of 2 senses, like tasting shapes or experiencing colored words or numbers) and anomalous and paranormal experiences, I am also hoping to get funding for a brain study, where pairs of people will be involved in a study to see whether people are able to pick up on when another person is experiencing a pain stimulus (at a distance). Finally, I am hoping to be able to study genetics of anomalous experiences and explore how psi might work as an evolutionary adaptation in another future research project.

Editorial Comment:

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See Robert Harper's article "[Lessons On Psi Curriculum Development at Simon Fraser University and Vancouver Island University](#)" pp. 30-31, Rhine Online, Volume 1, issue 4, 2009. See especially paragraph 2, left column on page 30 where Harper makes the same point about housing psi research in mainstream areas of psychology.

A Report of Spiritual Healing, Spontaneous Macro-PK, and Sympathetic Body Sensations Between Closely-Bonded Friends

by Jane Katra, Ph.D.

(with the permission of Russell Targ)

On March 10th, 2009, at about 11:00am, Russell Targ was feeling extremely exhausted, and reclining on his bed in his home in Palo Alto, California. He had made a three o'clock appointment with his doctor, because he suspected that he might be experiencing internal bleeding. Russell has a congenital platelet disorder, and three times previously in his life he has nearly bled to death from internal bleeding from an esophageal tear caused by coughing. These previous hemorrhaging events had gone undiscovered until the moments when he had found himself unable to get up from his chair or bed, and a similar situation seemed to be occurring on this day. Russell was home alone in his house at this time.

While Russell was reclined and thinking that he might in fact bleed to death before he got to see his doctor, he phoned up his healer friend Jane Katra in her home in Eugene, Oregon. As soon as Russell greeted Jane on the telephone, and before he had a chance to tell her anything other than "Hello," Jane experienced an intense and warm vibrating sensation pulsing inside her, accompanied by an unusual sensation she describes "as if energy were being pulled out of me and was flowing into Russell on the other end of the line." (She does not believe in this sort of description, but this was the sensation she experienced.) Jane asked Russell if he felt anything happening, and he answered, "Yes, indeed....You've become a stronger healer since I knew you previously."

Jane answered in the affirmative, but then told Russell that although she does phone healing sessions regularly, the sensations she was feeling right then were very different from the norm. Usually, Jane would initiate the healing interaction, but this time, the healing current began spontaneously before Russell had even told her that he was sick. Additionally, the vibrations Jane felt were much stronger than the sensations she usually felt during phone healing sessions. Jane closed her eyes and intentionally entered her familiar healing state of "being in the light."

Russell and Jane talked briefly and let the compelling and unusual pulsations run their course, which seemed to take about 5 minutes. They ceased just as surprisingly as they had started. Then Russell said that he had become quite sleepy, so they each hung up their phones, and Jane phoned Russell's son at work to notify him of Russell's health crisis, and to arrange for regular monitoring of his status while awaiting medical care.

Russell reported that after a short nap, he aroused himself and walked out of his bedroom and through the gallery entryway heading towards the kitchen. Jane's collection of healing books were stacked in a three-foot high bookcase against the wall to Russell's right side as he approached the kitchen. He had made this trip between bedroom and kitchen a few times already that morning, and he was sure that there had been nothing unusual about the books' appearance earlier in the day. On this trip, however, Russell could not fail to notice that one book had pushed itself many inches forward from the others, such that it was hanging over the edge of

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the shelf. He removed the book from the bookcase, and saw that it was written by his colleague Daniel Benor, and was entitled Spiritual Healing.

A few hours later at Kaiser Hospital, a blood test revealed that Russell was indeed dangerously low in hemoglobin, so he was given a transfusion of three units of platelets. However, no active cause of blood loss was ever discovered. When his esophagus was examined, a recently healed-over rip was found, and he was diagnosed with probable acid-reflux-caused bleeding.

Two days later, on March 12th, Jane was driving in her car at about 5:30 pm in the evening when she experienced a sudden sharp pain in her chest just below her sternum, followed by an ominous feeling of imminent danger. She drove directly home and emailed Russell about what she was experiencing, and asked him if her pains had anything to do with his condition. He immediately emailed her back, telling her that he had just recently choked on a cough drop and had been having a fit of coughing. At the time that Jane emailed him, he had been on the phone with a mutual friend of his and Jane's, telling the man about the book which had mysteriously slid itself forward overhanging the edge of the bookcase. Jane told Russell that she strongly sensed that he had just ripped another tear in his esophagus, and that he was again bleeding internally.

A few days later, Russell was again experiencing unusual fatigue, so he got himself to the hospital once again. When she heard of his situation, Jane intentionally entered into the healing state which she experiences as "being vibed up by higher power vibrations." Again Russell's hemoglobin was found to be dangerously low, so he was transfused two more units of platelets. Again, no active source of blood loss was found when his entire digestive tract was examined, but another recently-healed scar in his esophagus was seen. www.janekatra.org.

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Elisabeth is Still a Healer

by Jane Katra, Ph.D.

In early July of 2007, I received an email from a woman named Devorah in Switzerland, asking me if I would do a phone healing session with her. She had read about my healing work in a book entitled *Limitless Mind*, written by my former partner, physicist and psychic researcher Russell Targ. Russell had written that book in the months following the death of his daughter, physician Elisabeth Targ. He dedicated the book to his daughter Elisabeth, including in it much about Elisabeth's life and healing work and research, as well as his loving memories of her beauty and brilliance and psychic abilities.

I did a phone healing interaction with the Swiss woman named Devorah, who had told me that she was only 38 years old, and that she had asthma and difficulty breathing. I was thinking that she was casually wondering what phone healing was all about, as it is quite an unusual and irrational process, even for me.

After our session, I knew that her experience was not nearly as deep and powerful as others had experienced. So, we scheduled a second session for the next day for 9:30 in the morning my time, as her time was many hours ahead.

After about 20 minutes had elapsed in our second session together, I had become deeply immersed in the state of "being in the light" that occurs to me during healing interactions. From the depths of my expansive state I was shocked to hear coming from inside me the distinctive voice of the deceased Dr. Elisabeth Targ, who, by the time of her death, had become my very close friend. Since Elisabeth's death in 2002, I had sometimes sensed her presence and advice and assistance during some of my healing sessions, but this unusual sense had not occurred to me for nearly a year.

But right then, as I was talking by phone to Devorah, I also began to feel Elisabeth's intense loving signature vibrations envelop me in radiating heat and overwhelming bliss. Such pulsating communication from Elisabeth always pleasantly surprises me. Of course, I'm never absolutely certain that these vibrations are due to my deceased physician friend's continued existence. What makes the communications seem to come so compellingly from her is that I am always so surprised to hear her distinctive voice start up inside my head giving me definite instructions about what I should say or do, in her particular style of voice inflection and with her dry sense of humor.

Now, with Devorah on the phone, I was startled when Elisabeth insisted that I relay a message to the young woman. Elisabeth insisted that I tell the woman that she should not be afraid of dying, and that death itself is not painful. She told me to tell Devorah that she would soon be free of her body, and that she would not be alone when it happened, as Elisabeth would be with her.

I wondered if I were imagining Elisabeth's vibrating presence, or making up the idea that she was giving me directions. I prefer not to share with others these inner communications or possible hallucinations that I

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sometimes think I receive from dead spirits. I myself don't know why or how or if they really happen. I really did not want to mention to Devorah any of these notions coming from the ostensible Elisabeth.

“After all, Devorah is young,” I thought to myself, “and all this stuff about death has nothing to do with her concerns. She just called me out of curiosity.”

But Elisabeth was adamant in her characteristic way. She insisted, “Tell her now, Jane! Tell her what I told you to tell her.”

I began to consider just how I might broach the delicate subject to this young woman that I sensed the presence of my deceased soul-daughter, a physician who had told me before she died that she was not finished with being a healer. But before I had a chance to utter anything, Devorah exclaimed with surprise that she thought she sensed the presence of Elisabeth Targ, the daughter of Russell Targ about whom she had read, standing beside her as she lay in bed.

It took me a few seconds to recover from my shock. Then I nonchalantly told her that I also sensed Elisabeth's presence. She asked with surprise, “You do?”

And I assured her, “Yes, I do.”

“Do you see her?” Devorah asked.

“No,” I said, “I hear her and I feel her vibing me up.”

I was so relieved to be off the hook, now that Devorah had brought up this subject! I tentatively forged ahead and related Elisabeth's message to her, thinking that the content was hypothetical and for her benefit sometime far off in the future. I hadn't thought the woman was close to dying. So much for my intuition. (Remember never to make assumptions, Jane.)

I casually asked Devorah to tell me again what her health condition was, and it was then that she told me that her pain had been very bad in the past days, and that she was very, very weak, and that she could barely get a breath. (Why couldn't I have at least heard that?) Then she really shocked me by saying that she thought she might die that very night, and that she really hoped to die and be out of pain soon, but she was afraid. She told me that her life had been very short, and that she was surprised to be dying so soon and so young.

