

DO ALTERNATIVE HEALING METHODS, REIKI, SEDONA METHOD OF
RELEASING, ZERO POINT FIELD ENERGY AND CHANGING THE BELIEF
SYSTEM CREATE A PERMANENT HEALING?

by

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A Dissertation
Submitted in Partial Fulfillment
of the Requirements for the Degree of
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Abstract of the Dissertation Presented to
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The research question for this dissertation is: "Do alternative healing methods, Reiki, Sedona Method of Releasing, Zero Point Field Energy, and changing the belief system create a permanent healing?" This dissertation is subjective, rather than objective. This paper does not provide statistical proof as to the efficacy of alternative healing methods.

The research method selected for this dissertation consists of case studies, interviews and personal journal entries. The information for the case studies was gathered by first talking with the client before the healing, observing the process, and then talking with the client after the treatment. The case study was recorded after the healing event; then shared with the client at a later time to verify the accuracy of the report.

Some subjects were interviewed. This information was recorded soon after the interview and shared with the subject at a later time to verify the information. All subjects of the case study and interviews gave permission for their information to be used in this paper.

The personal journal entries were written contemporaneously. Some editing of case studies, interviews and journal entries was done for clarity and grammar.

The conclusion of the dissertation is that alternative healing methods can and do create a permanent healing. However, the client has to be ready to heal and the healing must be appropriate for the individual as they go through life learning the life lessons. If a client did not receive a permanent healing, the modality did not fail, the client did not fail and the practitioner did not fail. The person was not ready to heal.

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Chapter 1

Problem Formulation

Most individuals are looking for wholeness or completeness during their lifetime. Not everyone is aware of this search. Some refer to the lack of wholeness as having a hole in one's soul. Albert Einstein said:

A human being is part of a whole, called by us the Universe, it is a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty. (Einstein, 2010)

Albert Einstein was an enlightened individual who was able to capture the human condition in a few words. The purpose of this paper is to reduce the delusion that so many people hide behind, and to release from prison all of those who are ready.

What is wholeness? How does one become incomplete or separated from Source? What is the quest for completion? These questions will be explored in this dissertation.

When one is born, the Heart Chakra is open. Young children play together, get upset, forgive each other, and move on. They go through these stages within minutes, since they live from their hearts. This is one's natural state of beingness. As the child gets older, the thinking system develops and soon the mind begins to overrule the heart. The child learns to blame others, holds on to hurt feelings, and wants revenge.

The child starts to see differences between people, and judges these differences to be wrong. Unity is forgotten. Judgment develops, and the Ego is in control. Now, one has lost the connection to the Heart Chakra and the connection to Source. Some people live their entire lives this way, living from the Ego and not from the heart. (For this work, I am using the word Source to represent the many words people use for a Higher Power.)

When children become afraid, they start to look to others for approval. As they mature, they continue to seek approval from others: parents, friends, teachers, spouses or other people. They listen to the commercials broadcast on television that tell them if they chew the right gum, use the correct deodorant, or brush with the best toothpaste they will become fulfilled. They start to believe the commercials and think they will become acceptable when they use these products. Yet the lack of wholeness prevails.

Each society has different expectations about marriage, child rearing, living arrangements, education, and social status. People who live in these societies believe these expectations, and live their lives seeking approval outside of themselves. Since the individual does not look within, wholeness is never experienced.

Whenever one looks for approval outside of oneself, one moves away from being centered. Often, when seeking approval from an outside source, the individual feels empty, disconnected, lonely, and separate. When one moves off center, one creates the cause that leads to the effect of disappointment, unhappiness, or addiction. When one looks to other people or other things to feel complete, one starts on the path of learning lessons. It becomes a quest for something, anything, to fill the feeling of emptiness and separation. Some may start the abuse of alcohol, drugs, food, sex, or other substances to end the yearning for

wholeness. This choice leads to self-destructive behaviors. Or, one may turn within and move back to center. This wise choice is the path that leads to healing and wholeness.

I received this information when I was channeling in 2003. Captja, the being that I frequently channel, is speaking about wholeness and the illusion of separation:

This message is from Captja. The truth lies beyond the illusion. When you get caught in the facts, remember to see the truth despite the facts. Move through the illusion of the facts to the truth. Step forward, holding fast to your knowing of the truth. The facts will part like a mist. Belief in facts gives them strength. Belief in the truth diffuses facts. Facts are an illusion without substance. Get to the truth from your Inner Divinity. Ask, be open, accept, believe, and know. (personal journal, April 2009)

Everyone incarnates for a specific purpose, to learn certain lessons or to balance their energies in some way. Everyone is at different place on one's path, and everyone is working toward wholeness. However, many are not aware of the search. In fact, certain individuals live their lives in a manner that is harmful to others. These individuals may be aware of their feelings of discontent or emptiness, only they act in socially unacceptable ways to fill the emptiness.

While unaware of the search, one may feel discontented, empty, or have the thirst for something. Some may spend their lives doing addictive or self-destructive behaviors. Others may withdraw into the contemplative life to reduce distractions, while others choose to confront that inner discontent and start the path to healing. A few, who have healed some of their error thinking, may decide to give back and help others. They share their knowledge to help the ones who are ready to heal as they travel on the path to wholeness.

All approval is self-approval. All love is self-love. Wisdom and truth are within the individual. The answer is not out there; it is inside. For example, when people decide to work on the issue of criticism, they are seeking to learn non-judgment. To learn this lesson, one may choose to incarnate into a critical family. However, when first born, the infant may not be prepared to deal with the lesson. The infant may then withdraw from the critical parents.

As one withdraws from the lesson, part of the energy field is separated or sealed off. When this happens, one becomes incomplete. One has limited the capacity to love and is not whole. Within everyone is a deep drive for completion. The soul's desire for wholeness becomes the internal push that never seems to end. How does one find completion? One may turn to Source for guidance. Depending on the belief system, one may use the word God, spiritual guides, angels, inner knowing, or intuition to express this inner guidance.

Becoming whole is really simple; however, it is not easy. The answer is to heal the inner discord, to look within for the answers, and to reestablish the connection to Source. Here is part of my story as I searched for wholeness. I found the answer was to live from within. I am still practicing how to maintain balance and connection and, thus, be whole.

When I was a child, my parents attended a conservative Baptist church. I was told that God loved you part of the time. Then God changed into a vengeful judge. My parents believed that one had to be good to earn God's love. God lived in Heaven, far above us lowly mortals. Jesus was our only hope to bridge the gap between the mortal and the divine. As a child, I wondered how God could change from a loving Father into a vengeful judge. That did not make sense to me. Once I grew up, I started my search to understand the relationship between the divine and the human.

I searched for many years. I clearly remember one time when my longing for connection with Source was especially poignant. I married young and had three children. We owned a convenience store, and I managed a real estate office. We lived in a comfortable house and enjoyed a better than average income. I was active in my church. On the outside, I appeared to be living the American Dream. Inside, my disconnection from Source was unbearable.

Driving to my office one day, I was overcome with a feeling of sadness and impending doom. I felt empty and spiritually depleted. I could not understand this feeling. I reminded myself that many of my friends envied my great family and professional life. On the outside I was successful, however, on the inside, I was spiritually bankrupt.

I kept busy; I used business to avoid looking inside. I continued to stuff all of my feelings of discontent. A couple of years later, my first marriage ended in a difficult divorce. I sold the family home after my sons moved out. I decided to sell the store that was my only source of income; then my younger son died two months before I closed escrow on the store. My life had turned upside down. I had the opportunity to start to heal myself, only I continued to avoid looking at the issues that needed healing. I decided to remarry and move to Las Vegas. My surviving son moved to Michigan, and my daughter moved to Texas. Only my first husband stayed in San Diego. The family I created had blown apart.

During the second marriage, my husband wanted to control everything I thought or said. Bob drank before we were married. After the marriage, his drinking increased to the point he blacked out every evening. He isolated me from my son and daughter, as well as other family members. He separated me from friends or any other support group. This

separation and isolation lasted for the seven years of my second marriage. I will discuss the reconciliation and healing I experienced with my children later in the paper.

After the divorce, I continued to live in Las Vegas until my mother died. I felt small and fragile, like I had lost a big part of myself during the marriage. I continued to go to Al Anon and saw a therapist. I realized I had a lot of trauma to heal, so I started to look for alternative healing modalities. I was attuned to Reiki Level 1 and used the modality to help myself and to assist other people.

I moved back to San Diego in 1999. I studied at the Institute of Thought with Dr. Joseph Costa for two years. I learned and practiced Regression Hypnotherapy and during this time of study, I healed a lot of trauma and false beliefs. A few years later, I started working with Ann Makeever, founder of the Teaching of the Inner Christ. Through this teaching, I learned that Source was within me. That was a huge change in my thinking and my belief system. Ann and I became friends as she patiently guided me to understanding and wisdom.

Under Ann's guidance, I came to believe in Inner Divinity or the belief that God or Source lives within everyone. This idea of Inner Divinity is shared by different teachings and religions. Teaching of the Inner Christ calls it the Inner Christ. Unity has a similar belief and uses the term the Indwelling Christ. In 2009, I started to practice Nichiren Buddhism, a philosophy that believes in the Inner Buddha. This teaching states that everyone is a Buddha, though not everyone realizes it. All of these teachings believe Source is within the individual, rather than outside of oneself. From this study and practice, I learned when we live from within, we are living from Source.

It took me a few years to change my belief system and as I changed, I was able to release the limitations of my early religious training. I realized Source is within me, within

everyone, and within everything. All plants, animals, and things come from Source and have the energy of Source within them. As mass consciousness is raised, more people will realize that their divinity is not outside of themselves, it is within. When I refer to divinity, I am referring to the realization of the Source within the individual. When I connect with this knowing and you connect with this knowing, we are one.

Namaste is a greeting and a prayer that I use in my healing work.

Namaste

I honor the place in you where the entire universe resides,

When you are in that place in you,

and I am in that place in me,

There is only one of us.

Namaste

Why does one find it difficult to live from within? The Mind and thinking system developed to keep one safe. The Ego orchestrates the Mind and the Ego is in charge. Some people believe the Ego is the highest level of human consciousness achievable and that Source is separate from the individual. When one believes in separation, the Heart Chakra is left out of one's thinking. The thinking system and the love center are now disconnected.

When the Ego is in charge, one reacts to what one sees and believes things are happening to them. When one is in the Ego energy, one blames the other person when something happens. One is not taking responsibility for oneself, and may look for revenge. The Ego wants to be right and wants to get even.

The way to wholeness is a journey within. That sounds so easy; just look inward. Yet, people let the emotions of fear, anger, and resentment get in the way. One feels shame and

judges oneself to be wrong. To reach completion, one needs to release the fear, anger, self-judgment, doubt, and shame. The truth is within. First, reconnect the thinking system and the heart center. Then trust that the answers are available. One must trust one's Inner Divinity and reestablish the connection to Source. Completion is when one connects with one's spiritual nature.

Wholeness is not outside the individual. It is not in a church and cannot be found in religious practice. Everyone has divinity inside and the path of discovery starts when one goes inside to find it. When the person avoids looking inside, disconnection occurs. The lack of connection creates discontent or dissatisfaction within the individual. In *Everlasting Peace*, (1965) a channeled book from Teaching of the Inner Christ, there is an explanation why one becomes disconnected. The channeling states:

You have been sent upon the physical plane to make all things yours, and turn them to the Father. Every place you have been designated to go you have been given the task to make yours and turn it to the Father. Every person in your life was given to you, that you accept in love, and turn him to the Father within your heart – that you turn from no person, place or experience without first turning it in love to the Father. When you have done this it is yours; it is your kingdom. It is part of you. If you leave anything behind you have left a little of your capacity to love behind, and you have incompleted yourself: and in your soul's desire for completion you shall later return to claim this portion through another like experience. So take no short-cuts, and leave no opportunity to love behind, and separate not from yourself any part of your life. (Brotherhood of the Present Jesus, 1965, p. 16)

The passage clearly states that when one turns away from any person, event, or experience, one leaves behind a small part of one's ability to love. In the Soul's quest for completion, it will recreate the same experience over and over again, until one is able to move through the experience in love. This is why one may have the same experiences repeat over and over again. If one continues avoidance behavior and develops a circular thinking pattern, one can create addictive behavior.

This concept is mentioned by Jacqueline Small in her March 2003 newsletter. "In our dream life, a theme will repeat itself over and over until we get past our denial or suppression, and get the point" (Small, 2003). In this article, she states one creates one's identity by the stories one tells about oneself. Then one starts to identify with the story and no longer connects with Source. The more one believes the story, the more incomplete one becomes.

Background of the Study

I believe we are spiritual beings who incarnate in human form to learn lessons or balance our energy fields. We all want to express our understanding of Source in our individual and unique ways. Transpersonal psychology combines traditional psychology with spirituality. Jacqueline Small in her book *Awakening In Time* (1991) states that transpersonal psychology has "a passion for knowledge about how to move from an unconscious sleep state into that of a conscious being" (p. 35).

Many codependent or addicted individuals say they have experienced mystical episodes since childhood. When they shared these experiences with their families, they were not supported. Then these individuals started to look outside of themselves to find wholeness. "They will give their power away to almost anyone or anything, they are so desperate to find

that something or someone to guide them home” (Small, 1991, p. 37). She goes on to state there is a possibility that many may never “go within and discover the inner Self, our wholeness, which is just waiting to express” (p. 37).

Small concludes, “Today, I believe many are ready to take the next step – to cease this outer seeking and go inward to do the psycho-spiritual work required for true healing” (p. 38). In this statement, Small unites psychological therapy with spiritual work. Together these modalities form the basis of Transpersonal Psychology.

Debbie Ford writes in *The Secret of the Shadow* (2002) that all people have a shadow side, the hidden part of themselves that stands between the person and what they desire. She discusses and gives examples of life stories where the persons allowed their belief systems, attitudes, and behaviors to prevent them from experiencing love, happiness, health, and success. “Hidden within our stories is a unique specialty that is unlike that of anybody else. This is the priceless reward for all that we have lived, our return to wholeness” (Ford, 2002, p. 153).

Ford goes on to suggest that individuals can remove the drama from their lives, so they can express their uniqueness. Then the person can stand in awe of the Universe and move toward wholeness. She lists action steps that a person can do in order to first recognize his or her story; then move outside of the story. She concludes her book with, “When I am outside my story, I am an amazing contribution to the world” (Ford, 2002, p. 196). She believes that when people move beyond their stories, they can be whole.

Carol Adrienne wrote *The Purpose of Your Life* (1998). She talks about the void as “the feeling of the absence of something” (p. 200). Adrienne states that the “void gives us an

opportunity to end some part of our development, and to prepare the ground for new growth” (p. 201). The void is where creation begins.

She suggests people allow themselves to experience the feelings that are associated with the void: “anger, loneliness, sadness, hopelessness, frustration” (Adrienne, 1998, p. 202). For a person to work through the times of being in the void, she suggests meditation, true communication, and performing some action. She suggests the void gives us the opportunity to move on and release the attachments we have in life.

In 1989, Dr. Stanislav Grof and Christina Grof edited *Spiritual Emergency*. This book includes articles by different authors who discuss the experiences of people who had a spiritual emergency. In the contribution by Robert Assagioia, he stated: “Spiritual development is a long and arduous journey, an adventure through strange lands full of surprises, joy and beauty, difficulties, and even danger” (Assagioia, 1998, p. 30).

Assagioia goes on to say as modern man develops a more complex personality and the ever increasing critical nature of the mind, the more the person complicates the process for spiritual awakening. He proposes three potential outcomes of the process:

1. “The energy of the Self is strong enough to achieve this higher personality integration, and, also, to transform or break down the patterns and tendencies inherent in the personality that would tend to have it revert to the previous state” (p. 38). The individual’s life is transformed as a direct and immediate result of a spiritual awakening.
2. “The energy transmitted by the Self is less intense” (p. 38). He describes how once the energy of change is withdrawn, the personality reverts toward its previous state.

3. “The energy transmitted by the Self is not sufficient to bring about the higher level of organization” (p. 38). When this occurs, the event is perceived to be painful. The hidden blocks and patterns within the personality have absorbed the energy. The result creates resistance to change and reinforces the previous behavior. This idea is similar to the thoughts expressed in *Everlasting Peace*.

In *The Stormy Search for the Self* (1990), Christina Grof discusses her personal quest for wholeness and her experience with addiction. She states that addiction is one form of spiritual emergency. These transforming events are part of the spiritual emergence and take the form of non-ordinary states of consciousness. Intense emotions occur such as “visions and other sensory changes, and usual thought, as well as various physical manifestations” (p. 31). These intense episodes have a spiritual theme. If there is a spiritual emergence, healing can occur. If the energy is blocked, the event becomes a spiritual emergency.

There are specific and different characteristics that one can use to define certain types of spiritual emergencies. Some of them are: Episodes of unitive consciousness (peak experiences), the awakening of Kundalini, near-death experiences, emergence of “past-life memories,” psychological renewal through return to one’s center, the shamanic crisis, the awakening of extrasensory perception (psychic opening), communication with spirit guides and channeling, experiences with close encounters with UFO’s and possession states (Grof, 1990).

In *The Thirst for Wholeness* (1993), Christiana Grof discusses the idea that every human being is driven by the desire for completeness. This generalized hunger for something to fill the internal emptiness may lead to some form of substance abuse or attract other types of abuse, including child abuse, spousal abuse, or sexual abuse. Usually the abuser is a

family member or someone close to the family. Next, Grof discusses survival techniques that people develop to endure their alienation from Source. “And we become even further alienated from our intrinsic sense of wholeness by defenses, escapes and denials that we create in order to protect and care for ourselves” (p. 87).

In *The Mirror of Existence, Stepping into Wholeness* (1995), Dr. Christine R. Page states, “I believe that the purpose of life is to experience wholeness and thereby express the Light of our soul in its entirety. Since the word *healing* means to make whole, we would also reflect total health” (p. 4). She discusses how we attract people and events into our lives to act as mirrors, reflecting back to us the unhealed areas in our energy fields. She states that no one can make choices for us. She describes how emotions are held in the body can create illness. “The path to wholeness is one of self-discovery. When you think you know who you are, it is time to lose yourself to the greater vision” (p. 121). Enlarging our vision is how we grow.

Reverend Catherine Ponder wrote *The Healing Secrets of the Ages* in 1967. In this work, she discusses the 12 Healing Secrets as powers of the mind. By learning and using these powers, the individual is able to heal him or herself.

Reverend Catherine Ponder also wrote the *Dynamic Laws of Healing* (1966), which is a companion book to *The Healing Secrets of the Ages*. Ponder is a Unity minister who has written many books describing the use of metaphysical laws. She describes the laws of healing in this book. The information is organized by the law and is supported by stories of people who have had healing from using the law.

In *Being a Christ* (1975), Reverend Ann Meyer and Reverend Peter Meyer developed the basic text of the Teaching of the Inner Christ, which is a systematic plan the individual

can use to develop Inner Sensitivity or psychic awareness. This book teaches how to achieve union with the presence of the Christ energy within the individual.

Self-Mastery in the Christ Consciousness (1989), by Reverend Ann Meyer Makeever is the textbook for the second class taught at Teaching of the Inner Christ. This class teaches spiritual development by expanding spiritual gifts, using the powers of spiritual healing, and understanding the mystical experiences to heal and lift any negative influences in one's life.

The book *Codependent No More* (Beattie, 1987) is a classic work in the area of codependency. Melody Beattie wrote about the issues of codependency in a way that touched thousands of people. I read this book in 1995, and used the ideas presented in this book to change my life.

Science of Mind (1926), by Ernest Holmes is a fundamental text for teaching the use of the principles of Science of Mind. This book is a classic for anyone interested in studying the founding concepts in Science of Mind or Church or Religious Science.

Essential Reiki, a Complete Guide to an Ancient Healing Art (1995) by Diane Stein is a resource for general information on Reiki. Stein discusses the three levels of attunement and believes that each level is separate and distinct. Stein states one has to be ready for each additional level of training. Information on the use of symbols and distance Reiki are not taught at the first level. Stein discusses the attunement process and the chakra system.

ThetaHealing (2006), by Vianna Stibbel describes the process used in Theta Healing. The book describes the process, contains specific instructions for dealing with many conditions and illnesses and concludes with information on dealing with children's issues organized by age.

The *Reluctant Buddhist* (2007) by William Wollard is about his journey while practicing Nichiren Buddhism. He is able to explain some of the confusing ideas in this teaching in a way that can be understood by a Western mind.

When I wanted material that was more specific in content or more current in viewpoint, I used the Internet. The following is information on the sites I used. These sites supplemented the information I found in the books.

I found the article, “Reiki Dominos, the Ripple Effect of Healing” (2009) by Laurelle Shanti Gaia and used this article in some of my Reiki Workshop classes with adult education to demonstrate the healing power of Reiki.

