

EMITTING THE WORLDS FIRST SHAMANIC BLESSED CRYPTOCURRENCY FOR SUPERSTITIOUS INVESTORS ON ETHEREUM BLOCKCHAIN

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ABSTRACT

This whitepaper has been written to clarify the emitting of a blessed cryptocurrency and it's implications. Apart from that we show a way to enhance thrill in ICO token distribution with a propability hash-based approach, implemented in the pyreo-token smart contract written in solidity.

“Man sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies having never really lived.”

The Dalai Lama

1 INTRODUCTION

To enhance the quality of life, promote Healthier and Holistic living, we are using Blockchain technology to create a coin dedicated to financial wellbeing. With our platform, we are engaging a worldwide audience towards believe in spiritual powers which help the whole crypto-portfolio to rise in its value, staying healthy and fit, living a fulfilling lifestyle, and achieving mental peace.

2 SPIRITUAL HEALING AND SHAMANIC RITUAL

Spirituality has been known as an important aspect of holistic patient care (Martsof and Mickley 1998) and is a complex and subjective concept that can be applied in various fields. Spirituality has been defined as a concept which: encompasses all of an individual's aspects (Strang et al 2002; Reed 1992); is more comprehensive than religion (Rennick 2005; Baker 2003); involves both interpersonal relationships and those about the meaning of life, particularly at times of crisis and illness (Baldacchino 2006). Spiritual care is a recognised field in nursing (Baldacchino 2006) and an element of quality nursing care (McEven 2005). Sawatsky and Pesut (2005) defined spiritual care as an intuitive, inter-personal, altruistic and integral expression of the patient's reality which is dependent on the nurse's awareness of life's transcendental aspect (Sawatsky and Pesut 2005). Spiritual care has been found to be effective in developing coping strategies for patients in times of crisis, in them being at peace with themselves and in creating a positive view of life (Kociszewski 2003; Baldacchino and Draper 2001).

There are also positive effects on patients' physical and psychological health (Wong and Yau's 2009; Cullifford 2002). When the patient's spiritual and emotional needs are met, patient satisfaction increases (Lind et al 2011). Spiritual care by nurses has been identified in three areas of competence. These areas are: personal awareness and communication, the spiritual dimension of nursing procedure, and the development of quality assurance and specialisation in spiritual healing. Despite the identification of the three areas, there is confusion regarding nurses' professional responsibilities (Van Leeuwen et al 2006).

Spiritual distress is a condition in a group or an individual that suffers disruption to the belief and value system from which vitality and the will to live are derived. Sources of spiritual distress include: the loss or illness of an important person; illness in the individual; conflict between treatment and beliefs; and barriers to the carrying out of spiritual rituals originating from family, peers and health workers (Carpenito-Moyet 2006).

It is likely that *Homo sapiens* practiced shamanic healing for many millennia. Studies within anthropology, folklore, hypnosis, medical history, psychoneuroimmunology, and religion support the argument that suggestions embedded within shamanic rituals have therapeutic effects. Shamanichypnotic suggestions may reduce pain, enhance healing, control blood loss, facilitate childbirth, and alleviate psychological disorders. Those more responsive to such suggestions are hypothesized to have a survival advantage over the less susceptible. As a consequence, shamanic rituals selected for genotypes associated with hypnotizability, a trait correlated with frequency of anomalous and religious experiences. With the evolution of psychophysiological structures associated with hypnotizability, modern forms of religious sentiment became possible. Religion has been defined as "a set of rituals, rationalized by myth, which mobilizes supernatural powers for the purpose of achieving or preventing transformations of state in man and nature" (Wallace 1966: 107).

Ancient primates probably used rudimentary rituals to alleviate social stress. Hominids are assumed to have devised more complex rituals, producing therapeutic altered states of consciousness (ASC). At some stage, *Homo sapiens* devised shamanichypnotic therapies, coupling ASC with suggestion. Because such practices were effective, these rituals selected for genotypes associated with hypnotizability. With increased frequency of these genotypes, religious sentiment, myths, and ideologies justifying ritual became possible. Genetic research provides evidence supporting this scenario. Religious sentiment (the attitudes, thoughts, and judgments prompted by feelings associated with therapeutic ASC) has a genetic basis. Comparisons of identical and fraternal twins reared apart indicate that approximately 50 percent of the observed variance of measures of religious interest, attitudes, and values are genetically influenced (Wailer et al. 1990).