Just then, she yelped, “Oh!”

“What? What's wrong?!” I yelled. I thought she might be dying right then!

Devorah exclaimed that a book from a bookcase on the far side of her bedroom had moved itself forward right off the shelf in clear sight and had fallen to the floor, though the woman herself had not moved, and there was no one else in the house.

“Do you think Elisabeth did it?” she asked.

“Yes,” I said.

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We both felt that Elisabeth had moved the book, but I knew it was important to find out about its title and contents. Devorah said that she was unable to get out of bed, but that when someone next came into the room, she would ask the person to retrieve the book, and Devorah would find out. I then told Devorah that I loved her, for I knew now that it was likely that I might not talk to her again.

The next morning immediately upon awakening, I opened my email, and was relieved to find a letter from Devorah. She reported that the book was titled, Healing Childhood Trauma. In the years before her death, Elisabeth Targ had specialized as a psychiatrist in working with women who had been sexually abused as children. At her memorial service, some of her clients had spoken about how dedicated and skillful Elisabeth had been at helping them to heal. I emailed back to Devorah asking, "What does the book say?" Some hours later she responded by email, "It's about love, and forgiveness, so you can move on with your life."

I emailed back, "Yes, that's Elisabeth's message. It's all about loving."

And I again wrote to Devorah that I loved her, and that I wished her Godspeed if I did not hear from her again.

The next morning I opened my email to find a short note from Devorah, written many hours before, shortly after our last communication. She said that she was quite weak and tired, and that this would be her last communication to me. She said she sensed Elisabeth's presence beside her, and that she felt comforted and at ease.

I never heard from Devorah again.

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Editorial Comment: See Mark Schroll's [review of Limitless Mind](#) in Volume 1

Taskings & Responses

An Interview with Joe McMoneagle

By Jed Bendix

Note: Jed Bendix is contributing a series of interviews with people who are directly or indirectly involved in remote viewing. This is his third interview in that series.

Joseph (“Joe”) McMoneagle joined the U.S. Army in 1964 as a volunteer and served 20 years in the intelligence community. In 1978, he was accepted into the Army’s top-secret remote-viewing project, then known as GRILL FLAME. Holding the distinction of being the Army’s Remote Viewer 001, McMoneagle served with that project until he retired in 1984. After retirement, he started his own business, Intuitive Intelligence Applications. Shortly thereafter, he entered into a contract with the Cognitive Sciences Laboratory (CSL) at SRI International (formerly Stanford Research Institute), where he continued to participate in remote-viewing research and assisted in intelligence-gathering. In 1995, the U.S. Government officially ended the military’s remote-viewing program, which by then had become known as STAR GATE. Since that time, McMoneagle has continued to work as a research associate for the Laboratories for Fundamental Research in Palo Alto, California, traveling the world extensively and appearing on numerous television and radio shows in the U.S., England, and Japan. Many national and international magazines have featured him in articles, including Time, Newsweek, and Reader’s Digest. He has written several books, including Mind Trek (1993), The Ultimate Time Machine (1998), Remote Viewing Secrets: A Handbook (2000), and The Stargate Chronicles (2002). Joe McMoneagle currently lives with his wife, Nancy, in Nellysford, Virginia.

Jed Bendix (JB): *Can you tell us a little about your childhood, where your home was, how many siblings you have, and some of the things you did?*

Joe McMoneagle (JM): I lived most of my years growing up just off 79th Street and NW 2nd Avenue in Miami, Florida -- an area of projects where Little Haiti and a large black neighborhood come together, adjacent to the largest (back then) high school, called Edison. When the crime became unbearable, we later moved north to an area called Hialeah, until the neighborhood there became unbearable; then we moved further north to the outer edges of the city.

I had four sisters, growing up -- my twin sister, Margaret, and younger sisters, Mary, Beth, and Kathy. My twin sister died from a heart condition at age 50, and my baby sister, Kathy, died from an inoperable brain tumor within a few months of her.

JB: *While serving with the U.S. Army in Germany, you suffered a heart attack. During the heart attack, you had a near-death experience (NDE). How did this NDE transform your life?*

JM: I did not have a heart attack in Germany; I have no idea where that rumor started. The night of my NDE, I was having dinner in a small town in Austria when I went into convulsions, swallowed my tongue, and ceased breathing. I was delivered clinically dead to the hospital in Passau, Germany. The NDE changed my entire outlook on life; specifically, it washed away my ability to experience fear, especially the fear of dying. This had a major effect on my actions and thoughts, especially within the framework of living within the military.

JB: *What caught the Army’s eye about you as a potential remote-viewing candidate?*

JM: I have no idea. When I was first interviewed, they presented me with a table filled with books, magazine articles, and newspaper clippings on the paranormal. They asked me if I thought paranormal abilities might be

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used for targeting the United States or its citizens. I reviewed the materials and concluded that there was a possibility that some of it might be real, and it should be investigated. That resulted in my being sent to Stanford Research Institute to be tested. As a result of that testing, I was recruited into the STAR GATE program as Remote Viewer 001.

JB: *What were your thoughts and feelings when Lieutenant Skip Atwater first described remote viewing to you?*

JM: I didn't believe him. I thought, "This I'll have to see before I'll believe it."

JB: *As a military remote viewer, you worked on a wide range of national-security situations, such as the Iranian hostage crisis, the General Dozier kidnapping, and the launch of a Soviet Typhoon-class submarine. Can you describe your involvement in any of these events?*

JM: It wasn't the launch of a Soviet submarine; it was the development of a completely new class of submarine, the Typhoon class, which the U.S. was unaware of. The National Security Council [NSC] knew about a very large building in the north of the Soviet Union, where a lot of raw materials were being shipped in. But they were unable to ascertain what was going on inside the building; it was too secure, and they had no access. They forwarded an overhead photograph of the building to the STAR GATE office and asked that it be targeted. They put the photograph of the building inside an opaque envelope and tasked me with describing what they needed to know about what was inside the envelope.

Over the course of a few days, I basically described the construction of a new type of submarine significantly larger than any that were extant. I also said it was much wider or broader since they were fitting two hulls together side-by-side. I noted that it had slanted missile tubes, which were new capabilities for the Soviets; it meant they could launch their ICBMs while moving and no longer had to become stationary in order to launch. When we reported these facts, some within the NSC said they didn't believe the material; they thought it was fantasy. Hearing this, I predicted the new submarine would be launched within 112 days; those who believed our reports ensured that overhead satellites were targeted on the building 112 days out. Within four to six days of my prediction, the Soviets launched the Typhoon submarine – TK208 – "Dmitri Donskoi;" it was a brand new Akula-class submarine. It was launched on September 23, 1980, and we were able to photograph it sitting at the docks being outfitted. Had we missed the launch, we might not have known about this submarine for months afterward. We certainly would have taken years collecting the intelligence we were able to collect in just a few days.

JB: *Please describe your history and work with SRI International, formerly known as Stanford Research Institute.*

JM: Almost immediately after retiring from the U.S. Army -- September 1, 1984 -- I was hired as a research consultant by Stanford Research Institute, where they could continue to use my expertise within the STAR GATE program. I worked as both a remote viewer and researcher at that lab until it closed in 1988. I then moved with the lab to Science Applications International Corporation, where I continued to do remote viewing as well as research until the STAR GATE program closed in November of 1995. I then moved with the lab to the Laboratories for Fundamental Research in Palo Alto, where I am still a research associate. I am well versed in scientific research and development within the general field of paranormal exploration.

JB: *At the heart of remote viewing is an established scientific protocol. Can you explain a little of the history of its development and the importance of following the protocol?*

JM: The protocol was developed in the early 1970s at SRI International by Dr. Hal Puthoff and Russell Targ, with the participation of Ingo Swann and a man named Pat Price. The protocol is intended to create specific conditions wherein a human being is forced to use psychic functioning in order to describe an unknown target location. At the time, they were using people who would actually travel to the randomly chosen site, and these

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people were called “outbounders.” The way it worked was: They had a large number of possible locations identified within sealed envelopes that were numbered and stored inside a safe. They would generate a random number, select one of the envelopes, and the outbouncer would take that envelope and drive away from the lab with the envelope still sealed. Meanwhile, the remote viewer and a monitor would be secured within a sealed and windowless room within the lab. After driving some distance from the lab, the outbouncer would open the sealed envelope and read their instructions on where to go and what the targeted location was. They would then drive there in order to be on site at a prearranged time. At that time, back in the sealed room at the lab, the remote viewer was shown a photograph of the outbouncer and asked to describe where she/he was standing.

The remote viewer’s responses were taped, and their drawings would then be formally recorded and appropriately filed. At a specific time, the outbouncer would return to the lab and then drive the remote viewer and monitor back to the actual targeted location for formal feedback. All evaluations and judging of the materials were done totally independently from those who participated in the remote viewing. Modifications were later made to this protocol, which eliminated the outbouncer and replaced them with other forms of targeting. Initially, [ed., geographic] coordinates were used to target specific locations somewhere on the planet surface, but there were complaints that the remote viewers might be operating from eidetic memory or might have photographic recall for where or what those coordinates might represent. So, the coordinates were placed inside sealed envelopes, and the sealed and opaque envelopes were used for targeting. The idea was to force the remote viewer to rely totally on their psychic ability to produce whatever information was desired. In all cases, the protocol -- in whatever variation might be used -- requires the remote viewer and the monitor, or anyone else inside the room with the viewer, to be totally blind to the target.

