



Shamanic Reiki Master Teacher and Life Empowerment GOLDEN TRIAD APPROACH

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GOLDEN TRIAD:

FORM, INTENT, SACREDNESS – INVITES the MYSTERY to COME ALIVE

The 'Golden Triad' is a formula we apply to restore a sacred relationship. It is a gateway to the mystery.

This shamanic practice arose by musing with a stone representation of a *phurba* (primary pronunciation is pour-ba), around supporting people to learn to blow fire; an ancient healing practice we have been empowered by Andean Quechua shamans to teach in the United States.

A phurba is a three-sided dagger or arrow (often made of meteoric iron or gold) that is used in Tibetan Buddhism as a ritual tool to cut through obscurations, obstacles, and thought forms, to transform the three poisons – passion, aggression, and ignorance.

The phurba has also been traditionally used in Mongolia:

- As a stake to pin down tent-like structures
- By shamans, to stake demons to the Earth that the shaman has extracted or exorcised
- By shamans to “fly to other worlds”

Peter Kingsley reintroduces the phurba and its shamanic role as a 'land purifier' in his book, *A Story Waiting to Pierce You*.

The shaman has a living communication and relationship with the phurba, just as we do with people, and just as shamans do with spirit guides and shamanic tools, whether stones, plants, rattles, or other items.

The phurba is alive and guides the shaman.

You can muse with and be guided by the phurba energy yourself, by walking with a stone whose three sides converge at one point. (If such a stone doesn't find you, you can create one from clay.) Hold the phurba in your hand and try the 'Aimless Wandering' practice in the *Shapeshifting into Higher Consciousness* book. Move and muse with it, and the stone/phurba will teach you. Walking and musing with stone phurbas inspired this *shapeshifting* practice, the Golden Triad.

The Golden Triad is based on the number '3' — significant in just about every spiritual as well as shamanic tradition, the world over.

There is the 'Trinity' in Christianity; the 3 stones of the hearth that comprise the foundation of the almost 13,000-year-old Maya Fire Ceremony, etc.

Human beings have a natural orientation to the number '3', as we have a center and two sides to our physical bodies. We have our central torso, then an arm/leg on either side. We have a nose and mouth and a third eye in the center of our face, and an eye and ear on either side of our head. We are designed to relate to 3 points, stages, etc.

Probably in part due to this, the power of '3' is also common knowledge in the business world, and, among other things, it is utilized in presentations. For instance, in delivering a talk or giving an interview it's common to present three bullet points that people can easily orient to and remember. Everything that's talked about in the interview, or that the presentation is based upon, constellates around, refers back to, and supports/elucidates these three points.

In the Golden Triad, we shamanically tap the power of '3', as an organizing tool to open to the deep mystery all around and within us.

The Golden Triad exerts a profoundly organizing influence upon us; so valuable during chaotic times. Remember that shamanism is about bringing order to chaos. The Triad helps us accomplish a shamanic act by integrating body, mind, heart, and Earth around our focus. As we do this, a simultaneously effect is to feel clear about our proper place in the sacred circle of life – to settle into our perfect center.

The Golden Triad has three distinct aspects: FORM, INTENT and SACREDNESS

FORM

To accomplish anything, you need to be clear about what you will do and what you need to have on hand to do it.

For instance, what materials will you need to blow fire? What steps do you have to take to work on a project? What clothing or shoes will you need or what offerings do you want to take to go for an inspired walk? As part of FORM, you might also want to think about how you'll slow down and move as you walk so you're not in your head but really tuning into body, heart, and senses to everything around you.

Form represents structure, as related to action. For instance, in a job, the forms are the actions the job entails. Organizationally our forms relate to our projects and visions. Like the tasks of a new job, when we orient to form, we gain proficiency in enacting the tasks.

As a simple example, if we're going for a contemplative walk, we first know the form – we'll be walking in ways that synchronize and connect us with everything around us, so we are not going to heel pound, but enact a soft walk.

