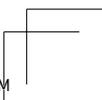
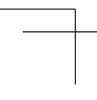
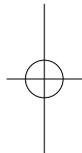
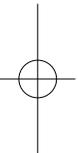
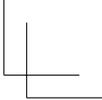


# Effects of *Qi* Therapy on Spiritual Values

(Originally published under the title “Effects of the *Qi* Healing on Human Spiritual Aspects”)

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## Abstract

The effects of *Qi* therapy on the spiritual values of individual subjects were investigated through this study. There were 85 adults involved in the study (43 males, average age 48.4 yrs  $\pm$ 11.56 and 42 females, average age 47.7 yrs  $\pm$ 11.0). *Qi* therapy was conducted by *Qi* therapist Tadashi SATO at Sato Kiko Center. Degree of ikigai, or sense of fulfillment in life, and views on life after death were used as indices of the individual's spiritual sense of values (Kumano, 2005). Degree of ikigai was evaluated through the Purpose in Life (PIL) test, developed by Crumbaugh and Maholick (1964, 1969). We used a questionnaire from this test consisting of twenty questions (Part A). Views on life after death were additionally assessed through a questionnaire consisting of five questions developed by the authors, referring to life-after-death hypothesis, reincarnation hypothesis, life-lesson hypothesis, soul-mate hypothesis, and cause-and-effect hypothesis. Before *Qi* treatment was conducted, males showed an average score of 97.1 $\pm$ 20.9 and females 101.3 $\pm$ 21.8 in the PIL test. These values can be considered to be close to the Japanese adult average. Following therapy, these values increased in both males and females. Individual perceptions of life after death also exhibited changes following *Qi* therapy. All changes brought about through *Qi* therapy were of statistical significance, suggesting that *Qi* therapy has an actual effect on the individual's spiritual sense of values.

## I. Introduction

### 1. Spirituality and Whole-Person QOL (Quality of Life)

Thanks to advances in medicine and public sanitation, modern Japan has largely reduced the effects of infectious diseases and infant mortality rates to possess one of the highest rates of longevity on the globe <sup>1)</sup>. On the other hand, upon observation of the realities of our society one notices a growing trend in violent juvenile crime, an increasing number of youth neither employed nor in education (known as

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NEET), rising numbers of reclusive youth (called *hikikomori*), and a yearly suicide rate exceeding 30,000 which, along with other phenomena, we can only surmise to be rooted in the so-called “maladies of the soul” (*kokoro no yamai*). The PIL Institute points out that although basic human needs such as food, clothing, housing, and financial security have been fulfilled; as a result of the overemphasis on fulfillment of the physical needs, people may have lost sight of their reason for being and/or purpose in life once these needs have been fulfilled <sup>2)</sup>. Due to such social phenomena in our materialistic society, a strong desire to uplift the whole-person quality of life has emerged over recent years, including in spiritual areas such as self fulfillment and faith.

On the other hand, the term “spirituality” has also come into use in certain fields in recent years, notably in the fields of medicine and welfare <sup>5)</sup>. This phenomenon can be said to be one result of a new emphasis placed on the “dignity of life” in areas of modern medicine and welfare, a term which points to the new awareness in “quality of life,” that is, not just living as existing but rather being concerned with how one lives out the life one has been given. Particularly in the fields of hospice or terminal care, where physical distress in the form of bodily pain, psychological distress in the form of insecurity or depression, and social distress in the form of financial or domestic problems have been the focus; new emphasis has come to be placed on the deeper spiritual suffering or pain more closely related to issues dealing with the meaning or value of human existence <sup>6,7,8)</sup>. The importance of “spirituality” was discussed at the year 2000 WHO executive board as one element of health <sup>9)</sup>, demonstrating a new social current and world trend toward its recognition. The definition of spirituality according to WHO is summarized as follows <sup>10)</sup>:

“Spirituality is a word which expresses an experiential aspect associated with the human condition, obtained through phenomena which transcend physicality. To many people, such spiritual aspects may include religious connotations, although ‘spiritual’ is not synonymous with ‘religious.’ Spirituality can be seen as one factor in the entirety of a human life, associated with the meaning or purpose of life. For people approaching the end of their lives, it is often associated with the forgiveness of oneself, making amends with others, and verifying one’s value system (paraphrased).”