Ritual constitutes the performance of more or less invariant sequences of formal acts or utterances not encoded by its performers. The proposed model suggests that the "invariant sequences" within ancient rituals were recipes for inducing therapeutic ASC. Early religious ideologies were ideas justifying these practices. Shamanic/hypnotic rituals are defined as acts that manipulate cultural symbols while inducing ASC, thereby influencing psychophysiological states. The use of symbols during rituals provides cues guiding participants' reactions. Shamanic/hypnotic suggestibility is the degree to which an individual responds to such actions.

Shamanic/hypnotic rituals were practiced for sufficient time to have meaningful impact on the frequency of hypnotizability genotypes. Many animals demonstrate "hypnotic" states during which they appear stuporous and dreamy, a phenomena labeled the "Totstell reflect" or "animal hypnosis." In response to repetitive stimuli, sudden changes of position, or restrictions of mobility, they automatically become immobile (play dead), an instinctive behavior that may trick predators into leaving them alone.

3 SPIRITUAL HEALING AND SHAMANIC RITUAL: CONCLUSION

Evidence supports the model's major features. Shamanic rituals increase survival and fertility, in part by hypnotic processes. Hypnotizability has a genetic basis. There was sufficient time for the proposed mechanism to significantly increase the frequency of genotypes related to hypnotizability. Psychophysiological parameters, associated with hypnotizability, affect the incidence of anomalous, paranormal, and religious experiences. This process is assumed to have shaped religious ideological development. This theory explains a wide variety of findings within the fields of anthropology, folklore, hypnosis, medical history, psychoneuroimmunology, and religion. The model is subject to verification, revision, or rejection through testing hypotheses derived from it.

Shamanism is the most ancient spiritual practice known to humankind. We know from the archaeological evidence the practice dates back at least 40,000 years. Some anthropologists believe that the practice dates back over 100,000 years.

Historically, Shamanic ritual lives inside the heart of Indigenous cultures. Rituals, ranging from simple to complex, are a way to step out of the mundane of everyday life, to connect to spiritual life, and to lift the veil between the visible and the invisible realms. Ancient shamanic rituals have been practiced since the beginning of time. At their core, they aim to restore wholeness to individuals and communities, where a genuine reciprocity is formed between humanity, spirit and nature.

Skilled Shamans are able to cut through the veils unique to the individual to receive information to restore vitality, balance and wholeness to the individual, the community or cause. Shamanic rituals are created and performed to connect individuals with plant, animal

and spirit guide allies. They carry the potential to reweave and bring home parts of us that are disconnected or lost, remembering a calling of our destiny. Shamanic practices such as calling in the directions, smudging, going on a journey to retrieve a power animal or a soul part, and a fire ceremony to name a few, are examples of how the shaman can encourage the individual or the cause back to its natural state of wholeness.

Shamanic wisdom is gaining momentum in the 21st century as we are now being called to come together for peace, equality, and a new understanding of unity on a global scale.

At the heart of the Shamanism are the following core beliefs:

