

ENERGY SHIFTING:
TUNING TO THE ENERGY OF NOT ME

A Final Project Submitted in Partial Fulfillment
of the Requirements for the Diploma Program
and Master's Degree in Process Work

by

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Abstract

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In a session or innerwork, a processworker facilitates her or his own or a client's awareness process, the results of which are often experienced as a shift in energy. Over time, a client's "me" energy shifts to include what was their "not me" energy, and an increasing sense of wholeness may grow and develop. There are many methods that processwork uses (e.g., bodywork, relationship work, worldwork, processmind, vector walk, earthspots, and others under the umbrella of 2nd training). There are also several roots of processwork (e.g., Taoism, shamanism, Jungian psychology, quantum physics, and others) to draw upon. Simply, I see my contribution to processwork as drawing from my studies in shamanism and immersion in ceremony (e.g., Sundancer) to deepen and enhance the practice of shape-shifting in service of the process of awareness. Processwork and shamanism utilize shifts of energy in different ways and on various levels that may be experienced both in dreaming and in consensus reality. Both offer essential support for our daily life in validating that there are other worlds beyond the tangibility of the consensus reality weigh, count, and measure model. This project shows how a processworker uses the skill of shape-shifting in order to help a client or themselves to integrate a secondary process, an X energy, and universal energy. Examples drawn from my own innerwork clarify and illustrate each of these aspects. Drawing from my experience as Sundancer, this project also draws upon a

traditional way of shifting energy in ceremony as another way to connect with nature and god energy or processmind. Exploring how these traditions intersect is my ongoing practice.

Keywords: energy shifting, shape-shifting, processwork

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Chapter 1: Introduction to My 8-Year Journey

Although pragmatically it was a requirement for graduation, I also wrote this paper as a distillation of my 8 years of learning about processwork and spirituality. It was in May 2009 that I entered the Master of Arts in Processwork. The length of the program was 4 years but it has taken 8 years for me. In these 8 years, I learned not only about processwork but also about the world that is not seen, the energy dimension. Experiencing energy has improved my processwork skills. Also, understanding processwork has helped me to understand what may be going on within a person, relationship, and group. Learning about both processwork and energy has supported my understanding to grow deeper and deeper. As I see it, processwork may be considered as a bridge between the consensus reality world and the world of energy.

Everything that exists on Earth is comprised of energy which has many dimensions. Varieties of energy include kinetic, radiant, potential, elastic, thermal, electromagnetic, chemical, and energies that we do not yet know.

The world of unseen energy exists. For example, we may use a mobile phone. We cannot see a tangible link as with a landline, and yet it works. Some people have headaches when they use a mobile phone for an hour. It means something unseen affects their brain. That something would be microwaves and electromagnetic waves, both of which are forms of energy. In our daily lives, we experience part of the energy world indirectly through our usage of mobile phones and microwave appliances.

However, I write about processwork and energy based upon my direct personal experiences. These experiences are drawn from daily life, Native American rituals, my time

of staying in a vortex on Mt. Shasta, and meeting a holy person. Later, I describe their similarities and differences, as well as how they can collaborate.

As Alice A. Bailey (1934/2012) wrote concerning the books authored by the Tibetan:

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise or the intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters can be found) then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of this intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said. (August 1934; Kindle edition)

Because energy is not seen, we may easily imagine that psychics or those who appear familiar with this unseen world are differently skilled. That makes for various problems and complications, as I know from personal experience, because I got into trouble in that way, too. Although I hesitate to speak of the energy world, it is indeed a part of the world that I have experienced. So, I wrote this paper in order to help you understand how the energy world richly contributes to a deeper understanding of processwork. My hope is that you are able to deepen your understanding of processwork through your own experience because you have access to other processes and levels as well as consensus reality.

Calling

My first contact with processwork was a worldwork class offered in Tokyo by Aya Fujisaki in 2007. At that time, I was studying facilitation for a children's camp team building. When I saw the notification about the class, I felt something and decided to attend. I was astonished at what happened in the class. Japanese people

there expressed their anger and they understood each other at last. At that time, I strongly marginalized my emotions, as I believed that to be emotional was not good. So, my belief was changed by the class. Processwork attracted me a lot.

At the same time, a friend took me to a sweat lodge in Japan. I was interested in Shamanism but I had not yet contacted anyone. I was surprised at the ceremony, and how the shaman contacted another world and brought messages back. The people there were so humble and kind. I felt it to be a good community. So, the sweat lodge attracted me a lot, too.

Six months later I went to London Worldwork (2008). It was shocking and exciting for me to both witness and experience how people affected each other. One topic affected another topic and people who worked in the center of the group affected the audience. Yet, the audience was neither audience nor bystander only, but also some roles within the topic. Several people had strong body symptoms. Now, I know that there are many strong and chaotic energies in the field, and people who are sensitive to them may be highly impacted, positively or negatively. Then, I was even more attracted by processwork.

The next year (2009), I joined the winter intensive at the Process Work Institute in Portland. I enjoyed it very much and knew that the next cohort of the Master's program in Processwork would start soon. I felt this was my way. So, I applied. Part of the application process was to write an essay about calling. I did not have any good or specific calling when I was writing the essay on the Big Island, Hawaii. So, I asked Great Spirit, "I'm going to Honaunau. Please show me a sign to support studying processwork." Honaunau is a secret place of the indigenous people

of Hawaii. I drove there and walked around. I had had an image that whales would be there. However, there were no whales, although there were dolphins. Young dolphins were jumping and spinning, and their family swam across in front of me. I felt, "This is the sign for me." So, I wrote about that and passed the entry process. Now, I know I had a connection with nature.

Cohort 2

When I was in cohort 2, I usually slept in class. I tried not to sleep, but it was impossible. I could not understand what the teachers and my classmates said. So, I could not follow the content but I felt the energy. When something happened in class, the mood became intense, and I woke up. Now, I think I missed lots of opportunities to study at such moments. On the other hand, this sleeping process was important for me. This sleepiness was a sign that the energy flow was stagnant. There could be several reasons for this, on a personal level as well as at the level of the group. Speaking out in the class and language were my huge problems. I learned about my cultural boundaries and assumptions. These were really good opportunities to see my country from an outside perspective. I learned about how the culture and life style affected me, both the Japanese culture I grew up in, as well as the mixture of cultures that were present within the cohort itself. Simply, my common sense was not common.

Conflict was the primary process of cohort 2 and my secondary process (for definitions, please see chapter 2, essential processwork terms, also Appendix A). I always avoided conflicts and withdrew in my life, but in this cohort, there was no space to escape from the conflicts. My classmates were very good teachers for me. They fought each other, gained a temporary resolution, and then fought again about another

topic. I learned that conflict when processed was a good way to understand each other, and that I may still disagree at the end of the conversation. What was important was not to just make an agreement. Rather, it was important that we needed to know each other through listening to the other's experience, and to respect the opposite side.

Break

My study committee suggested that I step out of cohort 2 and join cohort 3 after the phase 1 exams. Then, I was so angry that I could not believe my study committee anymore. Now, I really appreciate their suggestion. I was one-sided and very good at excusing myself and projecting my issues onto others. So, I was not in touch with my core growing edges. There was no other option for me than that I step out of cohort 2 because I believed that being a processworker was my way.

In the break, I decided to move to Portland because I wanted to improve my English and I needed to focus more on processwork. In Japan, I struggled about how I could work, because I was out of Japan about 2 months per year. I believed that it was hard to get either a permanent job or a constant part-time job. This was part of my belief system. I had to break out of my belief system, meaning that I had to go over my edge. I could borrow money from my family. It was a big relief for me.

In April 2013, I moved to the U.S. and I stayed at Mt. Shasta for 2 months. I experienced a lot of synchronicities and miracles, and I learned about earth energy. In the summer, I danced my third year of Sundance and supported two other Sundances.

Cohort 3

Being friendly and harmonious were the primary processes of cohort 3. So, I was very comfortable. However, I was sometimes frustrated that conflict seemed to be

marginalized. Their characters were opposite in cohort 2 and cohort 3, and it was good experience for me to learn in them both.

Living in a foreign country was very interesting for me. I identified myself as an outsider. So, it was a bit like being a trickster. I felt really free and I did what I wanted to. I went to Mt. Shasta almost every month and learned more deeply about the earth's energy. I attended a wonderful retreat, given by Amma, a person sacred in India. The people there were so kind that it felt as if we were all a family beyond age and race. The big umbrella was love. In summer 2014, I finished the fourth year Sundance. Altered states became very familiar for me at this time.

In the fall of 2014, I walked around Mt. Shasta with a woman from Japan. What I first knew was that she made flower essences. However, she was much bigger than I knew then. She changed the energy of the field to heal the forest and was doctoring trees. She was a skillful shaman, seeming to be humble and living with nature. I was shocked and could not believe that people could do such things, and yet I experienced it. It meant that it was real and not a dream. My view of the usual world collapsed and my motivation to search for the energy world increased substantially.

I did my worldwork internship at a low-income residence. There were many kinds of people there, and the altered states of psychiatric patients especially attracted me. Ceremonies in the Native American tradition had made me familiar with altered states, as one of the keys of raising awareness and healing people. When someone was in an altered state, his / her energy was already changed and may be very flexible and available for healing.

Dropped Out . . .

I withdrew after the last residency of MAPW3. Then, after returning to Japan, I started to follow the shaman who made flower essences. She became my teacher, guru. I worked with her 7 days a week. While it was fun to learn something new from her, it was very hard for me. I had no discretionary time and I had to follow her orders. For example, one of her orders was that I should not finish MAPW. I should cut off all connections to those I had known before. I followed her orders and did not contact people related with processwork, the Native American ceremony community, and other friends while I was with her. She said, “I will make you a man in 3 years. After that you will be able to go anywhere. You will be free to do anything. You will have enough skill and ability to live this world.” I completely believed her.

The guru was my perfect secondary figure. How did I meet her? An old girlfriend introduced her to me in 2011, and we separated soon after I met the shaman. At that time I did not know that she was such a powerful shaman and healer. She came to Mt. Shasta and I served as a mountain guide for her the year before I would have graduated in 2014. She was a psychic, and her supernatural power caught me. Because she communicated with nature by telepathy, she had the orally-transmitted esoteric techniques to heal the forest. Forests gave her flower essences as a return gift. She showed me how to heal a forest. I had never before experienced such beautiful moments. In addition, she had had a near-death experience and had learned about Tibetan Buddhism. These experiences of hers attracted me, too.

I experienced another world through her. For example, when we walked in the forest, she got a message from trees suggesting which way we ought to go. We

followed the message and found a huge wounded tree. She treated the tree shamanically and physically. Then the tree began to shine. The color of its bark changed and brightened. It was very beautiful. After the tree's treatment, we walked and soon met flowers. She got a message again. The forest allowed her to make a flower essence.