JB: *You retired in 1984 after 20 years in the Army. Around that time, Ingo Swann introduced “Controlled Remote Viewing” (CRV). During your enlistment, you were taught a method that is now known as “Extended Remote Viewing” (ERV). What is your personal point of view regarding the benefits of ERV versus CRV?*

JM: There was no such thing as ERV when I was a viewer in the military -- this was an identification invented to describe specifically what was being done under the original remote-viewing format used by the first group of six viewers within the project. It is totally meaningless other than differentiating between the original group of viewers and those that followed, who operated under the CRV method as instructed originally by Ingo Swann.

The method introduced by Ingo Swann was not completed by him; the Army terminated his training effort before it could be completed. Personnel within the STAR GATE unit wrote and developed the CRV manual based on what they believed to be Ingo Swann’s intentions, but it is not an Ingo Swann-generated manual. When you hear referrals to ERV, CRV, or any other format, they are references to “methodologies” that might be used to perform remote viewing – disciplined approaches for understanding what might or might not be going on inside one’s head at the time of information collection. These should not be confused with protocol; these also should not interfere with or change the original protocol, which requires that the remote viewer, monitor, or anyone else in the room with the viewer during remote viewing be blind to the target. Unfortunately, few pay attention to these refinements. As an example, since CRV is primarily a training methodology, the person sitting across from the viewer knows what the target is -- this is a violation of protocol. One can argue the necessity of this during training, but it is not arguable during actual, operational information collection.

My personal feelings regarding methodologies is that they may, in the beginning, provide a disciplined and well defined approach to an individual for understanding what is or is not occurring in their head during remote viewing, [but] they eventually get in the way and do more damage than good. I’ve always believed [that] the idea behind remote viewing is to “unlearn” habits in processing that get in the way of perceiving psychic information versus assumed information or processed mental noise. Since all minds operate totally differently,

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based on background, upbringing, education, processing, etc., it is impossible to design a specific kind of training umbrella that will help everyone in that process.

The most effective way to help someone understand remote viewing is one-on-one guidance while doing [it] and years of practice – something akin to an internship with someone who already is an accomplished remote viewer. This is both excessively time-consuming and expensive if one is compelled to make a living while learning; neither was a problem when it was our “job to learn” while assigned to a military unit.

JB: *Please describe what a “cooling down period” and/or “rise time” is, and its importance for remote viewing.*

JM: “Cool-down period” is the time spent trying to get your mind ready for psychic functioning. You spend the time trying to eliminate spurious thoughts and mental noise that might interfere with the act of remote viewing. “Rise time” has more to do with when one is expected to perform and the individual actions one takes to prepare to perform. Both are nice to pay attention to, but neither is an absolute when it comes to remote viewing. Remote viewing can still take place anywhere and at anytime without regard to either.

JB: In your book *Mind Trek*, you say remote viewing is similar to daydreaming. Can you explain what takes place in a remote viewer’s mind’s eye during a session?

JM: I think what I said was, that is what it initially felt like to me. But, there is a distinct difference: It is a shade different from daydreaming in that, while you are required to shift your perception to some other place and time, there are still distinct markers or differences between what you might imagine about that place and information you pick up which are actually pertinent to it. These markers, or what might be sensed as differences, are completely different from one individual to another -- that is why it is nearly impossible to teach someone when they should or should not be paying attention to the information. It’s like tasting information, and everyone’s taste buds are just a little bit different, a little bit more or less sensitive about some flavors. There are some who feel the mind can be taught using strict right/left brain actions to differentiate between what is or isn’t psychic information. But this only damages much of the information coming in with “assumed” preferences or enhances the noise levels, overriding the more subtle inferences. It’s the disciplined ability to taste those more subtle inferences that differentiates between the mediocre and the exceptional remote viewer.

JB: *Which is better when working a target: A mindset of surety or a mindset of “I have no idea what the target is, but will go with the information coming in?” Why?*

JM: The latter. Obviously, if you’ve already made up your mind in some way, then you will only be inventive. What’s produced becomes imagined fantasy. Keeping a totally open mind, even after you’ve received some information, goes a long way to preventing invention. One of the problems has to do with perceptions about what the job of a remote viewer is. Most perceive the remote viewer’s job to be not only the production of information, but a necessity to be right, to come to some conclusion about what it is they’ve perceived. This is wrong; it is the job of a remote viewer to produce information, and that information needs to be totally unbiased. It is never the viewer’s job to reach a conclusion; that’s for others.

JB: *During a remote-viewing session, what can help the viewer retain the psi information, which you liken to “a feather brushing across the mind?”*

JM: Repetitively tasting it. We are talking about flavors pertinent to a specific target, which are so subtle they can be easily missed. Think of it as tasting a dish and trying to discover what seasonings have been added. You certainly won’t guess them all with a single spoonful; however, tasting and retasting over and over again, you may, after a time, begin to get a sense for what they are. It’s also ridiculous to think you will ever get them all -- trying to force that result will only damage what you have gotten. Noise eventually overrides everything, and

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that's when it's time to stop. Most viewers don't know when to stop. Targets can always be revisited, but remember, when you do, not to pay any attention to what you already have. That's a difficult thing to learn.

JB: *Do you intentionally invert your drawings to compensate for the brain wanting to invert the incoming psi images? If so, why?*

JM: Sometimes. It's a well known fact that some images will be inverted. This probably has something to do with the right and left hemispheres of the brain, and how functioning is laid out within them. However, making a decision to invert a drawing can be dangerous, because not all drawings are inverted. This rarely occurs in fact. Being able to tell when you probably should invert a drawing is something that takes decades of experience. I don't recommend it to anyone; I suggest just drawing the way that feels best, and if it needs to be inverted, then that will be readily apparent when you try to use it in some way.

JB: *Why is it important to be able to do remote viewing under any circumstance?*

JM: Because, if you can't use it under any circumstances, it's a useless skill. The times I was asked to do remote viewing were almost always under less-than-perfect circumstances; if I waited to do the viewing when the circumstances were right, I'd still be waiting. Also, you need to recognize that humans always look for reasons why something doesn't work. If you have a list of things that have to be a certain way in order to do remote viewing, then you've basically created a pre-fashioned list [of] all the reasons why it failed, when you fail. Everyone should face reality. Remote viewing fails enough times on its own, regardless of circumstances. Learn to live with failure, and learn to do it regardless of circumstances. It will go a lot further in terms of convincing the new viewer that what they are doing is "real."

JB: *Why is physical exercise important prior to a remote-viewing session, what you call the "Rubber Band Effect?"*

JM: There are some who believe that everything they can do to relax is the appropriate thing to do. That may be intuitive, but it is also wrong. If you want to get the most out of relaxation, then you should go outside and get a good dose of exercise. If you spend an hour sitting in meditation and then try to meditate on something important, you'll find yourself exhausted by it or fighting off nervousness. It's the same principle as those folks out there who need to drink a cup of coffee in order to go to sleep -- skipping the caffeine is far more destructive to their nerves than satisfying their craving before bedtime. If the body is completely satisfied with moderate exercise before you have to meditate, you get a lot more out of the meditation.

JB: *Please give a short history of your work with the Monroe Institute.*

JM: I don't work with the Monroe Institute. However, I did considerable work with Robert Monroe in his lab before his death, and I do give presentations to some of the Monroe Institute seminars. The year before my retirement from the Army, I was one of the few remaining viewers from the original group, so I was essentially being buried with remote-viewing demands. In discussions with my boss at Fort Meade, we came to the conclusion that I might be able to garner some benefit from the use of Hemi-Sync®,* as utilized by the Monroe Institute. We had no idea how much benefit, but it was decided that I should take the Gateway* program to find out. The effects of that program, and the Hemi-Sync tapes I was using, proved to be of considerable benefit to me with regard to relaxation and my ability to adjust to higher demands for remote viewing. To further that benefit, a decision was made to put me in the lab at the institute with Robert Monroe to see how far we could take it. I had been having spontaneous out-of-body experiences since my NDE in 1970, and Robert felt that he could help me learn to control them. After working with him in his lab for an extended period, I was eventually able to control my out-of-body experiences. The additional benefit to this effort was my ability to use Hemi-Sync to reduce my cool-down periods from nearly an hour to just a few minutes.