As this interpretation by WHO indicates, spirituality is related to the meaning and purpose of life and is a concept closely associated with one’s ideas of “fulfillment” <sup>11)</sup>.

In this way, spirituality is a concept closely related to self-identity, ideas on health, wellness, fulfillment and religion; while at the same time an important element in maintaining a high quality of life among people in modern society. So, what ways might there be to edify one’s spirituality or nurture spirituality? It would be impossible to conduct clear discussion in this matter without an established definition of spirituality itself. However, if we allow ourselves to describe spirituality as a spiritual or faith-oriented element of the self, we might consider it as something akin to zen or yoga meditation <sup>12)</sup>, a sensation of “all is one” as obtained through *Qigong* <sup>13)</sup>, or as an awakening of oneself’s spirituality through faith in a particular religion.

## 2. *Qi* and Spirituality

Among a number of theses dealing with the theme of spirituality, many make mention of *Qi* or *Qi* Method <sup>15, 16, 17)</sup>. This fact hints that there is some relation between *Qi* and spirituality, while some point

out that certain forms of “bodywork” including *Qi-gong* have the potential to uplift the sense of spirituality in individuals<sup>13)</sup>. In Nigorikawa’s preceding study (Effects of the *Qi* Healing on Human Spiritual Aspects), it is reported that some forms of *Qi-gong* have influenced the spiritual aspects of individuals’ sense of values such as fulfillment in life (ikigai) or how they view life after death (shiseikan) 20).

Regarding the theme of the meaning of *Qi*, themes dealing with its scientific definition have appeared in great number over recent years<sup>18,19,20)</sup>. However, at present one cannot say that *Qi* has actually been defined. From ancient times, the Chinese believed that *Qi* was the energy that supports the movement of the cosmos at its foundation and perceived that such energy circulated, entered, exited and fluctuated within living organisms<sup>13)</sup>. In recent times, there has arisen a movement that views it in terms of bioinformatics in a fashion that complements traditional beliefs<sup>13)</sup>. For example, phenomena such as a photographic plate being exposed or a candle inside of a closed acrylic box whose flame flickers from the *Qi* emitting from an “acupoint” (acupuncture point, or tsubo) of the *Qi* practitioner’s palm are the result of a strong surge of the *Qi*’s energy, but phenomena in which stiff shoulders or lower back pain are cured by the emitting of the external *Qi*, (i.e., *waiqi*, or *gaiki* in Japanese) to an acupoint on a human body are taken to be the result of a strong surge of the *Qi*’s illumination<sup>13)</sup>. This is because the energy of the *Qi* emitting from the *Qi-gong* practitioner’s palm is believed to be roughly equivalent to 0.00000001% of one watt, thus far too small of an energy source to bring about any physiological change in a human body; thus, *Qi* is interpreted to be working as a source of information or illumination<sup>13)</sup>.

A *Qi-gong* practitioner conducts *Qi-gong* training daily; his objective being to discipline the internal *Qi*, (i.e., *neiqi*, or *naiki* in Japanese) which supposedly is circulating inside the body, but there is a wide variety of methods: more than 250 methods are practiced both in and out of China. The term “Sancho” or “the three coordinations” indicates the three principles, namely, “coordination of body”, “coordination of breath”, and “coordination of spirit” which are practiced as a way to enlighten the *Qi*<sup>13)</sup>. These principles are closely connected to relaxation of the posture, breathing, and the physical and mental condition of the person practicing them. There are many people these days who seek *Qi-gong* method as a path to attain a sense of spirituality and mental/physical health. There also are many cases in which people seek therapy through a *Qi-gong* practitioner as a way to resolve mental or physical problems, in a sense apart from the disciplinary aspect. Sato Kiko method can be cited as one *Qi-gong* method for attempting to improve such a recipient.

### 3. Sato Kiko Method

Sato Kiko Method (hereafter referred to as SK) is a meditation-based *Qi-gong* method at which Tadashi SATO himself arrived independently. Sato explains the characteristics of his method as follows (note from translator: hereafter, when referring specifically to Sato’s method the term Kiko, Japanese for *Qi-gong*, will be used):