Another time, when she healed a forest, a squirrel watched us motionlessly. The energy of the forest had changed. Then birds flew into the forest one after another. In 15 minutes, perhaps over 100 birds came back to the forest in front of me. I witnessed what happened. That was a wonderful signal in the world channel. I had never seen anything as beautiful as what she did in the forest.

Why did she attract me so much? Because what she did was related to my childhood dream. So, I felt, "This is it!" I was really excited that my childhood dream was here. My childhood dream was that I am a leader of animals such as elephants, eagles, snakes, monkeys, horses, dogs, and so forth . . . like Tarzan . . . and have adventures with them. So, I decided to follow her after the last residency.

Following her was great and bad. "Great" was that I witnessed miracles and I learned about flower essences, treating people with energy, organic farming, and how we see energy by following nature. For example, I witnessed that she released traumas easily in her sessions. She healed cancers or intractable diseases session by session, and at the same time, the client's mindset changed as it related with her body. I believe this is one of the treatments of the future.

Because of this learning, now I can find the energy flow in mountains. By serving as a pipe of energy, if I find dead energy there, I can assist in cleaning it up.

Also, I as a pipe of energy can bring healing to a person who has trauma. Nature and people are very similar. If they have dead energy, they would get sick. If their energy flows smoothly, they are fine.

As I reflect on myself 2 years ago, something related with energy was definitely a secondary process. Now, it is closer to my primary process, and I plan to continue to explore the relationship between processwork and energy treatment.

“Bad” was that I learned what happens when someone’s mind was controlled by a guru. My guru often exaggerated a story 10 times bigger. Now, I do not know what the truth was, nor do I know whether she was aware of her lie. I mentioned that, and she ignored what I said. Maybe she was not aware and on an edge. Her healing of people and nature was true, but often what she said as well as how she described things was not. Now, I thought I was a fool to believe her without any doubt. But at that time, she prohibited me from contacting others I used to know. She scolded me every day when I missed something. She told stories wherein she justified herself and how terrible it was when someone left her. I felt that she was right, and I was wrong. I was controlled by her completely.

I regret that I lost my authority. Now, I know this was an important process for me in becoming a processwork therapist. I learned about the risks of high rank and how dangerous it was to use that rank without awareness (see chapter 2, explanation of essential terms for more on rank). These are mind control techniques that therapists, healers, and cults may use to make their clients depend on them in order to get money. We have to be very careful about our high rank and we have to cultivate high awareness. If I would not have experienced this, I could be a person the same as the

guru. I had to be in the role of a follower before finishing MAPW because of this learning. Thus, I continue to train my awareness more.

I left the guru last summer, because she fired me when I did not do the work that she expected, and she scolded me about a matter that I had not done. I could not endure following her anymore and I decided to leave her. However, I had the custom to mind her for several months after leaving, because she was a clairvoyant. She knew what was in my room and house. I both envied and was afraid of her supernatural abilities. This is one of the reasons that I followed her without doubt. The abilities of a supernatural and an upright person may be different. I misunderstood this point. Although 90% of what she said was truth, 10% was not—they were mind control techniques. I was too honest to believe the 10%. Now, I am returning to my authority, as I am integrating my inner guru.

Afterwards . . .

I began working part-time as a cleaner at a commercial building after leaving the guru. My colleagues there were around the age of 70. They were good people who worked very hard and were proud of their work. They were really respectable. They took care of each other and welcomed me as a newcomer. The value of this job is marginalized in society but it is also very important. I learned that it is important to work sincerely and with pride for not only myself but also for others. The feeling attitudes underlying how we are and what we do, termed metaskills (Amy Mindell, 1995), are important for everyone.

After working as a cleaner, I got a full-time job as nursing staff at a newly-opened nursing home. I was interested in people before dying, what they think and how

they live. Some of them had dementia, or were physically handicapped. Some were kind and had gratitude for everything. I enjoyed working with aged people, but I was frustrated with the company. It seemed that they marginalized disturbers and problems at the nursing home. The company was huge, over 10,000 people. So, I understood that to manage this company was very hard. Even just a nursing home, with only 20 staff, was not easy to manage. They did not know how important disturbers and problems were as awareness makers. Processwork helped me a lot to think about what was happening at the nursing home.

Now, I understand what our teachers taught us about respecting the organization's culture. If I pushed too much, the organization was disturbed by my ideas. I had to respect their primary process a lot and push their secondary process a little bit. I often thought about what was happening there: what was happening in me, what was their primary process, what was their secondary process, what was their edge, what was my role now, and my primary and secondary processes and edge, and how could I approach their secondary process? These questions were very useful in helping me clarify my position in the organization, as well as what it was I hoped to do.

I sometimes felt a bit hopeless because of my low rank and role in the nursing home. There, I am a beginner and have low rank in the nursing care profession. I wanted to execute my plans for aged people, whereas the company and staff in the home expected nursing care and not other work. So, I thought to complete the MAPW program, in part, in order to be able to work directly with the process of aged people who need support. Simply, I sought to change my role and rank.

Overview of This Paper

In chapter 1, I briefly explain what was happening for me in my 8-year study, so that you may learn about my journey. Chapter 2 contains the definition of essential terms. In chapter 3, I show you about shifting energy in daily life, and how it usually happens easily. This chapter also contains my account of how the energy was shifting in my spiritual practices. In chapter 4, I describe how the energy may shift when we use processwork. Examples are offered examples from my own innerwork to illustrate such an energetic shift. In chapter 5, I offer a brief discussion of the contributions of both processwork and the energy world to each other. I conclude with my thoughts about my future study and practice.

Chapter 2: From the Literature

My intended audience for this thesis is people who have studied processwork. For those who are less familiar with processwork, I offer some basic definitions of essential terms used in this paper. Other terms are defined when they are introduced in the flow of the document or in Appendix A. Then, I introduce other key terms and concepts, such as energy, energy shifting, shape-shifting, and how they relate.

Essential Processwork Terms

Dimensions of awareness. Processwork describes three main levels: consensus reality, dreamland, and essence. Consensus reality is where what is real is what we agree objectively upon, otherwise framed as what is tangible, and can be weighed, measured, and / or otherwise counted.

Dreamland is the domain of roles and dreams and dream figures. It is below consensus reality and informs it. “Dreamland is simply the part of reality that is organized by dreams” (Mindell, 2013, p. 144).

The essence level is at the very foundation of the model, below dreamland. Arnold Mindell (2010) described it this way:

The nondual level of awareness, such as “the Tao that can’t be said.” This level corresponds to experiences which are implicit or not yet explicit to our everyday minds. This is the basic level of the processmind, a noncognitive “knowing” that is difficult to explicate. (p. 273)

Primary process, secondary process, and edge. Those aspects of one’s awareness closest and most identified with are termed primary processes. They are also described as what is known, familiar, and usual in our experience. Mindell (1995) described them as “The self-description, methods and culture with which you

and your group identify yourselves. ‘Process’ in primary process emphasizes how identity changes in time” (p. 42).

Processes that are further away from awareness or that happen to one, are termed secondary. These are also described as what is less known, unfamiliar, and unusual in our experience. Mindell (1995) wrote of them as, “Aspects of ourselves that we, as individuals or groups, prefer not to identify with” (p. 43).

The border between them is termed the edge. Mindell (1985/2002) stated, “An edge is reached when a process brings up information which is difficult for you to accept” (p. 63). Further, “Edges are names for the experience of confinement, for the limitations in awareness, for the boundaries of your own identity” (Mindell, 1985/2002, p. 67).

Prompts of change. There are two broad domains of prompts of change: attractors and disturbers. Attractors draw us into new territory willingly, as we seek something new or to increase an aspect or quality or characteristic that we have and want to grow. Early experiences of both processwork and shamanism were attractors for me. Disturbers push us into new territory, ready or not, as something situational shifts or an outside event may impose change. Disturbers for me were being told to step back and join another cohort, then later dropping out at the request of the guru.

Rank. Briefly, Processwork defines four kinds of rank. Social rank and structural rank are considered external and are in relation to societal structures. Psychological rank and spiritual rank are more internal, and relate to how one feels about one’s self.

Social rank reflects mainstream values and culture. Race, religion, gender, health, age, class, and sexual orientation are some determining factors. Based on societal values and

norms, social rank changes with circumstances. Structural rank goes with specific positions of power. Hierarchies in organizations, businesses, schools, and governments reflect the range of rank within, and this rank also changes circumstantially.

One's psychological rank is related to how one feels about him or herself. It shows as a sense of well-being and comfort, related to ego strength, history and perseverance, and surviving difficult times. Spiritual rank may arise from the inner experience of surviving oppression or abuse or trauma. It comes from one's access to something greater than ourselves, not necessarily religion, and may be cultivated over one's lifetime.

Hurt or abuse can be perpetuated if one is unconscious of how one's own rank is used. Although one may have high rank in one area, it is likely that it will be lower in others.

Processmind. Mindell (2010) described the processmind as “the palpable, intelligent, organizing ‘force field’ present behind our personal and large group processes, and like other deep quantum patterns, behind processes of the universe” (p. xi). He suggested that it can be both an embodied experience as well as an energy or power that one radiates, perhaps without knowing. Simply, “The processmind is the organizer of our awareness and consciousness” (Mindell, 2010, p. 245). Further, “Your insights, creative ideas, and spontaneity arise from that field” (Mindell, 2010, p. 29).

What Is Energy?

Merriam-Webster (Energy, n.d.) defined energy as follows:

1

a: dynamic quality / narrative energy

b: the capacity of acting or being active / intellectual energy

c: a usually positive spiritual force / the energy flowing through all people

2

: vigorous exertion of power: / effort investing time and energy

3

: a fundamental entity of nature that is transferred between parts of a system in the production of physical change within the system and usually regarded as the capacity for doing work

4

: usable power (such as heat or electricity); also: the resources for producing such power

What is energy? Wave, light, heat, electricity, prana, ki, and so forth—we may define energy differently depending on the situation. So, the definition of energy varies. Some energy cannot be measured by modern science and technology.

Let us think about the very micro world. Atoms are vibrating. They stop motion at absolute zero. When the temperature rises, they start vibrating and they vibrate more, the higher their temperature. As a result, materials transform from solid to liquid, and from liquid to gas. There is heat energy that is measureable. Let us think about heat. There is hot and cold water in two cups. When we mix them, what happens? The temperature changes because the water mixes each of the energies and balances them. The temperature is different from what it was in the beginning, and the total energy is equal between before and after: A energy plus B energy, then we get C energy. This is one of the ways of energy shifting.