The information I used to supplement my writing about karma came from psychologywikia.com. This article went in depth to explain the historical progression of the idea of karma. This site has other articles on other aspects of psychology and transpersonal psychology, as well.

The Inner Frontier Web site was designed by Joseph Naft, the son of a Holocaust survivor born in Italy after World War II. He has transformed this horrific beginning into a search for the solution to human violence. Naft has taught spiritual practices since the mid-1970s and has written a number of books. I used his article, “Loneliness, Neediness, and Vulnerability” (2010), in this chapter.

Trans4mind.com claims to be the world’s premier personal development site. This site, started in 1997, is maintained by Peter and Nicole Shepherd and Wallace Huey as a free service. The site offers free material and fee-based services such as personal coaching. This site has some good information regarding healing and personal development.

Amega Global, found at <http://eamega.com>, is the development company that originated the Zero Point Field wand. The Web site has information on the various products developed by the company. All of the products are designed to function at the Zero Point Field energy.

Chikara-Reiki-Do.com is Judith Conroy's site. This site provides a way for people to become attuned in one day and is the site used to attune the group of people I work with. Conroy provides a weekly Sunday Chat that discusses different aspects of Reiki. In this newsletter, she answers questions about Reiki sent in by people who visit her site.

Sedona.com is the site for the Sedona Method. Hale Dwoskin worked with Lester Levenson to found the Sedona Training Associates. This group teaches the Sedona Method of Releasing from their center in Sedona, Arizona.

Statement of the Problem

The search for wholeness is a quest that lasts a lifetime. The internal hunger drives one to search. Some may cooperate with Source to learn the lesson and move on. Some may blindly look for answers in a way that is not wise. Some people will never experience wholeness despite their efforts. Some may never start the search, while others may turn away from a lesson. In turning away, they can start a circular pattern of thinking. If this pattern continues long enough, one can develop an addiction to a substance or take on a negative thinking pattern.

Three negative thinking patterns are explored in this paper. They are abuse, psychic ties, or attachments and karma. Each of these patterns can hurt the victim and perpetrator alike. The victim receives the effect caused by the hurtful actions. The perpetrator also receives the effects of doing the act. My ex-husband abused people and alcohol. He died,

from cancer, when he was 78 years old. The effect from a negative cause may not directly affect the perpetrator; however, the effect will occur.

Substance abuse has devastating consequences that affect millions of people today. Despite the inception of AA in 1938, people still choose to fill the emptiness in their soul with substances; food, alcohol, sex, working, religion, or any other material that can be abused. If one repeats an abusive behavior, that person may become addicted. Many books and articles have been written on the problem and many people have proposed solutions for substance abuse, yet the problem still occurs.

In addition, thousands of individuals suffer in quiet desperation. These people may not manifest overt addictive behaviors; instead they substitute other activities, like a religious practice to create a spiritual connection. They may mask their pain with religious fervor, yet not quell their internal discontent. Substituting religious belief for a connection to Source will never bring peace. The individual find countless ways to fill this void; yet, when one looks outside of oneself for the answer, one is doomed to failure.

The quest for wholeness leads to a relationship with Source. Each individual has his or her own person name for the higher power. The name used is not important; the relationship is the key to finding wholeness. Before the individual can establish a meaningful relationship with Source, that person must first develop a relationship with him or herself, an inward journey. This may become a hero's journey, for the journey into oneself takes courage and dedication. One may fear inadequacy; one's true fear is seeing one's magnificence and potential. One does not fear one is too small, one fears one's potential.

How does one find help for this journey? Talk therapy with a psychologist is good for some issues; however, this modality takes a long time. Medical intervention may be

necessary for a short-time solution; however, medicine deals with the result of the problem and may not address the solution. Alternative modalities, such as Reiki, are useful for clearing blocks from the meridian system that were caused by trauma. Alternative modalities, like the Sedona Method of Releasing, are useful in letting go of negative emotions. Karmic issues or Past Life issues can be addressed with a process that accesses the belief system or by using a regression hypnotherapy process.

True healing occurs when the critical incident or root cause of the issue is identified and then balanced. In order for someone to heal, the polarity of the thought particles in the thought forms need to be changed from negative to positive polarity. The polarity is determined by the combination of positive and negative thought particles making up the thought form. Negative thinking patterns are created from thought forms that have a negative polarity. Changing the polarity of the thought particles within the root cause can create a healing.

Alternative modalities create the atmosphere within the individual's physical, emotional, and mental bodies that supports the polarity change in thought particles. When the polarity of the thought particle is restored to balance, a complete and total healing occurs. This type of balancing process occurs at the level of Zero Point Energy. This energy is the next area that I plan on studying.

Purpose of the Study

For many years, psychotherapy has studied ways to help people heal to wholeness or heal from substance abuse. Many books and articles have been written about therapeutic tools that can be used to help people heal. Other books have been written to deal with

addiction and codependency. Alcoholics Anonymous (AA) has been helping people since the mid-1930s.

Despite the advantages in psychotherapy and the growth of 12-step programs, many people have not achieved wholeness. People are still getting sick. Others, who were engaged in substance abuse, may stop the abuse only to find something else to fill the hole inside. They become addicted to coffee, cigarettes, or even their attendance at 12-step meetings. Anyone who has ever attended an AA or Al-Anon meeting has met lifers. These are the people who spend the rest of their lives attending a recovery program and then brag about their longevity. They have not healed; they have simply found something to which they become addicted. In their search for wholeness, they become addicted to their recovery program.

I propose a different perspective. I believe one incarnates to balance one's energy. This process may be called learning lessons, karma, or the result of the Law of Cause and Effect. I propose using the healing energy found in the human bio-energetic field. To work in this field, I suggest using alternative therapies like Reiki, Sedona Method of Releasing, Zero Point Field Energy, and changing the belief system.

Hypnotherapy is a therapeutic technique that is well established as an alternative healing modality. I am trained as a hypnotherapist, although I have not used that modality for a few years. I prefer using the above listed modalities because I have witnessed successful and amazing healing when these modalities were used.

I will describe my experiencing using the various modalities and I will add stories of people who have experienced a healing after working with me, as well as some stories of those who have not been healed. I will explore the idea that one has to be ready to heal. I will

support this exploration with reports and interviews from the people with whom I have worked. I included excerpts from my personal journals. I will share information about those healings as case studies in Chapter 4.

Research Hypotheses or Question

The hypothesis for this dissertation is: Do alternative healing methods, Reiki, Sedona Method of Releasing, Zero Point Field Energy, and changing the belief system create a permanent healing?

Importance of the Study

Reiki is a natural and powerful healing modality. In May 2010, I worked with two other Reiki Masters to help a person suffering from stage 4 cancer. Our treatment relieved the pain and the individual was able to get some restorative sleep. Changing the belief system is another healing technique that is not time consuming and can create lasting benefits. A few months ago, I helped someone relieve stress from past life memories. This individual had the traumatic events from a life during World War II break through to her current life. I used a method to change her belief system. After releasing this memory, this individual has not experienced any more traumatic memories from a past life. By changing the polarity of the thought particles in her energy field, the memory was neutralized.

In January, a dog bit my right forearm. I used a Zero Field Point Energy healing device to heal the two and one half inch cut on my arm. I never had any Western medical intervention for this wound. I used no antibiotics and had no stitches. Instead, I used the Amega Wand. I will include pictures of the wound after the cut happened and of what my arm looks like now.

Though great healing can be achieved by alternative healing methods, I am not refuting the healing ability of traditional Western medicine. Going to a medical doctor is appropriate on certain occasions. I had a friend who broke her arm and the cast stabilized the broken bone while it healed, which was an appropriate treatment. Other times it is equally appropriate to seek healing from alternative methods. The purpose of this paper is to raise awareness of these powerful alternative healing modalities.

Scope of the Study

The scope of this study was based on information that comes from a few different sources. Some of the material was based on the healings I received when I used various alternative healing modalities. This information includes my personal journal entries made contemporaneously. I edited some of the original entries for grammar and clarity.

Other information was gathered from the times I worked with other people. I used the healing modality and the other person was the client or recipient. My comments are based on observed results at the time I worked with the individuals. I supplemented the observed results with conversations with the client before and after the healing. This information was then organized into a case study written within a week after the healing event. When I finished the case study, I shared it with the client. I verified the accuracy of the information. Information about the subjects used in the dissertation is summarized briefly in Chapter 3, and discussed in detail in Chapter 4. I have not included any hearsay or second-hand accounts.

I worked with a limited number of people. Most of the people used in the dissertation I met through adult education Reiki classes. A few people I knew from other venues, one as a teaching associate and another as a member of Teaching of the Inner Christ. I have included

some information on my brother Ted and my son Jeff. Again, this information is based on contemporaneous journal entries.

Limitations of the Study

This study is limited to the population with whom I have directly worked. I will not use any third-person or hearsay reports. The information used in this paper comes from direct observation or direct contact with the individuals. Their private information will be disguised to maintain their anonymity.

Geographic diversity is limited in this study. Most of the participants in the study live within San Diego County or in other parts of California. At this time, there are no participants from other parts of the United States.

There is the possibility for subject bias. A close relationship develops between the practitioner and the recipient during an intense healing experience. Some individuals have the need to please the practitioner and may state they received a more profound healing than actually experienced. Other individuals, however, clearly state when they have not had the healing experience they expected. It is important for the practitioner to be aware of the behavior patterns of the recipients to avoid or minimize subject bias.

Since most of this dissertation is based on observed results and shared experiences, there is a lack of corroborating evidence. One recipient had not been able to turn her head to the right or left side for years after a fall. After a healing session, she was able to look to the right and left without turning her entire body. Her husband is willing to testify to the difference in her range of motion after the healing work. However, it cannot be statistically corroborated.

The most important limitation of this study is the way the supporting material was gathered, recorded, and assembled. Most information is based on personal testimony after a healing session. Since the testimony is personal, therefore subjective, the validity of the study is limited by the truthfulness of the individuals. This process is supported and expanded by the perception of the practitioner. All reports included in the paper have been approved by the person in the report. Other information comes from my personal journals. This information is the most subjective and cannot be supported by statistical analysis.

Definitions

Incarnate means to be endowed with a body or made flesh (Neufeldt, 1988). In this dissertation, the meaning is when one is born and spirit joins a human being.

Reiki is universal life force energy. The modality was developed by Mikao Usui in 1922. Through this technique, the practitioners transfer the reiki through their hands (Stein, 1995).

Karma is “Buddhist, Hinduism the totality of a person’s actions in any one of successive states of that person’s existence, thought of as determining the fate of the next stage” (Neufeldt, 1988, p. 737). For this dissertation, I am using the meaning to be the results of the Law of Cause and Effect. The cause started in one life time may produce an effect in another incarnation.

According to Dr. Joseph Costa, the Institute of Thought, thought forms are created when one thinks. They have a negative or positive charge, depending on the positive and negative thought particles with the thought form (Costa, personal communication, January 2000).

Thought particles are smaller organizations of energy that unite to form a thought form. The polarity of the particles depends on the polarity of the energy with the unit. (Costa, personal communication, January 2000).

Sticky thoughts are thought forms that are a preponderance of negative thought particles in their composition. Because of the inward movement of the thought particles, they appear to be “sticky” or difficult to remove. (Costa, personal communication, January 2000).

Transmute means to “to change from one form, species, condition, nature or substance into another, transform, convert” (Neufeldt, 1988, p. 1421). In this work, transmute means when a unit of energy changes its polarity.

CHAPTER 2

REVIEW OF THE LITERATURE

History of Wholeness and Alternative Healing Modalities

The history of wholeness and alternative healing modalities are interlaced. In the late nineteenth century, Charles and Myrtle Fillmore founded the Unity movement. In the late 1890s, they developed this belief system as they searched for a way to heal their personal illnesses. Ernest Holmes published *Science of Mind* in 1926. This teaching became the United Church of Religious Science. Both of these pioneers contributed to wholeness by introducing the idea of Inner Divinity.

Within the realm of psychology, William James, Carl Jung, and Abraham Maslow set the foundation for transpersonal psychology; however, I did not study these individuals for this dissertation. Roberto Assagioli, born in Italy in 1888, was a humanistic writer who suffered during World War II. He developed Psychosynthesis, which is a theory that studies the individual and that person's relationship with his or her soul.

During the 1960s Reverend Catherine Ponder wrote many books using the principles from the Unity philosophy. She wrote *The Dynamic Laws of Healing* in 1966 and *The Healing Secrets of the Ages* in 1967. Both of these books contain information to assist one in becoming whole. During this same time, Reverend Ann Meyer Makeever founded the Teaching of the Inner Christ. She continued to develop the ideas of the "Inner Christ" or the

aspect of divinity that resides within the person. She wrote *Being a Christ* in 1975 and *Self Mastery* in 1989.

Stanislav Grof, M.D. was a pioneer in the area of Transpersonal Psychology. In 1989 he and his wife Christine Grof wrote and edited *Spiritual Emergency*, a compilation of works in Transpersonal Psychology. The next year, they wrote *The Stormy Search for the Self*. Three years later, Christina Grof wrote *The Thirst for Wholeness*, which is in part, the story of her path to wholeness.

Melody Beattie wrote *Codependent No More* in 1987. This became a classic work in the area of codependency. During the last decade of the twentieth century, Jacqueline Small wrote *Awakening in Time*, (1991), which also discusses the path from codependence to co-creating. She also established a healing center in Austin, Texas; a Web site, eupsychia.com; and her online newsletter, “Small Talk” (Small, 2010).

Catherine Adrienne wrote the *Purpose of Your Life*, (1998), and Christine Page wrote *The Mirror of Existence*, (1995). Both of these books were designed to help people find wholeness. During the early part of the twenty-first century, Debbie Ford wrote the *Secret of the Shadow*, (2002), designed to help readers reunite with the parts of themselves that were hidden.

The Internet provided information that was more current or more specific than can be found in published books. Inner Frontier (innerfrontier.org) was established in 1976 as a source for people to develop their spirituality. Trans4mind (www.trans4mind.com) was founded in 1998 to be a source of information in personal development. Both of these sites are updated with current information.

During the last few years, there have been some additions to the field of alternative healing modalities; however, the basic energy of Reiki has not changed. This modality was developed by Mikao Usui in the 1860s. It is my opinion that the simplicity of Reiki is its power. One does not have to achieve ten levels of attunement or do Karuna Reiki or any other special brand to be effective. Reiki in itself is enough. Any additions are ideas people developed in order to differentiate themselves from other Reiki practitioners.

The Sedona Method began over 50 years ago. In 1952, Lester Levenson was diagnosed with a fatal illness. He changed his thinking in a profound way and lived an additional 42 years. The Sedona Method was developed from the ideas he used to heal himself. Hale Dwoskin met Levenson in 1976. Over the next few years, they developed a close relationship and Dwoskin continued this work after Levenson's death.

The devices that use the Zero Point Field energy are new, though the concept for this energy level was first proposed by Albert Einstein in 1913. I have worked with this device for ten months, and I am still learning about its capacities. I plan to study quantum physics and the Zero Point Field in the future.

The book *ThetaHealing* was published in 2007. Vienna Stibel used that modality for a few years before she wrote the book. It is a newer modality. Even though I do not plan to use this particular modality again, I am very interested in developing a protocol to do belief system work. I have not started to develop this protocol yet, and I plan to do this when the dissertation is finished.

The quest for wholeness started with the development of humanity. When the first humans incarnated, they desired to return to Source. Their physical selves wanted to stay alive, while their spiritual aspect desired to return to spirit. This dichotomy created conflict

within the people. This internal conflict creates a deep unrest or deep yearning which can manifest as addiction, codependence, or other dysfunctional behaviors. Some spiritual practices like Buddhism, certain Christian beliefs, meditation, and prayer work can quiet the unrest as one connects with Source.

Alternative healing modalities can help one release the blocks created by trauma or negative thought forms, so one can become whole.

Review of Relevant Material

Carol Adrienne wrote *The Purpose of Your Life* in 1998. She starts out with a brief anthology of her life path as an example showing the synchronicities and connections that happen. She proposes that humans are self-organizing systems that will organize into defined patterns. She says organization wants to happen. When I first read this book, it was my first introduction to the human energy field.

To find one's life purpose, she suggests writing a working purpose statement. The book has worksheets to help readers determine their likes and dislikes. Today, in 2010, some of her information seems almost simplistic; however, the energy vibration in mass consciousness was different 11 years ago. At the time, everything in this book was relevant, and today, there is great value in using the worksheets for clarification.

In Chapter 5, she talked about establishing a positive attracting force. The movie *The Secret* by Rhonda Byrne (2006) introduced the Law of Attraction to mass consciousness. In 1998, when Adrienne wrote the book, most people did not know about this law, so this was helpful information at the time. She concluded this section with information on synchronicities which may be the consequence of unconsciously using the Law of Attraction.

The third section in Adrienne's book is titled "Deep Water." In 2000, when I first read this, I was felt like I was in deep water as I moved forward on my spiritual path. I had void experiences, which I did not understand. This book provided information that was very valuable as I navigated the deep spiritual waters I was traversing. Section 3 also discusses the shadow self that everyone has and ways of making peace with the unacceptable parts of ourselves.

The final section discusses the importance of being present in the moment. I would recommend this book for anyone who wants to find or redefine their purpose. The material is useful for the neophyte or the experienced traveler on the path to wholeness.

When Melody Beattie published *Codependent No More* in 1987, alcoholism was still judged to be a lapse of will power and codependence was looked on as being helpful. I found this book in 1995, when I was married to my second husband, who was an active alcoholic. I spent a lot of time attempting to control his drinking and looking for a way to find a way to save the marriage.

When I started reading the book, I thought Beattie had written the narrative about me. I saw myself in many of the stories and I compared my experiences with those in the book. Either my experiences were not as bad, or were much worse.

The first part of the book discusses codependency and who is affected by this disorder. The second part of the book discusses self-care. The first suggestion for self-care was detachment; another word used for letting go of control. I remember thinking, if I let go of my need to control my ex-husbands drinking, his drinking would go out of control. When I finally let go, his drinking did not change. He drank exactly as much as he wanted to

consume each day. My illusion of control made no difference to him. However, my need to control something that was not mine to control kept me off balance.

Subsequent chapters in the second part discuss the importance of feeling one's own feelings, being a victim, learning self-love, and dealing with anger. This book was a classic when it was first written. I would recommend it to anyone who is dealing with codependence issues or any therapist who has clients dealing with these issues. This book changed my life for the better.

Everlasting Peace (1965) by the Brotherhood of the Present Jesus is a channeled book compiled from the early inspiration of Reverend Ann Makeever, who was the main channel. This channeling was done in 1965 in group channeling sessions. It was published by a group within the Teaching of the Inner Christ. Some of the language in the channeled messages is awkward in its phraseology and word use.

These are the sacred writings of this teaching. These "Pink Books" are used as scripture to supplement information in the Bible. These channeled messages are considered to be communication from the present day Jesus, rather than the messages in the Bible that are at least 2,000 years old. Some of the messages are inspiring and some delineate complex issues in a simple, yet profound manner.

Judith Conroy developed a way for individuals to do self-attuning. She believes the Reiki energy is within everyone. Her Web site, Chikara-Reiki-Do.com, provides a package for self-attuning.

Conroy, who lives in England, worked as an allopathic nurse for 20 years before she turned to spirituality and metaphysics. She worked with her husband, whose background is in alternative and complementary medicine, to develop a way for people to do self-attuning.

They developed a Web site to allow public access to their programs. Conroy writes a weekly “Sunday Chat,” where she discusses some aspect of Reiki. She also answers questions submitted by subscribers to the site.

There are practitioners within the field of Reiki healing who believe Reiki needs to be organized and structured. They state that there are at least three levels that the trainee has to go through over time. The third level is Reiki Master, and they promote the idea that the trainee has to be ready to achieve this level. Of course, each successive level of training can only be achieved after the appropriate amount of time has passed and there is an additional fee.

Conroy believes that everyone can receive the gift of Reiki when they are ready to receive it, not when someone else decides. I agree with her. This is the program that Marilyn C uses to attune people. I was in her first attunement group and have continued to work with her. In the last three and one half years, we have attuned more than 50 people.

The Reiki energy is within everyone. Conroy designed a program which allows anyone who is interested in becoming a Reiki Master, to be trained in a weekend,

The Sedona Method Course (2000) by Dwoskin and the Sedona Training Associates is a training workbook that accompanied the CD training course. The sections of the workbook are arranged to correspond to the lessons on the CDs, and I found the course easy to follow. I was able to understand all of the lessons after reading the text at the beginning of the section. The first four sections cover the basic releasing program. Sections 5–10 discuss ways to heal specific issues, like breaking a habit. This concludes the first part of the course.