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*[*Ed. note: “Hemi-Sync®”, a contraction of Hemispheric Synchronization, refers to a sound technology developed by Robert Monroe at the Monroe Institute in the late 1950s and 1960s that reputedly causes the bioelectrical waves of the two hemispheres of a listening person’s brain to synchronize, thus engendering altered states of mental experience in the listener. “Gateway” is the Monroe Institute’s introductory program in the use of the Hemi-Sync sound technology.]*

JB: *How do Monroe Institute Hemi-Sync programs help with remote-viewing sessions and cool-down periods?*

JM: Hemi-Sync programs do not directly help with improving remote viewing or accuracy of viewing. However, they do help in creating a more positive atmosphere for doing remote viewing; they reduce the cool-down period substantially. There is a strong possibility that they may improve consistency as well, but at this point it is hard to say this.

JB: *Since the fall of the Berlin Wall, what have you learned about the Soviets’ and other countries’ research in regard to things paranormal?*

JM: I’ve made a couple of trips to Russia, and other countries previously behind the Iron Curtain, and met with my counterparts as well as key researchers in the paranormal. In some cases, dependent upon the subject matter, their research is comparable; in some cases, it isn’t. It strongly depends on the specific area of inquiry and whom you are talking to. Russia, for instance, has as many flakes in this area of investigation as we do within the United States; some have degrees and notable jobs, just like in our country.

Unfortunately, education, position, and notoriety doesn’t exclude them from being crazy, just like here. However, I have met with and spent time inside some very good labs. I have met the members of the Russian remote-viewing project, and their viewers appear to be at least as good as any remote viewer from the American special project. What I’ve learned is going to be formally presented in a two-book release that will soon be published in America as well as Russia. These publications are written by me and three of the major players from both sides during the Cold War.

JB: *What do you see in the future as remote viewing’s greatest challenge?*

JM: Currently, I see no future for remote viewing. It has been completely overwhelmed with disinformation and bogus beliefs. There are so many erroneous assumptions about it on the internet, I don’t know how someone wanting to know what’s real and what isn’t could find their way. Even honest attempts at reporting on it are rife with personality-driven comments designed to defame, slant, or defile the real facts to one degree or another. Egos run rampant within the field, and there are many speaking with authority that haven’t a clue what they are talking about. It’s been, and is being, assaulted by so-called credible scientists who have not bothered to read the research, and by some who have said they wouldn’t believe it even if it proved to be true. I’m afraid that anyone who is interested in the real nature of remote viewing is destined to return to the subject in 50 to a 100 years. Maybe then our understanding of reality will have progressed to a point that the subject won’t be so threatening.

JB: *What do you see as the greatest potentials, in the future, for remote viewing?*

JM: If it were used appropriately, I can see it as an adjunct to other forms of intelligence collection; I can see it being used to solve problems in science research and development; I can see it as a usable tool for improving our creativity and perhaps opening doors to new ways for doing things. Used properly, it could contribute greatly to our understanding of Nature and man, and how we directly affect the world around us.

Joe McMoneagle may be contacted about his services by writing to Intuitive Intelligence Applications, Inc., ATTN: Operations Officer, P.O. Box 100, Nellysford, VA 22958, or by sending an e-mail inquiry to Nancy McMoneagle at nmcmoneagle@nccwildblue.com.

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PSI Chronicles - The Case of the Wounded Kitten

by Sally Rhine Feather, Ph.D.

When we decided to devote this issue of RO Psi-News to psi and healing, I immediately thought of an unusual healing case that was sent to me by a young man from Pennsylvania. Although he had experienced a wide range of different psi experiences over the years, some of them unsettling, this was his first clearly positive use of his apparent psychic energy. It involved and was witnessed by one of his then-roommates whom we will call Karen. His story is as follows:

“Karen and I would spend a lot of time out in the garage in a little sitting area we had out there to just 'shoot the breeze' and such. She volunteered at the local animal shelter and brought home the occasional stray cat, dog and even a three legged iguana once. On this particular occasion there was a kitten which was several weeks old which she had brought home and was keeping in the garage. Our other roommate Donald had gotten home a few minutes before, parking his bicycle in the garage and coming into the house. After saying hello, Karen and I headed out to our little chat area. When I opened the door I noticed that Donald's bike had fallen and was blocking the door somewhat. I pushed open the door and while putting the bike upright, noticed the kitten lying there under the bike not moving. It was about ten to fifteen minutes after Donald had gotten home.

I picked the kitten up only to find that it was totally limp. I could not detect any breathing. Karen started going into a panic. I could feel her fear and concern in a very empathic way. I held the kitten in my hands and noticed its eyes. They were partially opened and fixed. No dilation of the pupils and they seemed glazed and sticky. I opened the lid for a better look and the kitten had no musculature response at all. But as I looked into the kittens' eyes I could see, or more accurately sense, a glimmer of life in them. Something I had known before as I watched the light of life fade from a dog's eyes after it had been hit by a car and was in the throes of death. But with this kitten I somehow 'knew' that something could be done. It wasn't a knowledge born of intellectual thought, but rather a simple 'knowing.' Instinctive in a way. And as if by instinct I began to act, led by this inner sense of certainty.

I quickly went into this state of extreme focus. A sense of hyper-awareness accompanied it. I went over and sat on the cushioned chair and Karen sat on the couch, fretting. I placed my legs together as I sat, putting the kitten's limp body in the crease between my legs with its head facing me. I took my thumbs and over and over, traced them down each side of the kitten's spine in unison, applying what seemed like the precise amount of pressure needed.

I could sense Karen's concern and while maintaining my focus on the task at hand spoke to her in a calm, determined voice that I needed her to let go of her worry and fear as it was distracting me greatly. She tried, and her emotions did diminish, but not totally. Then after a few minutes, the kitten twitched. I felt Karen's emotions spike. The kitten then took an obvious breath. Karen's excitement peaked and I felt my focus begin to waver. The kitten stopped breathing again. I immediately set to reestablish my focus and told Karen in a harsher tone that I needed her to stop being so emotional or to leave the garage and leave me to my work. I told her how distracting it was and that my success depended on her calming down. She understood and managed to control her spikes of emotions for the most part after that.

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I then continued with my thumbs along the kitten's spine and seemed in a way to be connecting its spirit with mine. I could 'feel' its life force still cohesive and present, but dissipating, and I was trying to bring it back together. I could sense that the trauma of whatever it had experienced was a hurdle that its spirit had to face and overcome in order to return fully. I knew from previous realizations that the tendency of any 'spirit' or life essence is to flee from physical trauma, a state of shock in lesser trauma or injury events, death in greater ones. And so I 'lent my own spiritual strength' to its little waning spirit and was helping it through.

With Karen's emotions under tighter control my focus was re-established. After a minute or two more, the kitten began breathing again. I could feel its strength returning as its little spirit coalesced stronger. Then after about five minutes of constant working in this manner, as a steady breath rhythm returned, I felt this surge. Both the kitten and I trembled at the same time. Suddenly the kitten's legs moved and pushed back as if something was striking it in the head. I could feel that it was reliving the trauma event. Karen jumped and her concern spiked again as the kitten once again went limp and stopped breathing. I redoubled my efforts and said Karen's name in that calm but stern voice. As I continued working on the kitten I calmly asked her to shift her focus from worry to a state of hopefulness, not out of any sense of desperation, but rather out of a sense of belief or faith. To my surprise she found that quite easy to achieve.

The kitten then began breathing again, more steady now. It still was not conscious, but it was clear that its strength was returning. Then after another five to ten minutes the second surge hit. It backed up again as if struck again, but this time continued to breath. It then relaxed and began breathing even more steadily. All the while I was caressing its head and spine. Finally after another ten to fifteen minutes the little kitten was supporting itself on all fours; it opened its eyes as though coming out of a deep sleep and let out a fragile little 'meow'. It wobbled a bit, but remained conscious. At this point I stopped my work, petted the little fellow as I normally would and handed him over to his adopted mommy who was now beaming with joy. As I watched that joy being expressed I couldn't help but feel a sense of gratitude and satisfaction and, of course, joy myself.

Several months after that event I moved out and into my own apartment. The little kitten grew up but was always a little clumsy after that. Probably some slight sort of brain damage or something from the ordeal. But he was very loving and affectionate and Karen swore after that day that he somehow picked up some of my own personality traits. I was never really sure what traits she was talking about, but every time I would visit after that the cat would come sit on my lap and purr as I petted him."

Reports like Anthony's go to the heart of what we study at the Rhine Center. They suggest a psychic power or energy within us that may bring remarkable healing if properly directed. And while case reports like this are not science, they give valuable clues as to how healing may occur and provide inspiration for serious study. The Rhine Center welcomes reports of healings or other unexplained psi experiences, and these can be sent to Sally@rhine.org.

The Healing Power of Dolphins

by Jennifer Moore

At the Rhine Research Center we are interested in all facets of psi, and we hear many stories about extraordinary animal cases, but rarely do we have the chance to work with animals in a research situation. Nevertheless, our interest remains, and we are open to stories and experiences that you would like to share with us.

Many animal species seem to naturally use telepathy, as they do not rely on auditory communication as much as human beings. Dolphins, arguably one of the most magnificent creatures on the planet, are one of the few animals with scientifically documented cases of telepathy.