Arnold Mindell (2000b, 2007, 2010, 2013) brought ideas from quantum mechanics, about the relationship of energy, mass, and the velocity of light, into processwork. We can say that everything in this world is energy.

In this thesis, I define energy this way: Energy is an unseen root behind matter, material, emotion, and mind. We can imagine that energy would be vibration. Energy would have frequency and amplitude. Divine love is high frequency and anger is low frequency. High energy effect has high amplitude. For example, the Dalai Lama has a

high energy effect on others. He has high amplitude, and such high amplitude is effective long distance, just as a big wave travels for a long distance.

Some types of energy fields are inside of you and others are beyond your skin. They are bigger than your physical body. So, your energy affects the others near you and others' energy also affects you.

What Is Energy Shifting?

We can see or feel the energy shifting through the channels of perception in the world we agree upon, or consensus reality. For example, you can notice someone's facial expression change by watching them, using the visual channel. You can feel your energy change when your body becomes lighter. This is in the proprioceptive channel. Your energy changes when you get irritated in a relationship, also known as the relationship channel. When you are in the baseball stadium at a big game, you may be more excited than at home. You can feel the energy change through the world channel.

What Happens When Your Energy Changes?

In daily life, you may have many experiences of energy shifting. For example, your consciousness changes, or your mind changes, or your feelings change, or your proprioceptions change. When you drink alcohol, you may have a good feeling. When you use some kinds of drugs, you may experience an extreme state. When you engage in extreme sports such as rock climbing, skydiving, or scuba diving, you may become very excited. When you have to speak in front of many people, you may get nervous. When you take in something bad for your body, you may feel heavy.

Simply, we experience many kinds of energy shifts every day, as a natural part of life. Some changes are good and some are not so good, even bad. I believe that if

everyone could be aware of his / her own energy and if we could maintain our energy consistently, everyone could live more closely aligned with her / his own process.

What Is Shape-Shifting?

One definition of shape-shifter stated the following: “one that seems able to change form or identity at will; especially a mythical figure that can assume different forms (as of animals)” (Shape-shifter, n.d.). To shape-shift means there is not only physical change but also that identity changes.

Paulo Coelho wrote *O Diário de um Mago* (1987) which was published in English as *The Pilgrimage* (1992) based on his experiences. He fought a dog and wrote:

I began to feel that I was a dog. I bared my teeth and sounded a loud growl, and hatred flowed from the sounds I made. I saw the frightened face of the shepherd off to the side and could sense that the sheep were as terrified of me as they were of the dog.

The animal began to show fear in his eyes. Now I was the dog, and he seemed to have been transformed into a man. My old fear was operating in him now. It was so strong that he was able to work his way out from under me, but I corralled him in the basement of one of the abandoned houses. Behind its low slate wall was the precipice, and he had no escape. Right there, he was going to see the face of his death.

The dog’s eyes express fear. Now I am the dog. And he looks like a human. The fear in me is in him now. (Coelho, 1987/1992, p. 116)

He changed his identity to that of the dog. He shape-shifted into the dog, showed his teeth, and growled. Paulo completely took the role of the dog and the dog took on the role of fear. Thus, a role switch happened between a man and a dog.

In the next chapter, I look more in depth at both energy shifting and shape-shifting. Examples are provided.

Chapter 3: Energy Shifting and Shape-Shifting

Shifting energy is the big umbrella for shape-shifting. When you shape-shift into something, your energy always shifts. However, when your energy shifts, shape-shifting is not always required. Your energy may shift, for example, when you drink alcohol, meditate, have a session with a healer, and so forth.

Shifting Energy in Daily Life

Our energy often changes in daily life, for example, when watching TV, going to a movie, playing sports, hiking in a forest, enjoying food, drinking tea, coffee, or alcohol, doing yoga, traveling, and / or praying. Someone may change his / her energy and another person may not when they do the same thing. To experience shifting energy is dependent upon the individual, and is often case by case for her or him.

Watching TV. Shall we think about TV news? When you watch the news about a murder, you could get angry at the murderer. If so, at that moment, your energy changed. When the news goes on to the next event, your anger could go away and you may feel as usual. Your energy changed temporarily. If you keep the anger after the TV news, the news likely triggered something for you to work on.

Drinking and eating. How do you feel when you drink alcohol? Most of us get a good feeling, rather diffuse and pleasant. We enter an altered state and shift our energy. Daily matters are forgotten and temporarily, there is a good feeling. Next morning, you return to your daily consciousness. The good feeling is gone, and your energy returns to normal.

If you are sensitive enough to feel the energy of food, you can discover which food is good or bad for your body. In my case, white sugar, Coca-Cola, coffee, alcohol, meat, potato

chips, and so forth give me low energy. I feel dull, my body becomes heavy, and my vision becomes narrow and unclear. Eating fresh organic vegetables or not eating makes me clear and expands my consciousness. Our energy is always changing in daily life, although most of us do not notice. Then, our energy returns to normal, also without our awareness.

Energy Shifting in Not Daily Life

Energy of the earth. Mindell (2007) offered this:

Just as quantum theory is counterintuitive in many ways to the manner in which we understand everyday reality, shamanism and psychology also move beyond the normal thinking of your everyday mind. Earth-based body awareness perceives the world as a sentient being, as a real and dreamlike entity. (p. 5)

What is the energy of the Earth? There are many varieties of energy. Each land has its own original energy the same as it does people. In Tokyo, the atmosphere is different from Aoyama where there are many luxury shops, to the entertainment district of Kabuki-cho, to Meiji shrine where people pray surrounded by trees. In Portland, the atmosphere is different from NW 23rd, Downtown, the neighborhood of PSU, beside the Willamette River, and China town. There is an archetype of energy present before people develop the town, and the original town was developed based on the archetype. People can also change the energy of the land.

People who fit with the energy of the district enjoy being there. Just as people gather where the energies are comfortable for them, so does each district have different types of people.

If you want to change yourself, seek out the district that matches your high dream. Best is that you move to that district. However, the first step is to go to the district and sink yourself into its energy. The place you are interested in shows your secondary energy. When you go there many times, your energy tunes to the energy of

the district. Then, the district will no longer attract you. You will feel it is usual, even normal to stay there. That means you have unconsciously changed a secondary process into a new facet of the primary process. For example, I was very much attracted to Mt. Shasta. So, I went there every month for 2 years. Now, Mt. Shasta no longer attracts me. When I do go there, I have less impression than before, because being there became usual for me. Initially, visiting Mt. Shasta made my energy shift temporarily, and daily life made my energy return to usual. The many times I visited there made my energy tune to the energy of Mt. Shasta, even if I am at a distance now. The energy of Mt. Shasta is not my secondary process anymore.

Mt. Shasta. Mt. Shasta is a volcano of 4,322 meters elevation in Northern California, and it is a sacred place for indigenous people. What is the difference between Mt. Shasta and ordinary mountains? Mt. Shasta has high and powerful yet soft energy. After spending the night on Mt. Shasta, my eyes became clear and shining. People who are sensitive notice the difference in their body and feeling, between being there and elsewhere. One person there spoke of the energy of the universe falling from the sky like rain. I witnessed people who noticed something important and changed their life because of their energy shifting on Mt. Shasta. My energy changed and my life changed, too.

Why did Mt. Shasta attract me so much? Because my energy shifted when I went there. I filled up with Mt. Shasta's energy when I spent time in its energy. It was necessary only that I be there, and then my energy shifted. Hiking on the ground, swimming in a stream, or leaning against a tree with eyes closed made me fill with the

earth's energy. In turn, that energy supported me to escape from my primary process in daily life, and I dove into the essence level. There, I felt more fully home.

There were a lot of synchronicities on Mt. Shasta. If there was a lesson that was necessary for you, you would face your edges there. For example, one person's car broke down, another was locked in a room, another met an old friend unexpectedly, relationships began and ended, and so forth. Each accident was connected to something very important for them to notice.

Medicine Lake. Medicine Lake is near Mt. Shasta. It is also a sacred place for indigenous people, and is a source of volcanic obsidian. Rain flows into this lake and there is no stream that flows out. So, the mineral stays there forever. The lake acts as a huge pool of energy. When we go to the Medicine Lake area, we get really sleepy and are healed. Every time I've gone there, this has happened to me. The earth energy affects us, although we do not notice that directly. We know that affect as sleepiness, through the proprioceptive channel. After this kind of sleepiness, we became fine.

Hiking. Have you noticed that your energy was changed by hiking in a forest? During and after hiking, you feel good. This means your energy shifted. You do not have to go to Mt. Shasta in order to change your energy. You can do this when you walk into a forest, for example Forest Park. However, your energy will change more when you intend to connect with the forest.

When we are in nature, the earth energy comes into our body from outside, and our energy shifts unconsciously. Then, when we return to town and reenter daily life, our energy returns to its usual state because we do not have support to anchor this energy. Also, when

we walk in nature and think about something in our daily life, we lose the chance to energy shift.

Hiking in a forest encourages our channels to open and we receive with our subtle senses. Channel means movement, visual, auditory, proprioceptive, relationship, and world channels. Mindell (2007) developed ways of using an earth spot in processwork, in which we tune ourselves to the earth spot by using our body. For example, I might ask myself, where in my body do I notice the deepest part of myself? Then, feeling into that spot, I would ask, where in nature is there a similar energy? Then, I would imagine actually being there. The place imagined serves as an anchor, a reminder of that particular quality of energy, as well as access to connecting with it again. Going into nature intentionally can function as a dream door, and support you to integrate your secondary process.

Taki-gyo. Taki-gyo is a religious ceremony in Japan that is practiced by very very few people these days. Taki means waterfalls. Gyo means religious austerities, in this case, purification. Practitioners go into the waterfall wearing a special white garment. Water falls on their head and shoulders, as the practitioners pray there. Water copies energy and memorizes energy. So, when you touch water or drink water, you get the energy of something. Taki-gyo functions on the same principle. The water has the energy of the mountain and forests there. When people do Taki-gyo, the energy of that area is copied to the practitioner by the falling water. Then, the practitioner's ordinary thinking is replaced by a clear feeling.

Native American Ceremonies

I began attending Native American ceremonies in March 2008. After that I went to sweat lodge every month until 2015, as my regular monthly event for prayer

and purification. I did a vision quest in the fall of 2009 and again in the fall of 2012. In 2011, I started to dance Sundance and I finished one cycle in 2015. One cycle means four times. I cannot explain with words what I experienced, as they are simply too limited. Someone who has had similar experiences might be able to share the sense and feeling, and someone who has never had that could barely understand the core of the ceremony. Understanding is not a good way to say it, getting a sense of the ceremony fits better. The ceremonies opened a new door into an unknown world for me.