The next sections go into the Sedona Method on a deeper level. Sections 11 through 15 covers topics like the releasing of the need for control, the need for approval, the desire

for security, and letting go of fear. Chapter 16 has a formula to use when making decisions. Chapter 17–20 review and sum up the course. Each of the chapters in the second part of the book contains worksheets that support the information in the chapter.

This modality helps students release blocks in their meridian systems. The meridians are part of the Zero Point Field energy system. When the individual experiences trauma, the traumatic thought forms are often stored within the body or the energy field. The thought forms within the traumatic events are acidic in nature, which disturbs the PH balance within the physical body. As the body becomes more acidic, the change in PH level can create the acidic atmosphere necessary for the creation of illness. When the PH level is normalized, the body can return to balance.

The Sedona Method Course is a well-organized, effective training program that helps one to learn this method of releasing. There are advantages in taking a face-to-face training; however, the CD course is a viable option if one cannot take the training in Sedona. Not everyone appreciates this method of healing, and it works well for those who align with this method.

Dwoskin and the Sedona Associates also have a Web site: sedona.com. The site has information about all of their programs. I recommend this modality as an effective and easy to learn way to release stored negative energy and improve one's life.

Debbie Ford starts *The Secret of the Shadow* (2002) with her own story to illustrate the way one separates from Source and gets lost in one's story. She continues saying the story becomes an old friend; however, that friend is the false self one creates as part of the story. A struggle develops between the false self and the true self. The secret of the shadow

are the true gifts, which are hidden within the story. Only when the true self can be separated from the story, can one move into wholeness.

Chapter 4 discusses why people hold onto their stories. Each story is unique, like a fingerprint that distinguishes one from other people. The story is not a bad thing, unless it is allowed to divert the individual. Everyone is much more than his or her story. As Ford listened to the stories of different people, she heard common themes: I'm not good enough; I do not matter; or there is something wrong with me. There are countless variations on these central themes that create the drama and the pain within one's story.

Chapter 5 discusses why people hold on to their stories. She proposes that the fear of change keeps people within the limits of the story. The chapter ends with actions steps to help the reader work through these difficult issues like resistance, denial, and the fear of letting go.

Making peace with one's story is discussed in Chapter 7. The first step is to make peace with the story, to end the self-abusing activities. She suggests making amends as part of self-validating. The individual's unhealed integrity issues cause self-abuse. Only when one can regain integrity will one stop the self abusing activities. Ford suggests that restoring integrity will create Karmic resolution. If the karma is created in this lifetime, making amends and changing oneself can mitigate the results of the Law of Cause and Effect. However, if the karmic load comes from another incarnation, I believe it is simplistic to suggest restoring integrity can resolve all karmic issues.

The book concludes with the idea that a secret is hidden within the story and the shadows. The secret is human beings are Divine. This is the message that Reverend Ann Makeever started teaching in the 1960s. This is the message of Unity, Nichiren Buddhism,

and many other enlightened teachers. The value of this book is having the readers move through their stories into their magnificence.

ReikiClasses.com is the site where I found the Reiki Dominoes article by Laurelle Shanti Gaia (2009). I base most of the information I used in my classes on the ideas I found on the Chikara-Reiki-Do site. I wanted a different perspective, and found the article on healing sexual abuse.

In “Reiki Dominoes,” Gaia describes how Reiki helped her uncover some repressed memories of a molestation that happened when she was a child. As Gaia healed, the Reiki energy brought healing to all of her surviving family members. She described her other family members as falling like dominoes as the Reiki energy helped them all heal. This is a powerful story of the healing ability we all possess.

The ReikiClasses.com site was developed by Laurelle Shanti Gaia and Michael Baird. They have the Infinite Light Healing Study Center in Sedona Arizona and offer classes in Reiki, Spectrum Color healing, Sacred Circles, Peace Be Now, and Reiki Drumming.

Essential Reiki, a Complete Guide to an Ancient Healing Art by Diane Stein is a good resource for information on Reiki. The book, published in 1995, discusses first degree, second degree, and third degree levels of attunement. Stein believes each level of Reiki training ought to be taught as a separate and complete entity. The Reiki symbols are not introduced at the first level. After waiting a few months, Stein believes the student may be ready for the second degree. Reiki symbols and distance healing are taught at this level.

The third level of attunement teaches the student the third degree symbols, how to give attunements and how to teach Reiki. Stein discusses chakras in this level.

Stein republished this book in 2007, and I do not have a copy of that edition. This discussion is based on the book published in 1995. At that time, she believed each level of attunement must be taught as a distinct unit. Then the student has to wait a period of time, to gain additional enlightenment, before being attuned to the next level. This is in direct contrast to the belief of Judith Conroy, who believes that all have an inner knowing of the Reiki energy. Conroy believes that all three level of attunement can be achieved in one day. I agree with Conroy.

Cristina Grof starts *The Thirst for Wholeness* (1993) by saying that a craving is behind addiction. She illustrates this premise with the story of her own journey through addiction and to healing on the other side. Grof states: “This fervent thirst for wholeness, as well as the discomfort with it, is the underlying impulse behind addictions” (p. 17).

She describes the small self as the ego-centered personality. The deeper Self is the part of the person which is connected to Source. Grof suggests that when one incarnates, there is a separation of the person into isolated individual form. If the individual is “abused at any time during our ensuing existence, our sense of isolation deepens and becomes cemented into place” (p. 41).

She also discusses disassociation, a subject not covered in this dissertation. However, I believe disassociation warrants further study. She articulates that a child, when abused, separates to protect itself. This dividing of the person into separate parts happens when the child suffers any trauma; whether it is verbal, physical, sexual abuse, war or famine. A spiritual emergency may occur after disassociation, which is a disruption in the integration within the individual.

In Chapter 9, Grof discusses recovery and 12- step programs. She states the programs: “offer an inspired spiritual practice to anyone who chooses to use them” (p. 194). It has been my experience that 12-step programs do not work for everyone. I was pleased to see that Grof and I share that opinion. As an alternative, she talks about practicing Buddhism, doing a spiritual or religious practice, using a therapist, spending time in nature, or doing something creative. Celebrate Recovery is a 12-step program based on Christian principles. This program was started in 1991 by Reverend John Baker in Orange County, California. This program has spread worldwide and is effective for people how have a strong Christian belief system.

The book concludes with the chapter titled “The Divine Experience of Being Human.” Grof finishes by saying: “Our spiritual path of rediscovery includes profound, life-changing insights and experiences. However, no internal adventures, no matter how grand and glorious, have any value unless we are able to integrate them into our present lives” (p. 265). Healing does not occur in a vacuum. Unless one can internalize and manifest the changes created in the healing, it remains only a pleasant experience, rather than a profound occurrence.

I realize I could have written my entire dissertation on the ideas presented in this book. I decided to diversify, though, to bring in ideas from other areas where I have studied. I would recommend this book to anyone working in the area of abuse, addiction, or transpersonal psychology.

Spiritual Emergency: When Personal Transformation Becomes a Crisis, edited by Stanislav Grof, M.D. and Christina Grof 1989, is a compilation of articles written by different authors. Dr. Grof has a medical and psychiatric background, so many of the selected

works come from this perspective. Twenty-one years ago, if someone had a memory of a past life experience, the psychological practices at that time did not have procedures to deal with this type of trauma.

If the client was troubled by these memories, and could not find help with the current psychological practices, the energy created by these events could create an emergency. Ram Das, one of the contributors, says: “to understand what was happening to us 25 years ago, we started looking for maps, and the best one available to us at the time, seemed to be Eastern maps, particularly Buddhism and Hinduism” (p. 175).

Roberto Assagioli, M.D., one of the contributors to this book, was one of the earlier psychiatrists who wrote about spiritual emergencies. In the early 1900s he wrote: “Spiritual development is a long and arduous journey, an adventure through strange lands full of surprises, joy and beauty, difficulties, and even dangers” (1989, p. 30). A contemporary of Carl Gustav Jung, he combined spirituality with psychiatry in the post Freudian era. Assagioli remained optimistic during his lifetime. He stated the Self-realized individual will develop a consciousness that has “calm power, clear understanding, and radiant love” (p. 48). When a person develops these characteristics, they have reached a state of wholeness. This book provides an interesting perspective on the history of transpersonal psychology for the last 25 years.

The Stormy Search for the Self by Christina Grof and Stanislav Grof, M.D. was published in 1990. At that time, human consciousness was going through a huge transition. As the vibration of mass consciousness started to rise, many people experienced a spiritual emergence. When the overall vibration on the planet was at a higher frequency, many people began to realize their spiritual gifts. Most people experienced a gradual process of

awakening. For others, the emergence became an emergency. This book was written as a guide for people going through a transition that could become a spiritual emergency.

The Grofs classify the transformational processes as peak experiences, awakening of Kundalini, near-death experiences, past-life memories, returning to one's center, shamanic crisis, psychic opening, channeling, and experiences with UFO's or possession states. These various states were then discussed in detail and supported by stories of individuals who experienced the events.

The book was written as a guide for anyone who was going through any transformations during the last decade of the twentieth century. In addition, it is a resource for anyone who has had a family member going through such an emergency and is a guide for health professionals to assist individuals going through a transformational episode.

Today, as consciousness continues to rise at an increasing rate, this book can be a guide for anyone going through a spiritual emergence that could become an emergency.

Science of Mind was written by Ernest Holmes in 1926. The book was revised in 1938 and is the foundational text for the church which is now called United Center for Spiritual Living. This is also a basic text for Teaching of the Inner Christ.

Reverend Holmes started out by discussing the Thing Itself, his word for the energy that created the universe. He discusses the impartiality of the Thing, ways to live within the Law, and the way Universal Mind works. He discusses the nature of man's being and of the nature of Source's being. In Part 1, he focused a lot of attention on the importance of Mind, and this church was first called the Science of Mind. In the book, he considered Spirit, Soul, and Body as well as man's relationship to the Spiritual Universe.

Part 2 focuses on the idea behind Spiritual Mind Healing. This system of prayer is based on the Lord's Prayer, and is also the foundation for the RUCAT used by both United Center for Spiritual Living and Teaching of the Inner Christ. A discussion of the RUCAT is on page 42 of that book and is based on the information presented in the book *Being a Christ*.

Part 3 discusses the practice of Spiritual Mind Healing. Reverend Holmes discussed the concept of physical perfection and lists remedies for the ailments that affect people. These suggested remedies are used in the prayer therapy work. Louise Hay attended the Church of Religious Science before she started her own healing work. I believe the roots of her classic book *You Can Heal Your Life* are based on Reverend Holmes' volume. Part 4 discusses the mystical ideas of the Indivisible Whole, within which are all of its parts. This section discusses the complex ideas of unity and individualization. Part 5 is based on the teaching from Jesus. Part 6 presents different types of meditations which are customized for specific ailments.

This is a basic text for anyone to have who is interested in healing by using the Mind, Body, and Soul. The language used in the text may seem a little dated sometimes; however the concepts are timeless. Reverend Holmes was a pioneer in new thought. The church he started still exists today and has changed its structure and focus as mass consciousness has evolved.

The material at [kidshealth.org/teen/drug alcohol/getting help/addictions.html](http://kidshealth.org/teen/drug_alcohol/getting_help/addictions.html) is part of the Web site kidshealth.org, which is designed to help parents, children, and teenagers. This site is supported by Nemours, a nonprofit organization. Nemours was established by Alfred I. duPont in 1936 and continues to be devoted to children's health.

Self-Mastery, in the Christ Consciousness (1989) by Reverend Ann Makeever was based on the handwritten notes from the time she taught the course during the 1960s. The work was been rewritten, and the edition I used was written in 1989. This is the textbook for the second course in the Teaching of the Inner Christ training. It explores the topics introduced in *Being a Christ*. This material is more coherent in its presentation and the topics are explored in greater depth than in the first book.

The information about hypnosis, for example, is more accepting of this practice. “Hypnosis is the act or practice of producing a hypnotic trance, which is a change in a person’s conscious awareness” (p. 120). The author discusses the difference between self-hypnosis and meditation. There is a historical account of the past use of this tool. The last section of this chapter provides a list of some of the uses of self-hypnosis and discusses the use of this modality. This section is a coherent, sensible training program for the use of self-hypnosis.

There is also a discussion of First Cause and Second Cause. First Cause is anything from the divine, and is perfect. Second Cause is limited by the individuals understanding of First Cause. Karma is a Mental Law, the law of cause and effect. Makeever asserts that any who believe they are governed by a mental law are under that law. If one believes in First Cause, (Source) then the person is lifted in consciousness and is no longer affected by karma.

The author discusses the 12 levels of awareness. The Laws of the Mind, Karma, and Cause and Effect are on Level 3. On the lower levels there is “mental judgment of good and evil, right and wrong, better and worse” (p. 230). When one’s consciousness is raised, one goes to Level 4. This is the level of The Law of Belief. Individuals “learn they can change their experiences through prayer and belief, they have made a great gain in self authority and

taking dominion over their life” (p. 230). There is also a discussion of all of the levels of awareness.

Being a Christ: Inner Sensitivity (Intuition) Training Course (1975) by A. P. and P. V. Meyer is the textbook for Inner Sensitivity, which is the first course offered by Teaching of the Inner Christ. It was originally published in 1975. Reverend Ann Meyer was first visited by the master Babaji in 1962, when he manifested a physical body. He awakened her consciousness and imparted a new teaching that became TIC. Ann met Peter Meyer and married him in 1963. They founded the teaching in 1966. This current revision of the book is from the first handwritten training courses offered in the 1960s.

I think Inner Sensitivity is a good basic course for psychic development. The book covers the introduction to inner sensitivity, meditation, the difference in objectivity and subjectivity, and the psychic barrier. Both of the authors came from the Church of Religious Science, so they used the Scientific Prayer model taught by that belief system. The prayer therapy model is called the RUCAT. This is the acronym of recognition, unification, claim, acceptance, and thanksgiving. The book discusses chakras, the flow of life, dealing with mental inhibitors, and the unfolding of the Christ consciousness.

One thing I appreciate about this book is it teaches ways of safe channeling. There is a difference between this channeling course and others. This course teaches the student to develop a physical sign when communicating with a spiritual being. The sign is a unique blending of the vibration of the person and the spiritual being and is used to avoid communicating with a faker spirit.

Some of the weaknesses in the book are based on the author’s personal fears and error thoughts. I found a conflict in the way the teaching explains karma. On page 15, the book

discusses cause and effect, the law of belief, and it states that one can change karma by a spiritual mind treatment or RUCAT. On page 164, it states the Law of Cause and Effect operates on all levels of being, which I interpret as meaning everyone is covered by the Law of Cause and Effect. On page 68 it says karmic law can be dissolved instantly by Unifying with the Spiritual Law of Truth. When I took this course, I told Reverend Ann Makeever that I thought this part of the book needed to be rewritten. She talked about doing a rewrite; however, Ann was over 80 when I met her and the rewrite never happened.

I also disagreed with the condemnation of hypnosis. Makeever says: “During Hypnosis, the person, through the direction of the hypnotist, relaxes the outer levels of their mind, including the intellect (the judgment and choice-making faculty), rendering the sub-conscious mind receptive and obedient to the will of the hypnotist.” (p. 19). I have been hypnotized and I have hypnotized other people. Therapeutic hypnosis is not a stage production; it is a therapeutic process when the therapist guides the client. The client retains free will and is never obedient to the therapist. The person being hypnotized never loses control of his or her conscious mind. I had many discussions with Reverend Ann Makeever about her distrust of hypnotherapy. She clung to her limited ideas.

I studied at the Teaching of the Inner Christ for over two years. I am a graduate of their prayer therapist training. I was never licensed by the organization, which is a blessing, because now my healing practice is not limited by this teaching. My biggest disappointment in the teaching is with the way Spiritual Mind Treatment was taught. The Spiritual Mind Treatment or RUCAT steps are:

1. The first step is the title of the prayer.

2. The second step is recognition of the spiritual law that is being used for this specific prayer.
3. Unification is the third step when the prayer therapist unifies with the Divine. (The client also has to unify with the Divine.)
4. The fourth step is the claim, which is the request for what is desired. The claim can be made only when the prayer therapist and client both raise their vibrational rate to the level of the I AM Self.
5. The fifth step is acceptance. This step deals with the client's level of belief. Affirmations and denials are used to help the subconscious and conscious mind accept what is requested.
6. The sixth step is thanksgiving. It is important to give thanks before the requested item manifests.
7. The final step is release. The step of the treatment releases the prayer to Spiritual Law (Meyer & Meyer, 1975, p. 75).

When I used this format for a Spiritual Mind Treatment, I found it unreliable. Sometimes, I was not able to reach the level of the Absolute. Even if I was able to reach that level, I could not always get the client to that consciousness. This format, which is based on the Lord's Prayer, works only if both parties reach the Absolute level.

I also found this model cumbersome to use. I found most prayer therapists, myself included, spent too much time writing the prayer, and making certain it passes the inspection by the leaders of the organization. It is my opinion that when the prayer therapists followed this mode, they spent more time writing the prayer than they did helping the clients. Once I left the Teaching of the Inner Christ, I stopped using this model for prayer.

Innerfrontier.org is the Web site developed by Joseph Naft. He was born in a displaced persons' camp in Italy soon after World War II ended. The son of a Holocaust survivor, he and his family immigrated to the United States after the war ended. Naft developed an interest in the problem of human violence and how it can be resolved.

He has combined his Jewish roots with the study of other beliefs such as Gurdjieff, Buddhist, Sufi, and Christian practices. From his studies, he decided that healing has to come from within. In the article "Loneliness, Neediness, and Vulnerability," he explains that "We can grow closer to other people and more complete by recognizing our inner emptiness and letting the higher fill it. Then instead of others feeling our grasping for relationship and being repulsed thereby, they can feel our growing wholeness and love, and be drawn by those qualities. In this way we develop our relationships both with people and with the Divine" (Naft, 2010). Naft also describes balance in this article. When one grasps at another person to create a relationship, the liaison is doomed from the inception. The relationship is out of balance; when unbalanced, a relationship may become abusive, dysfunctional, and only increase the innate desire for connection to Source.

Naft has written some books about what he learned. More information can be found on the innerfrontier.org site; a source that provides the understanding necessary for healing, personal development and spirituality.

The Mirror of Existence: Stepping Into Wholeness (1995), by C. R. Page was written in an easy-to-understand manner. Still, the author was able to convey the essence of some complicated ideas. She states: "All life is a mirror reflecting our inner thoughts and inspirations. However, this mirror is unique, for it has magical properties which allow us to step inside and become active participants in our own creative process" (p. 1). I have heard

and taught the idea that the people around us are holding mirrors so we can see ourselves and see what needs to be healed. Page's idea of stepping into the mirror and becoming part of the creation of reality is a new way of looking at this concept.

She discusses the roles that people play in life. "We play many roles in life; often simultaneously. We are the receptor of inspiration, the producer of thoughts, the actors and interactors, the observer of our own life story and the assimilator of the information" (p. 3). This complex idea is presented in an easy-to-understand manner. She uses illustrations, almost stick drawings, to support her ideas. She proposes that one attracts people to oneself from those who have an area in their energy field that is uncovered. That area corresponds to an area the first person has closed off. Through interaction, the two people can see the areas in their energy fields that are masked or separated. Seeing those areas in the other person helps one integrate the hidden areas and then become whole and healed.

She concludes the book by saying "We must surrender our personal will to the Will of God" (p. 121). I agree with the concept of surrendering. I do not agree with the use of "Will of God," because there are millions of people on the planet who have a belief system that is not Christian. I would not want someone to reject the ideas in this book because of the reference to a Christian God.

In *The Healing Secrets of the Ages* (1967), Reverend Catherine Ponder relates the 12 powers of man to 12 energy centers within the human body. This work is based on Charles Fillmore's book *The Twelve Powers of Man*. Reverend Fillmore, with his wife Myrtle, founded the Unity Church in the late 1880s. Reverend Ponder has been a Unity minister since 1956 and currently has a global ministry based at her current location in Palm Desert, California.

The 12 powers of man are faith, strength, judgment, love, power, imagination, understanding, will, order, zeal, elimination, and life. The manifestation of the disease is related to the location of the specific power that is blocked. For example, the power of love is located in the heart. If one has difficulty with loving oneself or others, that person may manifest heart trouble. The location of the power and the type of disease manifested is illustrated in that example.

Reverend Ponder suggests using the mind powers for healing. She suggests calling on the name of the mind power and mentally focusing on the correlating area of the body. Start with the first power, Faith, and visualize that power. Then visualize each additional power. If one has a problem in one of these areas, she suggests going into a meditative state, then going back to the area that has a problem and repeating the name of the mind power. Using the example of heart trouble, focus on the area of the heart and repeat the name of the power of Love. As one does this, stress and tension is replaced with the mind power of love.