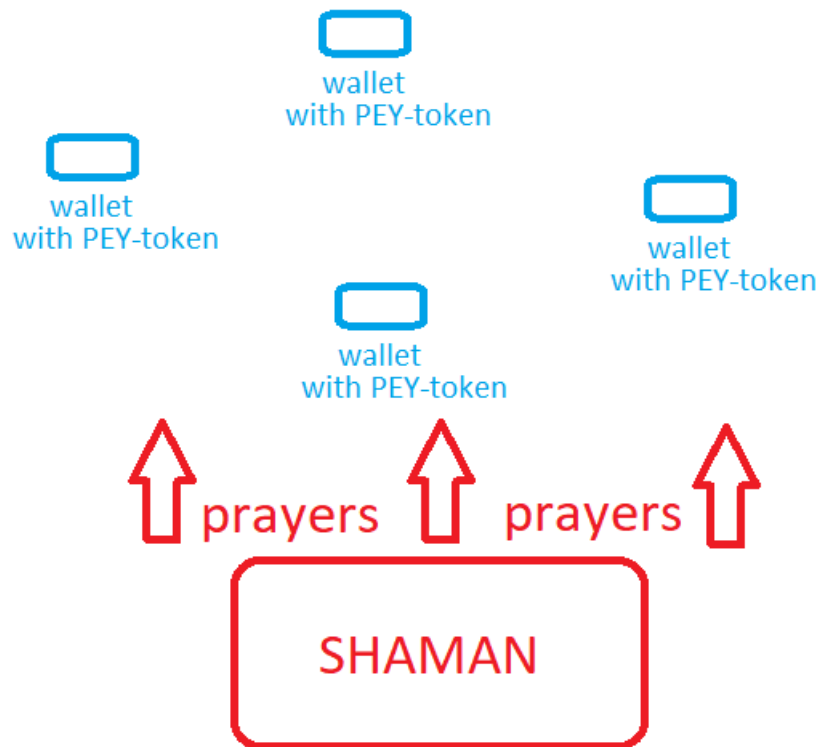
Everything is alive and has a life force (the term for this is animism) Our “concrete” or “material” world is only the beginning, and this “conceptual shift” opens up the possibility to connect with the realms of spirit Everything and everyone is our teacher Compassion and a deep union with nature allows us to see and live from the eyes of our heart, the practice of living in this way brings illumination to all aspects of life Each individual has the birth right and responsibility to communicate with the spirit world directly

From ancient to modern times, Shamanic ritual is diverse and unique within each culture. What remains consistent is the intention to weave the sacred into the ordinary ways of life to bring forth wholeness. There is an understanding that Shamanic ritual is a way to strengthen your inner body so that you have more tools to work with your personal challenges- not a way to be healed completely. The key is strengthening the connection to your inner spirit. This is a practice of working with spirit, working to shift patterns in your psyche and potentially release old wounds or traumas within.

As the practices of Shamanic Ritual are vast and diverse, for the sake of this article, here are some examples from both Native American and Q'ero Shamanic cultures.

4 SHAMANIC RITUALS FOR CRYPTOCURRENCIES

Shamans can pray for financial wellbeing of individuals. We take this approach further to define a cryptocurrency which is specifically prayed for by a real shaman. We extend these prayers to the whole crypto-portfolio of the holders of the specific token.



After the ICO, an experienced spiritual healer is hired from the funds raised in the ICO to perform shaman rituals which enhance the financial performance of the cryptoportfolios of all holders of PEY-tokens. We will present the spiritual healer after the ICO ends.

Sometimes our own prayers aren't enough, and therefore we seek professional shamanic advice. This approach reaches out to all the superstitious crypto-investors out there.

5 SUPERSTITION OF INVESTORS IN FINANCIAL MARKETS

In Chinese culture, certain digits are lucky and others unlucky. We test how such numerological superstition affects financial decision in the China IPO market. We find that the frequency of lucky numerical stock listing codes exceeds what would be expected by chance. Also consistent with superstition effects, newly listed firms with lucky listing codes are initially traded at a premium after controlling for known determinants of valuation multiples, the lucky number premium dissipates within three years after IPO, and lucky number firms experience inferior post-IPO abnormal returns.

A rich body of evidence suggests that psychological biases affect financial decision making. These biases are usually modeled as being

inherent to the individual, and arising from generic decision-theoretic errors such as overestimating small probabilities or overweighting certain types of information signals. Much less attention has been devoted to the effects of more specific incorrect ideas about how the world works, which an individual may or may not choose to adopt. For example, the sometimes-popular theory that “land is the best investment,” if adopted, could potentially induce mistaken probability assessments, overinvestment in land, and overpricing. Such effects result from the specific mistaken idea instead of some general information-processing error.