Bobbie Sandoz-Merrill summarizes some of the prominent research in her book, *In the Presence of High Beings: What Dolphins Want you to Know*. She notes that most research is conducted on captive dolphins, “handicapped by the stresses of capture and confinement, as well as their lack of opportunity to have learned from their mothers and communities” (69). However, the research results are still extraordinary. For example, in the 1960’s, “French researcher Dr. Jarvis Bastian found that two dolphins, Doris and Buzz, were able to conduct abstract communication through a soundproofed wall separating them in order to devise a plan that would enable them to succeed in completing a task” (69-70). Further research along these lines has been accomplished amidst much controversy as to what, exactly, the findings tell, but it seems irrefutable that dolphins do, indeed, communicate in a sophisticated, mental way, ostensibly without the use of other cues (see Kenneth W. LeVasseur’s [paper](#) for a detailed account and more examples).

One thing that may thwart research with highly intelligent animal species is our need for the duplication of results. Dolphins, for example, rarely want to duplicate a behavior if they have demonstrated it sufficiently. Sandoz-Merrill notes, “they seem to get bored and feel controlled by being asked to repeat responses over and over and often resist conforming to this human need for repetition, sometimes even when it means going without food rewards” (72). With this in mind, the University of Hawaii’s Dolphin Institute followed up on an earlier study (by Karen Pryor in the 1960’s) and encouraged dolphins to produce original behaviors. They taught their dolphins a sign that means “create your own behavior” as well as one that means “do it in tandem.” They found that when these two signs are given in unison, “two dolphins are consistently able to simultaneously perform the same original behavior, although the researchers don’t yet know how they do it” (73). Sandoz-Merrill further notes that, “People who have interacted with dolphins outside the limited parameters of research protocols attribute this ability to a combination of telepathic skills coupled with a high level of dolphin intelligence that our researchers have only begun to uncover” (73).

Sandoz-Merrill’s comment here leads us into the more interesting conversation about dolphins: the stories from “people who have interacted with dolphins outside the limited parameters of research protocols.” People who regularly interact with dolphins have numerous stories of extraordinary behaviors, friendliness, playfulness, healings, and the like. Sheoli Makara, who in 1996 founded [Awakening in Paradise](#), a retreat center on the big island of Hawaii, takes small groups out to respectfully interact with wild dolphins (if the wild dolphins choose to interact). In a recent phone interview, I had the chance to talk with Makara about her personal understanding of dolphins after years of interactions. She refers to dolphins as “earth angels,” for they are here to help us, she says. Stories abound, she reminds us, of dolphins saving swimmers from drowning, from sharks, or from some other danger. In fact, she mentioned a story of a surfer in Hawaii, not too long ago, who was getting attacked by a shark – a group of dolphins came and fought the shark off, saving the surfer’s life. They help animals, too, she

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said, and local Hawaiian dogs seem to understand dolphins' friendliness and often will go out and swim with the dolphins. In fact, she mentioned a specific story about a dog taking one of his companions out to swim with them for healing.

Dolphins seem to be natural healers. Makara realized this early on in her interactions. She had had chronic neck pain for years, she said, and tried everything to get rid of it (she had gone to chiropractors, who could fix it briefly, but it would always come back). Finally she just learned to live with the pain. One day she went out to swim with the dolphins, as she normally did, and began playing the leaf game (a game where you bring some leaves into the water and dolphins catch them on their fins, etc., generally just playing creatively in the water with you). She dove down and dropped off the leaves, and on the way up a dolphin jumped up and landed right on her head as she was surfacing. This, of course, was completely uncharacteristic of any dolphin behavior that she was used to, and it hurt as the dolphin weighed more than 200 pounds! She had a goose egg there, and a bit of blood even, and she did not understand how the dolphin had been so clumsy. Overall she was okay, though. Later, when she went home, it occurred to her that her neck did not hurt anymore. To this day, she has had no more pain.

A traveling salesman came to swim with the dolphins, she said, who for seven years had not been able to lift his arm above his head due to the pain of carrying heavy suitcases. With his first swim with the dolphins he came running up on the beach saying "I'm healed! I'm healed!" waving his arm above his head. She – and the others who interact with dolphins – have many stories of uncanny healings that have occurred with dolphins.

For example, a friend of Makara's came to Hawaii to swim with the dolphins. She was a healthy woman just enjoying her vacation retreat. During the retreat, a dolphin came up between Makara and her friend and just stared into her friend's eyes "for a good five minutes." Her friend said she felt strong energy from him going through her body. When she went home a few days later, she had a regular check-up with her doctor. The doctor found a fairly large lump in her breast which they took out entirely in a biopsy. It was found to be malignant, but they got it all by taking out that one lump. Makara and her friend feel that the dolphin had somehow helped consolidate the cancer into that one lump, for her friend did regular breast self-exams and had never felt anything suspicious before. "Dolphins can scan our bodies like going through an MRI scan," Makara says. "When they find something they use sound frequencies to bring into balance what is out of balance."

How do we prove these types of abilities to our skeptical, scientific world, especially when mainstream thought indicates that no creature on earth surpasses human beings' intelligence and overall abilities? Not only do dolphins seem to have healing abilities, but their capacity for remote viewing is most impressive (and our recent speakers, Russell Targ and Joe McMoneagle should be impressed with this). In 1974, for example, Scott Jones and Jan Northup conducted a study with a dolphin named Lucky at SeaArama in Galveston, Texas. Scott placed five instructions in five different sealed envelopes. Jan, who did not know what the instructions were, entered the tank with Lucky, and two judges, also without knowledge of the instructions, watched to record Lucky's behavior. A judge would roll a pair of dice to determine which envelope to hand to Jan first. Jan would then read the instruction and mentally send it to Lucky (without any other signals).

Lucky was able to successfully perform the first two instructions, but a problem developed when he got to the third. Unknown to Scott when he wrote the instructions, Lucky would not be able to accommodate the instruction to jump in this particular tank since the roof over the top of it was too low for a jump. Thus, rather than attempt the requested jump, Lucky sent a thought to Jan indicating he couldn't make the jump but would do something similar. When Jan received this message telepathically, she looked up and saw that the roof would prevent a jump and understood that Lucky was attempting to replicate a jump when he went to the center of the pool and bobbed up and down. For the fourth instruction, Lucky added a very dolphin-like element of surprise. He performed the task before Jan had a chance to open the envelope or read the instructions. When Jan then opened the envelope, she was startled to find that

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Lucky had correctly performed according to the instructions, as he also did with the instructions in the fifth and final envelope after Jan opened and read it. (Sandoz-Merrill 79).

What do we make of this behavior? It seems an obvious demonstration of intelligence, telepathy, and remote viewing. The judges, however, “marked his refused jump and the prematurely performed response as incorrect.”

It seems that anyone who has worked closely with dolphins loves them, and these lucky people consistently give us the same message: protect these creatures. Makara noted with distress that Japan’s dolphin slaughter continues. “This is genocide,” she says. “All ages of dolphins are getting killed, even babies.” She recommends getting involved and donating to a group like [Earth Island Institute](#). Sandoz-Merrill explains that the Navy sonar testing in our oceans is not only disorienting and traumatic to whales and dolphins, but it actually causes “explosive concussions to the ears and brains,” a theory that went unproven for years until a group of whales and dolphins washed up on the Abacos shore in the Caribbean in the year 2000, fortunately outside of U.S. jurisdiction (the NMFS had been blocking the ear tests). A scientist, moved by the sight of these whales, bleeding from the eyes and dying, finally tested their ears. The results were proof that the deaths were a result of the sonar, and it has caused even greater controversy as the navy continues its relentless push (Sandoz-Merrill 206-207).

In a June, 2010, [TED lecture](#), Peter Tyack of Woods Hole explained that the noise humans are creating in the oceans just from the sound of boat motors alone is disruptive to cetaceans’ highly developed communication. Shipping noise decreases whales’ ability to hear by two orders of magnitude: what they would normally hear at 1000 km away is now only heard as far as 10 km. It disrupts mating and parenting, for males and females as well as mothers and calves use this communication to find each other. One of Tyack’s most hopeful facts in the midst of this data is that, amazingly enough, some studies have shown that whales have been able to “change their tune” and call in a higher pitched frequency than the one that matches the sound of shipping noise. Perhaps this gives hope that in some cases their intelligence can save themselves from our harm (as we certainly seem unable to stop ourselves from unbalanced behavior). In fact, if we are polluting the oceans with our noise from sonar and shipping noise, perhaps the cetaceans’ greatest hope is communication through some sort of telepathy. Yet, as any skilled remote viewer knows, one needs to be able to concentrate and relax in order to receive this sort of information; this may be hard when the screeching is so loud that it is causing physical harm.