Reverend Catherine Ponder, a Unity minister, wrote many books describing the use of metaphysical laws. In *The Dynamic Laws of Healing* (1966) she describes the laws of healing. First, she states a law is something that works. This book is a companion book to *The Healing Secrets of the Ages*. Some of the topics that are included are: the healing power of no or using denial to keep from getting sick, the surprise law of forgiveness, the law of releasing, the law of praise, and the law of love. The last chapters discuss the occult, or mystical, aspects of healing. She states:

It is one of the basic teachings of psychology that all environments, circumstances, conditions and people who come near you, existed first as ideas in your own mind. One of the great secrets of establishing healthy

relationships with others is to learn how to clear inharmonious ideas about them from your own thinking. (pp. 181–182)

In these few sentences, she discusses some of the basic ideas behind healing that have been written by other authors.

The value of *The Dynamic Laws of Healing* is that Ponder understands the basic concepts of healing and is able to express these ideas in an easy to understand manner. Then she uses stories to illustrate the application of the principle being explained. Someone who is new to healing will understand her work and the experienced healer will read the same material with more depth and understanding. This book would be an addition to the library of anyone who is interested in healing and wholeness.

Dr. Hen Lew wrote the book *Zero Limits* (2007) with Joseph Vitale, where he explained Ho'oponopono. This Hawaiian Kahuna healing modality is based on removing the negative thought patterns from your own consciousness. One becomes aware of these negative patterns when another person displays the areas that need healing. They are simply holding a mirror for one to look into to see what is out of balance. This idea is also expressed in *The Mirror of Existence* (1995) by Christine Page.

Psychology.wikia.com/wiki/Karma is the site where I found information on Karma. I wanted a broader perspective than I had from using only the information from the Teaching of the Inner Christ and the *Reluctant Buddhist*. This site is part of the Internet Wikipedia Web site.

In this article “Karma,” there is a history of the development of the word Karma in Dharma-based religions, such as Hinduism and Buddhism. There is a discussion of similarities of the ideas of Karma within other belief systems. In Egypt, the goddess Ma'at

was the divine judge that dispensed justice based on one's actions. In ancient Greek culture, the goddess Ananke dealt out one's portions based on one's contributions. The Greeks believe the portion contribution was based on one's current existence and previous incarnations. The article also discusses the Western interpretation of Karma. (Kiff, 2010)

The Web site where wholeness is discussed is Trans4mind.com. This site is designed to promote the personal development of individuals all over the world. Peter Shepherd, founder of the site, was born in southern England and currently lives in France with his wife. His business partner lives in Ireland. The site provides both free material and material that has a fee.

I used information from the article when I was writing about wholeness. First, on the site, wholeness is defined in ways that are deeper than the sterile definition in the dictionary. "In the first definition, wholeness exists as a principle, even if we do not acknowledge it; in the second definition, we consciously acknowledge our wholeness, and we have willingness to work with it, to develop our ability to express the archetypes" (Shepherd, 2010).

Shepherd also discusses wholeness as being in balance. "We have an equal respect for every aspect of our life; thus, we do not favor any one part at the expense of the others" (Shepherd, 2010). Balance is the key to achieving and maintaining wholeness. As I work to finish this dissertation, I realize that I have gotten out of balance myself. I have cut back on my exercise program, I am not building my Reiki business, I have neglected friends, and I have done only basic housework. I justify this behavior since I am focused on the goal to finish the dissertation. Somehow I have created a paradox; I have given up a degree of wholeness in order to write about wholeness. I need to read what I have written so I can return to wholeness.

I purchased Jacqueline Small's *Awakening in Time: the Journey from Codependence to Co-Creation* (1991) as a used book in a metaphysical store in 2000. It starts with:

Codependence is a crisis of the spirit. It is the way we give our power away as human souls – to intimates, to strangers, to projects or to career that don't come from our hearts, to societal standards, and even to a God we may not experience as connected to us at all. (p. 3)

Small goes on to say codependence is also known as “relationship addiction.”

I have a history of codependent behaviors. I gave away my power to my parents and to my first husband. During my second marriage, that husband shredded my power until it lay on the floor in small pieces. If I ever picked up a piece of the shattered power, he became ever more threatening and abusive. So I left the power laying there, a silent reminder of who I was deep inside, the person I had abandoned. When I left the marriage, I gathered up all of those pieces. I started reassembling my power; only it was like putting together a jigsaw puzzle without any clues to help me reassemble the whole picture. This book helped me find a road map to healing myself, to come to a place where I could regain my personal power.

Jacqueline Small has a different explanation of the Void. She refers to this process as hitting the bottom in the chiasms of the heart. When one moves from the past, there is an involution process into the chiasm; then an evolution process into the future. She used the analogy of Humpty Dumpty who, when he fell off the wall, could not be put back together again. When one goes through the process of hitting bottom, that person comes out the other side different. When one goes through this experience, they can start to live from their heart.

Small established eupsychia.com, a Web site for people who are in recovery. Specifically, the site is designed for people who are recovering from codependence or

recovering from substance abuse or counselors who work with this population. Her center offers training for the certification of Licensed Chemical Dependency Counselors in Texas and other states that have a reciprocal agreement with the school. In February 2002 she published the first issue of Small Talk, an online newsletter, followed by three other issues in that year. In following years, she continued to publish Small Talk quarterly. In the last few years, her focus has changed and the newsletters have been published with less regularly. She offers private phone counseling sessions. She has written three books, on recovery and wholeness, which are for sale on this site.

Jacqueline Small center is located Austin, Texas. I align with many of the ideas and opinions expressed by Small. I would like to take one of her trainings in the future.

The book *ThetaHealing* (2006) describes this modality. Vianna Stibal starts the book with a description of the formation of this process. In chapters 9 and 10, she discusses the reason people do not heal and talks about the belief system. Chapter 13 discusses the process for probing for the root cause of the issues. In chapter 16, she discusses the Seven Planes of Existence; however, she gives no reference to the source of this material. I was unable to determine if the source was Buddhist, Tao, Michael's teaching or some other source. In fact, there are no references listed in the entire book. The lack of documentation of her source material caused me concern.

After meditating on my misgiving on the documentation in the book, and my concerns with the process, I decided to end my relationship with Theta Healing. I believe there is great potential in doing belief system work. This is not the modality I choose to use.

Thinkexist.com provides more than 300,000 quotations from over 200 authors. When I searched on the word *wholeness*, I discovered the quotation made by Albert Einstein which summed up what I was saying in the dissertation.

The site is organized by Quotation, Author, Topic, Keywords or Contributors. There is a search function built into the site which assists one in finding a quote on a particular topic. One can use an Internet search engine to look for a quotation and go to this site. Another function is a daily quotation. I was not able to discover who developed or maintained this site. I find this site very helpful.

The *Reluctant Buddhist* (2007) is William Wollard's personal discussion of his path to Buddhahood. In this book, he addresses the issues of whether or not a teaching by a fifteenth century Buddhist monk, Nichiren Daishonin, is relevant to those who are living in the twenty-first century. He starts out with his personal story understanding that his story is representative of everyone's story.

In the sixth chapter, he discusses the states of mind. "The concept of the ten worlds, or the ten states of life is just such an analysis of the dynamic of human life" (p. 107). The 10 states of life are: hell, hunger, animality, anger, humanity, rapture or heaven, learning, realization, and Bodhisattva and Buddhahood.

Individuals can move between these life states many times during each day. One wakes up in the state of Buddhahood, then stubs one's toe on the bed and descends to hell. Thus goes the life of most people, going from one level of consciousness to another with quicksilver speed. When one gains more wisdom and awareness, one may still visit hell, only one can quickly return to a higher level of consciousness.

Conclusion

Alternative healing modalities were used when human life was simpler. As human consciousness rose, Western medical practices increased in scope and complexity. However, the focus remained on relieving symptoms of the disease. Allopathic medicine is a system that uses remedies to produce an effect different from the effect what was produced by the disease.

Let's look at Western medicine from a viewpoint of energy. Under the Law of Cause and Effect, there is a cause (disease) which produces a certain effect (illness). Allopathic medicine finds a different, complimentary cause (medicine), which produces a different effect (reduction of symptoms). This is not a cure; it is a reduction of symptoms, which may be a sufficient effect.

If a person has heart trouble, there are hundreds of remedies ranging from medication to surgery. A person, whose heart broke when his or her child died, takes the medicine for the heart problem and does not get better. The allopathic doctor does not understand why this person does not heal, so the doctor may increase the remedies.

This person finds an alternative modalities practitioner. During a Reiki treatment, some of the blocks on the meridian system of the body are healed. The person has started to release some of the stored energy and trauma. The practitioner suggests the person use a releasing technique, like the Sedona Method, to release the grief, guilt, and pain surrounding the death of the child. Over time, the person relieves some of his or her grief and the heart condition improves.

The person decides to do some belief work and when working with a skilled practitioner, chooses to change the polarity of the thought forms associated with the loss of

the child's and the subsequent transition. As these negative thought forms are transformed, the person heals.

When the person returns to the allopathic doctor, it is observed that the heart condition is healed. The doctor does not understand why the prescribed medical treatment did not work or why the person's health is improved. Maybe the doctor erroneously thinks the medical treatment worked or maybe the doctor thinks it is a miracle.

The miracle is the application of appropriate alternative healing modalities.

CHAPTER 3

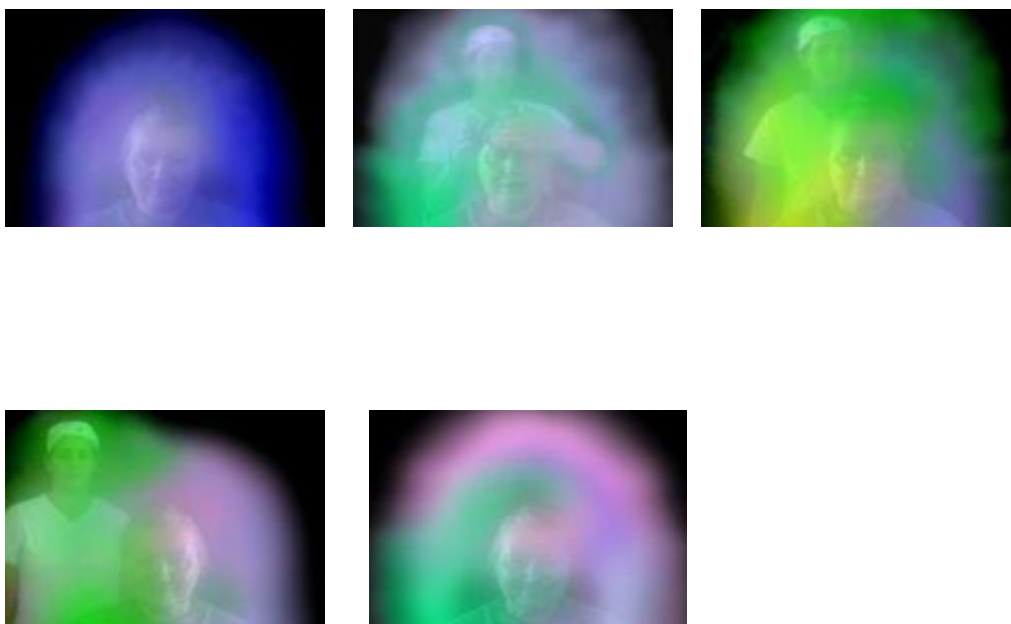
RESEARCH METHODS

Research Approach

In this dissertation I used three different research approaches: case studies, interviews, and my personal journal. I observed the clients before, during, and after the healing event. All of these methods are subjective. I substantiated the information by carefully observing the client, and then I carefully recorded the observation in the case study. I also followed up with everyone after the healing event to verify the permanence of the healing event.

I used this research approach to gather information because of the subjective nature of alternative healing methods. In Western medicine, if a controlled group is given a medication, the result of the use of the medication can be observed, measured, calculated, tabulated, and analyzed. When someone receives a Reiki treatment, the practitioner can observe the changes in the energy field, which can be photographed by Kirlian photography.

Since I did not have access to this type of camera, I included some pictures from auraphoto.com. Since I did not have access to this type of camera, I included some pictures from auraphoto.com. Guy Coggins, owner of the Web site, gave me permission to use these images and mailed three CDs with additional images and information on aura photography.



Dr. Debbie Smith, Ph. D. <http://www.auraphoto.com/examples/reiki/>

In the first photo, the subject's aura is blue in color; the shape is even and without noticeable holes or gaps. Once Dr. Smith started the treatment, her auric field merged with the subject's field. In the third picture, the practitioner is no longer touching the subject, yet the subject's field remains larger and changes to a yellow/green color. As the practitioner moves farther away from the client, their auric fields start to separate. In the fourth picture, the client's field has a pink color. When the practitioner is totally separated, the client's auric field is larger, green and pink in color and vibrant in the coloration. In the future, I would like to use Kirlian photography in my practice.

Research Design

The research design I used is the case study format. I spent time talking to the recipient before the healing event. During this initial consultation, I gathered information on the presenting issue, the current manifestation of the issue, and possible alternative modalities to be used in the healing. I explained to the client the body heals itself. The alternative healing modality creates the atmosphere in which the body can heal itself.

I was the observer of the process as well as the person using the modality. When the process was finished, I interviewed the client again. We discussed how he or she felt during the healing, after the healing, and explored any unusual events.

I was the observer of the process as well as the person using the modality. When the process was finished, I interviewed the client again. We discussed how they felt during the healing, after the healing, and explored any unusual events.

I followed up with the client by phone interview or personal interview a few days after the healing. I wrote up the case study as soon as possible after the event. I shared my interpretation of the event with the client and got his or her permission to share the information in this dissertation. I worked with a small group of subjects, most were in my adult education Reiki classes.

I also used my personal journals for information on my own journey toward wholeness. Starting in December of 2001, I kept the journal on my computer. Prior to this time, I kept a handwritten journal for over 10 years. All journal entries were written at the time the event occurred. I have edited some of the case study reports and personal journal entries for proper grammar and clarification.

Research Hypotheses or Question

The question for this dissertation is: Do alternative healing methods, Reiki, Sedona Method of Releasing, Zero Point Field Energy, and changing the belief system create a permanent healing?

Subjects

When I worked with a subject, I observed the results of the alternative healing modality I used. Then I wrote up a case study, including information on the client's condition

before the treatment, what happened during the treatment, and what happened after the treatment. With a few exceptions, all of the subjects were students in my adult education classes. The exceptions are George E's, whose wife was in my class; Adela K, who was a member of Teaching of the Inner Christ; and Dianna C, an adult education teacher.

I had a relationship with all of the subjects before the use of the healing modality. George E was the only exception. Everyone was open to alternative healing modalities or they would not have allowed me to work on them. Being open to alternative healing methods can be construed to be a favorable bias; however, I asked all of the people to be as honest as possible in their reporting of the results of the healing. Everyone used in this paper knew that I was observing his or her process and planned to use the observed results in my dissertation. Everyone agreed to let me use his or her information in this work.

Adela K is in her early 50s. I met her when I attended the Teaching of the Inner Christ. I only interviewed Adela and did not use any alternative healing modalities with her.

Alice S is a retired nurse, in her mid-seventies, whom I met through an Introduction to Reiki class in 2009. She also knows another healing method that she uses with Reiki.

Dianna C is an adult education teacher in her early 50s. She is not really accepting of alternative healing modalities; however, she has had a Reiki treatment and she has used the Sedona Method.

George E is a retired military veteran, who is in his late sixties and has stage 4 metastasized cancer. He came to the Reiki Clinic because his wife was in one of my classes. He is open to alternative modalities and has received pain relief from the use of Reiki and the Zero Point Field device.

Lea R is in her late forties. Her first introduction to alternative healing modalities was my Reiki Workshop. She was open to giving and receiving Reiki during class. She received pain relief by me using the Zero Point Field device.

Maggie B is in her early 50s and is an immigrant from Chile. She was sexually abused when young. She used Reiki to heal this trauma. She is now helping others by using Reiki.

Margaret K just turned 60 and retired from teaching high school. She was injured in a work-related accident 25 years ago, when a student knocked her down. She suffered from a great deal of pain after she fell. In addition, she had past life issues that affected her current incarnation. She benefited from Reiki, the Zero Point Field device, and Theta Healing.

Marilyn C is 78 and a retired teacher. She holds the Reiki attunement ceremonies at her home. She also sponsors the Reiki Clinics at her residence. I do not use alternative healing modalities on her very often, since she is managing these events.

Susan E, who is in her mid-50s, was a student in one of my classes. She is married to George E and is experiencing a lot of stress because of his illness and impending death. She benefited from receiving Reiki treatments.

Susana F is in her mid-50s. She developed a persistent cough related to an unresolved issue with her husband and son. She benefited from Reiki, the Zero Energy Field device, and the Sedona Method.

Ted J is my brother, who is 60. He is not open to alternative healing modalities, since he believes in Western medicine. When his shoulder did not heal, he accepted my Reiki treatment to help the bone mend. He is not open, at this time, to any other modalities.

Despite a prior relationship with the subjects, I believe that most people were honest and straightforward in their explanations of their results of the healings; nevertheless, this method is subjective. The advantage of a narrative case study was that I could give details about what happened before, during, and after the event. The disadvantage of this research method is the total lack of quantifiable information.

I used this method to gather information because I worked with a small number of subjects, and I did not have access to Kirlian photography or other instruments that gave quantifiable information. I took time to accurately record the information, either in my personal journals, or in the case study format. It is my opinion, the methods I used to research this dissertation are appropriate for the content and scope of this paper.

I do not have any data collection procedures other than the case studies. Neither do I have any data analysis procedures, because I do not have any data to analyze.

What is Wholeness?

Introduction

Wholeness is a natural state of being. It is a journey, rather than a destination. Wholeness is fluid, rather than static. It is like a river moving down its course in balance and unity. Occasionally, an area of the river becomes calm, out of the flow. Maybe a log blocked the flow, and the calm area becomes stagnant. Eventually, the flow of the river washes away the log and the stagnant area. That part of the river returns back to the flow.

The flow of life is like that river. A traumatic event can block some of the flow and the energy that is blocked becomes stagnant. Only when the stored trauma or blocked energy is released, does the flow return. Wholeness is experienced when the trauma is released.

According to the dictionary, the original definition of the word wholeness means “to be in sound health.” Additional meanings of the word are, “to be without disease or injury; not broken, damaged, or defective; to be intact or to contain all of the elements or parts.” The final meaning refers to “all aspects of one’s being, including physical, mental, social” (Neufeldt, 1998, p. 1525).

The original meaning of wholeness, to be in sound health, refers to the physical aspect of the person who is without disease or injury. The mental and emotional aspects of the person must be in balance, since they affect the physical aspect. Many people strive to attain good health, yet this goal remains elusive, so many suffer from a state of less than complete health. Possible causes of this state of being will be discussed later in this work.

The last meaning of wholeness refers to all of the aspects of an individual which includes the physical, mental, and social. For this paper, spiritual will be added to that list. Every person is more than just his or her physical self. It is easy to be aware of the physical aspect, since it is material. One is also aware of one’s emotions and mental capacity, since these aspects are experienced as emotional and mental powers. Even though these powers are not material, most people are aware of these two energies. However, not everyone is aware of his or her spiritual connection. This lack of awareness creates an imbalance which prevents wholeness.

For this paper, wholeness will be defined as having integrity in the human bio-energetic field which is undivided, unbroken, or undamaged. One is complete when one contains all of the aspects of oneself. One is whole when one is healed and restored to health both physically, mentally, emotionally, and spiritually.

Wholeness

Wholeness is a concept that includes all of the potential for human expression. Each individual contains the capacity to express through any action or emotion. The emotional expressions are displayed as archetypal manifestations. The archetypes, which may be used to express actions or thoughts, are codified thought forms that represent specific behaviors (Shepherd, 2010).

Archetypes are the heroes of mythology and legends. “The human psyche’s archetypes are the 'physical scaffolding' upon which the Soul, our divine Self, comes into being” (Small, 2002). The energy of the archetype is located in the collective unconscious and one uses one’s connection to this energy field to access to any and all of the archetypes. These thought forms manifest patterns of expression in the life of the individual. Examples of the archetype patterns are the victim, the martyr, the villain, and the hero. The thought forms also can manifest as illness, ordeals or obstacles that must be overcome (Small, 2002).

The individual may never be able to express all of the potential contained within his or her energy field, which is connected to the collective unconscious. Yet, the individual knows these potential expressions are within his or her personality. The archetypes contain the potential expression of either pole or duality, such as: good/bad, right/wrong, loving/unloving, kind/unkind, productive/lazy, etc. This duality is part of the human condition and the archetypes express the many parts people may play (Shepherd, 2010).

Each energy field has a different vibration. When expressing a level of consciousness vibrating at a lower frequency, one may not be aware of the potential for wholeness. The potential exists within that individual, only the person manifests antisocial archetypal behavior. At another higher level of consciousness, the individual is aware of the potential

for wholeness. As one heals and clears negative thought forms from the energy field, that person's vibrational frequency will rise. Awareness is then increased. One realizes the potential of expressing a wide variety of emotional energies (Shepherd, 2010).