Please understand that the experience is very personal. Each one has her / his own experience and opinion even if they are in the same ceremony. Each one's perspective is different. So, what they see and experience is different. The person who runs the ceremony usually has a larger perspective than me. He / she knows the energy world much more than I do. So, I cannot tell you precisely what the ceremony was and what happened. I can relate only my experience.

Now, I write briefly about my own experience of energy shifting in ceremony. I write with great respect for tradition and acknowledging that ceremony is sacred to the things that happen in the spirits' world. The way of ceremony is different for each person who runs it. This is my impression, and others will have their own experience.

Sweat Lodge. Black Elk talked about sweat lodge in the book *The Sacred Pipe* (Brown, 1986):

The rite of the omikare (sweat lodge) utilizes all the Powers of the universe: earth, and the things which grow from the earth, water, fire, and air. The water represents the thunder-beings who come fearfully but bring goodness, for the steam which comes from the rocks, within which is the fire, is frightening, but it purifies us so that we may live as Wakan-Tanka wills, and He may even send to us a vision if we become very pure. (p. 31)

Sweat lodge is a ceremony of purification and prayer. We heated stones until they were red hot. Then we brought them into the center of the lodge and closed the door. Darkness came into the lodge. We could see only the stones shining red. The person who ran the ceremony poured water on the heated stones. Then, the water evaporated very quickly and it became very hot with high humidity, like a sauna. We prayed in this condition.

I have been in a sweat lodge over 100 times, and each time, I have had different experiences. Each time the best theme for that particular event came out, as it often does in processwork sessions. We have long term themes and short term themes. The best matter happened for each person in the lodge. The person who poured water brought messages to the others in the lodge, messages that touched our hearts. When we prayed in the lodge, our energy shifted.

In preparation, we burned 28 or more stones in a bonfire until they became red hot. The stones were the size of a melon or bigger. We prayed with tobacco in front of the bonfire and then threw it into the fire. Its smoke rose into the sky higher and higher, and brought our prayers to the Great Spirit. Once, when I picked up some tobacco with my left hand and closed my eyes in front of the bonfire, I prayed and asked for purification. Then a blast of hot wind attacked. "Hot!" I opened my eyes. I noticed that my view became very clear and my idle thoughts went away. My prayer reached the Great Spirit and Great Spirit purified me. I felt so good. My energy changed. I recognized the energy shifting within the visual and proprioceptive channels.

In the darkness of the sweat lodge I sometimes wanted to dance because of a good feeling or almost threw up because of a bad feeling. My experience was unique each time. I have had a hard time when I thought about something selfish. For example, most people in the lodge had lowered their heads and some had laid down. At that moment, I thought that I was greater than others to be fine under this very hot condition. Suddenly, I was suffering and had a hard time. Another time, I had a good experience when I thanked the Great Spirit or prayed for someone or for this world.

I had an interesting body symptom at my 10th sweat lodge. My hands became scissors of the crab when I came out from the lodge after the ceremony. I tried to unfold the shape but my hands were fixed and did not move. They were out of my control. I felt my hands were not mine. The man who poured the water said to me, “Daiki, come into the lodge again.” I went back to the lodge and he followed me. The door was closed, and the darkness came again. He asked me questions to figure out the reason for the fixed hands. I answered them. When the question and answer process did not identify the reason, he asked, “anything else?” Finally, we found the reason, and then we prayed together. My hands started to unfold slowly when I recognized that a deep trauma that I had not noticed in my body came out as scissor hands in the purification energy of the sweat lodge, and it released when the reason for the trauma was recognized. The pain I could not hold and hide in my body when I got hurt by someone released because I became strong enough to deal with the hurt.

If I used processwork to work on my stuck hands, I would amplify the body symptom of the fixed hands. I would make the symptom bigger in the movement channel or feel the fixed hands more in the proprioceptive channel. I might make

movements very slowly with much curiosity, or expand the fixed energy to my whole body. When I unfolded the symptom enough, I would get a message. Then, the shape of the hands would be released, and my energy would be moving again. (See chapter 4 for more on bodywork.)

In the sweat lodge, we unfolded it by asking questions and praying about this case. The reason was connected to the expression of emotion that was my long-term secondary process at that time. I had believed that expressing emotion is not good, and this belief created a big edge for me. No one is good at expressing emotion in my family. I had not had a good role model who dealt with emotion in a healthy way. “Healthy” means not to be angry, not to hurt myself or anyone else, nor to ignore the emotion. When I realized that, I went over my edge to feeling emotion and got a message. I could access my intention not to ignore my emotion. The symptom was gone. After the sweat lodge, I was so exhausted that I could not move for a while, and my feeling was so great. After that, I worked a lot in sessions and daily life to learn how to access and express my emotions.

In the sweat lodge, we entered into an altered state by steam, heat, darkness, drumming, and singing. The field of energy was changed by our prayers and sacred things. At the same time, the energy of each person also changed. The strong prayers of the leader led our prayers and the field of energy became very high. Then each person’s energy tuned into that larger field of energy.

Vision Quest. The following is from Black Elk.

The “Crying for a Vision” ritual, like the purification rites of the Inipi, was used long before the coming of our most sacred pipe. This way of praying is very important, and indeed it is at the center of our religion, for from it we

have received many good things, even the four great rites which I shall soon describe.

Every man can cry for a vision, or “lament”; and in the old days we all—men and women—“lamented” all the time. What is received through the “lamenting” is determined in part by the character of the person who does this, for it is only those people who are very qualified who receive the great visions, which are interpreted by our holy man, and which give strength and health to our nation. It is very important for a person who wishes to “lament” to receive aid and advice from a *wichasha wakan* (holy man), so that everything is done correctly, for if things are not done in the right way, something very bad can happen, and even a serpent could come and wrap itself around the “lamerter.” (Brown, 1986, p. 44)

Arnold Mindell (1985/2002) addressed the topic of vision quest in his book

Working on Yourself Alone:

I suspect one of the reasons vision quests among the Indians are frequently so dangerous, even fatally so, is that initiates are not sufficiently trained in meditation procedures. They cannot hold and amplify their experiences, which consequently amplify themselves endlessly, turning into nightmares, illnesses, or accidents. (p. 110)

Now, I suspect that he would frame it differently, as his view then did not include the energy world as strongly. The vision quest Mindell wrote about was very different from what I experienced. Seeking a vision was a common theme in what he wrote and what I experienced, although the way of doing a vision quest was very different. The dreaming levels were similar in that in both versions, contact with other than consensus reality was sought. Also, the details of their consensus realities were different as well as how this was implemented, because the vision quests I have experienced were organized by a person who was trained and authorized to do so. Such a person knew what happened to the vision quester energetically and kept them safe. The vision quester would have had many sweat lodge rituals prior, so they were not beginners at this kind of ceremony. When you did a vision quest with this kind of

shaman, you were safe. However, if you were a beginner and attempted a vision quest without adequate guidance, you could experience the risks that Mindell mentioned.

What I did for the vision quest involved preparing at the foot of the hill for 4 days and then praying in the forest for 4 days. Preparations were to make 400 tobacco ties with prayer and to purify ourselves in the sweat lodge. We put tobacco on a 10cm square of cloth and prayed whatever you wanted, sensually and humbly. After praying, we tied it on a rope. It took 3 days. We had a sweat lodge every day. Our faces changed and became more gentle and calmer day by day. They became very clear and noble. You could see this through our facial expressions and our shining eyes on the fourth day. We almost completely shut out the noise of daily life. We just focused on the Great Spirit and ourselves. When we thought about a lot of matters, then we usually became low energy. When we thought only of one matter, then we had strong energy. When we thought of others' happiness and gratitude, then we became full of high energy. When we thought of ourselves in a selfish way or of negative matters, then we had rough energy. After the purification days, we became full of very good energy.

Then, after these preparatory days, we prayed in a secret place where we made a 3m x 3m square by the ropes with tobacco ties in the forest for 4 days. The place was given by the forest. The person who ran the vision quest had messages from the forest where the vision questers should stay. At first, I did not harmonize with the forest very much, and felt that I was a stranger there. Just staying in the forest and praying helped me to feel like I was more a part of the forest. The forest's energy and my energy were harmonizing and tuning to each other after several days.

Then the animals in the forest came close to me without cautiousness. For example, a mole dug a tunnel and came up in front of me. The distance was about 50cm. Then the mole showed its head above the ground, and continued what it wanted to do, and I did not disturb it. Another day a squirrel came about 1m in front of me. This squirrel lived in the forest so it had a lot of cautiousness, and it came. The world channel showed me that my energy had shifted. We did not eat anything in the forest for 4 days. We had 1 liter of water each day. I sometimes felt hunger but the feeling was gone when I prayed or thought of other matters. When I focused on the hunger, the hunger became stronger and stronger. When I did not focus on the hunger, the hunger was gone. So, I understood that we can control our bodily desires.

On the way home after my vision quest, I got vertigo when I arrived at a train station near the forest in the evening. The lights in the station were very bright for me. Then, when I got on the train, I felt discomfort because there were so many people. Because my sensitivity was really heightened at that time, I was more open than usual and could easily receive or be influenced by other energies. It took a month until my usual buffers were in place again.

What you get in the vision quest is different for each person. Some people watch for lucid visions or dreams, some people get messages from creatures such as animals, insects, or trees. In my case, I had not watched for lucid visions or dreams, nor had I gotten messages. However, I felt a switch turned on deep in my spirit at the first vision quest, although I did not know exactly what it was nor how it might manifest. My life has changed a lot since that first vision quest. While in the forest, I felt I was melting into it. I became very calm and gentle at both first and second

vision quests. My mind was very clear, and I felt a big energy shifting during and after the first and second vision quests.

Sundance. Black Elk spoke about Sundance this way: “The *wiwanyag wachipi* (dance looking at the sun) is one of our greatest rites and was first held many, many winters after our people received the sacred pipe from the White Buffalo Cow Woman” (Brown, 1986, p. 67). Sundance is the 8-day ceremony that is held usually around summer solstice. The first 4 days are for preparation and purification. We built the dance field and camp and had a sweat lodge every day. On the 4th day, while praying, we cut a 10m~15m tall tree in the forest. The tree allowed us to cut it and then became the pipe to the Creator in the ceremony. Respectfully, we brought the tree in from the forest. How did we show respect on the consensus reality level? With gratitude, we used an axe to cut the sacred tree, and then hand-carried it without the tree touching the ground. The tree stood in the center of the dancing field for the next 4 days, while dancers danced and prayed around it without food or water during that time. We had two sweat lodges each day, one at sunrise and sunset. There were seven rounds of dancing during the daytime. One round was 15 minutes to 2 hours. Supporters supported the ceremony and also prayed to the Creator. When you start to dance, you have to complete the cycle. So, if you commit to dancing, you have to dance for 4 years. When you finish 4 years, respectfully, you are called Sundancer. Intentionally, and respectfully, I do not write extensive details of the ceremony, because it is sacred to the spirit and energy worlds. However, I do offer relevant excerpts from my experience. If you have an opportunity, please support Sundance,

and then you will know what it is from your supporter's view point. Of course, the dancer's view will differ.