While a traditional Chinese *Qi-gong* practitioner sends the *Qi* (“*Ki*” in Japanese) energy from the outside, in SK, when the practitioner sends the *Qi*, the “*Qi door*” on the receiving end is opened and the necessary *Qi* springs up from inside the receiver’s body. Also in SK, *Qi* is divided into two categories, those being “contracting *Qi*” and “expanding *Qi*.” Contracting *Qi* springs from the so-called “lower tanden (Chinese: dantian)”, and works toward the body’s center, stimulating the sympathetic nervous

system. Expanding *Qi* springs from the middle tanden, spreading throughout the body stimulating the parasympathetic nervous system. The SK method adjusts the balance of both the contracting *Qi* and expanding *Qi* to create the ideal balance for a healthy mental and physical state<sup>21)</sup>. These concepts are of course not scientifically explained. However, through this method many instances of relief from depression, insomnia, improvement of diabetic or rheumatic ailments and slipped (herniated) discs have been reported.

There are some studies that are bringing to light the effects that SK has on live subjects. According to these studies, SK has clear effects on the receiver's autonomic nervous system (skin temperature, heart rate, etc.)<sup>19,20)</sup>, hormones (adrenalin, norepinephrine, etc.)<sup>23)</sup>, immunity systems (NK [natural killer] cells), CD 4/CD 8, etc.)<sup>23)</sup>, and brain waves<sup>20)</sup>, in general puts the parasympathetic nervous system at an advantage, improving the immune functions. Also, at a Chinese Mind-Body Science conference in 1994, it is recorded that Sato was able to stimulate a self-channeled *Qi-gong*-like movement with a number of people including Chinese and those of other nationalities<sup>20)</sup>. And, as mentioned above, it has been demonstrated that SK has had positive effect on individuals' mental aspect and sense of values, uplifting spiritual values such as the individual's sense of fulfillment and views on life after death<sup>20)</sup>.

The physical sensation that a receiver of SK experiences is not only the feeling of warmth or relaxation that can be attained through other *Qi-gong* methods, but also a sensation of floating in air or an out-of-the-body sensation in which there is feeling of the conscious mind leaving the physical body. This phenomena is thought to be the work of the *Qi* master creating an altered state of consciousness or state of meditation.

SK is set apart from auto-suggestion or hypnotism in that SK makes no use of verbal suggestion; also unlike hypnotism, the receivers experience no confusion in states of consciousness nor do they display unresponsiveness<sup>20)</sup>.

## II. Purpose of Study

As mentioned above, it has been proven through previous study that SK has some kind of actual effect on the receiver. However, until now, no review has been made on any actual effects on the individual's value system, including spiritual aspects such as sense of fulfillment or views on life after death. While there has been some documentation pointing to the potential of certain types of bodywork to edify an individual's spirituality<sup>13)</sup>, this study was conducted to review the effects of SK on the receiver's spiritual sense of values. In addition, analysis is made regarding sense of fulfillment ("ikigai") in middle-aged and elderly Japanese and their views on life after death.

## III. Study Method

### 1. Subjects

A total of 85 subjects (43 males, average age 48.4 yrs  $\pm$ 11.56 and 42 females, average age 47.7 yrs  $\pm$ 11.00) participated as subjects for the study. All measurement procedures were fully explained to the participating subjects and it was conducted with their full consent.

## 2. SK Exercised

Each subject received SK treatment privately and individually through Tadashi SATO. SK can also be conducted remotely. One SK session consists of the subject lying prostrate face up for a period of fifty minutes, with almost no words of instruction spoken during that time.

## 3. Measurement of Spiritual Values

In order to observe changes in each subject's spiritual sense of values for this study, the PIL Test reflecting the individual's spiritual sense of values, and a survey to evaluate whole-person QOL (quality of life) were conducted.

### (a) PIL test

The PIL (Purpose in Life) test was developed by Crumbaugh and Maholick to measure the degree of a person's particular "existential vacuum"<sup>24, 25)</sup>. "Existential vacuum" expresses the loss of meaning/purpose in life as a concept put forward by Frankl, who developed logotherapy as a form of psychotherapy which emphasizes the meaning/purpose in a person's life<sup>26, 27)</sup>.

The original PIL test consists of parts A, B, and C: part A consisting of 20 items, part B consisting of 13 items, and part C written. The Japanese version was translated directly from this test and has been taken by a large number of Japanese individuals.