INTENT

INTENT is the energy or focus that drives the form. It is the reason to enact something, why we do whatever we're doing.

For our purposes to have effective results that go beyond ego, we empty as a hollow reed, open heart and body – and merge with, *become* our intent (as opposed to just keeping our focus cerebral, keeping it 'in our head').

As an example, if we're blowing fire our intent is to imbue our client with the healing force of volcanoes. If we're taking an inspired walk, our intent is to open to nature in a profound and honoring way.

Getting clear about our intent is powerful. Deepening into the energy of it, then immersing in the feeling qualities – the energy of the intent and merging it with the heart center – is part of the formula for magic.

Other examples of INTENT:

If you're blowing fire, you do so to invoke the spirit of the fire to heal and purify your client.

If you're doing a Shamanic Reiki healing session, you're invoking the powers of nature and spirit to heal and transform your client.

If you're going for a walk, you may be doing so to connect with nature beings and spirits, or to invite the solution to transform a problem or dilemma. If the latter, you may want to get the obstacle you want to work with clearly articulated in your mind. Think about it, look at it from every angle.

(NOTE: Please keep in mind that there may be times when the initial step of INTENT must precede moving into the step of FORM. Yet, when we are clear, it is best to follow the above steps in order to ritually enact the Golden Triad.)

SACREDNESS

In this final stage, we bring FORM and INTENT together in a way that allows us to act with/ invite grace. In other words, we 'bring the spirit of it in', which can be experienced and understood in myriad ways.

For instance, in a shamanic ceremony if we know the form and have an intention – we may go through the actions and focus on the goal. But the ceremony doesn't come alive unless we invite and open to the spirit of it.

To 'bring the spirit of it in', we may move and gesture in prayerful and honoring ways, we invite our spirit guides to be with us or even *shapeshift* into them, we may honor the directions, we may chant or make offerings, and any other number of ways that resonate or arise spontaneously in the moment, as this is a living participation. (Remember that 'Sacred' does not preclude humor, innocence, spontaneity, and playfulness!)

Other examples:

To blow fire, you'll call in the spirit guides and also feel spirit all around you and move in ways that reflect this sacredness. In fact, fire blowing is called *camaying*, which is "blowing with the breath of spirit".

When making offerings to the spirit of the fire in a fire ceremony, you don't just chuck the tobacco into the fire — you place it with reverence and attention.

To go for a reverent walk, you invoke the spirit in the form of walking: look at nature as you walk, listen to her sounds, open to the spirits all around you. You can walk slowly and with a phurba in one hand and an offering pouch in the other. Or, you can run through the forest or in an open field, feeling your INTENT as your whole being and offering with every footstep. This also brings the spirit of it in, as you aren't jogging or heel pounding with an iPod on, disconnected from your immediate environment.

In healing sessions, you'll call in and *shapeshift* into your Shamanic Reiki Spirit Guides, invoke your symbols and prayers and feel the spiritual energy in the room. You know the mechanics of what you'll do, you've become one with your intention and now you bring the spirit of it in — and enact your form, do the healing, to invite spirit to work through you.

Remember that this doesn't have to be super-serious, but is alive and on the spot.

MYSTERY

In fire blowing, the MYSTERY may be the spirit of the fire that is invoked and the effects that this has for the person — and/or a 'miraculous' event.

In healing sessions, the MYSTERY may simply be the compassionate forces that arise and the results for your client – which may or may not include a ‘miraculous’ event.

In walking, the MYSTERY may be the transmutation of your problem, or the *perception* of your issue – which may be elucidated through an unexpected encounter, an unusual but natural phenomenon, an animal appearance that conveys a message to you, a spontaneous insight, or a simple consciousness shift which makes it appear more workable and so transforms your relationship to it

Most important: the MYSTERY cannot be defined, pre-determined, or assumed. We do not run after the MYSTERY, but create the conditions for it; open ourselves and allow it space to reveal itself from the ‘edges’ of ordinary reality. Innocently open to – and respect whatever unfolds!