Nevertheless, rather than be despondent, we should get involved as best we can. Cetaceans’ abilities, especially if studied non-invasively, in the wild, may be an important focus in the future for parapsychology research. Perhaps a demonstration of their psi abilities will give us an understanding of just what is possible for a living creature and offer more incentive to try to learn the behavior ourselves. Not only do they model impressive psi ability, these animals model sophisticated and peaceful relationships. For example, in the July 2010 issue of *Outside Magazine*, Tim Zimmermann writes about the Sea World tragedy where a trainer was killed by a killer whale, the largest animal in the dolphin family. "In the wild, they live in complex and highly social family pods of 20 to 50 animals," he says. "The pods are organized around the females. The matriarch is usually the oldest female (some live to 80 or more), who has a wealth of experience and knowledge about where food can be found" (103). When the first Orca was trapped in 1965, Zimmerman notes, Ted Griffin bought a trapped animal for \$8,000 off the coast of British Columbia. He towed it back to Seattle - a distance of 450 miles. This animal's family pod, 20 - 25 orcas, followed most of the way. Additionally, during his captivity, he "was often heard calling to other orcas from his pen in the sea" (101). These animals are unified in ways we are not. The pods stay together for decades - sons living with mothers for 50 years or more - and peace among the pod is a given. To trap them for our pleasure is an abomination.

Perhaps as more people begin to understand the cetaceans, even more people will band together to protect them. We are making some inroads. For example, *The Cove*, a brave documentary that exposes the Japanese dolphin slaughter, has become quite popular in circulation and was an Academy Award nominee for best documentary

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of 2009. Additionally, in May of 2010, The Whale and Dolphin Conservation Society submitted a "[Declaration of Rights for Cetaceans: Whales and Dolphins](#)", which demanded that cetaceans be given the same rights to life, liberty, and well-being that humans have. On June 25, 2010, Natalie Angier wrote an article for the *New York Times* describing many scientists' view that dolphins and whales are equal to humans in brain size, lifestyle, communication, and family organization. The article is titled, "Save a Whale, Save a Soul, Goes the Cry."

The evidence is overwhelmingly obvious: these animals are intelligent, compassionate, complicated, and peers - or perhaps teachers - to humans. Their slaughter, their captivity, and the onslaught from our many forms of pollution is dismaying, but we can do nothing but continue to try to improve the behavior of our own species. "Act upon the challenges," Makara says, "but don't give up or give in. Rise above it. Shed light on it, no matter what happens." Sandoz-Merrill finishes her book with a beautiful description of whales and dolphins: "Both arrive out of nowhere in answer to a thought, a need for healing, or a prearranged encounter. They are filled with loving compassion, harmony, and grace, and speak through multiple channels at ultrasonic wavelengths. When we can't understand, they find a way to get through. They heal, they bring joy, and they evoke bliss. They are quite simply among the greatest beings in our midst" (213).

Let us hope that these magnificent creatures can find their way through the muddle we have created, and, in turn, help us find our way.

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Recent Rhine Events

by Dave Roberts

with Introduction by Jennifer Moore

The past few months have been full of fantastic speakers and workshops at the Rhine Research Center. After brief overviews of the various presenters, we will give a more extensive description of two of the talks to give you an idea of the type of experience these talks and workshops engender.

Our monthly remote viewing group has been quite popular, and during this quarter, we have had two of the founding members of remote viewing in the United States come to speak at the Rhine. Russell Targ, the co-founder of the Stanford Research Institute's investigation into psychic abilities in the 1970s and 1980s, visited in March to give a Friday evening talk and a Saturday workshop. Joe McMoneagle, one of the star remote viewers in that program, then came in June.

In the meantime, Jerry Lazarus, nationally known speaker for the A.R.E., expounded on Edgar Cayce, Jungian psychologist Art Funkhouser discussed Déjà Vu, and we watched the East Coast premier of the film, *Something Unknown is Doing We Don't Know What*. For more information about these presenters, [see our website](#).

Dave Roberts, the managing editor of our *Journal of Parapsychology*, gives us a more extensive view of two of our recent presenters, Rosemarie Pilkington and Stephen Braude, as follows:

Two authors discussed their views of mediumship and the debate about postmortem survival in separate programs at the Stedman Center in April.

On April 16, **Rosemarie Pilkington**, a former opera singer with a Ph.D. in psychology, described séances held by a group of teenage boys in the 1930s that consistently produced remarkable results and influenced one of them, Montague Ullman, to become a parapsychologist. While in college, she took a class taught by another member of the group, Gilbert Roller, and later collaborated with him to publish the first complete account of the group's experiences. Among the events described in the resulting book, *The Spirit of Dr. Bindelof: The Enigma of Séance Phenomena*, were table-tipping, levitation, photos produced on glass plates without a camera, and messages allegedly from a deceased physician who wanted to continue healing work after his death.

At first the communication consisted of rapping, but later, written messages appeared when pencil and paper were placed on a shelf under a small table in the darkened room where the boys met. Oddly, the paper was sometimes crushed into a ball after the writing stopped. Once, whispers were heard from a megaphone hastily constructed at Dr. Bindelof's request. Several friends and relatives of the boys who sought treatment from the doctor felt the touch of "spirit hands." One described a "non-human" finger penetrating her cheek and pressing under a tooth to relieve pain.

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At least one of the boys thought the doctor really was a departed spirit, Pilkington said, but some others believed that the effects were psychically produced by the boys themselves. She found the phenomena interesting in either case because she was convinced that no fraud was involved.

In a workshop at the Rhine Center the next day, Pilkington discussed physical mediumship and its history in more detail and provided opportunities for participants to experiment with table-tipping, spoon-bending, and Ouija board communication.

“The idea that ‘I can do this’ is the key to success,” Rosemarie Pilkington emphasized at the beginning of her workshop on “Table-tipping and Other Mysteries of the Séance Room” April 17 at the Rhine Center.

She illustrated the point with personal experiences involving Nick, her husband at the time, who could cause a transistor radio to make clicking sounds. At first he had to have his hand directly over the radio, and a sheet of paper or another person’s hand in between would keep the phenomenon from occurring. One day she had him close his eyes, and then she placed her hands over the radio. The clicks still sounded. After he opened his eyes and saw that he had succeeded, barriers no longer had any effect.

Later, Nick developed the ability to cause the sounds on the radio from other places in the room. Eventually, he was able to affect a radio held by Russell Targ in California while he was in New York.

“The body seems to know how to do this,” Pilkington said, but people “must learn gradually and overcome obstacles. What he [Nick] thought he couldn’t do, he couldn’t. At first he couldn’t do FM, only AM, until someone secretly switched it to FM and it still worked.”

Pilkington also reviewed the history of mediumship from ancient Rome through the 20th century, including such famous mediums as the Fox sisters, D. D. Home, Eusapia Palladino, and Franek Kluski. Home produced impressive phenomena ranging from levitation of heavy tables and his own body, to materialization of hands, limbs, and luminous objects. He could play an accordion without touching it, make an entire room shake, and transfer hot coals from his hands to those of other people without burning them.

Respected scientist Sir William Crookes did carefully controlled experiments with Home in Crookes’ own home and pronounced him to be genuine. The result was that Crookes’ previously impeccable reputation was ruined and his knighthood significantly delayed.

Crookes lashed out at his critics in a passage quoted in Pilkington’s book *The Spirit of Dr. Bindelof: The Enigma of Séance Phenomena*: “What they really desired was not the truth but an additional witness in favour of their own foregone conclusions. . . . If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly.”

Kluski was also studied by respected scientists and never proved to be fraudulent. Paraffin molds of phantom hands he produced under controlled conditions showed anatomically correct details. Plaster casts of some of these molds are still displayed at the Society for Psychical Research’s library in London and the Institut Metapsychique International in Paris.

The 20th century shift toward secular mediumship was exemplified by the work of Kenneth Batchelder, an English psychologist. Beginning in the mid-1960s, his groups formed for the scientific study of psychokinesis produced similar effects to those of earlier Spiritualists, including table-tipping and levitation as well as various

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kinds of noises. Many groups modeled on Batcheldor's methods were formed in the UK, Australia, and Canada, including the famous group in Toronto that created its own "apparition" named Philip.

Pilkington closed with some tips about starting your own sitter group using the Batcheldor model, beginning with careful selection of members who have good rapport and share common goals. After that, find a good place and stick with it, meet regularly, and proceed slowly. Keep the atmosphere light-hearted, and above all, avoid negativity: expect something to happen. Get the phenomena started first, then worry about scientific controls and inviting guests to observe. Finally, she advised, take notes after sessions and keep a written record.

On April 30, **Stephen E. Braude**, chair of the philosophy department at the University of Maryland Baltimore County, spoke at the Stedman Center on "Postmortem Survival: The State of the Debate." He has researched the topic thoroughly and analyzed the evidence meticulously in his book *Immortal Remains: The Evidence for Life After Death*.

He said the cases most suggestive of life after death are those in which: (1) a living person shows knowledge or abilities closely or uniquely associated with a deceased person and (2) there is good reason to believe that the knowledge or abilities were not obtained or developed earlier through ordinary means. Among the most interesting cases are those involving "drop-ins" (uninvited mediumistic communicators), especially those whose identity is unknown to those attending the séance.