As many researchers such as Kumano and Kinoshita<sup>29)</sup>, Kobayashi<sup>30)</sup> and others have pointed out, sense of fulfillment (ikigai) reflects one's fulfillment in being alive; a life fulfilled through joy, courage and hope; and is the polar opposite of the existential vacuum. Therefore, the existential vacuum as measured in the PIL test can be thought of as the reciprocal of ikigai. In addition, Kumano has stated<sup>31)</sup> that among the six main components of part A are included the four central components of ikigai: purpose/vision, meaning of life, value of existence, and fulfillment in life; thus concluding that it is an effective means for measuring ikigai.

Only the twenty questions of part A (consisting of a scale of seven choices (levels) each) were used for this study, on the basis of Kumano's definition<sup>31, 32)</sup> that "where the 'existential vacuum' as measured in the PIL test is low, 'ikigai (sense of fulfillment)' is high, and vice-versa." Therefore in this study, a high score reflects high level of ikigai, where conversely a low score reflects a low level of ikigai.

Through clinical studies, the reliability of test results was proven to be sufficiently high.

### (b) Measurement of shiseikan (views on life after death)

It is known that, among the many value systems held by human beings, one's views on life after death are closely related to one's spiritual health<sup>35, 36)</sup>. Furthermore, Yukuda<sup>37)</sup> states that, in modern society with its rapid diversification of value systems, there is importance in considering the various issues of advanced modern medicine, the dignity of man and bioethics in relation to views on life after death, suggesting a relation between one's views on life after death and whole-person quality of life. Thus, this study aims to look into views on life after death and whole-person QOL (quality of life) as an element of spiritual values.

To date, original surveys regarding views on life after death have been produced abroad (Spilka et al

<sup>38)</sup>, Templer <sup>39)</sup>) and in Japan (Kaneko <sup>40)</sup>, Kobayashi et al <sup>41)</sup>, Sawada <sup>35)</sup>). In addition, Iida <sup>42)</sup> has presented some hypotheses regarding value systems concerning life and death based on psychiatric knowledge <sup>43, 44, 45)</sup> made apparent through clinical research.

For this study, we put together a questionnaire based on five hypotheses which include spiritual elements such as “life after death” and “rebirth,” selected from among a number of hypotheses associated with Iida’s <sup>42)</sup> theories on ikigai.

The five hypotheses are as follows:

① Life-after-death hypothesis

Hypothesis in which an eternal state of consciousness continues to live on even after a person’s death.

② Reincarnation hypothesis

Hypothesis in which, after death, we go to the “other world” and review our lives, reflecting on them to make a plan for when we revisit this world; in which our souls are reborn repeatedly into the world.

③ Life-lesson hypothesis

Hypothesis in which life is a learning place where we learn and grow through the trials and experiences of death, disease, and human relations as something we ourselves have planned; life as a school for the growth of our consciousness.

④ Soulmate hypothesis

Hypothesis in which spouse, family, friend, rival and such are necessary for one’s growth and that one is sure to find one’s soulmate in a future life.

⑤ Cause-and-effect hypothesis

Hypothesis which states that a law of cause and effect is at work in the universe: if one does a deed full of love, that love will return to the person; conversely a sinful or immoral deed will also return to the doer.

In the questionnaire, respondents were given seven choices ranging from “absolutely (do) not (believe)” to “(believe) completely.”

## IV. Results

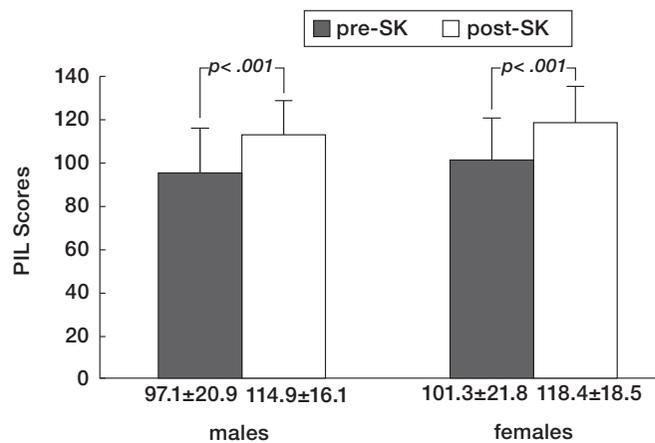
### 1. Variation in PIL (ikigai) scores before and after SK

Table 1 shows the results of each PIL item, pre-SK, according to sex. Many of the items show a tendency for males to have higher scores than females, but in general the differences are not statistically significant.