Indeed, someone with the same inherent cognitive biases might, given exposure to different people and ideas, adopt the opposite conclusion about whether land is a good investment. In contrast, in most behavioral finance models, such as those based upon overconfidence, limited attention, cumulative prospect theory, and the representativeness heuristic, inherent cognitive biases automatically induce errors in assessing probabilities, where these errors depend only on the probability distributions of the gambles investors face, and the information signals about these gambles that they receive.¹ Such models do not incorporate the adoption of specific theories about how the world works. Furthermore, there is surprisingly little direct empirical testing of the proposition that arbitrary ideas (whose specific content is not imposed by either external reality nor, in any direct and single-valued way, by human cognitive bias) affect market behavior.

Furthermore, superstition is an important part of how people make sense of randomness and form strategies for dealing with risk. Throughout history, people have believed that certain rituals, objects, or symbols can be used to influence their luck. For example, Chinese emperors regularly held costly and time-consuming ceremonies to pray for rain. Ancient cultures relied on omens to divine the wills of the Gods.

Even in modern times, many people believe in luck and take steps to improve it. Examples include professional athletes and stock traders often wear lucky articles of clothing, keep lucky objects, or follow luck-inducing rituals.

Moreover, three-year post-IPO abnormal returns are significantly lower for firms with lucky listing codes than for firms with unlucky listing codes, with relative underperformance of about 6 percent per year after appropriate controls. This is consistent with corrective information arriving and eliminating the premium that is correlated with lucky numbers. This may be a correction of mispricing caused by lucky numbers, or (under a less plausible interpretation) of preexisting mispricing that is correlated with lucky numbers. Either way, it is consistent with superstitious behavior on the part of economic decision makers. In sum, this evidence suggests either that superstition

affects stock prices, and/or that firms either share or cater to investor superstition, and that the overvaluation associated with lucky numbers tends to be corrected over time. There are alternative possible pathways of causality that imply predictions (ii) and (iii) based on the possibility that the firms' assignment of lucky numbers be correlated with misvaluation at the time of issuance. As discussed in the main body of the paper, such a possibility would still require that numerological superstition play a role in the IPO market.

Furthermore, this possibility is not very plausible, as listing codes can be assigned months before issuance. To further test whether managers are more likely to obtain lucky listing codes for overvalued firms, we examine whether obtaining a lucky listing codes is correlated with the level of accruals. Past literature suggests that high accruals prior to the IPO are associated with greater overvaluation (e.g., Teoh, Wong and Rao (1998)). Inconsistent with the argument that overvalued firms acquire lucky numbers, we find that accruals are not significantly related to the probability of firms having lucky listing codes (with a negative point estimate for the relationship).

Overall, the most plausible explanation for our findings is that firms obtain lucky listing codes to cater to investor superstition, and that lucky listing codes cause overvaluation and subsequent return underperformance. Furthermore, the alternative pathways of causality discussed above are also based upon superstition affecting investors' and/or managers' behaviors. There has heretofore been little evidence about how the adoption of arbitrary ideas affects market prices. Previous work has provided evidence suggesting that investors' emotions affect stock prices (Edmans, Garcia and Norli (2007); Hirshleifer and Shumway (2003)), but emotion is not necessarily tied to mistaken ideas. Several studies focus on Friday the 13th, a day that is viewed by many as unlucky. Kolb and Rodriguez (1987) report that CRSP market returns are lower on Friday the Thirteenth than on other Fridays, but subsequent literature has not confirmed this.⁷ Lepori (2009) reports that another low-frequency event that might be interpreted as unlucky, the occurrence of eclipses, is associated with below-average stock returns. In contrast, we consider a sample where good- and bad-luck data are quite frequent.

6 CONCLUSION ON SUPERSTITION OF INVESTORS IN FINANCIAL MARKETS

The notion that ideas or ideologies have important effects on political and social behavior is commonplace. It also seems evident that invest-

ment ideas, from the specific, such as whether a given firm's strategy for exploiting the cloud is promising, to the general, such as portfolio theory, contrarianism, or the notion that it is good to 'buy on the dips,' affect investor behavior. However, there has been little testing of how popular theories about how the world works (as contrasted with direct general cognitive biases in probability assessments) affect corporate decision making and market prices.