Next, I offer some episodes from my experience. In the afternoon of the third day of the dance, my body was so exhausted and had almost reached its physical limit. I felt that my legs were heavy and I wanted to stop dancing. My intention to the Creator became weak, but I realized what I needed to do and why I was there. I focused on the tree again and prayed to the Creator strongly. Then my body became lighter. I could dance very strongly again. My legs stepped up and down rhythmically and strongly. Prayer made me connect with the Creator. I felt energized. I left small me and became connected with what Mindell (2010) termed the processmind, or the "universe's ineffable wisdom" (see Appendix A, ecology) as I experienced energy shifting. In other terms, my intentional focus upon the Creator became the catalyst for energy shifting, and the result manifested through the movement channel. Our intention and consciousness are stronger than our body.

One of the big moments in Sundance was the piercing round. Dancers offered their body to the Creator along with their prayers. I asked a Sundancer, "Why do we do piercing?" He said, "Everything in this world is made by Creator. Even this body is made by Creator, we don't own anything. We offer our body to Creator in order to show our gratitude, because our body is closest to us." This is a paradigm shift. We usually think that our body is ours, and we have a lot of trouble with it. Yet, when we think that it is not ours, we have less attachment to it. Then, we may experience less trouble with our body.

When we offered our body at the piercing round, we usually pierced two buffalo horn pegs or two chook tree pegs on our chest. The pegs were connected to the tree with rope, and we stepped back and danced with the rope tight. It looked painful. Of course, when I focused on the pegs or other matters, I felt pain, but when I focused on prayer, the pain was gone. This means that we can shut out the proprioceptive channel intentionally by using a different channel. At first, I felt the pain, and pain was the primary process. Then after the channel change, prayer became the primary process. After being tied to the sacred tree, we touched the tree four times for prayer. Then after dancing, we ran backward and the pegs tore away our skin. I got an amazing feeling at that moment when we were free from the rope. I had never experienced it before, and I knew that my energy changed through this movement.

The first year I cried a lot but did not know why. Something made me cry. The second year I was calm and had the view of an observer. I did not focus on prayer very much. The third year, I focused very much on my prayers. The fourth year, I relaxed and prayed quite deeply. It felt as though I moved more deeply into dreamland each year, from the basic showing up and being moved of the first year, to paying more somewhat detached attention in the second year, to being more tightly focused on my prayers in the third year, to simply being present and praying deeply in the fourth year. What I did on a consensus reality level was the same every year, but my consciousness was different because what I did on the dreaming level was different.

Holy Person Amma

Amma is a human with a very old soul. Her being is love itself. Thousands of people come to her darushan. She hugs each person who comes for 15 hours without any break. When I went to her darushan, it started at 7pm and ended 11:30am the next day. She did not have even a bathroom break. I think her mind controls her body completely.

Amma is a holy person living in South India. Known as a hugging holy person, she has embraced hundreds of thousands of people and has helped people in the fields of disaster recovery assistance, education, medical care, and more. From her website:

Mata Amritanandamayi is known throughout the world as Amma, or Mother, for her selfless love and compassion toward all beings. Her entire life has been dedicated to alleviating the pain of the poor, and those suffering physically and emotionally.

Throughout her life, Mata Amritanandamayi has embraced and comforted more than 34 million people. Amma inspires, uplifts, and transforms through her embrace, her spiritual wisdom and through her global charities, known as Embracing the World.® When asked where she gets the energy to help so many people, she answers: “Where there is true love, anything is effortless.”

While Amma is widely regarded as one of India’s foremost spiritual leaders, Amma says that her religion is love. She has never asked anyone to change their religion but only to contemplate the essential principles of their own faith and to try to live accordingly. (Amma, n.d.)

I first saw her in 2009 and joined her retreats after I moved to the U.S. I wonder where the distinction between personal and beyond personal lies for her, as her way of being love is both personal and beyond.

Bhajan. Bhajan literally means “sharing.” I use this word to describe singing songs to God. At Amma’s darushan, thousands of people sang songs that turned their minds toward the same direction. The atmosphere changed in the hall. Some people

were enchanted by the energy and others started dancing. Sounds and each person's prayer changed the energy of the field. People sank into the energy field and vibrated the sounds in his / her body by singing. The energy that each person had changed as they were hugged with the energy of love, which gave them access to the essence level of love.

This way of accessing the essence level does not have a way of readily returning to this state once back in daily life. Processwork supports us to create an anchor, an image or a sound or a feeling in one's body that is somehow connected to the energy of the state, in order to be able to readily access this state from everyday life. This is the one of the differences between a traditional religious way and processwork.

Darushan. Darushan is to see a saint. Amma embraced each person who came to the program. When she embraced me with a hug, my energy changed a lot. It was just a hug, and it was more than a hug. After the hug my feet became unsteady, and I felt a strange heaviness. I knew that my energy had changed through the movement channel and proprioceptive channel. Amma's energy affected me.

Mantra. Mantra is an anchor of energy for me, and also has the power of changing energy. When I climbed a steep trail on a mountain at a high altitude, I breathed with difficulty. So, I started to chant Mantra. Then I became free from that difficulty and was able to climb strongly. Before chanting, my primary process was that I had difficulty breathing. After chanting, my primary process changed to smooth breathing. My energy changed so my primary process also changed.

In the next chapter, I consider the relationship of energy shifting and processwork in more detail. I draw examples from my own innerwork.

Chapter 4: Energy Shifting and Processwork

Energy Shifting

Energy shifts in most processwork sessions, and in many of the sessions a processworker uses shape-shifting. Through processing information, even if it is only to express a previously unexpressed thought or feeling, energy shifts. When a client does go over their edge, his or her energy can change quite dramatically sometimes. Energy also changes when the primary identity is addressed and processed.

Shape-Shifting

Shape-shifting in a processwork session is not changing the physical body. Rather, we use the word to imagine or dream into something completely. When you shape-shift, you could catch the energy of others, a more secondary process. Thus, shape-shifting is one of the ways to change our energy.

Arnold Mindell (2000a) talked about shape-shifting in *Dreaming While Awake: Techniques for 24-Hour Lucid Dreaming*:

Ecstatic diviners practice some form of “shapeshifting,” which means allowing yourself to experience the figures, times, and spaces of your dreamland and Dreaming experience. In shapeshifting, shamans “shift” their experience from their human shape into to the dreamland figures they are experiencing. Shamans may use drugs, drumming, dance, or fasting to create and reduce ordinary consciousness, allowing shapeshifting to occur. (p. 104)

Here is an example of a client’s invitation to shape-shift from consensus reality to dreamland, drawn from the work of Diamond and Jones (2004). They wrote of an interaction between client Vicky and therapist Rita.

Rita: If Alaska could be represented by a figure, who could represent that
quality?

Vicky: Well, actually John, the guy in the dream who included me. He's kind of a slob, somewhat rough. He reminds me of Alaska.

Rita: Could you be him? Show me how he relates.

Vicky: Oh no. I couldn't do that. He's a real slob. I'm not at all like him! (p. 132)

Rita asked Vicky, what is the figure to shape-shift into? Rita encouraged Vicky to shape-shift into John, the secondary figure, but Vicky could not go over her edge and refused the facilitation.

It is important to shape-shift fully. If a client stays firmly within their ordinary mind, then shape-shifting would not work well because the client's primary process is too strong and shape-shifting cannot complete.

From my own experience, when my first study committee informed me that I needed to drop out of cohort 2, I really got angry. Then, I did much innerwork. At first, I did not think about my responsibility. The emotion controlled me, and there was no metaposition. Theoretically, the study committee was my secondary figure. I tried to shape-shift into them, but I could not do so fully. A part of me was stuck in the victim role. So, when I did innerwork, my strong emotion came out and disturbed my ability to shape-shift fully in order to become the secondary role of the study committee. I could not work it out easily, and it took time. Then, I finally was able to enter their position, understood, and agreed with their suggestion. Repeatedly doing my inner work over time, and my resulting awareness, transformed my emotion.

When you shape-shift, please check yourself before and after. You may notice how you change through your channels. How about your view, how different is your

proprioceptive experience, how about the sound, and how about your posture? If you have a mirror, please check your face before and after shape-shifting. When you shape-shift completely, you would notice that your face changes because your energy changes. Shape-shifting requires practice.

Amy Mindell (1995) wrote *Metaskills: The Spiritual Art of Therapy*. She described the process of therapy this way:

A process worker in a creative modality discovers the energy already present in our blocks, disturbances, symptoms, secondary figures and signals, stays close to these energetic spots by working on our edges and then uses this energy creatively. Process work is not about going from one bank of the river to the other, i.e., from one figure to another. It is about getting into the river, following it and living in its dynamic flow. As we come in contact with the fluid process behind our experiences, we discover the dreaming process, the energy and creativity behind dream images, symptoms and problems. (p. 143)

Shape-shifting is a method of tuning into the energy of the secondary process behind dreams, body symptoms, and problems. We also find a way in which the secondary energy may be useful. Processwork allows for the discovery of the secondary energy and facilitates a dance between it, the primary process, and the deepest aspect behind your experience, the processmind.

Levels of Energy Shifting

Energy shifting has two levels: one at the dreamland level and the other at the essence level. We use shape-shifting in both levels.

Dreamland. Shape-shifting in dreamland is changing from my usual self in consensus reality to a dream figure in dreamland. The dream figures may show up as a disturber, attractor, and / or a figure in night dreams. The dream figure could be a person or an object.

For example, you may be attracted by your teacher. The teacher then becomes your dream figure. You could shape-shift into the teacher and behave as she or he might. Then your energy shifts to the teacher's energy. In this case, the teacher figure serves as a symbol of your secondary process. In terms of working with this process, you might wonder what they might say to the usual you, and in this way you could get a message from them. You might also focus upon your experience of the energy they have, and ask yourself, where might I use more (or less) of this in my life, in order to help you usefully integrate the felt sense of their energy into your daily life.

Essence level. Shape-shifting at the essence level is becoming something of no-shape that is eternal or universal. We use space-time dreaming and a universe dance to express and embody the energy that has no form. We shape-shift into the "It" that is beyond "me." Within processwork literature, Arnold Mindell (2007, 2010, 2013) is an especially rich resource.