**Table 1.** Mean scores of PIL test, standard deviation and gender variance (t test)

PIL test (part A)	overall (n=85)		males (n=43)		females (n=42)		<i>t</i>	<i>p</i> <sup>2</sup>
	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>	<i>Mean</i>	<i>S.D.</i>		
Q-1	4.7	1.5	4.5	1.5	5.0	1.5	-1.498	0.138
Q-2	4.8	1.3	4.5	1.3	5.1	1.2	-2.187	0.032
Q-3	5.2	1.5	5.1	1.3	5.3	1.6	-0.740	0.462
Q-4	5.3	1.2	5.3	1.2	5.4	1.3	-0.289	0.773
Q-5	4.5	1.6	4.3	1.4	4.7	1.8	-1.061	0.292
Q-6	5.2	1.1	5.3	1.0	5.2	1.2	0.556	0.580
Q-7	5.9	1.4	6.0	1.2	5.9	1.5	0.400	0.690
Q-8	4.9	1.5	4.8	1.5	5.1	1.7	-1.019	0.311
Q-9	5.1	1.8	4.9	1.4	5.4	1.3	-1.462	0.148
Q-10	5.0	1.5	4.8	1.5	5.2	1.5	-1.081	0.283
Q-11	4.5	1.6	4.6	1.5	4.4	2.1	0.572	0.569
Q-12	4.3	1.3	4.3	1.4	4.3	1.7	-0.163	0.871
Q-13	5.3	1.8	5.2	1.6	5.3	1.6	-0.359	0.720
Q-14	5.0	2.3	5.0	1.2	5.1	1.4	-0.325	0.746
Q-15	4.5	1.4	4.5	1.8	4.6	1.9	-0.151	0.880
Q-16	5.4	1.5	5.2	2.4	5.6	2.2	-0.826	0.411
Q-17	5.2	1.5	5.1	1.4	5.3	1.4	-0.483	0.631
Q-18	4.5	1.5	4.4	1.5	4.6	1.4	-0.555	0.580
Q-19	4.8	1.5	4.5	1.6	5.1	1.3	-1.830	0.071
Q-20	4.9	1.4	4.9	1.4	5.0	1.5	-0.370	0.713
overall score	99.2	21.3	97.1	20.9	101.3	21.8	-0.905	0.368

The results of comparisons of PIL test scores before and after SK according to sex are shown in Figure 1. Mean PIL scores preceding SK treatment were  $97.1 \pm 20.9$  for men and  $101.3 \pm 21.8$  for women. Following SK treatment, the scores for both men and women rose to  $114.9 \pm 16.1$  and  $118.4 \pm 18.5$ , respectively. In either case, these post-treatment differences can be considered statistically significant ( $p < 0.01$ ).

**Figure 1.** Comparison of PIL scores before and after SK

**2. Views on life after death before and after SK**

Results of all subjects in the study’s responses to the five items dealing with life-after-death subjects in the questionnaire are shown as histograms in figures 2 to 6. In all five hypotheses, the largest number of respondents answered “believe somewhat” or “believe completely,” thus being a group inclined to be open to such spiritual hypotheses as “life after death” or “rebirth.” This tendency was especially observed to be more prominent among women than among men.

Q1. What do you think happens to a person after they die?  
 1 They disappear 2 They almost disappear 3 They may disappear 4 Not sure 5 A little something of their soul remains  
 6 Their soul remains in some form 7 Their soul continues to exist forever

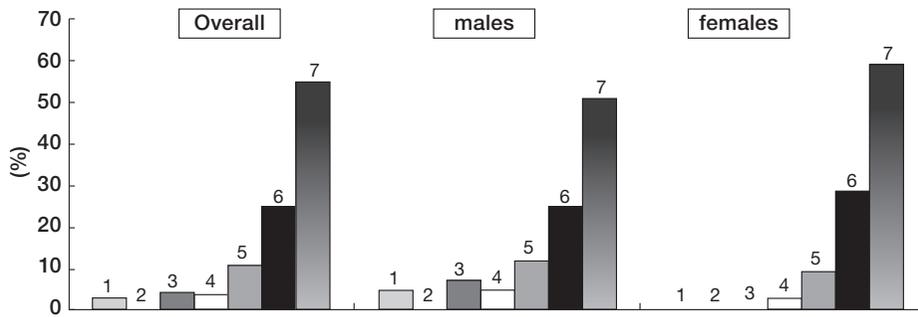


Figure 2. Histogram of responses to life-after-death hypothesis

Q2. We go to the “other world” and review our lives, reflecting on them to make a plan for when we revisit this world. Do you believe the hypothesis that our souls are reborn repeatedly into the world?  
 1 Absolutely not 2 Almost unbelievable 3 Not very believable 4 Don’t believe either way 5 Believe a little 6 Believe to some extent 7 Believe completely