Another characteristic of wholeness means having a center. The center may be called the ego, the Soul, the Inner Divinity, the Buddha, or the Higher Self. This center gives purpose for goal setting and performing the activities needed to complete the goals. Wholeness is individuality, while remaining part of a greater whole. Relationships interconnect the individual as a part of the "synchronized, organic interdependent whole" (Shepherd, 2010). Parts of the whole interconnect and work together like the different organs of the body, individual, yet part of the greater whole.

Christina Grof describes a divine essence, which is located in the mystical core of each individual. Spirituality is a simple way to connect with Source. Anyone and everyone can make this connection. This spiritual force can create oneness within the individual. "It offers us wholeness and a sense of connection with ourselves, with others, and with the world around us. Sacred unity exists beyond the differences and oppositions in the universe" (Grof, 1993, p. 25). This unity and connection holds together the fabric of existence. When this unity is reached, one will experience wholeness.

How Does One Lose Part of Oneself?

In February of 2002, Jacquelyn Small, Founding Director of Eupsychia Institute, published the first issue of "Small Talk," an online newsletter. In this first publication, she states: "Some of you may have sacrificed your true vision and talents early in life, turning instead to the outer allure of society's entanglements and usual dramas, usually concerning money, sex, greed and power" (Small, 2002).

What people are living their true visions or using their true talents? It is so easy to become caught up in life's predicaments, or to play a part in one of the many dramas that human beings create. The energy and thought forms in money and sex create the potential for drama. When one desires more than what is needed, the person manifests greed.

Behind all of these misguided desires is one underlying thought form, power. The energy of power is neutral, neither negative nor positive. The misuse of power is a dreadful negative program taught to unsuspecting children. The pattern of damage created when one individual disrespects another can last a lifetime. This misuse of power can cause injury and trauma to both the perpetrator and the recipient.

Christina Grof states: "We defined abuse as an active and damaging intrusion beyond the physical, sexual, emotional, intellectual, or spiritual boundaries that define the individuals" (Grof, 1993, p. 51). However, abuse can go even deeper, since the perpetrator of the abuse may be violating the recipient's sacred space. She states: "then when we abuse each other, we are violating a sacred space of the divine. Mystics tell us that God dwells within each of us" (p. 51).

There are many ways in which one can become incomplete or not whole. In this paper, three areas are explored. They are: abuse/trauma, psychic ties, and karma.

Abuse/Trauma

One can lose wholeness when one experiences abuse or trauma. Since matter is neither created nor destroyed, the traumatized individual does not lose his or her potential for self-expression; one simply puts up an emotional or mental barrier, blocking one from wholeness. The energy created by the abuse does not go away. The individual usually stores the negative energy in the body or in the energy field.

The energy created by the trauma creates a layer of thought forms that surrounds the injured parts people, limiting them and separating them from their capacity of expression. If the trauma is severe, one may surround one's entire being with layer after layer of protective coverings. This covering limits the development of the individual's expression of life.

I am sharing part of my mother's story to show how early abuse can affect a person for his or her entire life. My mother was a change-of-life baby born in 1917, just before the end of World War I. Her oldest brother, who was 18, went off to fight in the war. Her mother was in her early 40s and her father in his early 50s. He was an evangelical minister for the Northern Conservative Baptist Church. When small churches had declining membership, my grandfather was sent to revive the congregation. He wanted to increase attendance, so he scared people back to church. My mother told me that her father preached hellfire and damnation at church and at home. She was terrified of him.

When she was three years old, my mother became critically ill with whooping cough. During one severe attack, my grandmother saved her life. She used a piece of broom straw to pierce the phlegm in my mother's throat, allowing her to breathe. Years later, my grandmother told me stories of other times when my mother could have died. She created two or three other potentially fatal diseases or accidents before she reached school age. Because of this early trauma, my mother remained emotionally stunted her entire life. I believe she was emotionally stuck at three years of age, when the critical event occurred.

My mother was unable to perform the adult responsibilities of caring for a house and children. I started caring for her when I was very little. Fortunately, my maternal grandmother lived with my family and I was raised by this loving woman. My mother manifested a multitude of different illnesses during her life. The whooping cough attack she

had as a child caused her to cough so hard her right eye turned inward. She wore glasses for the rest of her life. When she was in her mid-40s, she developed rheumatoid arthritis over night. One night, she went to bed feeling fine. The next morning, she was unable to get out of bed.

In addition to the arthritis, she displayed congestive heart failure, diverticulitis, ulcer, acid reflux, migraine headaches, osteoarthritis and osteoporosis. She wanted someone to take care of her all of her life. She spent her final years in a wheelchair wearing a diaper. She could not dress, bathe, or take care of herself. The only skill she retained was the ability to feed herself. I saw a vision of my mother a few days before she transitioned. In this vision, I saw her as a terrified young child, crying out for someone to care for her.

As a child, I found living with my mother difficult. She was critical, with passive aggressive behavior. She held on to any real or imagined hurts. I wrote this about my relationship with my mother in my journal in 2002:

My earliest relationship with my mother was constrained because I believed she didn't love me. Because of her rejection, I thought there was something wrong with me. I still feel that way because people do not get close to me. I also learned to hide my psychic ability. From both parents, I learned the habits of keeping secrets, resentment, resistance, control, criticism, and not trusting myself.

From birth until 6 years old, I lived in a rental house, located on a busy street. There was a vacant lot on one side, a foundry in the rear and a house on the other side. There were no children living in this area, so I played with my maternal grandmother who lived with us, and my paternal grandmother and

her husband, Brownie. They lived in the back house. Again, I felt separate and different.

My maternal grandmother was my center for warmth and love. I sat in her lap, and she would read to me. I told her about my thoughts and ideas. She is the one that told me to keep my psychic ability hidden. She taught me how to stay safe. (personal journal, April 12, 2002)

I do not know if my mother realized she was incomplete; however, she did show signs of awareness of her lack of wholeness. She used coffee as a substitute for something missing in her life. We had a percolator that made 8–10 cups of coffee. My mother drank two or three pots a day. She used food as a source of comfort. Most of her adult life, she was 30 to 50 pounds overweight. She was never able to lose any of the weight.

In addition to the coffee and eating, my mother used window shopping as a substitute for feeling complete. She went window shopping almost every day when my dad was at work. She also bought a lot of things she never used. Her closet was bulging with clothes. Sometimes I would help her rearrange her closet and I would find new clothing, with the tags still attached, that she did not remember buying. Shopping and looking for things to buy was an important activity for my mother. However, I believe she never felt fulfilled.

My mother never experienced good health. She had an attack of rheumatoid arthritis when she was in her mid-40s. From that time on, she continued to manifest different illnesses until her death at 80. Frequently, my mother and I discussed the importance of making different choices regarding her health. Those were my values, not values that were important to my mother. I encouraged her to eat better, exercise, let go of negative thinking patterns,

and take personal responsibility for herself. She talked about making healthier or wiser choices; yet she continued the same behaviors.

I bless my mother's memory, because I believe she did the best she knew how to do. I believe she was too afraid and too traumatized by the events of her early childhood to ever develop the ability to be wise or whole. The trauma was a persistent cloud of negative thought forms that followed her during her life experience. She was unable or unwilling to, change her thinking, and thus change her actions. When someone focuses on the trauma, the effects of the traumatic events will influence that person's existence. Only when one has the desire and courage to change, can one start the healing process.

In *The Mirror of Existence*, Catherine Page states:

There is nothing which occurs in our life which, given enough time, space and support, we cannot deal with and release from our being. However, too often, traumatic events are pushed into a corner for fear of upsetting others or in the mistaken belief that the individuals themselves cannot face the ordeal. (1995, p. 89)

Page may be over optimistic when stating everything can be released.

I believe my mother pushed the trauma she experienced into a corner of her energy field out of fear of upsetting her parents. In addition, my mother was unable or unwilling to face the ordeal she experienced as a child. My mother may have never received the support she needed to look at this early trauma. She never was ready to face her issues. For example, when the whooping cough event occurred, she blamed herself for her eye problem. She told me the eye turned in because she had a weak eye. She blamed herself for her eye problem

and never thought whooping cough might have contributed to the event. She never was willing to explore what actually happened.

Personalization of trauma and the assumption of fault is a pattern that binds the trauma to the individual. Only when one has the courage and guidance to reexamine traumatic events, can one reach resolution. It takes courage and persistence to travel the path to healing. Abuse of any type can create a lack of wholeness. The following is part of my journal:

In 1994, I had been married to Bob for five years. I was emotional, mentally and spiritually bankrupt. His continuous criticism had worn me down. Bob could be dashing, debonair, and captivating. His polished exterior hid his critical, controlling, and cruel nature. When I first met him, I was swept off my feet by his romantic overtures. Once we were married, he showed his other side.

I had the chance to see glimpses of his cruel nature. Two years before we were married, I heard him threatening his first wife. He told her he would put out a contract on her life when she didn't do what he wanted. When I heard him make that threat, I was chilled to my very depths. Then I started lying to myself, saying he would never do that to me. My wise part knew he could and would turn that cruel side on me, only I chose to believe the lies I told myself.

After a few years of marriage, I thought that my only escape was suicide. I no longer had the strength to leave the marriage. Death seemed the only way out. I started planning on how I would end my life and I decided I

would slit my wrists. We owned a real estate office and worked together every day. I thought about leaving early one day and ending my life. I planned to get into the bathtub, so I wouldn't make a mess. I wanted him to find my body when he came home, and maybe then he would feel some remorse. Still, I hesitated on killing myself because I felt responsible for my mother. If I died, I would leave her alone. My brother lived in another state and my mother would fall prey to Bob's cruelty. So I stayed alive and dreamed of dying.

In September of 1994, *Touched by an Angel* started broadcasting on Sunday nights. After Bob passed out from his drinking, I would pry the remote control from his grasp. As I watched this show, I heard the gentle message that God loved me. I felt so unworthy of anyone's love. My parents had not loved me, Bob didn't love me and I didn't love myself. I couldn't believe that God loved me. So I watched that program whenever possible; it became the light of my week. I continued to attend Al-anon regularly and I gained strength from those meetings. Gradually I began to trust myself and God. I was amazed that watching a TV program would help me change my life. (personal journal, July 1997)

When I read that journal passage, I remember those desperate times. I was trapped by my own thinking and my fear. I knew I could not keep on living with this abuse, yet I did not have the strength or courage to make a different choice. Thirteen years had passed since I wrote that message. Yet, despite the passage of time, and the change in my circumstances, I felt despair settle over me like a scarf. Within the

energy of the trauma are sticky thought forms that attached themselves to me as I re-read my journal.

Now, when I feel the feelings of despair and desperation, I acknowledge the feelings and make a different choice. I do not stuff those feelings down within my energy field. Instead, I release them into the Universe. Once released, they are out of my energy field and transmuted back to balanced energy.

I know why I attracted those negative thought forms. Within my energy field are the remnants of the stored trauma. They stay there like an unacknowledged shadow. In *the Secret of the Shadow*, Debbie Ford states, “Hidden in the shadow of our stories is a great secret. This secret holds the key to unleashing our magnificence” (2002, p. 197). It is one’s attachment to one’s story that binds the negative thought forms to one’s energy field. Ford also says: “Our greatness, our magnificence, and our light are so valuable that we pile layer on top of layer to protect that which is ours to guard” (p. 197). One does not incarnate to hide one’s light. One incarnates to shine one’s light brightly and be a beacon of hope for those who have dimmed their light. This takes courage and faith in Divine Order.

The negative thought forms in the story I shared have a certain vibration. There is harmonic resonance between the thought forms, hidden in my energetic field and the thought forms in the message from that old journal. That resonance attracted those old thought patterns from the past to me in 2010. Now I have more tools to deal with negative thought forms. I allow myself to feel the feelings and I release them using the techniques taught by The Sedona Method of Releasing.

Christian Grof discussed some experiences of people who relived their birth struggles. She stated “they talk of the deep and pervasive grief that comes with taking a

human form.” (Grof, 1983, p. 41) She said that separation from Source is part of the human condition. “If, in our isolated individual form, we are abused at any time during our ensuing existence, our sense of isolation deepens and becomes cemented into place” (p. 41).

Unfortunately, most everyone experiences some form of abuse and trauma. Often, the trauma happens when one is young. The energy from abuse is often held within the physical body or energy field. This stored energy sits there, like a shadow, waiting until conditions are right for the results to manifest. Sometimes it takes years for the right atmosphere to develop. Then the energy may manifest as a physical disease, a mental imbalance, or an emotional problem. The energy from the abuse or trauma keeps one from being whole.

Psychic Ties

Psychic ties are attachments that interfere with one’s wholeness. The attachment occurs when people blend their energies together in a way that creates sticky thought forms. This limiting relationship develops when people get too close to each other, either physically, mentally, emotionally, or spiritually. When people live together and there is an imbalance in their energy fields, they can create a psychic tie. Proximity does not create the attachment; the energetic imbalance creates the psychic tie. The imbalance is created when one person in the relationship encroaches on the other person’s energy field. This invasion can be caused by the desire to fix, take care of, control, or torment the other person. This attachment can create an energy vortex. The inward energy vortex is reinforced by repeated thinking of the same thought patterns.

Spiritual psychic ties originate from agreements made on the other side or as psychic karma brought in from another incarnation. One may be attracted to, or repelled from, another person without any prior contact, yet the attraction or repulsion is instantaneous and

visceral. When this type of relationship occurs, it is probably created by a psychic tie that originated before the individuals incarnated.

Emotional psychic ties occur when one wants to impose one's will upon or control another person. The desire to control the other person is based in fear. The negative energy in the fear-based thoughts creates the sticky thought forms that then create the limiting attachment. For example, two people can be neighbors for years and not form psychic ties. If one neighbor imposes himself on the other neighbor, either deliberately or unknowingly, the attachment can occur.

Psychic ties or attachments are created between family members when there is an energetic imbalance. In a family situation, there is physical proximity, similarity in thinking, and some psychic connection. If this family relationship is combined with control or abuse, the attachment occurs. Reverend Catherine Ponder says: "When you feel bound to other people, their attitudes, way of life, it is because you are (perhaps subconsciously) binding them to you" (1967, p. 71). Only when one releases another, does one give the other person the freedom to develop into that person's potential. Also, only then, can the creator of the attachment have the freedom for their self-development.

Anyone can develop psychic ties when there is a negative emotional connection. If one needs to dominate, or make decisions for the other person, the trespassing limits the recipient's individuality and ability to think independently (Meyer & Meyer, 1975, p. 142). This trespassing can occur when one person perceives him or herself as superior to the other. Both people are diminished by this relationship. The recipient loses free will. The dominant person is always set up for disappointment if one expects a certain behavior from another.

Psychic ties may develop when one opens up one's psychic ability. When a person becomes more open, one may attract disincarnated beings. These beings may be in a quest for a healing or lifting, and they can attach themselves to an individual who is open. If this happens and psychic ties occur, Astral Healing is recommended. This healing modality was developed by The Teaching of the Inner Christ.

Astral healing is a technique to clear the astral energy surrounding each person. The purpose of this healing is to lift and clear any negative influences that may have attached themselves to an individual.

This is the Teaching of the Inner Christ's Astral Healing treatment:

Dear one, you are healed and forgiven.

You are one with your own Inner Christ.

You are filled and surrounded with the Christ Love.

You are filled and surrounded with the Christ Light.

You are free from pain, fear and from the earth vibration.

I ask (Insert name of one Inner Christ) to take you to your perfect place of expression.

Go in peace. (Meyer & Meyer, 1975, p. 191)

If one is abusing alcohol or some other substance, one's psychic field can be open and unprotected. Unhealed beings and entities can attach themselves to the intoxicated person. These attachments can hinder the person's recovery from substance abuse and their quest for wholeness. Astral Healing or some other type of healing modality is recommended.

As mentioned before, physical proximity is one cause of psychic ties. These attachments can be created during a marriage, where there is proximity and intimacy. My

former husband, Bob, was a retired Navy fighter pilot, who needed to control and dominate others. During the marriage, he succeeded in controlling me.

I developed many unwitting psychic ties with Bob. During the marriage, he repeatedly imposed his will upon me to such an extent I felt I was losing parts of myself. Actually, I was just closing off parts of my energy field. After a few years of abuse, I felt powerless, disconnected, and terrified.

When the marriage ended, I started healing the attachments and psychic ties I had created during the marriage. After the divorce, I continued to live in Las Vegas. I feared he would sneak up on me and emotionally hurt me again. I believed that I would not be safe until his death, a rather significant psychic tie. I projected my fear on him and blamed him for my discontent. I did not realize that I needed to heal the trauma I held in my energy field. My ex-husband only held up a mirror, so I could see what I needed to heal.

Bob and I lived in Las Vegas during the marriage. I moved back to San Diego three years after the marriage ended, and I avoided going back to Las Vegas. In October of 2006, 10 years after the marriage ended, I attended a business conference in Las Vegas. I traveled with a friend and once I was in the city, I felt a difference in the energy. I told my friend that the energy felt very different. I was so amazed by the difference, I kept talking about it. Finally she told me to stop talking and help her find the hotel. I did not understand what was different; however, I felt a huge change.

When the conference ended, I returned to San Diego. I still wondered about the difference in the energy pattern in Las Vegas. I asked Source for guidance and received the message to do an Internet search on his name. I typed his name into the search engine and the computer immediately went to his obituary page in the *Las Vegas Review Journal*. My ex-

husband died two months before my trip to Las Vegas. At the time, I was amazed that I could feel the difference in the energy I felt while in that city. Now I have more understanding of the energetic field that connects us all.

Thoughts are things and some individuals are able to see thoughts clairvoyantly (Makeever, 1989). The thought form is the mental counterpart of the physical manifestation of the idea. A thought becomes action before it becomes matter. It is the action of the thought particles that turns them into something material (Costa, personal communication, January 2000).

Each thought form is made up of thought particles, which have a positive or negative electric charge. The mix of positive or negative thought particles determines the polarity of the thought form. If the thought particles that make up the thought forms have a positive charge, they are considered yang or male. These thought forms are moving outward. If the thought forms are made from negative thought particles, they are female or yin. These thought forms move inward. This difference in polarity may be called negative-positive; yin-yang; or female-male (Costa, personal communication, January 2000).

Teaching of the Inner Christ has a different viewpoint. They believe the Law of Attraction creates the magnetic pull between the thought forms of two individuals. This magnetic attraction can create psychic ties (Meyer & Meyer, 1975). This is similar to the attraction of two magnets being drawn to each other. If these thought patterns are repeated over and over again, in any emotionally charged relationship, attachments can occur.

Psychic ties can be troublesome for the individual, since these relationships are out of balance and can become toxic. The following describes two incidents that occurred a few years ago. One demonstrated how a woman avoided creating psychic ties, while the other

story describes how one other young woman created psychic ties that were harmful to her and everyone else involved in the events.

The grocery stores went on strike in 2003–2004 and I had the opportunity to work as a temporary cashier. It was stressful to cross the picket lines; however, I used the techniques I knew to create a peaceful relationship with the picketers outside the store. Whenever I walked to and from the store, I prayed for the strikers and for myself. I closed my aura and was careful not to incite conflict. However, not all of the temporary workers maintained a peaceful relationship with the people on the picket line.

I was doing Prayer Therapy work at that time, and I had the opportunity to counsel one of the temporary workers. This woman, who worked as a cashier, was afraid of the picketers. One person on the picket line called her names whenever she went into or came from the store. The name calling increased her fear and she came to me for advice on how to handle the situation. I suggested she stay in peaceful energy whenever she was around the workers by consciously sending them thoughts of love and harmony. She asked me if we could pray together. Afterward, she told me she felt more peaceful.

We talked a few days later, and she said she still was uncomfortable working in the store during the strike. She decided to look for another job. She found other work where there was no labor dispute. When this woman started to create psychic ties with the picketers, she chose to change her place of

work. When she changed jobs, she avoided creating negative attachments or psychic ties.

Another worker had a different experience. This young woman taunted the picketers whenever she was outside the store. I suggested she send them thoughts of peace and love and she replied she thought they were wrong to go on strike. She stayed angry and hostile while she continued to work at the store. A couple of weeks later, she was in a car accident with the captain of the strike team. He actually ran his car into hers as she was leaving work. The man driving the car was the person she was taunting.

When she returned to work a couple of days after the accident, she was angrier and felt more resentment toward the picketers. I felt concern as I observed the psychic ties that developed between this cashier and the picketers. Again, I suggested she release some of her anger and resentment. I suggested she avoid provoking the picketers and send them peaceful thoughts. She refused any of these suggestions.

After working a late shift one night, she was attacked as she walked to her car. Someone hit her a few times, knocked her down and attempted to rape her. Fortunately, another temporary employee intervened and stopped the attack. The young woman believed one of the picketers attacked her; she blamed the captain of the strike team.