Relationship between you and me, or between any $u + X$, is only partly comprised of visible signals: it also involves sentient flow of the field connecting us. Perhaps that field is like love. It is the Tao, which can't be said. . . .

The most seamless flow is an essence experience; it is deeper than any one X or u form in reality or in dreams. The deepest aspect of the flow is space-time dreaming following itself so to speak. In space-time dreaming experiences, the $X + u$ are phases of the dance: they are aspects of the Tao that can be said; they are not the Tao itself, which can't be said. That Tao that can't be said is the processmind field, the power manifesting as the space-time dreaming dance, manifesting as all the flirts and X 's and u 's you can find. (Mindell, 2013, p. 69)

Bodywork

Bodywork in processwork means that we focus on a body symptom in order to obtain its meaning. There are two main ways to work with a body symptom. One way is to unfold the symptom itself, and the other is to unfold the symptom maker.

When we unfold the body symptom, we feel the energy of the symptom and deepen that energy. One usual way of expressing that energy is with the whole body. That means the energy of the person shifts to the energy of the symptom, a form of shape-shifting. Then we can get the message of the body symptom and its quality. A processwork therapist supports the client to then use the message or quality in his / her daily life.

The other way, unfolding the symptom maker, is essentially the same process as unfolding the symptom. A client becomes the symptom maker fully and makes the symptom on the processworker's body or a cushion or something else that is appropriate. The client expresses the energy of the symptom maker completely. To do this, the client shape-shifts into the symptom maker, and in this way may understand what the symptom maker wants. Then, the client may gain something useful for their daily life.

Signals alert the processwork therapist to the energy wanting to emerge, and then she or he helps the client to unfold it. The therapist supports the client's shape-shifting when he / she helps the client to unfold their body symptom. For example, as Amy Mindell (1995) wrote in her book, *Metaskills*:

Another man, about 60 years old, worked on chronic asthma, which had plagued him since he was a child. When he became the maker of the force that pushed him from the front and back of his chest, he experienced a tremendous exhilaration and a lot of energy. He continued with this "pressure" energy and suddenly jumped around and began to turn cartwheels! Who would have thought that so much creative, playful energy would be tied up in his asthma? What a shame not to connect with it! (p. 145)

The man shape-shifted into the asthma maker and then tuned into its energy.

Surprisingly, he used the energy in a wonderfully creative way. He had the energy but

he was not aware of it and had not used it consciously. When energy is not recognized, it may show itself through a body symptom, in this case asthma. Shape-shifting in this context helps us to understand the unknown energy in us, and to use that energy more consciously.

Dreamwork

Processwork has several ways of working with dreams. Working with dream associations, deepening dream figures, and deepening dream makers are the three that I describe next, as additional ways of using shape-shifting.

In the case of dream association, we listen to the client's dream associations and check the client's signals in order to find the dream door. Once we find the dream door, we use shape-shifting to enter it.

When we focus on listening to a client's story, we often notice that a dream figure is mysterious and unknown. We deepen the dream figure by asking about its details, and thus allow the shape of the dream figure to show more clearly. The client then shape-shifts into the dream figure, becomes it, and plays out events from the dream. In this case, the dream figure serves as the dream door to exploring his / her secondary process. The dream figure may be a person, a creature, or present as something else. Someone could become a big gate, a tsunami, a mountain, or a person who is in the dream.

The third method is that you become a dream maker. We sometimes wake up in the middle of our dreams when we are on the edge. We have no idea what will happen in the next scene. So, the client becomes the dream maker, like being a movie director. This is the metaposition wherein the client can interpret or create the story to

follow. This is shape-shifting into the metaposition. I offer an example using one of my dreams.

I was on the top of the white mountain. I was lying on my belly because it was very slippery there. I was watching a lot of hikers who walked on the trail at the middle of the mountain.

I associated very calm, intensely beautiful, and an untouchable world from the white mountain. I associated activity, happiness, and relationship from the hikers. There are two opposite energies, calm and active. Maybe one would be closer to my primary process, the other would be far from my primary. I got an insight about the bridge between the natural world and the human world. This is a hot topic for me.

Then I shape-shifted into the dream maker and told a story.

These days, people walk their own way. The way is out of harmony with nature. We scraped mountains, built roads, cut down trees, and forgot about gratitude toward nature. But some of the people know something, remember something, and walk into the natural world. They don't remember what it is exactly yet, why they walk into the natural world. The natural world knows. People are moving toward harmony with the natural world again. Someone who remembers their dialogue with nature is expanding the way of living in harmony with nature little by little. Now, it is the era of harmony between the stone world, the plant world, the animal world, the human world, and we live with gratitude and love again.

Personally, this story is a good fit for me. I had heard of an on-going problem in Mt. Shasta 3 days prior to the dream. The problem was that Crystal Geysers bought a factory that Coca-Cola had owned before. They wanted to sell the groundwater from the factory well. The groundwater is the source of a sacred place for the Native American people of the area and also the source of the Sacramento River. There was a shortage of water because of the drought at that time. If they drew unlimited groundwater, the environment would be heavily impacted, negatively so. Wastewater would be dumped into the Sacramento River and pollute the downstream water. So, movement against the company occurred. From the dreamwork and my work on it, I

got the message that I would work to tell people how to live harmoniously with nature's cycles without plundering the blessings of nature. When we shape-shift into the dream maker, we gain another view and insight that helps us to understand our process. This is how dream work uses shape-shifting.

Relationship

Each relationship has its own unique systemic energy that is something like the art of two (or more) people. The energy of the system affects the individuals within it, and in turn, their energies affect the system. These energies may be shifted within a session. You may recognize such an energy change through signals. For example, the two people who were strongly conflicted at the beginning of the session may smile, hug deeply, be silent, or cry with each other.

Group Process

Another example of energy shifting on a larger scale is group process. A typical group process has two parts, sorting and processing. Sorting topics after they have been gathered from the group members by the facilitator is a way of making consensus upon which topic the group will deepen. Processing involves deepening the topic using role play, personal interaction and sharing, or another way that the group decides upon.

Prior to sorting, people bring in topics that he / she wants to explore. Each topic has energy. This energy exists in each person, the group, and the world. When someone brings a topic, hidden energy in the field comes out. The atmosphere often changes because the topics make people notice the issues that are alive in the group. This changes the relationship of the participants to the topics themselves and helps to

make the issues more overt. Unspoken issues may create tension, and in turn, this may contribute to a weird atmosphere in the group.

There are two types of energy. One is named in the sorting process, while the other is not and remains a hidden energy in the group until it is unfolded during the later group interaction. This hidden energy affects the group strongly. Initially, we consider this energy to be a ghost role or an atmosphere, rather than as something abstract. When we name the unknown energy during processing, the atmosphere will change. That the atmosphere changed means that energy has shifted. When an unknown energy is named, then we can relate with that energy more clearly and the group energy could calm down or shift in other ways. Thus, awareness of hidden energy helps in processing the topic.

Arnold Mindell (2000a) offered this example of a group process:

For example, I remember a moving situation in a large group process dealing with racial issues. A conflict broke out between a younger gay white man who criticized an older African-American man for being too strong. The older man defended himself, and then noticing how he really liked the courage the younger man had in speaking up, admitted that he liked the younger man and supported him in speaking out. The African-American man told the white man that he was growing into being an elder himself. The older man had apparently seen a flirt coming from the younger man. He noticed the younger man's power and joined him there. Instead of arguing, the older man stepped into that power, supporting the younger man and himself as well. It was an awesome moment to see two men, both from marginalized groups, begin by arguing and then end up admiring each other. That incident brought a whole group together. (p. 189)

The young man and elder man picked up the energy of "power" in the field. Power would be a close secondary process for the older man and a far secondary process for the younger man. The younger man projected his power on the older man. The older man could have used his power incongruently. However, when the older man

congruently used his power to support the younger man, the polarized power energy shifted. Polarization vanished because the older man showed how to use his power congruently and well. The energy of admiration was transmitted to the group, and they felt togetherness. The group's energy was shifted.

Vector Walk

Next, I bring in working with vectors to illustrate another use of energy and shape-shifting. We pose a question to ourselves, feel for an energy that relates to it, and walk in the direction that matches it in a vector walk. A vector itself is an expression of energy. Walking the vectors means that you shape-shift into the energy in four-dimensional space-time. In other framing,

Vectors: Arrows. Vectors are the mathematical term for arrows. We use vectors to mean your subjective or dreamlike sense of earth-based direction. The earth pulls or moves you in certain directions at different times. When you walk and follow the direction or vector of any experience, you may feel a sense of energy, power, and rhythm, which may tell you about the meaning of the path. (Vectors, 2009, June)

We often walk vectors with our low and high dreams. Simply, a high dream is the hope, ideal outcome, or vision for a given situation, while a low dream is the reaction when that outcome is not reached. They occur for individuals, relationships, as well as organizations, and they may change over time. In walking vectors, we first think about what our high or low dreams are for us in the moment and identify them. A vector (direction) is walked for each of the high and low dream states and the final vector is the guiding principle that then brings the experiences together through one insight.

For example, I was thinking about my life. My low dream is losing myself because of oppression or following rules that are no longer useful. My high dream is living with joy and dancing with process. I found the starting place. I closed my eyes

and imagined myself in my low dream. My energy tuned to the low dream's energy. I belched and entered an altered state. I turned around 360 degrees looking for the direction to move towards. From my slightly altered state, what I found was no direction, rather, that I was to stay in that place. Next, I tuned to the high dream's energy. I turned around 360 degrees as I did with the low dream's energy. I felt no sensation to walk. I simply stayed there. This was the first time I had walked vectors when they were zero. There was no movement and I remained at the start point. I sensed my body and feeling. The meaning or resolution of my vector walk was simply that I felt I was there like a huge tree, with my legs rooted deeply into the earth. I was very calm and gentle. There was neither a low dream nor a high dream, and I just stayed in the energy of NOW. There was no good and bad . . . just be there. I noticed this and felt it was very important.

Earthspot

Next, I bring in working with earthspots to illustrate the use of energy and shape-shifting.

Our processminds are related, not just to general physical characteristics of the quantum universe, but to particular earth-based characteristics experienced as, or associated with, what shamans have called "power spots"—special places on earth that we love and trust. The processmind is a force field that has been identified with "totem spirits," that is, with subtle feelings we have about places on earth that tend to "move" us into feeling wise and / or in particular directions. (Mindell, 2010, p. 6)

We may use an earthspot to help us gain insight. First, we find a question to work with at an earthspot. Second, we access the part of our body that in the moment has the most wisdom and feel its energy. Third, we access the place or earthspot that the energy connects with and shape-shift into that place. We tune our energy to the

place's energy and get a message from that state of consciousness. We may also anchor that energy in us in order to use the energy whenever we need it.