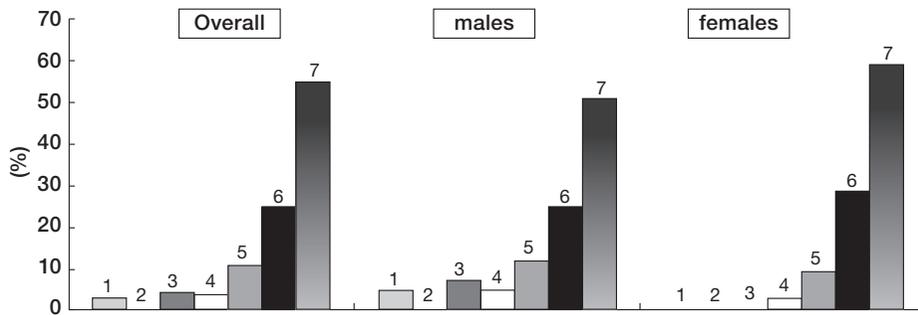


Figure 3. Histogram of responses to reincarnation hypothesis

Q3. Life is a learning place where we learn and grow through the trials and experiences of death, disease, and human relations as something we ourselves have planned. Do you believe that life is a school for the growth of our consciousness?  
 1 Absolutely not 2 Almost unbelievable 3 Not very believable 4 Don't believe either way 5 Believe a little 6 Believe to some extent 7 Believe completely

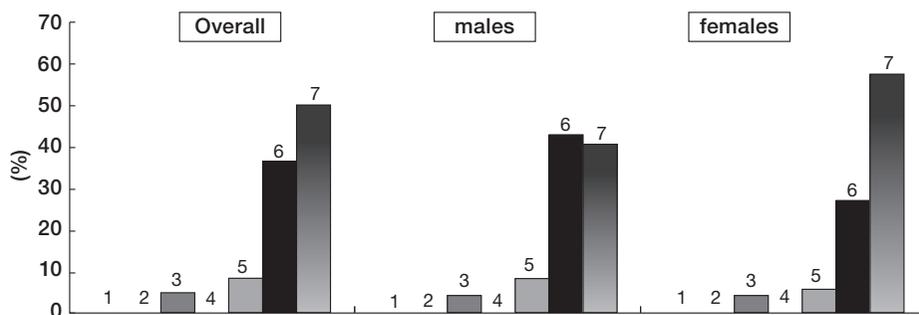


Figure 4 Histogram of responses to life-lesson hypothesis

Q4. Do you believe in the hypothesis that your spouse, family, friend, rival and such are necessary for your growth and you are sure to meet your soulmate in a future life?  
 1 Absolutely not 2 Almost unbelievable 3 Not very believable 4 Don't believe either way 5 Believe a little 6 Believe to some extent 7 Believe completely

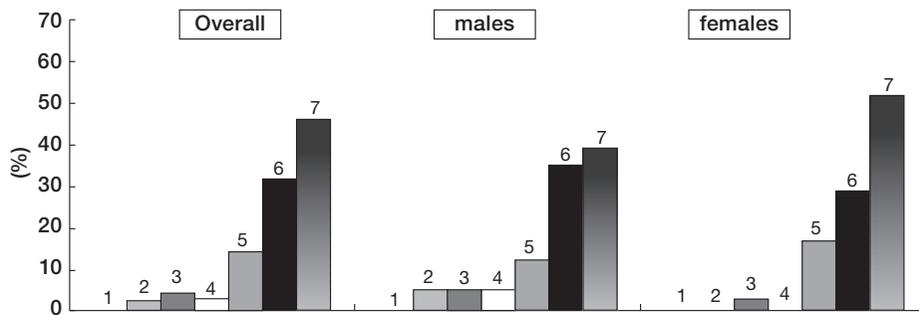


Figure 5 Histogram of responses to soulmate hypothesis

Q5. If you do a deed full of love, that love will return to you, conversely a sinful or immoral deed will also return to the doer. Do you believe a law of cause-and-effect is at work in the universe?  
 1 Absolutely not 2 Almost unbelievable 3 Not very believable 4 Don't believe either way 5 Believe a little 6 Believe to some extent 7 Believe completely