She returned to work in the store again, now holding on to more anger and hurt. The first week of January 2004, some of the union workers crossed the picket line and returned to work. This young woman felt very angry

toward the union workers who returned to the store. These people were not picketing in front of the store where we worked. They were not the people who attacked her. Yet she blamed them for everything that happened to her.

She continued to display her negative thinking and angrily glared whenever the union workers were around. This young woman continued to create psychic ties with her thinking and behavior. The union workers created psychic ties between themselves and customers, between themselves and store management and between themselves and the temporary workers. Finally, the strike was settled, the temporary workers were let go and the union workers returned to work.

A couple of years later, while shopping at a thrift store, I met this woman. She recognized me; however, I didn't recognize her. A few years earlier, she had been an attractive young woman. Now she had a hard look on her face, and her energy field was spiky. After we talked for a few minutes, I finally recognized her. I asked her what she was doing now. She said she was working at the thrift store as part of a community service sentence. I didn't understand, so I asked her to explain. She had attacked her boyfriend during an argument. He filed a complaint and had her arrested. She was doing community service as part of her sentence. She was also taking an anger management course.

As we conversed, I realized she blamed her boyfriend, the police, and the court system for her current troubles. During the grocery strike, she blamed the union workers and the management for the labor dispute. She

made them at fault for all of her difficulties while working at the store. I asked her if she thought she created any part of her difficulties; she remained a victim, blaming everyone else. As we finished the conversation, I suggested she get some counseling, which she refused to consider. (personal journal, January 2006)

I felt concern for her and prayed for her. I clearly saw the unhealed thought forms within her energy field. The negative energy that created the trouble with the striking workers was not healed. That energy created the fight with her boyfriend. That energy will continue to create problems in this woman's life, unless she does some healing to change the polarity of the negative thought forms.

To think is to create, and, as we think, we focus energy on an idea. Through action, the thought becomes material. Some individuals, when afraid, feel the need to control others. From fear, they create psychic ties. The electromagnetic charge on these fear-based thoughts is sticky and the recipient of the negative thinking is caught in the web of sticky thoughts. The originator of the thought is also caught in a web of limiting beliefs. The psychic ties limit both people's thinking.

Psychic ties or attachments can occur when people are in close relationships and there is an imbalance in their energy exchange. They form energy bonds that link them together. These links are streams of energy that go from one person to the other person over and over again. When the relationship is toxic, abusive, or damaging to either person, the attachment holds the relationship together. It is to one's advantage to cut, release, or heal these psychic ties. Information on a way to heal psychic ties is the same as the method for Astral Healing.

Karma

Karma is the Law of Cause and Effect. When one instigates a cause, either by thought or action, there is a corresponding effect that comes back to that person. Each action creates a cause, which vibrates at a certain frequency, and the corresponding effect will return to the person at a similar vibration.

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Karma is a word of ancient origin meaning *action* or *activity* and its subsequent results (also called karma-phala, "the fruits of action"). It is commonly understood as a term to denote the entire cycle of cause and effect as described in the philosophies of a number of dharmic religions such as Hinduism and Buddhism. (Kiff, 2010)

This information is on the influences of my early religious training. There is a difference in the thinking of the Eastern philosophies and Western beliefs. The conservative Baptist church I attended did not teach karma; however they did teach judgment, retribution, and redemption. Teaching of the Inner Christ takes a position between a belief in karma and redemption. The teaching states a person is a unique and separate individual with each incarnation (Meyer & Meyer, 1975). Nichiren Buddhism believes in karma. This section will explore these differences in these beliefs.

This information is on the influences of my early religious training:

I grew up in a conservative Baptist church. The word "karma" was foreign, therefore, totally rejected. Karma suggested predestination and this church

group believed in redemption. Jesus could save the person who repents, thus karma has no power; however, this group of people believed in cause and effect.

My dad would paraphrase part of the Bible saying “the sins of the fathers shall be visited upon the son until the seventh generation.” He misquoted this Bible verse to manipulate my brother and me into good behavior. If we did something sinful, we were condemning our children to suffering for seven generations. Dad never seemed to consider the damage he was doing to my brother and me. He never considered the damage his parents did to him. This Bible passage was just a tool to manipulate us into submission. Fortunately, I survived my father’s emotional abuse and I outgrew the confines of my early religious training. (personal journal, January 2010)

I started studying at Teaching of the Inner Christ in 2001. Reverend Ann Makeever taught that each person is a unique and separate individual in each incarnation. The teaching believes that when one is born, that person does not experience karma or have the effects of the energy they created in a different lifetime. The book *Being A Christ* states; “Our Inner Teachers tell us that *it is the Christ Self of an individual* which incarnates, through the soul, upon the earth. Each new incarnation is a perfect expression of this perfect Christ and perfect soul. Former incarnations of the individual are still living in highly refined mental bodies upon the higher astral levels of vibration, still expressing as their own individual selves” (Meyer & Mayer, 1975, p. 82). I never agreed with this concept.

I remember Reverend Makeever saying humans were not governed by karma. She stated at the beginning of each incarnation, the individual is born without karmic attachments. She states in *Being a Christ*:

The law of karma is the belief that past deeds can influence our present and future experiences. Actually there is only the present moment in which we can live, and at any moment we can unify with the perfection of our being. However, some human beings have made, through their belief, the karmic laws of cause and effect, crime and punishment, good deed and rewards and karmic debts – which create experiences of these things in their lives. (1975, pp. 67–68)

Reverend Makeever supported her position with the following: “The human often reseeds and recreates karmic experiences, which recycle from incarnation to incarnation. The mental equivalent of karmic law is ‘As you sow, so shall you reap’ (1975, p. 68). In other words, you only have karma if you believe you will have karma. We had many discussions on this topic, and we never came to agreement on this subject.

Reverend Makeever taught: “The Karmic law can be dissolved instantly by unifying with the Spiritual Law of Truth which can forgive, heal, and cancel all karmic debts and all thoughts of less than perfection” (1989, p. 68). I pointed out an inconsistency within the teaching. First, it is stated that we create karma only if we believe in cause and effect. Then she refers to the Law of Cause and Effect, which acknowledges the law. Then she states the karmic effect can be dissolved by unifying with the Spiritual Law of Truth. Despite many discussions, we never agreed on this topic. We agreed that we had a difference in belief and would respect each other’s ideas.

I told Reverend Makeever I believed in the law of cause and effect. The energy that one creates during one incarnation has a theme that is positive or negative. The unresolved or unhealed energy created during one lifetime does not just disappear. Albert Einstein stated that energy is neither created nor destroyed. If Einstein's theory is correct, what happens to the unhealed energy created in one lifetime? I believe it is carried over to the next incarnation, so we can learn lessons or balance the energy field.

The idea of personal responsibility might be part of the belief in karma. This quote compares some of the differences between Christianity, Hinduism, and Buddhism:

Throughout this process, many see God as playing some kind of role, for example, as the dispenser of the fruits of karma. Other Hindus consider the natural laws of causation sufficient to explain the effects of karma. Some interpretations of the Bhagavad Gita suggest an intermediate view, that karma is a law of cause and effect, yet God can mitigate karma for His devotees. Another view holds that a Sadguru, acting on God's behalf, can mitigate or work out some of the karma of the disciple. (Kiff, 2010)

William Woollard, in the *Reluctant Buddhist* (2007), states that karma seeks to teach the individual personal responsibility. No one is responsible for the actions of cause and effect, except the person who instigates the cause. He goes on to say:

It embodies the truth that causes and the effects arise from within, and if there are things about our life that repeatedly cause us pain and grief, then changing our circumstances in some cosmetic way cannot have a lasting effect. Just as changing our clothes may marginally alter our appearance, but it cannot have a lasting effect upon our behavior. To achieve real change we have to set

about changing with the help of our Buddhist practice, the dominant life tendency that lies at the root of our troubles. We have to change from within.

(2007, p. 133)

Wollard also explains: “Mankind has worked hard over the centuries to evolve societies based on principles of individual responsibility and fairness and justice, because these factors are fundamental to our sense of balance and well-being. We hate the idea of randomness and chaos” (2007, p. 139). At the heart of Nichiren Buddhism is the belief that karma follows the individual from one incarnation to the next. Fatalism is implied with the belief system. It is fatalistic if one cannot escape something one did in another life-time, yet cannot remember the event. There is, however, hope and optimism within this teaching. Karma is about the future life and the past life. “The future it argues is created from this moment on, in the causes that we start to make now” (2007, p. 139). The future is based on the decisions one makes in the present moment, which changes the effects of karma.

There is some similarity of beliefs between the conservative Christian religion, the Teaching of the Inner Christ and Nichiren Buddhism. The Conservative Baptist Church believes in redemption. Teaching of the Inner Christ teaches that the Law of Karma can be changed in the present moment, as does Nichiren Buddhism. The secret is to stay aware and choose the action, rather than reaction. When one chooses how one acts, one can lessen the effect of karma; when one reacts, karma is in control.

Karma keeps one from being whole by repeating the mistakes of the past. Psychic ties prevent wholeness by limiting personal expression. Abuse and trauma keep one from being whole because the victim can segment and separate parts of the bio-energetic field by stuffing emotions and covering up hurts.

In Chapter 4 there is an explanation of different healing modalities supported by case studies.

Spiritual Beings Having a Human Experience

All are spiritual beings, who are having a human experience. Before one incarnates, one chooses the lessons to be learned during the life experience. During this process, from spiritual to human, everyone experiences trauma. Just the birth process is traumatic. The infant goes from floating in the amniotic peacefulness, to the pushing and squeezing of the birth process. Then there is the sharp first gasp of air that inflates the lungs, and the jolt of being passed from the doctor to the nurse. The feeling of cool air, rough towels, and being handled are all new and different. From birth, one experiences events that have the potential to be traumatic. One's parents, siblings, other relatives, friends, school experiences, work experiences, and one's own children all have the potential to create events that may be traumatic.

Frequently the negative emotion created by trauma is stuffed into the body or into the energy field. It is suppressed rather than experienced. A few years ago, children were told things like this: big boys do not cry, do not be a crybaby, do not get angry, good children do not pout, and do not be selfish. Before birth, one chooses one's parents and agrees to work on one's life lessons. Yet the small child, who is lying in a crib, cold and wet, listens to the parents fighting in the other room, and becomes afraid. When fear takes over, the child shuts down some of its light. The physical aspect of the infant instinctively wants to protect itself. This process of self-protection disconnects one from Source and from the truth of knowing oneself. This is the beginning of the path to learning one's lessons. The rest of life is spent learning to rebalance one's energies. This is the process of living life.

The following material is a channeled message from Captja. For the last eight years, I have brought these messages to earth. I received this message on the July 5, 2010 and I added some information from my journal written on the same date:

When you incarnate, you come in with a certain vibration. This is somewhat similar to a musical tone, yet much more complex than the vibration of a simple middle C on the piano. You are more like a chord, a blend of vibrations. Some may play a minor chord, living a life filled with sadness and sorrow. Some may play a major chord, living bright lives. Others may live their life like a disharmonious chord and not get along with themselves or others. Some will live a sharp chord filled with sharp, spiky energy. Many will play a piece of music you call your lives. And as you live your lives, you play many different chords. For a while you may be in the energy of a minor chord and then you shift into a major chord vibration (channeling, July 2010). I spent many years of my childhood studying music. I learned harmony, resonance and how to use harmonics. I learned about the healing quality of the vibration made by music when I felt the violin against my chest. I realized that vibration made me feel better. When I was 9 or 10 years old, I didn't understand why my guidance had me play a G major scale on the violin repeatedly, whenever I felt stressed.

When I found life difficult, I played that scale over and over again. Instinctively, I knew the vibration of the instrument next to my body could help me heal. When I was a child, I had the understanding of a child. I really

didn't understand why it was important for me to play that scale, yet I trusted Source and followed my guidance. I used music to heal myself.

Other aspects of our energy field can influence the musical chords we play in life. If we come in with a lot of physical DNA or psychic DNA (karma), those issues may mute the clarity of our tone. If we hold on to a lot of life's traumas, we can distort the cord played, as we move through life.

Some people play their tones very quietly, not wanting to be noticed. Others play their tones loud and true, and some never hear their own inner music. They become doers, always busy, always distracted and never aware. They forget to just BE their musical chord. (personal journal, July 2010)

When one incarnates, the vibration on the planet is much slower than the vibration of spirit. Everything slows down when it becomes material, so learning process speeds up. The exaggeration of the lesson is created by the slower vibrational frequency. For example, the results of the law of cause and effect can be instantaneous when on the material plane. Joseph Costa said the vibration on the spiritual side is 6,000 times faster than on the material side (Costa, personal communication, October 1999).

When in material form, one gets lost in the trauma and the drama. When one incarnates, there is a longing for reconnection with Source. The longing causes the disconnection that many feel.

Separation From Source

Feeling of Unrest/Discontent

Both classical music and country songs portray the human's longing for connection, the feeling of isolation, and need for someone to love. Classical literature and romance novels have stories of abuse, betrayal, feelings of desolation, and the human longing for completion. Literature and music would not portray these themes if they were not prevalent in mass consciousness.

Joseph Naft sums up the human condition in this statement:

Loneliness, neediness, and vulnerability all have their roots in our fundamental yearning for spiritual completion. These emotions emanate from the deficit at our core and present us with an uncomfortable glimpse of, and misplaced response to, our central problem: we live our lives cut off from other people, from the higher worlds, and from the Divine. We dwell in a world of separateness and incompleteness, looking outside ourselves to fill our hidden inner emptiness, to assuage our half-formed spirit. We look for relationships and outer security in the false belief that these will solve the problem. Though we always misinterpret and displace it to the outside, our true need is a sacred longing, drawing us into the depths of our being, toward the *Divine*. Only through spiritual completion can we satisfy this central hunger of human life, by coming into oneness with other people and *with God*. (Naft, 2010)

Not everyone uses the word God when speaking about Source. Most people, however, experience the longing for something missing in their lives.

When a spiritual being takes physical form, there is an illusion of separation from Source. The spirit is encased in a dense, heavy body and everything moves much slower. Still, when born, the infant is filled with spiritual light. Over time, the infant's body becomes denser as the material elements of the body solidify. The child starts to believe the erroneous thoughts in mass consciousness. The illusion of separation from Source solidifies into the idea that the human is separate from Source. One forgets that Source is within, not outside of the person.

In *The Thirst for Wholeness*, Christina Grof talks about a “nonspecific hunger for something that seems to be missing in their lives” (1993, p. 12). People attempt to satisfy this hunger in a variety of ways. Some people look for satisfaction in relationships, marriage, children, and friends. Others excel in sports, while others focus on getting ahead and competing in the workplace. These activities are accepted by Western society, yet satisfaction remains elusive. Others seek relief in ways that are disapproved of by society. To fill the inner longing they misuse substances like drugs, alcohol, food, sex, or other substances, or activities like shopping.

Christina Grof states: “The irony is, no external activities or substances satisfy the initial craving or the feeling of emptiness” (1993, p. 14). This is the paradox: Nothing on the outside can satisfy the inner craving. Only when one is willing to go within, can one make connection with Source and find peace.

Grof goes on to say that people become frantic in their search for something, anything, to fill the emptiness:

Some people consume enormous quantities of alcohol, smoke increasing numbers of cigarettes, ingest or inject drugs in a wide variety of combinations;

however, many recovering addicts and alcoholics report that once the physical craving for the drug is eliminated, a deeper craving still remains. (1993, p. 14)

This feeling of emptiness is not a new phenomenon. In *The Thirst for Wholeness* (1993) Grof lists quotes from historical writers including Mirabai, an Indian saint, Augustine, a Christian theologian, Kabir, a fifteenth century Indian poet, the Bible, and Thomas Merton. She also quotes Carl Jung the “thirst of our soul for wholeness . . . the union with God” (1993, p. 15).

Grof then concludes: “I believe, however, that this fervent thirst for wholeness, as well as the discomfort with it, is the underlying impulse behind addictions” (1993, p. 17). Human beings have an internal yearning for something, yet many do not understand the emptiness inside. One goes outside of oneself to ease the discomfort. One acquires material possessions, one gets into relationships, and one abuses alcohol, drugs, and other substances. Despite this desperate search, the emptiness continues.

The Void

As one moves from being filled with negative energy to being filled with positive energy, one goes through the feeling of being empty. The void is a place of new beginnings, a place of creation, and is a step on the path to wholeness. Being in the void may not be a pleasant experience, especially if one gets stuck there.

Carol Adrienne in *The Purpose of Your Life* (1998) states: “Paradoxically, the signature sign of the presence of the void is the feeling of the *absence* of something” (p. 199).

In 1997, I was still living in Las Vegas. After the divorce, I bought my own home. I read an article in a woman’s magazine about letting go of the need for approval. I decided to let go of my need for approval. At this time, I was in the early stages of recovery from my

second marriage and had not started any spiritual work. Still, I declared to the Universe that I was letting go of my need for approval.

The next morning, I was driving to a real estate meeting and stopped at a red signal. I felt I had forgotten something. I looked around my car. I had my purse, my phone, and my information about the property I was selling; still, I felt I had forgotten something. I prayed and asked Source what I had forgotten. I was still close enough to my house to go back to retrieve the forgotten item. I received the message I left behind my need for approval. I actually felt that something was missing. Well, something was missing. I had released a huge negative program in my energy field which had diminished me since childhood. I limited my self-expression so other people would approve of me. At the time, I did not know I was experiencing a void.

Adrienne states: “The void may be stimulated by an expected and unwelcome life change such as a divorce or job loss” (1998, p. 200). When my second marriage ended, the divorce was not unexpected or unwelcome; however, I felt victimized and powerless by the divorce process. Looking back, I realize this divorce was the first step on the journey that lead to me being here, in this time and place.

“As we seek our life purpose, we may be even more prone to the void” (Adrienne, 1998, p. 200). The void is a rite of passage. It is like a gate fee to be paid, when one moves from one consciousness to another way of being, only at a higher vibration. When one is experiencing life at one vibrational frequency, and chooses to experience a different way of expressing oneself, the internal structure needs to be reorganized. One cannot think in the same manner and think the same thoughts while raising one’s vibration. For example, when I purchased a new computer, the computer programs had to be compatible with the new

operating system. The older programs either did not work as well with the new system or did not work at all. As humans, the thinking system is somewhat like the computer. When one gets a new operating system, the programs need reorganization and updating, so the person can work. The void is part of this reorganization process.

The void may be a necessary rite of passage; however, that does not mean the experience is pleasant. In 1998, I started working with a healer who lived in Del Mar, California. I still lived in Las Vegas and I drove to Del Mar, stayed in a motel, and paid an expensive fee to work with this person. While doing this work, I was able to clear out a lot of negative, limiting beliefs. During one session, I experienced a void that terrified me. I had just finished releasing some negative energy, and then I was looking into this black hole that seemed to go on forever. I still clung to my conservative Christian beliefs then, so I saw this event as falling into hell. I turned away from the void. I even created a story about how I almost fell into hell. When I turned away, I avoided the experience, so I did not encounter the void. I missed the opportunity to create something new. However, I was not ready; I still had a lot more healing to do.

As I continued on my path to healing, I became more comfortable with experiencing the void. Adrienne states: “The void is a natural part of life. It is normal and appropriate to slow down from time to time in order to let new things come to the surface” (1998, p. 201). On July 13, 2008 I made the following journal entry. I was much more comfortable with a “void” experience at that time:

Yesterday, I did my first Reiki attunement, and when I gave a Reiki treatment, I used only two of the symbols. I had to practice the other symbols, so I was not as quick in remembering them during the process. I believe Ellen,

the person I was attuning, got as much as she was able to receive. Ellen seems to have layers of resistance and avoidance to work through before she could accept the Reiki energy. It is interesting that I attracted her for my first attunement. I know I deal with these issues too, so it makes sense that I attracted her.

Ed attuned Marie, a new student. They did a practice session on me. At first I was face up and the Reiki was pleasant. When I turned over, I put my face in the holder. I had my eyes closed and I felt I was falling. I could see only darkness ahead. My thinking mind knew I was not actually falling, yet it felt like I was falling into a void. I released the need to do something to save myself or to stop the falling. I just allowed the feeling of falling to exist within me. Finally, I gently landed and was no longer falling. I knew this was an exercise in trust. I also knew that creation happens in the void. If I had turned away from experiencing the void, I would not have had the opportunity to create something new. (personal journal, July 2008)

When I allowed myself to experience a void, I created the opportunity to work with Marilyn C to attune and train people in Reiki. I am still doing this work.

Becoming Incomplete by Avoiding the Lesson

During 2001 to 2003, I searched for the cause of addictive behavior. My son was drinking and I wanted to find a way to help him. I was studying at the Teaching of the Inner Christ at the time. The Pink Books are channeled messages used as part of the teaching. Reverend Ann Makeever did most of the channeling for the first five books.