In the best cases, the drop-ins make subsequently verified claims about themselves that nobody at the séance previously knew to be true, their behavior resembles that of the communicator when alive, and the case makes the most sense psychologically from their point of view rather than that of the medium or some other living person.

A good example is the case of "Runki's leg," which involved an Icelandic drop-in whose body had been mangled by animals after his death by drowning. He claimed that all of his bones had been found and buried except for one leg bone, and that church records could be checked for details, which was subsequently verified. An unpublished manuscript was also found that gave even more details, and eventually the missing leg bone was traced to the wall of a house, where it had been placed by a carpenter. The current owner of the house turned out to be one of the sitters at the séance, who had a coffin made for the leg and held a burial service. Runki later dropped in to say he was pleased with the service, and for some time he helped the medium contact individuals on the "other side."

Braude said several details in this case were confirmed from "multiple obscure sources," making it unlikely that the information could have been found by normal means. He added that the already-successful medium did not need such a case to establish his reputation, so there was no reason for fraud on his part. The person with the most to gain was the departed Runki himself.

As alternatives to the spirit hypothesis, Braude provided a list of "usual suspects": mistakes in observation or reporting, "hidden memories," or fraud. He said that many cases cannot be explained by these, but then added that some "unusual suspects"—rare or abnormal processes such as dissociation, self-hypnosis, exceptional memory, and extreme forms of savantism—often explain cases attributed to survival.

Another possible explanation is "super-psi," which he prefers to call "living-agent psi," as opposed to "survival psi." He said he is not "lobbying against survival" but that he defends living-agent psi because "it is so often dismissed for inadequate reasons."

He also expressed disappointment with much of the literature on survival, terming it "superficial, confused, and conceptually naïve." He believes that survival writers often fail to give living people enough credit, and that they ignore crucial issues concerning the nature of human abilities. In his view, the important question is, "Whose conscious or unconscious needs would be served by the appearance of evidence for survival?"

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Answering a question about what he would consider proof of survival, Braude said it is “virtually impossible to distinguish from psi. . . . Interests among the living can account for most communication . . . that’s the reason cases in which the interest of the ‘entity’ is most important are impressive.”

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Volunteer Spotlight, an Interview with Bob Gebelein

by Jennifer Moore

The Rhine Center is run almost entirely by volunteers, and our community is a strong one, valued by all who choose to be a part of it. We have excellent speakers and workshops, potluck dinners, psi games nights, innovative research, a thriving psychic experiences group and remote viewing group, and a general happy atmosphere. In the midst of all of this camaraderie, we are also getting a lot of work done and doing our best to bring attention, interest, and funding for the scientists who are devoting their lives to studying parapsychology.

We'd like to spotlight Bob Gebelein in this issue of the Rhine Research Center's Psi News Magazine. Bob is one of two central volunteers who moved here from the Northeast in order to be more involved with the Rhine Research Center. As Sally Rhine Feather, Ph.D., our Executive Director, says, he began by helping out with organizing books in the library, but he has very quickly earned a significant role in our day-to-day operations by becoming the Journal of Parapsychology Business Manager. We are so lucky to have Bob Gebelein as a member of our team not only to keep the Rhine functioning at an optimum level but also because of his friendly demeanor, open-mindedness, collegiality, and impressive intellectual contribution. His presence makes a big difference here, and we are grateful for his decision to move closer and be a part of this community.

With this interview, we hope that you have the chance to get to know Bob Gebelein a little better, yourself.

Q: When did you first become interested in psi experiences and why?

In 1958, I dreamed of my grandmother's death an hour before the telegram arrived. This was my first piece of evidence of psi and the only piece of evidence logically necessary to defeat the whole system of thought that says "These things don't exist."

Later that year, when I was planning to go to New York and find a good psychiatrist, I dreamed of meeting the psychiatrist at Grand Central Station. When I did meet the psychiatrist, he looked like the psychiatrist in the dream. When I told him about it, he said, "You were probably dreaming about your father." I didn't argue about it, because it didn't have anything to do with the treatment. NOW I am arguing about it. He was reflecting a 20th-century form of superstition that asserted that such things as precognitive dreams couldn't possibly exist.

Q: How did you hear of the Rhine Research Center, and how did you become involved from a distance?

I wrote my 45th-Reunion Report to Harvard on the subject of "Why I don't give money to Harvard." Harvard supports scientism, the belief that there is no reality beyond the physical, with its \$30 billion, and I know that scientism is a failed experiment in philosophy. And then I sent the money that I might have otherwise given to Harvard to The Rhine Research Center, along with a copy of my 45th-Reunion Report. Immediately upon receipt, Sally Rhine Feather called me and thanked me for my donation, and said she had enjoyed my Report. We became friends from that point on.

At one point in an email, she said, "I have to get back to my bookkeeping. I'm not very good at bookkeeping." And I answered, "I'm good at bookkeeping."

And she said, effectively, "Come on down."

I was in the middle of writing a book at the time, so I couldn't, but I kept the thought seriously in mind.

Q: What drew you to make the decision to move closer?

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Provincetown, which had been my home for 50 summers and 20 winters, had been bought by rich people, driving up the price of real estate and driving away the young creative penniless people who used to make Provincetown interesting. All I had were memories of good times in the past. My book was a failure, so I had to decide what to do with my life. I was obsolete (for about the 6th time, but the final time, I decided) as a computer programmer, but I felt sure I could do clerical work for another 20 years, so I approached the idea of doing bookkeeping for the Rhine.

I bought a house in Durham for \$105,000. The same property in Provincetown would sell for \$1,000,000 (because the big back yard could be a second building lot). There are first-rate medical facilities, important in my old age, within 4 miles of where I live. In Provincetown, you have to go 46 miles to Cape Cod Hospital to see any kind of a specialist, and they are not first-rate. I liked the people I met on my first trip down here, and that was it.

Q: *What do you do as a volunteer for the Rhine?*

I helped with the cataloging of the books in the library into the computer. I am now the Journal Business Manager, which involves maintaining the subscription list of the *Journal of Parapsychology* and dealing with subscribers and various other tasks.

Q: *What are your current interests in psi?*

First of all, I admire how J.B. Rhine and his associates were able to demonstrate the existence of psi abilities, using the strictest methods of physical science. Yes, I have proved the existence of psi abilities to myself, through my own internal perceptions (what the early psychologists called “introspection”), but to prove these things to somebody else, using the methods of physical science, is a whole other problem, and a challenge that was met successfully by J.B. Rhine and his associates.

And these findings, the existence of psi abilities, have been replicated by not less than 7 independent laboratories in 5 different countries (it isn't like there is some little cult of belief here in Durham). But established “science” goes “pooh-pooh.” But “pooh-pooh” isn't a scientific argument. So who is really doing science, and who is the “cult?” My supreme interest is in the unscientific methods that somehow dominate our society. You can read about it in my failed book, *The Mental Environment: (Mostly about Mind Pollution)*, and you can read my argument anti-anti-psi in the chapter, “Freshman Orientation,” which concludes by saying that the Dartmouth College Library has every issue of the *Journal of Parapsychology*, going back to 1937, but every freshman knows, once the social signals have been sent, that they aren't supposed to read it.

So I am here to support the scientific investigation of psi phenomena in the face of the unscientific methods, the prejudice and propaganda and politics on the part of persons in power, that determine who gets published, who is allowed to belong to professional societies, and who gets a job.

Q: *What are your favorite things about volunteering at the Rhine?*

Belonging and being useful.

Q: *Do you have a favorite story or experience from any of the Rhine events?*

I was most impressed by the mass-audience-participation experiment conducted by Daryl Bem. He flashed 24 words on the screen and asked us to write down all that we remembered. Then, after we had done that, he had us “practice” with 12 of them. Then he asked us to count how many we had remembered of those we had “practiced” in the future and those we hadn't. First of all, I felt that I hadn't done very well because I remembered only 9 of the 24, but I was amazed that I remembered 7 of the ones we “practiced” and only 2 of the others.

Q: *If you have any other comments or interesting stories, please share them!*

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One thing I like about living in the South is that I was able to plant my tomato plants in mid-April as opposed to late May in New England.

What is Reiki?

by Jennifer Moore

Last year I was interviewed by Holistic Health Luminary, an e-zine, about the practice of Reiki, and as this issue is focused on healing techniques, I'd like to include the interview here as my responses may be helpful to those who have questions about Reiki. Here it is in its entirety:

Can you tell our readers what Reiki is?

The simplest explanation is that Reiki is a gentle, hands-on healing practice that originated in Japan in the 1800's. In a typical Reiki session, the recipient lies, fully-clothed, on a massage table, and the practitioner goes through a sequence of hand placements to balance and stimulate energy flow in the body. It is highly relaxing and therapeutic to both the practitioner and the recipient, and many feel that it allows a deep release of blockages, both physical and emotional. In turn, healthy, rejuvenating energy comes in to the body, leaving one feeling rested, relaxed, more grounded and at peace. In my opinion, Reiki's benefits are similar to the benefits of sleep – the body has time to rest and return to its natural state of health.