Tuning one's energy is first. Our consciousness follows the energy change. Thus, we can gain another view of what was "not me" before.

Flirt

Arnold Mindell (2007) described flirts as "those quick, evanescent experiences that appear with sentient awareness" (p. 40). Another definition stated:

We use the word "flirt" in the most general sense of something trying to catch our attention. A flower for example, may "flirt" with us (and vice versa!). The flirt happens so quickly that we usually pass it by or forget it. Yet in communicating, the flirt plays an important role as the predecessor to signals, and potentially difficult communication situations. (Flirt, 2009, June)

A flirt is something that you are attracted by, as it catches your attention. It has some meaning that attracts you, although you may consciously have no idea why it attracts you. You need to use your intuition and be curious, and then you may discover some meaning.

For example, as I was typing this thesis when I was in Portland, I looked up and saw the window without intention. The view attracted me. It was heavy rain 5 minutes ago . . . then sunshine came. The light was fluctuating between strong and weak. What was this message? I could not become sunshine physically but I could express sunshine with movement. I sat on a chair and relaxed. I expressed the energy with my body. My body waved, the chair creaked. My arms were spread widely to the sky, then my arms shrank and touched my shoulders. There was a rhythm as I shape-shifted into the sunshine. I noticed that this rhythm was important for me. Writing this paper has had its own rhythm, in that I sometimes write very smoothly

and sometimes write very slowly. Writing with this rhythmic awareness feels good. In addition, I noticed that I can write smoothly when I make a rhythm intentionally, like swinging back and forth. This was a good discovery for me.

When you have a flirt, you can feel its energy on the essence level and get a message. Your ordinary energy shifts to the flirt's energy, and that has a message for you. As I was writing these sentences at a café, I got a flirt, "The Universe is wider than our views of it. —Thoreau" on a coffee cup. That is exactly right. Let us shape-shift into the universe.

Universe Dance

Next, I bring in working with the universe dance to illustrate the use of energy and shape-shifting. An early form of entering the universe dance was to access it via an earthspot (Mindell, 2012, class notes). Universe dance (also called space-time dreaming) is when you imagine that you rise up higher and higher from your earthspot to the sky and reach space. Then, the stochastic movement of the universe moves your body in the moment and you dance (Mindell, 2013). This means you have shape-shifted into universal energy, the "not me" energy. You express that energy through the movement channel, and then your usual energy changes. Shape-shifting to something anomalous is an easier way to enter a deep altered state than shape-shifting into something that has a shape (Mindell, 2012). A deep altered state helps to access essence level. That means clients do not have to face edges, and their process would flow smoothly.

The next section shows how a processworker uses the skill of shape-shifting in order to help a client or her / himself to integrate a secondary process, an X energy,

and universal energy. Examples drawn from my own innerwork clarify and illustrate each of these aspects. Although examples given below rely primarily on my self-exploration, permission to draw from these experiences was given verbally by those few others involved in order to comply with ethical standards.

Examples

One day my heart was disturbed at the nursing home where I work. What happened was this. An elderly person moves to the door of her bedroom at 1 am. She sits and then lies in the doorway. She cannot stand up or sit without support, and she has dementia. She often dreams, and sometimes sees someone who was dead or not there and often has a conversation with them. Our company has a rule. When we find that an elderly person has fallen down, been injured, or has eaten foreign substances, we have to contact a nurse immediately at any time and write an accident report. When we find an almost accident, we have to write an “almost accident report.” In this case, she did not fall down and moved with intent. She did not have pain and was not injured. It was midnight. I hesitated to call a nurse. So, I wrote an almost accident report, that did not require me to have to call a nurse.

The next morning, my boss and the nurse scolded me and said that “this is an accident report case.” The tone of their voices was harsh. So, I was disturbed and irritated. I wanted to justify myself and bring forward counterarguments. I worked on myself following these three methods.

Working with a secondary process. My primary process was disturbed, irritated, and I justified myself with the attitude that I did not want to disturb the nurse’s sleep at midnight. The secondary processes are boss, nurse, people who

blamed me, and calling a nurse at midnight. I picked up the boss as a dream door and deepened the process. I shape-shifted into the boss. I changed my posture and position to be like him and spoke his words of blame: “This was an accident. You had to take steps as an accident case. The organization’s rule is that the person who finds an elderly person on the floor has to contact a nurse anytime. Sitting down is an accident. If you break this rule, the organization cannot protect you. This rule is for protecting not only elderly people but also you. The organization cannot take a risk when an employee breaks rules. So, you have to follow the rule, even if the rule is irrational.”

Then, I understood the reason for the rule. I thought I had better follow the rules. If I find the same situation again, then I can call a nurse without hesitation. This is good for the organization and for me.

Deepening more, I realized that this dream figure had strength that I do not have. The strength was in pointing something out clearly without hesitation and not being afraid of seeming troublesome. I was upset by this situation and had felt unfairly judged. As I realized how I looked from the other’s perspective, I was able to use some of his strength, and make a clear decision to act differently.

Working with an X energy. Small u was irritated and disturbed by the blame coming from the boss and the nurse. The u hesitated to call the nurse and wake her at midnight. X energy is accusation and blame.

I used my hands to express the energies of u and X. My left hand expressed the u energy as a fist. My right hand expressed X energy as an open hand and attacked u energy from above. When I expressed the two energies through my hands,

u energy stubbornly kept the fist. The X energy tried to open the fist by force. Even though the X energy enfolded the fist of *u* energy, it could not open the fist. My right hand and left hand shape-shifted to X and *u* energy even more fully. X energy wanted to change *u* energy, but it was impossible. I understand that *u* is a disturber for X. I am a disturber for them. In light of this new awareness, and following the hands' movements, there was a shift. The right hand (X) now enfolded the left hand (*u*) and touched very softly, like a gentle massage. The left hand opened to show its palm, as the two hands touched each other kindly. Then, because of both recognizing the side of the blamer and of the hands' actions, I understood that if stubborn "I" release tension, the opposite side may transform. First, I have to change.

Working with universal energy. First, I drew an energy sketch, in which *u* was a small dot. X was six arrows that all pointed at one point. Then, because of the strong directionality of the arrows, I was reminded of my practice of Taki-gyo, and imagined an earth spot that was a waterfall, where *u* was a small stone in the waterfall's basin. X was roaring, falling water. I rose from there up to the sky and went out into space, and then I danced, allowing my body to be moved by the universe. I shape-shifted to a third perspective that was neither *u* nor X, rather it was the processmind, accessed via the "dance of the ancient one's altered state" (Mindell, 2013, p. 137). I belched and my thinking stopped . . . just dancing following the flow. Then I looked down at the sketch. The belching was my sign of purification. While I was looking at the sketch, I suddenly got a message. "Don't forget the purpose of creation. Both *u* and X are not on the right way. Neither is important. What is good for elderly people is most important." I remembered that this was the starting point.

When I stand on this base, I am much less easily irritated, and feel I have access to a much broader perspective.

Summary. These three examples illustrate how I used energy shifting in combination with processwork approaches as I processed my upset and irritation with being scolded by my boss. I also showed my change of energy and the accompanying shift of perspective that resulted.

Chapter 5: Discussion

Now, you know how a processworker may use shape-shifting to help a client's energy change. You can feel the energy of an attractor or disturber inside or outside of you. The energy is yours, except that you are not aware of it. The important point is that you maintain access to the energy. If you lose access to it, there are two possibilities. One is that the energy becomes part of your primary process. The other is that the energy remains secondary and goes elsewhere because of a huge edge. If you have such a huge edge, you can leave the earth and dance with the universe in space-time dreaming, and then new energy could come into you.

Energy Shifting and Returning to Me

After your energy has changed in a session, a ceremony, or healing, your energy usually returns to more usual "me energy," whether slowly or quickly. It is hard to hold and maintain the energy from a session, a ceremony, or healing. For example, after sweat lodge, I returned to daily life, and the environment was the same as before. So, I went back to my old identity easily, because I am also part of the systems of family, company, and groups to which I belong. It is difficult to maintain the expansion of awareness and the inclusion of formerly marginalized parts of myself by myself alone. It is important to have a metaposition, an access to a larger view. Keeping our new energy in the old system prompts change, ideally for both the client and the system.

An anchor to help to reaccess and remember the energy from a session is also very helpful. Usually when processworkers wrap up a session, they ask clients how they will remember the new state that was secondary and / or arose from the essence

level. For example, it might be by recalling an image, posture, sound, movement, or feeling that was related to the state. It might also be a phrase or tip that comes from connecting with the essence. Distinct to processwork is that a client may shape-shift into the energy and get a message by him / herself. The therapist supports the client's process. The answer is within the client, who comes to understand this.

A processworker supports the client's awareness. Typically, a client is aware of aspects that are closer to their primary identity and less aware of parts outside of this. The client's awareness can be developed further as more of the unknown emerges in a session. So, a client could develop his / her growing awareness and use it more often in daily life through remembering an anchor and re-accessing the less known state, a congruent sense of self which may make the client's life smoother, and even richer.

Most people do not recognize the energy world directly through their five senses. So, the energy world is an unknown for them. They may wonder about or doubt its existence, although they already understand indirectly and unconsciously through their senses. We can sense atmosphere. Some people—shamans, healers, and gurus—can understand the energy world. Energy is everywhere beyond time and space. Our senses need to be enhanced in order to be aware of that energy. In Processwork, we access processmind in order to connect with this pure energy realm.

A shaman, healer, or guru can recognize and work with the energy intentionally. You, too, can do this if you would seek training and study. However, you need to check the shaman's skills and his / her morals with your awareness and experience.

Risks of the Energy World

Some of us may tend to give shamans, gurus, and healers high rank because of our beliefs about them. There are risks, and the biggest risk is dependence on them. We cannot confirm what a shaman, healer, or guru says and sees. At the same time, we have a tendency to believe and even depend on them. There is also the risk of mind control. Sometimes they control you consciously, and sometimes unconsciously.

Arnold Mindell (1993) talked about this risk:

I remembered don Juan's warning that people become "phantoms" when they are hypnotized by common sense, by others' beliefs, or by the spirit itself. (p. 184)

Gurus try to awaken your spiritual potential, yet their personal behavior, under the guise of tradition, sometimes violates your trust. If a teacher takes herself too seriously, she becomes a phantom, telling others what to do. But perhaps just such phantom teachers are the best teachers, reminding us that the truth must be discovered again and again, every moment. (p. 186)

In Processwork, we utilize the various techniques mentioned to be able to enter other energy levels and gain insights from there. Processwork methods for accessing more unknown energy qualities rely on one's own inner wisdom and experience as well as states beyond time and space that bring awareness to what is being presented to us from the dreaming world. This avoids the danger of being dependent on the belief of somebody else, but relies more on one's own inner experience.