Everlasting Peace (Brotherhood of the Present Jesus) was first published in 1965. In one section it says that one becomes incomplete when one turns away from finishing an event. If the individual incarnates to learn a lesson and then avoids the opportunity to learn the lesson, the soul will recreate similar events. These events continue to be recreated, over time, with increasing energy, until the individual moves through the event in love. The completed event is then given to the Father (p. 16). When I first read this section, I immediately saw a vision. I understood this is the beginning of a circular thinking pattern that has the potential to become addiction. When the individual turns away from an event, that person starts the circular thinking pattern. After the behavior is repeated many times, it becomes a habit, which can turn into addiction.

When I saw the vision and understood the circular thinking process, I thought I had solved the problem of addiction. However, nothing is that simple. People have free will and personal choice. They must have the desire to change, and most importantly, they have to be ready to heal. I continued to study and to learn.

Joseph Costa and I had a personal conversation. Early in 2000 he stated the Soul is ruthless in its quest for completion. He taught that when an event occurs, the individual may start to believe something that is untrue. When an event changes the way an individual thinks about him or herself, that situation becomes the root cause or the critical event. The event may be an accident or dramatic occurrence, or it may be the subtle, untruthful remarks told to the child, over and over again. If a child hears “you are stupid” enough times, the child may start to believe the erroneous remark. The moment the child believes the untruth is the critical incident.

Christina Grof sums up the journey from spiritual being to human being.

We have traveled from a spiritual state of undifferentiated unity, through ever more alienating circumstances that generate the need for coping devices, until we have lost touch with the consistent experience of our divine identity. Still, we feel an insistent and unspoken drive to reunite with our deeper Self. In fact, the more distant we are from that promise of wholeness, the more pronounced our yearning becomes. (Grof, 1993, p. 90)

What happens if the individual, who is now alienated from their divine connection, does not find a path to wholeness?

Our intensity and compulsion carry within them the seeds of addiction, and as we act on them, we meet with increasing pain and frustration” (Grof, 1993, p. 100). Within the quest is the potential for repeated behavior that can lead to addiction. Not every person on the quest becomes addicted. Many just become so involved in the pursuit of something outside of themselves, they move farther and farther away from being centered. This may create a spiritual emergency.

Spiritual Emergency

A physical emergency can occur when events spiral out of control; the cause may be a car accident, a mishap at work, an unusual weather event, an earthquake, or any of the unexpected events that happen in one’s life. A spiritual emergency occurs when mystical or psychic experience becomes a transformational crisis.

Stanislav Grof, M. D. and Christina Grof jointly authored and edited the book *Spiritual Emergency, When Personal Transformation Becomes a Crisis* (1989). They state:

But the content of transpersonal experiences is not limited to the world of things that exist in our everyday reality. It includes elements that Western

culture does not accept as objectively real: we can encounter deities, demons, spirit guides, inhabitants of other universes, or mythological figures, all of whom appear as real to us as the things we encounter in daily life. Thus, in the transpersonal state, we do not differentiate between the world of “consensus reality,” or the conventional everyday world, and the mythological realm of archetypal forms. (p. 11)

This sums up what can happen during a spiritual emergency, at least in Western culture. Who does one tell when one has had a deeply spiritual, extraordinary experience? Can one share such an encounter with members of one’s family? Maybe that family member is safe, or maybe not. Western culture is based on rational thinking and does not support mystical or metaphysical experiences.

1. The Grofs compiled this list of the major forms of spiritual emergencies:
2. The shamanic crisis
3. The awakening of Kundalini
4. Episodes of unitive consciousness (“peak experiences”)
5. Psychological renewal through return to the center
6. The crisis of psychic opening
7. Past-life experiences
8. Communications with spirit guides and “channeling”
9. Near-death experiences
10. Experiences of close encounters with UFOs
11. Possession states (Grof & Grof, 1989, pp. 13–14).

Personally, I have experienced many of the previously mentioned potential emergencies, only I did not know these events might lead to a crisis. Many from this list are frequent events in my daily life. Other people might find any of the events disturbing. I talk to spiritual guidance on a daily basis and channel frequently. I find this an honor; however, not everyone is comfortable with these experiences. I talked to a Reiki associate a few weeks ago. She related a time when she received a message from her guidance. She was greatly troubled by this experience even though she had the level of awareness to be attuned to the Reiki energy. Everyone is at a different place on the path to wholeness.

A spiritual transformation becomes a spiritual emergency if one thinks one is not ready for the occurrence. If Divine Order exists, then no experience will occur unless the recipient is ready. It is my opinion the transformational events only become a spiritual emergency when the person is having the experience of thinks about it too much. Or, one may not have a support group to help them through the emergence or one may be too influenced by mass consciousness. Christiana Grof established the Spiritual Emergence Network to assist individuals going through a transformational crisis.

Circular Thinking

Circular thinking starts when one turns away from a person or event. This analogy explains the process. A person is driving down a busy street and sees up ahead is a large road construction project. The traffic is blocked, so the driver makes a right hand turn. After driving a block, the driver makes another right hand turn, goes a block and turns again and goes another block and makes another right hand turn. The driver believes he has avoided the congested area. The driver is back on the road, going toward his destination, yet up ahead is

the same traffic congestion. The driver went in a circle. The troublesome event was not avoided, it was just postponed.

Everyone turns away from a painful event sometimes. Occasionally turning away is not too troublesome. If repeated, this behavior of turning away can develop into a circular thinking pattern. If such a pattern is repeated over and over again, addictive behavior can occur.

In the middle of June 2003, I had this dream repeated for four or five nights in a row. I asked the Universe why the dream was repeated and I received the message the dream was about circular thinking and addiction. Finally, I wrote it down in my personal journal during June 2003 and never had the dream again.

There is a traveler on the Path of Life. He reaches a fork in the path where an attractive stranger is sitting on a rock. The traveler wonders what way to go and the stranger point to the left. "I have been on that path," says the stranger. "It's easy. Go that way and have some fun."

The traveler chooses the path on the left. At first the path is easy and very pretty as it wanders through a forest. Then the path becomes more difficult. The traveler is climbing over large rocks balanced along a cliff. The path gets harder and harder. Finally the traveler gets to a clearing and rests for a moment. He then starts on his path again and goes through the same pretty forest, then back to the area with the rocks are balanced on the cliff. He makes the journey through rocky area, back to the clearing and rests again.

As he sits there, he starts to recognize some of the landmarks along the path. He realizes the path through the forest and around the cliff is a loop. He

is going around in a circle, again and again. Each time the traveler makes the trip, the path becomes more difficult and more perilous. The next time the traveler goes on the path, he looks for a way off this loop. As he moves along, he searches for a way out. There is none to be found. He simply cannot find his way out of the loop.

Finally, the traveler realizes he is stuck. He sits on the side of the path and asks God for help in getting off the loop. He hears a small voice, guiding him. The small voice says to move forward, and look to the right for a way off the loop. After listening to the small voice, he finds the way out of the loop.

Now he is back on his path, moving along when he reaches another fork. The same stranger is sitting on a rock. This time the stranger told the traveler, “You must have taken the wrong path. Go this way; I know this is a really easy way to go. Trust me.” And the traveler chooses to go on the path recommended by the stranger.

At first the path goes through a beautiful forest. Then the path becomes more perilous. The boulders are huge, and the steep cliff falls off into a canyon. The traveler realizes if he loses his balance and falls, he will not survive. The traveler goes around the loop a few times, each time the path is more perilous. Again he asks God for help. He sits on the side of the path, wondering if God will help him again. After a while, when the traveler is calm, he hears a small voice, guiding him to the path that leads away from the perilous loop.

The traveler is more thoughtful as he travels along the path. He pauses from time to time, listening for the small voice, following the direction given. After a while, the traveler comes to another fork in the trail. The same stranger is sitting on a rock, looking somewhat frayed. The two have a conversation and the stranger suggests the path to the left. This time the traveler also listens to the small voice inside. That voice says, stay on the path to the right and the traveler chooses to stay on that path.

As the traveler moves along the path, he sees the same stranger again and again. Sometimes the stranger is very small, sometimes he is transparent, and sometimes, he is full size. Each time he suggests the traveler get off his path. Each time the traveler chooses to stay on his path. Eventually, the stranger is almost invisible. Now the voice inside is easier to hear and to follow. As long as he listens to the voice inside, he can stay on his path. This is the end of the dream. (personal journal, June 2003)

The symbolism in the dream is the path is one's life, and the trip up the mountain is the trip to wholeness. Everyone is the traveler, and this is everyone's quest. Each person is traveling on the path of life, searching for wholeness. The stranger is addiction, showing up in many forms. The loop is addictive behavior. The small voice is one's own inner wisdom. The longer one stays on one's path, the easier it is to hear the inner voice and the pull of the addiction will lessen. When one stays on the path, it becomes easier to follow. Everyone will always have forks in the path of life and everyone has freewill to choose one's way.

However, when one chooses circular thinking, the result may be addiction.

Addiction

Ernest Holmes had the ability to express complex issues in an easy to understand way. In *The Science of Mind*, (1926) he said a “habit is a desire objectified” (p. 222). He went on to say the root cause of a habit is the desire to express life. Addiction is a habit that controls the individual rather than the individual choosing his or her actions.

Some people choose to express themselves in a constructive way, while others express themselves in a way that is destructive. Reverend Holmes suggested when a practitioner is treating a person who displays addictive behavior, the practitioner is to pray the person will be able to freely express Truth. The addictive behavior is a misguided expression of life. Will power alone cannot change the person’s thinking, because the habit has taken control of the individual. He suggests the practitioner pray that the person is free from any delusion or limitation of thought. Unless one controls one’s thinking, the thought process will control the person. Christina Grof expresses a similar belief when she said, “According to Buddhist philosophy, the root of all human suffering is attachment or desire” (Grof, 1993, p. 5).

It is one’s misguided desire to express life that leads to addiction. This idea is simplistic yet powerful. Understanding this concept is the starting point to ending addictive behavior if one is ready to heal. Jacquelyn Small states: “The premise that we are not *human beings learning to be spiritual*; we are *spiritual beings learning to be human*” (Small, 1991, p. 9). Unfortunately, many people see themselves as only human.

She goes on to say that people who have lost connection to their spiritual core find themselves far more prone to addictions of all kinds. When someone is focused outward, that person has disconnected from his or her center, the heart chakra. When disconnected from

Source, one becomes increasingly desperate to reconnect to something, anything, to fill the void inside. The more one fears the void, and in fear moves away from it, the more one loses the connection within.

One mistake, made in the search for connection, can manifest as addictive behavior; the desperate desire to fill the inner hole with a substance, alcohol, drugs, food, relationships, or sex. Another mistake one can make on the path to wholeness is when one completely gives away one's self to another person. When one gives their sense of self to another person, one becomes lost in codependency.

Both choices manifest in divergent behaviors, yet they share the common starting point. Both behaviors start with the desire for the connection to Source. When addictive behavior is displayed, the individual seeks completion in a substance. When that does not satisfy the inner need, the person desires more and more of the substance, until they are abusing the substance, and, abusing themselves. Co-dependence occurs when people seek fulfillment through other people. They give themselves away to other people and lose their individual identity.

Christina Grof (1993) describes the addict as a spiritual seeker. This is in direct contrast to the idea in mass consciousness that expresses disdain for the drunkard living on the streets. How can these divergent perceptions be reconciled? Mass consciousness is a conglomeration of thought forms joined together in a poorly organized structure and consists of all of the thoughts ever conceived. When one does not think for oneself, one turns to mass consciousness and replays or repeats an idea that was already expressed. Generalizations about people or events are drawn from the pool of mass consciousness.

Grof says many people with addictions had “spiritual experiences, often starting in childhood” (1993, p. 10). These individuals “have responded by developing elaborate and ingenious mechanisms that allow us to survive or to escape the challenges of our existence. Most of us feel different from other people, isolated and lonely” (p. 11). Many people feel a pervasive restlessness or desire for something more. They all are expressing the desire for a closer connection to Source.

I remember having visions and receiving messages as a child, and I certainly felt different from other people, isolated and very lonely. During my second marriage, I abused alcohol for almost two years, just to escape the horror of the abusive behavior displayed by my ex-husband. However, my substance abuse created even more problems. Finally I went to AA to stop drinking; then to Al-Anon to deal with my codependent tendencies. A few years later, I started doing alternative healing modalities to remove the thought forms of my childhood trauma. These are the patterns which I repeated over and over again, through two marriages, child rearing, and my professional career. Finally, I started to heal the early trauma. When I changed the polarity of the thought forms within the stored trauma, I was able to release the hurt and heal myself.

When I took Prayer Therapy 1 training, I learned everyone wants freedom from addiction, rather than be subject to habit patterns that are dictated to them. In the training, we learned that when addicted, one lacks the power of choice. A habit is an activity that one does over and over again. One has given over power to something outside of oneself. An addiction is a habit that has gone out of control and that habit usually is not for one’s benefit.

The addictive behavior starts in the Mind. The Teaching of the Inner Christ is based on the teaching of the Church of Religious Science. This belief system was founded by

Ernest Holmes in 1927 and is also known as Science of Mind. Today the church has changed its name to United Centers for Spiritual Living. Since Religious Science was founded by Ernest Holmes, and Teaching of the Inner Christ is based on that belief system, there is a similarity in the beliefs expressed by both groups.

Through the process of reseeding and recycling thoughts, the addictive behavior gets stronger. This is created by the circular thinking patterns developed as an avoidance technique. Over time, the habit is reinforced by repeated thinking, which reinforces belief in illness or disease. The person becomes set in ways of thinking that are inflexible, habitual, and negative in thought and word. Psychologists say the addictive behavior begins in childhood, when the children are the victims of antagonistic behaviors or witness them. The addicted individual experiences an unsuccessful struggle to reach maturity.

Alcohol and drugs are depressants, not stimulants, as some people think. The consequences of using depressants are evasive behavior and reacting to life's events. One loses one's self-authority and personal authority is relinquished to something outside of oneself. When one lacks a sense of self-authority, one is open to all sorts of influence.

The following is from an article that delineates the difference between abuse, addiction, both physical and psychological.

What Are Abuse and Addiction?

There may be some confusion between the words abuse and addiction. When is someone abusing a substance and when do they become addicted. "Addiction begins as **abuse**, or usage of a substance like marijuana or cocaine. You can abuse a drug without having an addiction" (KidsHealth, 2010). If someone continues to abuse a substance, they may develop an addiction when the use of the drug is out of control.

The addiction becomes physical when one becomes physically dependent on the substance. “It also means that a person builds **tolerance** to a drug, which means he needs a larger dose of that drug to get the same effects” (KidsHealth, 2010).

After the use of a substance, one may develop psychological addiction, in addition to physical addiction. “People who are psychologically addicted feel overcome by the **desire** to have a drug. They may lie or steal to get it. An addicted person – whether it's a physical or psychological addiction or both – no longer has a choice” (KidsHealth, 2010).

Whether one is abusing a substance or becomes addicted to it, he or she is using the substance to avoid dealing with the underlying issue. Until the critical incident is healed, one may continue to abuse or become addicted to something again and again.

Christina Grof discusses the spiritual dimension of addiction in the book *The Thirst for Wholeness* (1993). However, there may be causes other than spiritual. Some people may have a genetic disposition to addictive behavior. Stress may be a contributing factor to addiction. However, “There are also those who believe that the entire problem is a spiritual one” (p. 19). I suggest there may be a combination of causes for addictive behavior. Genetics alone does not create any inherited illness. When people do substance abuse, they move away from their center in order to deal with an issue. When they avoid someone or some event, they risk addiction. Stress, particularly unrelenting stress, is certainly a factor. Family mores and social mores also contribute to the atmosphere that creates addiction. The answer is to look inward and reconnect to Source. “If we begin to quench our thirst with the experience of

God instead of with our addiction, we will eventually know the satisfaction for which we have been longing” (p. 20).

One story in my personal journal is about a plant which is used as an analogy for addiction:

In 2005, my son, his girlfriend, and I wanted to buy a house to remodel and resell. We located a suitable property in the Granite Hills area in El Cajon, California. After fixing up the house, we put it on the market to sell.

Unfortunately, we were a few months late to take advantage of what had been a good real estate market.

When we couldn’t sell the house, we decided to lease it for a year. We carefully checked out the tenants before they moved in. They paid the rent on time and expressed an interest in buying the house when they first moved in. Then they changed their minds and decided to buy another house.

After they vacated the property, I checked the condition of the house. They left it filthy, only they didn’t do any real structural damage. It took me a couple of weeks to clean it up and get it ready to rent again. When the tenants moved, they left a house plant behind. As I began cleaning the house, I noticed the plant was dying, so I watered it. The water ran right through the plant. I didn’t care if the plant survived or not. I was focused on getting the house clean and ready to rent.

I watered the plant every day I worked at the house. After a few days, when most of the cleaning was finished, I looked at the plant more carefully. I realized the root ball was dried up and pulled away from the sides of the pot. I

took the plant home and decided to soak it in a bucket of water to rehydrate the soil. I filled the bucket and submersed the pot; however, the plant floated to the surface. Again, I pushed the root ball under water, and again it floated to the surface. Finally, I held the plant under water. I could feel the dried root ball struggling to reach the surface.

I used a garden shovel to loosen the dirt. Then I put the plant back into the bucket. Loosening the dirt helped the root ball get moist. Finally, I put a brick on the root ball, forcing it under water. I left the plant to soak overnight, and the next morning the root ball had rehydrated and was able to absorb water.

When I meditated on the events surrounding the plant, I received the message that it represented an addicted person. Someone who is abusing any substance, alcohol, or drugs, is like the plant, cut off from the life-giving water which represents spiritually. As the root ball or the person is cut off from the life source, it starts to shrivel and harden. The longer the plant or person is cut off from Source, the harder they become and the harder it is to let go.

When life-giving water is offered, the plant or the person is so hardened and dried out it is unable to accept the moisture. In order to help the plant, I used a garden tool to loosen the soil and eventually place a brick on the plant to hold it under water. In the same way, someone who has practiced their addiction may be unable or unwilling to accept assistance. The person who is offering help may have to do something to loosen the hard core of

mistaken beliefs. This process may be painful for the addicted person; however, recovery lies on the other side of the pain and the other side of addiction.

If the addicted person continues to heal, eventually one is able to accept recovery, just like the plant was able to take in water. The plant was not mobile and could not run away from my treatment. That philodendron plant still lives in my bedroom, thriving under my care.

The addicted person has free will and can exercise choice whether to heal or not heal. Some people will heal in their current incarnations, while others will choose to remain unhealed. For the healer to impose healing on anyone is taking free will away from the individual. No matter how well intentioned is this action, no one has the right to take away another person's free will. (personal journal, July 2005)

This is the lesson I am still learning now in 2010, as I continue to deal with my son's addictive behavior and his unhealed negative energy.

One aspect of substance abuse not mentioned in any 12-step book is that when a person is under the influence of a substance, that person is psychically unprotected. Any unhealed, negative entity or thought form can move into the energy field of the person under the influence of a substance. The entity can negatively affect the person. The entity can either encourage one to continue the substance abuse or discourage one from seeking recovery.

One night, when my son was abusing alcohol, I heard a loud noise upstairs. It sounded like a bomb went off. I ran upstairs and saw my son lying on the bathroom floor. Jeff had fallen off the toilet and knocked the shower door off the track. The shower doors

made the loud noise when they fell into the bathtub. I asked him if he needed help getting up. He turned and looked at me and snarled “Leave me alone.” I did not recognize his face; his features were distorted by the presence of an entity. I was terrified by the image I saw.

I ran back downstairs; I closed my aura and prayed for my son. After that event, I locked my bedroom door at night. Even though I did not have his permission, I started doing the Astral healing process I learned at Teaching of the Inner Christ. Every day, I did the process to remove any entities that attached themselves to my son. I knew I was on the line between helping my son and interfering with his free will, so I was careful that I prayed only for the healing of the entity. I also prayed my son be protected and that he would find his way to sobriety.

Eventually he achieved sobriety. I still remember seeing the face of someone I did not recognize in my bathroom that night. I never felt safe living with my son after that event. I started to feel safe after he moved out and I changed the locks on the front door. After I had some perspective on the events that occurred when my son was drinking, I saw how I contributed and enabled his substance abuse. My issues with codependency helped create the environment that allowed his behavior.

Codependency is not substance abuse; however, addiction and codependency go together like a hand and a glove. In 1987, Melody Beattie wrote *Codependent No More*. In 1995, I read this book. I learned I was a codependent unaware. A few months later, I used what I learned, with the help of a therapist, to end an abusive marriage. As I read the book for the first time, I realized the volume was written about me. I did not know the behavior patterns I learned as a child would create an abusive marriage. During the marriage, I felt I was living in hell; however, I created that hell so I could learn what I needed to learn.