Additionally, though it is known most for its health benefits, it is beneficial in a “spiritual” sense to those who practice it regularly. Donna Eden, renowned energetic healer from Oregon, defines Reiki as “a system of healing and spiritual development that has enjoyed substantial popularity and success worldwide.” If one follows the Reiki principles and works with Reiki energy on a regular basis, one will become more grounded, centered, and strong in body and mind.

How does a Reiki session improve energy flow?

The sequence of hand placements facilitates opening and clearing of the body's energy centers; additionally, the sequence covers all of the major organs of the body to maintain the health and balance of each. When you understand the body as an energetic system, you understand that on a subtle level, a healthy body is in constant movement. If, for example, an emotional obsession is causing an energetic blockage in the fifth chakra, the throat area, and nothing is done to clear it, eventually it may manifest physically as a sore throat or something more serious. Reiki and other forms of bodywork give the recipient the space and unified focus to allow the body to clear stagnant energy and renew itself as it is wont to do naturally. Our fast-paced society full of stimulations and distractions gives us little time to pay attention to the subtle nuances of our body's health; a Reiki session gives someone the energy, time, and space to do just that.

What is the most important thing you learned from your Reiki Master Mrs. Hawayo Takata?

Mrs. Takata is the woman who brought Reiki from Japan to Hawaii in the 1930s, and my direct teacher, Mary Mooney, learned from Virginia Samdahl, who was Mrs. Takata's student, and also from Karen Cameron, who was in Mrs. Takata's lineage. Mrs. Takata was a renowned healer, and she is a role model for me in that she cared about each person who came to her for help, and she trusted her intuition, her training and her understanding of Reiki to facilitate healing. She might treat someone for one week, one month, or perhaps for two hours, it all depended on the nature of the illness and her intuitive understanding of what was needed. For animals and very young children, she found they were so receptive to the energy that she needed a very short amount of time to facilitate healing. If someone with a significant illness lived on another island or somewhere she was not able to travel with frequency, she would often attune his/her family members or friends to the Reiki energy so that they could continue the treatments for the necessary length of time.

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Mrs. Takata taught people how to live a healthy lifestyle and she demonstrated this lifestyle herself by her devotion to Reiki as well as to nutrition, exercise, grounding and a peaceful outlook. In terms of Reiki, she stressed the importance of using it in your life and connecting with the energy to facilitate health. One of my favorite maxims from her was “Better some Reiki than none at all.” If one doesn’t have the time for a peaceful, relaxing hour-long treatment, it is better to give five minutes of Reiki in a chaotic situation than none at all. Just connecting for a brief amount of time to the energy can make a powerful difference. I appreciate Mrs. Takata’s model of the healer archetype, which was in no way static as she met each situation with innovation and intuition, intent on doing everything possible to help someone regain his/her natural state of health.

Can anyone learn to be a Reiki Master or are some people just born with these special healing talents?

Being a Reiki Master is not about becoming some grandiose energetic being, like upping your voltage from a AAA battery to a D battery, it is about becoming empty so that you can be as clear a channel as possible for the healing energy. It helps to be committed to a healthy lifestyle yourself, to exercise, eat healthfully, meditate when possible, connect with nature, be creative, and live peacefully. The less stuff you clutter your body and mind with, the more able you are to be a clear channel. In terms of Reiki, it helps to practice it daily – to give yourself Reiki and to work with the energy. It helps me to be out in nature – I feel grounded and guided by the natural world, and I am also able to perceive the energy more strongly when I spend time in nature. As Pamela Miles, Reiki Master and author of the book *Reiki: A Comprehensive Guide*, stresses, “With Reiki, the only mistake you can make is not to practice.”

So, yes, anyone can learn to be a Reiki Master! However, you only need level I Reiki to be able to practice it on yourself and others. This is the basic Reiki class, and I wish that everyone would have the opportunity to become initiated into Reiki in this fundamental way. From this one class, you receive the four basic level I attunements, you learn to feel and work with the energy, you learn to give someone else a Reiki treatment and you learn how to channel it to yourself for a self-treatment. People who take Reiki level one and who continue to work with and practice Reiki over time typically experience significant changes in their lives.

For those interested in working with Reiki on a deeper level, the level two course covers how to transmit distant Reiki with the intention and use of the distance symbol, how to intentionally bring the most energy possible to the moment with the use of the power symbol, and how to positively connect with someone’s subconscious with the intent and use of the the mental/ emotional symbol. Two attunements are given at this level. It is important to work for some time as a level I practitioner before moving to level II, however.

I would recommend the Reiki Master level if you want to become a professional practitioner or if you want to teach/transmit Reiki to others. Traditionally, this is a much more extensive course in terms of time and training.

I believe that if people give Reiki a try, in a session or by taking a class, they will feel drawn to the right level. All people are able to transmit energy, and, in fact, we do transmit energy all the time. It’s not really something covered in our traditional education, but we all know it and feel it. Working with Reiki is a glimpse into this world and a reassurance that what we feel is quite real. It is a strong reminder that we are not isolated individuals; we are actually connected to all of life.

Learning to keep your energy at its optimum level is a big responsibility! I believe one of the most important things you can do is to have the courage to live your most authentic life. In this way, the “energy” you are transmitting and the effect you will have on the world around you will be the most vibrant, and you will contribute to the on-going self-healing of your body, your community, and the world. Reiki is one avenue for authenticity. One client, for example, who is an artist, had been so bogged down by work and the other stresses of life that she had not painted for years. After her first Reiki session, she went home and painted a gorgeous mural for her office. It inspired me when she showed me a picture of it, and I still sometimes picture that

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painting when I need inspiration in my own creative efforts.

What types of people can benefit from this form of alternative medicine?

Reiki is beneficial to everyone. If you are healthy and thriving, Reiki will be a time of relaxation and meditation, and it will serve a preventative function in that it will balance areas that have become somewhat stagnant. It will inspire creativity for those who are artistic, and, like the dreams you have during sleep, the feelings, memories, and images you experience during the session will give you guidance deeper than that which you concoct with your rational brain.

Those who have health issues especially benefit from Reiki, and the list of diseases and conditions for which it helps is extensive. Dr. Hayashi, Mrs. Takata's teacher (and the student of Dr. Usui, the founder of Reiki), had a list of recommended Reiki treatments for hundreds of conditions – eye diseases, ear diseases, diseases of the digestive organs, respiratory diseases, cardiovascular diseases, neurological diseases, and the like. He even lists a section of unclassifiable problems, some of which are intriguing, for example, a “cut by a sword,” stuttering, period pains, splinters, and burns.

Pamela Miles's Reiki: A Comprehensive Guide, a more modern version, is very similar though backed by our stronger understanding of medicine in this century. She lists insomnia, weight management, nervous system disorders, hormonal imbalances, inflammatory conditions, autoimmune conditions, cardiac disease, cancer, infectious disease, and mental illness.

Reiki is now accepted and practiced at many major medical institutions (for example, here in Durham at Duke's Integrative Medicine Center and at other well-respected medical facilities like Johns Hopkins and the Mayo Clinic), and, though as Miles says, research on Reiki is “in its infancy,” she notes that, in general, studies have found Reiki to be associated with:

- decreased levels of stress hormones
- improvement in immune indicators
- improved blood pressure
- subjective improvements in anxiety, pain, and fatigue
- decreased heart rate
- improvement in mood and functioning of depressed patients
- overall enhanced well-being and increased vitality

In my personal practice I have been most impressed with Reiki's effect on insomnia, depression, speed of healing for cuts, bruises, muscle pulls, and other injuries, and its effect on overall vitality/creative inspiration. In fact, I cannot think of anything that is not positively affected by Reiki! It is absolutely safe, non-invasive, gentle, yet powerful as a means to let the body do what it does best, balance and heal.

As a professional Reiki Master Teacher, I am constantly humbled by a connection to this energy that has a wisdom and effectiveness far greater than anything I could ever imagine or rationally create, and I tend to trust, each time I am able to teach Reiki or give Reiki, that the recipient will be helped in the way that is most beneficial to his/her highest path in life. The health of the earth's environment is in a tenuous position at this time, and healing modalities like Reiki bring us to a closer understanding of our deep connection and equality with all of life. If my practice of Reiki brings us a little bit closer to healing the earth, then I will breathe a little easier and my heart will beat a little stronger as I walk in gratitude through each moment of life.

Oriental Medicine, An Introduction

by Dagmar Ehling

Being Evolution is a progression that continues to evolve through cycles of heating and cooling, moistening and drying, contraction and expansion. These processes enable bacteria and other microorganisms to grow. Nature evolves in harmony with these cycles and always seeks an equilibrium. In Asia, life is viewed originating from the relationship of opposing forces of skies and earth, heat and cold, dryness and wetness, daytime and nighttime, inhaling and exhaling, motion and rest, yin and yang. When we move beyond duality we experience the Tao - complete oneness. (1)

Download the entire article:

[**Oriental Medicine, An Introduction, by Dagmar Ehling**](#)