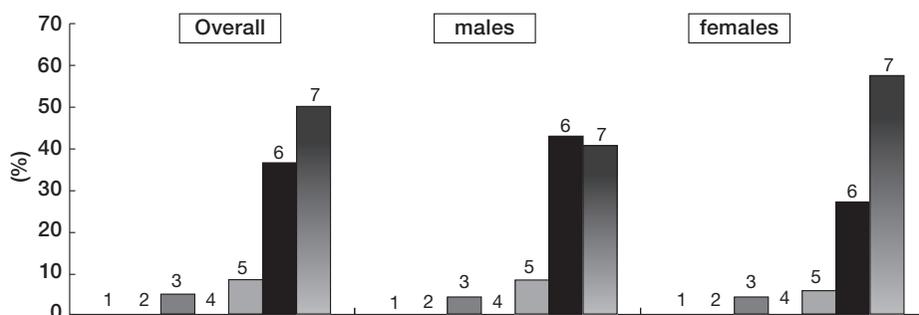


Figure 6. Histogram of responses to cause-and-effect hypothesis

**Table 2.** Views on life after death before and after Qigong treatment as rated by Wilcoxon signed-rank test

Questions on shiseikan	males (n=43)		females (n=42)	
	Z	p	Z	p
① Life-after-death hypothesis	-2.529 <sup>a</sup>	0.007	-3.234 <sup>a</sup>	0.001
② Reincarnation hypothesis	-4.194 <sup>a</sup>	0.000	-2.488 <sup>a</sup>	0.016
③ Life-lesson hypothesis	-3.267 <sup>a</sup>	0.001	-2.398 <sup>a</sup>	0.024
④ Soulmate hypothesis	-3.730 <sup>a</sup>	0.000	-2.524 <sup>a</sup>	0.018
⑤ Cause-and-effect hypothesis	-2.812 <sup>a</sup>	0.005	-2.675 <sup>a</sup>	0.010

<sup>a</sup> in negative order

## V. Observations

### 1. Sense of fulfillment and views on life after death among the older generation

In this study, attention was paid to “ikigai” (fulfillment) and “shiseikan” (view on life after death) as indices of an individual’s spiritual sense of values. Furthermore, as the average age of test subjects was 48.04 years (overall), it can be considered as a group of middle-aged/older people.

PIL score was employed to analyze sense of fulfillment. The PIL Institute reports the following regarding PIL mean scores: from high school age to elderly, the average of 4300 people tested was 92.5±18.69, with no notable difference between males and females. Furthermore, when observing the age group between 35 and 74, the average score rises to 100.6±17.16; indicating a tendency for the PIL score to rise with age. The average score of subjects of this study before *Qigong* treatment (hereafter referred to as “pre-Q”) was roughly equivalent to PIL mean scores of the same age group at 97.1±20.9 for males and 101.3±21.3 for females. Furthermore, the PIL reports relatively higher scores for men than women, which was also observed as a tendency in this study. Judging from this fact, we can regard the subjects of this study as a group with a highly “standard” level of fulfillment as judged by PIL scores.

Furthermore, regarding pre-Q views on life after death, the distribution of responses can be seen in Figs. 2 to 6; bringing to light a very strong tendency to accept the existence of “reincarnation” or “life after death” among all men and women tested. When the authors of the test made a trial with college students as subjects (unpublished), there was seen a polarization between two groups, one which was open to spiritual hypotheses and one which rejected them. As there is no data to be found which indicates general tendencies in the older generation’s views on life after death, we cannot generalize, but it is possible that the group tested just happened to be one to display particular tendencies to accept the reincarnation hypothesis.