The Chinese IPO market provides an appealing setting for measuring the effects of one kind of investment idea, superstitious beliefs, on financial outcomes. In Chinese culture, certain digits are lucky and others unlucky, and this superstition affects behavior (such as the scheduling of the opening of the 2008 Olympics). We investigate whether numerological superstition is associated with stock mispricing in the form of overvaluation of firms with lucky listing codes on China's stock exchanges; and whether firms share or cater to investor superstition by obtaining lucky listing codes. We find that the proportion of firms going public with lucky listing codes is greater than would be expected based on chance, and the proportion of firms with unlucky listing codes is abnormally low. Large firms are more likely than small firms to have lucky listing codes. These findings suggest that there is an intentional effort by listing firms to obtain lucky number in their listing codes. Furthermore, newly listed firms with lucky listing codes are traded at a premium relative to those with unlucky listing codes, after controlling for various characteristics that can affect valuation multiples, including leverage, size, growth and operating performance. Consistent with overvaluation of stocks with lucky listing codes, firms with lucky listing codes underperform those with unlucky listing codes by about 6 percent per year after appropriate controls. We argue that, for several reasons, it is unlikely that the valuation and return results derive from endogenous selection of lucky listing codes by managers who expect their firms to be overvalued for non-superstitious reasons.

For example, past literature suggest that high accruals induce overvaluation, but we do not find high-accrual firms disproportionately selecting lucky listing codes. There is also suggestive evidence that the effects we find are not driven by managerial superstition. Superstitious managers who like lucky listing codes would presumably also like 33 to obtain other lucky numbers for their firms.

Using a smaller sample, we find no evidence that firms with lucky listing codes are more likely to have lucky telephone/fax number than firms with unlucky listing codes. In summary, overall our findings are consistent with firms seeking lucky numbers (either because managers share or cater to investor superstition), with market prices being biased by superstitious beliefs about lucky numbers, and with investors correcting their expectations over time as uncertainty about

the new firms are resolved. Our findings suggest further possible directions for testing the effects of superstition. Arbitrary ideas can cause errors that vary greatly over time and are completely different across cultures. Such differences contrast with the effects of inherent cognitive biases, which should tend to operate fairly consistently across cultures (though of course culture can modulate their effects). This raises the question, for assets that are traded internationally, of whether there is selling by those who find an asset unlucky, at a given time, to those who find it lucky (e.g., stocks with 6's, 8's, or 13's, looking across cultures with different attitudes toward these numbers).

7 EMITTING THE ERC20-TOKEN ON ETHEREUM BLOCKCHAIN

For the ICO, a standard ERC20-token is used which is tradable over the ethereum blockchain. A financial investor directly receives back the purchased tokens onto his wallet from where he paid ethereum (ETH) to the contract. The contract is deployed using remix and metamask. The contract was tested thoroughly on ropsten test network. For that, a fully functioning token distribution in this ICO is guaranteed. As the smart contract code in the fallback function also calculates winning of bonus tokens as specified in the next section, the fallback function requires more than standard 2600 gas. A purchaser must set the gas limit of the transaction to at least 60000 to obtain the tokens. Otherwise the transaction is reversed.

8 ROADMAP

First we emit the tokens by an ICO.

After the ICO we will hire a real shamanic spiritual healer to send prayers out to all holders of the tokens.

As last step we wish all holders of our tokens best financial luck.

9 HASH BASED PROBABILITY CHANCE TO ENHANCE THRILL IN ICO TOKEN DISTRIBUTION

To make it more fun to the token buyer, we introduce an algorithm that has a specific probability to obtain huge amount of BONUS TOKENS. Thus the buyer has a 5 percent probability to win 50 times the tokens we normally purchased. This algorithm is part of the PEY-

token smartcontract on Ethereum Mainnet. We implement the algorithm in solidity as following:

```
function WINBONUSTOKENS(uint256 ethersend) public view returns
(uint256 tokenamountforreceiver)
( bytes32 bHash = keccak256(abi.encodePacked(block.coinbase, block.number,
block.timestamp));

if (bHash[25] >= 0xF4) (
//one chance on 20 to win 50 times the token you normally get
return(50*ethersend * 1000);
)
else(return(ethersend * 1000);)
)
```