My Contribution to Processwork

My contribution to processwork has drawn from my studies in shamanism and immersion in ceremony as well as my training in processwork techniques. All of this has deepened and enhanced the practice of shape-shifting in service to the growth of awareness. Simply, through the process of shape-shifting, what was once unfamiliar

and unknown may become familiar and used to expand one's sense of identity. Most relevant for my research, processwork and shamanism both utilize shifts of energy in different ways and on various levels that may be experienced in dreaming and in consensus reality. Both also offer essential support for our daily life in validating that there are other worlds beyond the tangibility of the consensus reality weigh, count, and measure model.

As I see it, shamanism uses energy shifting to facilitate a relationship with the Great Spirit / Creator to a greater or lesser degree. Altered states are used as vehicles for gathering new information and experience in service of such relationship, and / or for the greater harmony of the group. Processwork is both similar and different. It is similar in that altered states are media considered useful in accessing and gathering new experience and information. It is different in that such information and experience is considered to be in service of the client's process through the growth of greater awareness, whether the client is individual, relationship, group, or organization. Although both paradigms tap into a universal energy, the focus and methods of each differ as described in this paper.

In drawing from my experience as a Sundancer, this project also highlights a traditional way of shifting energy in ceremony as another way to connect with nature and god energy or processmind. Exploring how these traditions entangle is my ongoing practice. In this paper I have explored the relationship between processwork and the intentional use of energy shifts to address the issues that arise for us as we live our lives. I have shown how awareness can be cultivated through these practices in my examples and theory. My shamanic and ceremonial training, in conjunction with my use of processwork,

offers access to perspectives and experiences that I seek to make useful to those I work with, now and in the future.

Limitations

This project involved a very small sampling of people, as I was primarily drawing from my own experience. Thus it is limited in its findings. It could usefully be expanded upon by drawing upon the experience of others working at the intersection of processwork and shamanism.

Conclusion

I have shown how processwork can be a bridge to the energy world. In this paper I have offered tools and insights into working with energy in different ways, and would hope that more people cross and enter the energy world as they engage and live with their own process. I suggest innerwork as a way to directly receive messages relevant for each of us, enabling more direct connection with one's nature than before. My hope is that you are able to utilize exploration of your own awareness to deepen your understanding of processwork.

Arnold Mindell continues to develop the theory of processwork in this area. Some of the ideas are already pointed to by ancient wisdom traditions, although processwork uses different ways of describing experience. Processwork is a very useful tool for working with people in the energy realm, including those who live in the modern world and do not believe in that which cannot be weighed, measured, and / or counted.

It seems that we often live like ghosts in our daily lives. We grow up in a social system and culture, strictly adhering to its morals and roles. Awareness wakes us up and offers opportunities for us to recognize, and then to integrate what we may

consider “not me.” Processwork is one tool for helping us to live as fully as possible. In a session or during innerwork, a processworker facilitates her or his own or a client’s awareness process, often resulting in a shift in energy. Thus, over time, a client’s “me” energy shifts to include what was their “not me” energy, and an increasing sense of wholeness may grow and develop. Although more research and development needs to be done in this arena, I trust that what I offer here will be useful and applicable to those wishing to expand their own work in these areas.

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Appendix A: Additional Definitions

The following definitions were retrieved from <http://www.aamindell.net/worldwork-applications/>

Big U: The Big U is a system-mind concept. U stands for Universe, or the biggest part of a group or of a person. A system can be the whole world, or a group, or an individual, or even a particle. In any and all cases, the Big U connects to the piloting-guiding function of the system's mind (or more exactly, its quantum mind). It is experienced as a kind of dreamlike organizer of the system and includes all of the parts, people, and situations involved.

Compassion: Gaining access to the Big U is a crucial part of worldwork facilitation. The Big U is the potential facilitator; it is a compass, which is open to all directions and sides and has compassion, meaning a combination of "compass" openness and interest in all vectors. Compassion mixes both openness and awareness.

Consensus: The facilitator can help gain consensus by discovering what direction the group would like to go first, knowing that all of the issues and feelings are important and need to be discussed at some point. Whatever theme is chosen, it is a large **umbrella** topic that has many sub-themes within it, some of which may include other topics mentioned by the group during filtering.

Deep Democracy: Deep democracy is a basic concept as well as an elder's multidimensional metaskill (feeling attitude) towards life which recognizes the basically equal importance of: **consensus reality** issues and concerns (facts, issues, problems, people) **dreamland** figures (roles, ghosts, directions), and the **essence** (common ground) that connects everyone.

Double Signals: A double signal means that someone is conveying one message that they are identifying with or intending in a given moment, while simultaneously expressing something else with their words or body that is further away from their awareness. For example, I might say verbally that I want to relate to you. That is my intention. However, at the same time I look down and do not look at you. This is a *double* signal. It can be very helpful to focus on double signals, to give the person time to investigate what that signal is expressing and to bring that information into the conversation.

Ecology: the science of "our home" includes the entire biosphere. Now, in process-oriented ecology, "Home" means not only the geology, biology, sociology of the biosphere, but mythic figures and feelings as well as the sense of the earth or universe's ineffable wisdom, namely the processmind. Ecology is a multidisciplinary subject whose final definition is yet to be completed. Ecology is more complex than just the "environment" and requires Deep Democracy to process.

Edges: An edge refers to a moment when someone speaks but is unable to complete what she or he is saying due to personal reasons or because of actual or felt group restrictions. It can be very helpful to ask the person why it is so difficult to speak and, if circumstances allow, to

help the person go over that edge and complete what she or he is trying to say. Alternately, the facilitator can help the person by imagining and going over that edge for her or him.

Eldership: A universal metaskill; coming from your deepest self and its direction. This skill involves Deep Democracy plus the sense the world is your child – interweaving the sense of the equal importance of individual viewpoints and the grand mystery behind it all. This metaskill arises from the compassion of the Big U.

Entanglement: A metaphor borrowed from quantum physics meaning the individual or group experience in which parts are connected not only directly, but through magical or “nonlocal” means as in Jung’s synchronicity.

Flirts: We use the word “flirt” in the most general sense of something trying to catch our attention. A flower for example, may “flirt” with us (and vice versa!). The flirt happens so quickly that we usually pass it by or forget it. Yet in communicating, the flirt plays an important role as the predecessor to signals, and potentially difficult communication situations.

Framing and Levels: The facilitator can *frame* a discussion by remarking about the different *levels or dimensions* people are speaking about. E.g. One person may speak about (consensus reality) issues and outer action while someone else is speaking about feelings (dreamland). Then, someone else might speak about a common ground (essence) that unites us. This clash of levels can be the source of conflict itself! The facilitator can frame things by saying that there are many levels arising simultaneously; one person is talking about outer action while another is speaking about her feelings. Ask which direction to focus on while remembering the others.

Ghost Roles: Ghosts are a part of dreamland. They refer to those things that are spoken about but not directly represented by anyone in a given group. Some typical ghosts are ancestors who are spoken about but who are no longer present, the “bad” person who is not in the room, the environment, etc. Getting into, representing, + expressing the views + thoughts of ghosts can be important keys to processes. And it is important to know that everyone shares these ghost roles.

Hot Spots: An intense moment in which there is a strong emotional clash between individuals or the whole group or when something forbidden or intense happens that causes everyone to become silent or frozen. When hot spots are not focused on, they are the source of future escalations. Therefore, it is helpful to notice hot spots, to slow down, and go deeper into the feelings of each side of the conflict. Hot spots can be the doorway to deepening the process.

Metaskill: The meta-quality, or feeling behind the use of a skill. The “way” you say something or do something is a metaskill which can be harsh, helpful, compassionate, playful, scientific etc.

Non-Locality: The experience of interconnection or synchronicity, beyond time or space, also the sense of being not only located in your body, but spread out through the universe.

Parallel Worlds: Each feeling, each vector is a “parallel world” in the sense that it is usually not directly in touch with the world of the other vectors and feelings. This is a central worldwork situation. One group of people frequently lives in a “parallel world,” relative to other peoples. We live next to one another, but like parallel lines, don’t often meet.

Process Mind: This is the deepest part of ourselves, can be associated with a part of our body, and the spirit of an earth location. Just as the earth underlies all forms of human and natural processes in the biosphere, the process mind is the dreaming intelligence behind all our experiences. The “PM” is a key all facilitators need to work with all worlds and peoples.

Roles: The concept of roles belongs to the dreamland aspect of group process. While each role such as “boss”, “underling”, “patient”, “helper” seems to be located with a given individual or group, it is actually a “timespirit” that needs to be filled by many of us. In other words, each role is much greater than any one individual or group. And, each of us is bigger than any one role. In other words, people are not roles.

Role Switching: There is a natural tendency to role switch. That is, we find that we may identify with a particular role but then at a given point notice that we feel pulled to represent another role, or that we *are* in another role. For example, someone in a social service organization who is identified as a helper for others who are suffering and in need of care, may begin to speak about her or his own suffering. At that moment, she or he has switched roles into the “others” who need care. Noticing and allowing yourself to switch roles is an awareness practice; sensing when you are in one role and when you begin to move to another. This is another aspect of dreamland in which we share roles.

Second Training: The 1st training stresses grasping information that can be easily expressed verbally and shared with others such as issues, signals, hot spots and roles. In the 2nd training emphasis is placed on following ineffable guidance from mythic sources such as the land.

Team Work: A team is a group of “beasts of burden” (Webster). Teamwork is a team process where everyone knows the team’s Big U.

Vectors: Arrows. Vectors are the mathematical term for arrows. We use vectors to mean your subjective or dreamlike sense of earth-based direction. The earth pulls or moves you in certain directions at different times. When you walk and follow the direction or vector of any experience, you may feel a sense of energy, power, and rhythm, which may tell you about the meaning of the path.

Worldwork (WW): is a small and large group method that uses Deep Democracy to address the issues of groups and organizations of all kinds. To resolve reality problems and enrich community experience, worldwork methods focus on employing the power of an organization’s or city’s dreamlike background (e.g. projections, gossip, roles, and creative

fantasy). Worldwork facilitators listen to the land, do innerwork, practice outer communication skills involving role consciousness, signal and rank awareness to enrich organizational life. WW has been successfully applied to the analysis of, and work with multicultural, multileveled, Aboriginal communities, universities, small and large international organizations, city hot spots and world conflict zones. Worldwork awareness requires access to the **“Processmind**.