### 2. Changes in sense of fulfillment and views on life after death following *Qigong* treatment

As Kido points out, rigorous scientific study of the effectiveness of spiritual healing and prayer has become increasingly popular over the past few years in the United States. This movement began around the time that Newsweek magazine published an article on the effectiveness of prayer some years ago; and as a result of these studies, understanding of such phenomena has deepened in society at large <sup>16)</sup>. Study results have shown that, through prayer or remote healing (making use of a strict double blind test), patients with cancer, AIDS, or heart disease have exhibited improved psychological indices and

improved immunity in situations wherein the subjects were being prayed for from afar without their knowledge <sup>16)</sup>. In another experiment of remote healing, cases of improvement were also seen in hemoglobin count, skin inflammation, high blood pressure, asthma, or tonsil pain in the receiver <sup>16)</sup>. In this way, the effects of prayer and spiritual healing in the physical being of the “recipient” is becoming clearer, but there had not been seen any cases of study on whether or not there is any effect on the person’s ikigai or shiseikan. Thus, this study tried to investigate what sort of impact Sato Kiko as a form of spiritual healing had on those aspects. As a result, both of these areas experienced significant changes after *Qi* treatment. In other words, one’s sense of fulfillment (ikigai-kan) experienced a rise following treatment, while shiseikan shifted significantly to beliefs of the eternal existence of a soul (“life after death” or “rebirth”). Particularly in regards to shiseikan, the subjects of this study were originally strongly inclined to believe in these types of hypotheses; thus it is datou to assume that there would be little room for change. However, in all question items, these beliefs were further strengthened following *Qi* treatment.

Why would Kiko have the potential to influence a human’s sense of values? At present there are no materials that address this question. Although it has become clear that *Qi* has a tangible effect on the human body, almost nothing has been proven as to the mechanism that causes such an effect to occur.

There are many reported instances of people experiencing dramatic changes in their view of life after death following a near-death experience. Moody discusses the commonly seen change-of-heart in people who have had a near-death experience.

He states that “Almost every person who has had a near-death experience says the same thing: that the most important thing in life is love. Many say that humans are alive because of love. By being enlightened as such, almost every one who has had a near-death experience has a basic change in their sense of values. People who had been set in their beliefs came to believe that all humans are to be valued in their own way; while those who had believed that their material possessions were above all else came to place value on brotherly love (paraphrased) <sup>46)</sup>.”

In almost the same way, Morse also points out that a person who returns from a near-death experience is freed from material greed and are more likely to say things to the tune of “we have to love more, and be kind to others <sup>47)</sup>.”

Among those who have had SK treatment, there have been multiple reports of recipients who have experienced sensations of floating in air or the loss of sense of the physical body in which their consciousness leaves the body; in other words, phenomena similar to an out-of-the-body experience which those who have had a near-death experience have had. It is unknown why individuals who have had such experiences should be affected in such a way as to experience changes in value systems, but nevertheless it cannot be denied that SK seems to offer the recipient a spiritual revelation similar to that of those who have had near-death experiences; one that provides a catalyst for change in belief systems.

It has become clear through the results of study in psychoneuroimmunology that there is a relation between a person’s mental and physical aspects, and well understood that a person’s mental condition largely influences their physical health <sup>48)</sup>. Among recipients of *Qi* treatment, it is not uncommon to hear reports of changes in attitude such as that they “stopped being so obsessed over things” or “stopped living in regret.” Many cases of improvement in physical symptoms of disease are seen through *Qi* gong or other healing therapies, whether or not by SK; believed to possibly be the result of a psychological

changes. In any case, the mechanism has yet to be made clear, although it is becoming obvious that SK treatment has impact on human psychology and physiology, and even individual sense of values.

Modern society has indeed brought about material wealth, but we would be hard pressed to say whether it is a society that provides a high whole-person quality of life which includes fulfillment or spiritual aspects such as faith. This reality can be considered to have triggered the explosion of the above-mentioned *kokoro no yamai* that affect NEET and *hikikomori* (reclusive youth), as well as increasing suicides. Not only SK, but the effects of the many other “body work” methods have not been particularly well understood by the public in general. However, if there is any potential in these or other efforts as ways to raise the individual’s whole-person quality of life, it may be worthwhile to consider the proactive utilization of them as tools in society.

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\*Entries followed by (J) are written in Japanese

(Translator's note: While the concept of *Qi* [pronounced as "chee"] and basic practice of *Qi-gong* originated from China, its practice has been widespread throughout East Asia for centuries; known as *Kiko* [or *Kikou*] in Japan, *Gigong* in Korea, *Khí công* in Vietnam, etc. With its relatively recent spread outside of Asia from different sources it may be known by different names/spellings to different communities. This translation makes use of the relatively standard Chinese alliteration, except when referring specifically to the Sato Kiko method)