Melody Beattie says, “A codependent person is one who has let another person’s behavior affect him or her, and who is obsessed with controlling that person’s behavior” (1987, p. 31). She lists certain characteristics that codependents possess. These traits include: caretaking, low self-worth, obsession, repression, controlling, denial, dependency, poor communication, weak boundaries, lack of trust, anger, sex problems, and more.

She goes on to say these are programs one learned as a child. One cannot blame oneself for having these problems. One learned this misinformation and dysfunctional behavior from the family. “Most of us started doing these things out of necessity to protect ourselves and meet our needs” (1987, p. 36). However, as people mature, most outgrow these programs. When one repeats the behaviors that worked as a child, during adult life, the programs can turn on the person and cause injury.

Anyone doing substance abuse is risking injury or death by the substance that first seemed to offer relief. Codependency can also harm the person who is misusing personal power. People who are codependent are not getting their needs met. If their basic needs are not met for long enough, they may become ill or die. When I was married to my second husband, I convinced myself that I could not leave the marriage. The only way I saw to leave was to kill myself. Fortunately, I was also saved by my codependent tendencies. I could not die because I had to take care of my mother.

Addictive behavior and codependency grow out of the behaviors one did for protection. When children live in untenable circumstances, they develop patterns that can develop into codependency or substance abuse. These patterns seem to work during childhood. However, these same behaviors repeated in adulthood no longer work. The individual repeats this behavior because it is the only way that person knows to live. As

people mature and have families, they practice these dysfunctional behaviors and teach them to their children. The behavior is then repeated from one generation to the next.

Only doing something differently will end this repeating pattern. Alternative modalities, like Reiki, the Sedona Method of Releasing, Zero Point Field healing and changing belief systems can offer relief. These modalities can work if the person is ready to heal. When experiencing Reiki, the client goes to an Alpha brain wave state and when in this state, the body can heal itself. When using the Sedona Method of Releasing, the client can let go of the stored negative energy within the body or within the energy field. As the blocks are removed, the body's energy can flow more freely. As this life energy flows, healing can occur. Zero Point Field healing and changing belief systems also bring balance to all of the aspects of a person.

Quest for Connection and Wholeness

Many people feel a fundamental yearning for wholeness, whether it be spiritual, emotional, or physical. Joseph Naft said:

Our practice then is to reinterpret into truth our feelings of loneliness, neediness, and vulnerability. When we notice such emotions arising in us, instead of pushing them away or desperately looking for someone to marry, we open to these feelings, look into them, and recognize their source in our spiritual need. (Naft, 2010)

People live in the world of separateness and incompleteness; they look outside of themselves to fill their inner emptiness. The answer is to look within and then reconnect to Source. It is only with this spiritual connection that anyone can satisfy the central hunger of human life (Naft, 2010).

The following interview is about healing and completeness, both for the person who told the story and for me. This is an example of what can be accomplished when someone has the courage to seek completion. The following is a report on the interview I wrote in 2003:

I adopted a daughter in 1972. When my daughter was young, I was afraid her birth parents would appear once she turned 18 and take her away from me. Even though I legally adopted the baby, I could not let go of the fear. The following account is from a personal interview I conducted in 2003. It is a story about birth parents and adopted children and their adopted families. This is a story of sin, guilt, searching and reconciliation. It is the story of how three families achieved completion.

At a Teaching of the Inner Christ spiritual retreat in July of 2003, I met Adela who lived in Orange County, California. We were roommates and talked during our free time. Once I asked about her children. Adela said she had a son 37 and a daughter 20. She told me that she had not been married when either child was born.

Adela mentioned that she was having some difficulties with her daughter, who was attending college. The young woman was making new friends and spending time with people her mother didn't know. I suggested Adela release her daughter and let the young woman spread her wings. I asked about her son and she told me this story.

Adela was a very Catholic girl who became pregnant when she was 20. In 1966 unmarried girls didn't keep babies born out of wedlock. Plus, she

believed in her church's ideas of shame. When she told her family about the pregnancy, they rejected her and the baby. This rejection just reinforced her ideas about sin and guilt. When she had a baby boy, she named him Mark, since he would be a mark on her soul forever, reminding her of her sin. Adela gave up the child for adoption through Catholic Community Services.

Adela never forgot this child. She always felt an empty place in her soul. When her son was about 30, she decided to start searching for him. She hired a search company who warned her about the risks of rejection if the child was located. They told her they might not find him, he might not want to meet her, and he may be using drugs, be in jail, or even be dead. She thought about all of these possibilities and chose to start the search anyway. The company found the man in just two months. The family that adopted him had not moved out of the area and lived near Adela's home.

Their first contact was by email and later they corresponded by regular mail. Their first phone call was on his 35th birthday. Adela had a 3-inch binder filled with information about her search and she kept copies of all of their communications. She told me she planned to write a book about her experience.

Finally, it was time for Adela meet the man, who she had given birth to 35 years earlier. His adopted family had named him Henry. When Adela met Henry, their reunion was filled with tears of joy. She met his wife and his children, his adoptive parents and two of his adopted siblings. This first meeting, as well as the subsequent meetings, brought completion and

reconciliation to everyone involved. Adela said that she talked to some of Henry's neighbors. They told her he had come out of his shell since he found his birth mother. Henry's wife told Adela he was happier and more content after their reconciliation.

He now knows his nationality, his background and has information about his medical history. Adela feels she completed a relationship that was interrupted 35 years earlier, when she relinquished the baby. She stated that by finding Henry, she filled the empty place in her heart.

The adoptive parents welcomed Adela and her daughter into their family. They were pleased that Henry found peace after his birth mother found him. Henry's children now have a new grandmother and the three families have joined together into one larger family. (Adela K, personal communication, July 2003)

After that interview I recorded the following in my personal journal:

After I listened to Adela's story, I realized how much I had feared my daughter's birth parents. I feared they would take her away from me. I thought she might choose them over me. When I met this lovely woman, who was caught in difficult circumstances, I was able to see my daughter's birth parents as people.

Adela was a woman who loved her baby enough to relinquish the child to parents who were better able to take care of him. When I heard Adela's story about giving her child up in love, I realized that I had nothing to fear. I shared my realization with Adela. I told her neither the birth parents nor

the adoptive parents need to fear each other as long as they stay in the energy of love and healing. The woman who gave birth to the child I adopted could not care for her and had the courage to release the baby to a new family. I adopted that baby to complete my family. (personal journal, August 2003)

This story illustrates completion for everyone involved. Adela filled the hole in her heart. Henry discovered the reason his birth mother gave him up for adoption. I realized that I had nothing to fear from my daughter's birth parents. Both Henry and Adela experienced a longing and incompleteness before their reconciliation. They each had a hole in their emotional hearts. The reunion gave each of them the wholeness they had not experienced before.

This journal entry is about a time when I personally experienced resolution of the broken relationship I had with my paternal grandmother;

On April 25, 2001 I met a woman for coffee. We met through a mutual friend a few days earlier and at that first meeting, she told me she received a message from her angel, only the message was for me. I was intrigued and agreed to the meeting. After we talked for a few minutes, she asked me who called me 'Youngin.' I didn't remember anyone calling me that. I said that my paternal grandmother was from Texas. The woman told me my grandmother and my father wanted to help me move forward. She continued saying I held on to the hurt and anger I felt toward them. These negative emotions were blocking my progress.

I remembered being frightened by my grandmother; she seemed to be angry and unpredictable. I told the woman that as a young child, my

grandmother took part of a land rush to west Texas. She remembered bouncing around in the back of the covered wagon. When she was about three or four years old, she was hidden in a trunk during an Indian raid at the homestead where her father settled. The woman's angel said that event frightened my grandmother so much that she remained afraid for the rest of her life.

What I saw as meanness and anger was fear. The woman described seeing a cloud of energy that was red and yellow on the outside and looked angry. On the inside it was filled with pink love. Her angel suggested I use a peashooter and blow the pea in to the cloud to burst it. I used the peashooter to burst the cloud of anger and free the love inside. We finished our meeting and I never saw this woman again. We had come together so she could deliver this message. (personal journal, April 2001)

I felt I had not finished this process, so I asked my guidance for understanding. I woke up the next morning knowing I had dreamt; only I did not remember the dream. While taking a shower, I psychically went back in the hospital where my grandmother was dying of stomach cancer. I was nine years old, terrified to be near someone dying, and afraid of visiting the hospital. My grandmother told my dad she wanted to see me again before she died, so my dad arranged the visit. My dad lifted me up so she could see me. My grandmother just reached out and touched my face. She died a few days later.

As I thought about my grandmother, I wrote my memories in my journal.

When I was very young, I liked to visit my dad's mother. A few years later, she seemed to be angry and unpredictable, and I became afraid of her. From

my adult perspective, I realize she probably had been in a lot of pain for years. Maybe the pain and illness caused her to become mean and angry. I saw the effect without knowing the cause. The effect disguised all of her love.

I was nine years old when she died. On that night, the phone rang and I knew my grandmother was dead. Since I knew she transitioned before anyone answered the phone, I felt responsible for her death. I didn't like my grandmother and I had been afraid of her for years. I felt my negative feeling toward her had killed her and I felt very guilty. I didn't know how to tell my parents about my foreknowledge. I was afraid to tell them since I thought I killed my grandmother. My knowing became my secret.

My dad insisted that I see my grandmother at the funeral home. He knew I was frightened when I saw her at the hospital, so he wanted me to see her without all of the tubes and hospital equipment. I didn't want to see her body; however, that didn't make any difference to my dad. He picked me up so I could look into the coffin. When I looked at her body, a cold shudder passed through me. I knew that she was gone, and just an empty shell was left. I thought that chill I felt was her reaching out from the other side. That reinforced my fear of my grandmother.

I had rearranged the furniture in my bedroom a couple of weeks before my grandmother transitioned. After that event, I changed the arrangement of the furniture. I never put my bed in the same place it was on the night my grandmother died, because I thought if I slept in that same place, I would kill another person. The consequences of this event were far reaching though

irrational. I believed that I killed my grandmother and ever since that time I have been afraid of my power. (personal journal, October 2003)

I continued my quest to find peace with my paternal grandmother so I could create peace in my energy field:

On May 4, 2001, I meditated to see if I could finish the process with my grandmother. Before I started, I asked what I needed to know about her. I went back to when I was a young child and I saw her as I remembered her when I was three or four years old. I ran to her and hugged her. We merged our energy fields. I could actually feel her face against mine.

While I was hugging my grandmother, I felt something inside of me soften and release. I started to cry. My tears were not sadness, rather a release of all my stored hurt and pain. I also felt the joy I felt as a child and I stayed in the embrace for a long time. Then I knew it was time to end the meditation. As I came back into my body, I saw a cloud of pale pink-lavender flowers floating around. I wanted to stay in that beautiful energy while I inhaled the lavender energy.

It felt wonderful to be back in touch with the love from my grandmother. I also released hurt and pain I had from what I saw as a limited expression of love. I only remembered the last few years of her life. I forgot the early years when I spent hours at her house eating cookies and drinking calf's milk. I knew the milk at my grandmother's house was better than the milk at home. I still do not understand why my grandmother changed from the loving person of my early childhood to the scary person I knew when I nine

years old. I do not have to understand what happened; I choose to remember the loving time.

The next couple of days, after this meditation, I dreamed about my family genealogy. I spent many nights working on the family dynamics. Finally, I saw the family genealogy in a different light. I appreciated those who came before me. I felt at peace with my family. I had a sense of completion. (personal journal, May 2001)

Not all healings resolve as cleanly as the experience I had with my grandmother. She was on the other side and I did not have to deal with her as an incarnate being. I developed psychic ties with my son Jeff and he is still living. The resolution of these negative patterns remains a work in progress. Here is part of the story of the psychic ties I developed with my son and the partial resolution of these negative thoughts;

My son Jeff and I lived together a few years ago. We both knew that we have been together for many lifetimes. We developed many psychic ties in this lifetime and brought in attachments from prior incarnations. I have spent a lot of time healing these negative thought forms.

Jeff self-medicated with alcohol during 2001–2003. I found it difficult to see him under the influence. I slipped into negative thinking patterns whenever I felt the need to fix him or take care of him. My wise self knew Jeff was on his perfect path; however, my human side still wanted to help him. If he fell down when he was a child, it was appropriate for me to put a Band-aid on his skinned knee. Now that he is an adult, it is no longer appropriate for me to get in the way of Jeff experiencing the consequences of his choices.

When he was drinking, I knew I could love him, and I could pray for him; however, I couldn't fix Jeff. Whenever I wanted to take care of him, I moved into dangerous energy because I started to take away his free will. I was imposing my ideas of what was his good and he resisted this intrusion on his free will. My need to control Jeff and his choice to abuse alcohol created inequality between us and I created even more psychic ties.

Only Jeff knew his path. When I freed him, I also freed myself. The impatience I felt with the process of him achieving sobriety showed my lack of faith in Divine Order. I prayed for Jeff every day and I prayed for myself. I asked for guidance and protection for Jeff as he traveled on his path. I asked for guidance to help me stay on my path and not interfere with his decisions. I healed and lifted my negative thoughts. I called on Source to lift and heal any psychic ties between us. I prayed that Jeff and I could release the attachments that kept us in predetermined roles. I released us to be individuals, not confined by negative thought forms.

Eventually Jeff became sober, when he was ready, not when I wanted it. I continued to heal the psychic ties we developed by living together. After achieving sobriety, my son had to develop his individuality without my influence. He moved in with his girlfriend for a few months. He wanted to avoid my influence, as well as avoiding the creation of more attachments.

It has been seven years since Jeff achieved sobriety. He has moved on in his life and so have I. He continued to keep a distance from me. We have communicated by email and correspondence. Whenever I felt the need to

control or fix him, I knew that was my problem, so I worked on healing myself. I trusted Jeff is on his path. Although I missed him, I respected his choice. (personal journal, May 2010)

In *The Thirst for Wholeness* (1993), Christiana Grof says, “The only way we successfully satisfy this elemental craving for wholeness or for God is through an ongoing relationship with a vast inner spiritual source” (p. 1). When Adela reconnected with her son, everyone involved with this reunion received a healing. Adela found a part of her energy field that she had separated from for over 30 years. Henry understood why his birth mother gave him up, and that understanding brought him completion. The rest of the family all gained from the reunion.

Adela had a strong spiritual connection from her work at Teaching of the Inner Christ. I believe she shared that connection with everyone involved in the reconciliation. The spiritual connection gave Adela strength and courage during the search. She expressed love when she contacted her son and shared her loving nature with both families.

During the completion experience I had with my paternal grandmother, I kept a close relationship with Source. I believe my guidance led me through this encounter, so I could experience wholeness with my grandmother.

I do not have completion with Jeff. I desired a close, loving relationship with him; however, I realize any relationship has to work for him too. My son stopped drinking; though he never healed any of the thought patterns or negative energy that created the substance abuse problem.

It appears that Jeff has not chosen to heal. In August of 2010, I heard from his wife. She left Jeff and was living in San Diego. We met for coffee and talked about her situation. I

promised to not share stories about Jeff; however, she shared some information on the way he treated her. I did not share a lot of advice, because I wanted to avoid interfering with her decision whether to stay or not stay married to him.

We planned on meeting again. Jeff was seeing a therapist and he asked me to send him information on why he was so angry. I wrote up some information and emailed it to him. His wife, in one of her phone calls to Jeff, told him that we met. He forbade her to see me again and she complied. I sent her an email message stating she could contact me for support whenever she was ready. It has been a couple of months, and I have not heard from either of them.

I remember the article by Judith Conroy. One has to be ready to heal. Jeff certainly has reasons to be angry. His father and I both carried the trauma from our abusive childhoods and inflicted those error thoughts on our children. I have chosen to heal and move forward. I have no contact with my first husband, so I do not know anything about his current health. My younger son died when he was 18. I believe he finished what he wanted to do in this lifetime and returned to Source. My daughter seems to have healed a lot of her early trauma using her Christian belief system. Jeff may be ready to start the healing process, since he is seeing a therapist. I am not certain if he is ready to look at his issues. I bless him and wish him well; however, I do not choose to involve myself in his drama.

CHAPTER 4

RESULTS AND ANALYSIS

Results of Alternative Healing Work

In Chapter 4, each alternative healing modality is presented, starting with an explanation of the modality. Case studies and personal journal entries describe the healing capabilities of each method. The modalities presented in this dissertation are Reiki, The Sedona Method, belief system work/Theta Healing, and Zero Point Field healing. The case studies and journal entries will explain the condition of the client before the treatment; give a brief description of the healing treatment, the efficacy of the modality, and the long-term results. In some cases, there was no noticeable healing after the treatment.

Subjects

The subjects are listed in alphabetic order, by first name

Alice S is a retired nurse who knows Therapeutic Touch. She took an Introduction to Reiki class at a Super Saturday event in 2009. She decided to become attuned to Reiki so she could increase her healing capabilities. She had a difficult time learning Reiki because she was not able to release her need to control the process. Finally, she released the need to control the Reiki energy and learned how to use this modality. Now she volunteers at the Reiki Clinics, is a part of the Reiki Corps, and has assisted me in one of my Reiki Workshops.

Dianna C is in her early to mid-50s. She has taught Adult Education classes for the last 20 years. This year all of her classes were cancelled because of the budget cutbacks. She is now substituting for high school classes in order to support herself.

Dianna is married to an active alcoholic and she has developed a lot of codependent behavior patterns. She is very stressed by the marriage; however, she is unable to make a decision to leave her husband. We met a few months ago for lunch. I was worried about her surviving the marriage and I shared my concerns. She agreed she might die before her husband.

She is not open to alternative healing modalities. She had one Reiki treatment, which she found very pleasant, though she never came back for another session. I suggested she use the Sedona Method of Releasing to release her stress. She was open to this suggestion and used the method to feel better.

George E is a subject I do not know well. His age is between 50 or 60. He is married to Susan E. George is retired military and getting treatment for cancer at the VA hospital. His disease was in stage 4 when I first met him. The cancer started in the prostate and metastasized to every part of his body. He was in a lot of pain and unable to sleep. When I combined the Reiki with the Amega wand treatment, he felt relief from almost all of his pain. He was also able to sleep for a while at the Reiki clinic.

He missed his appointment at the clinic in July. In August, I called his wife and told her the dates of the month's Reiki clinic. She told me she would tell George, yet they never called back for an appointment. Susan told me he was losing weight and not taking as many pain pills. She also told me his condition was terminal. Susan shared most of the information

I know about George. He was not talkative, which is totally understandable under the circumstances.

Lea R, in her late forties, was a student in my Spring Reiki Workshop. She is new to alternative healing modalities. She came to the class with her sister Lynn. They willingly participated in the workshop, both giving and receiving Reiki energy.

On the last night, she told the class that her appendix burst last fall. She spent 14 days in the hospital because she developed peritonitis. Ever since this event, she experienced pain and a loss of range of motion in the middle of her body. During the healing session she received on that night, I used the Amega wand in the area damaged when the appendix burst. I used the wand for 10 or 15 minutes while two other people did Reiki on her. After the session ended, she got off the table. She told everyone she had no pain in her abdominal area and she had regained the range of motion in her body. She was delighted by this healing. Two weeks later, she was still had not experienced the return of any pain.

Maggie B, in her mid-50s, is an immigrant from Chile. She was sexually abused by her father and her brothers when she was young. She told her mother what they were doing, and her mother did not believe her. When she was older, she told them to stop the abuse and they complied. She remained a very angry person for quite a few years. She married and had one daughter. She divorced after a few years and owned a liquor store in Chile.

She immigrated to the United States after her daughter was grown. She met and married an American man, and lives in La Mesa. She attended my April 2010 Adult Education Super Saturday Introduction to Reiki class. She signed up for the next Reiki Workshop I offered. During this class, she shared the story that she healed the trauma from the molestation by using Reiki. She found a Reiki Master who agreed to work with her and

she had a series of treatments specifically geared to heal trauma. She was able to release most of her negative energy.

She is now a Reiki Master and was attuned in May of 2010. She is doing some Reiki healing in her home for her friends and family.

Margaret K is 60 years old, married, and lives in La Mesa, California and Austin, Texas. She retired last year from teaching high school for San Diego Unified School District. Margaret grew up with a mother who verbally, emotionally, and physically abused her. Her father knew about the abuse and did not do any intervention. She still carries some of this trauma in her physical body, emotional body, mental body, and spiritual energy field.

Margaret traveled to Chile as a high school exchange student. During her college years, she volunteered with the Peace Corp in Brazil. She is fluent in both Spanish and Portuguese and she taught these subjects in high school.

Margaret has had medical problems most of her adult life. She married when she was in her early 30s and had no children. Her husband had two sons from his first marriage and she helped raise them. She was injured in a school accident, when a student ran down the hall and knocked her to the floor. She injured her back and suffered from operations, physical therapy, and a lot of pain for the last 25 years.

I met Margaret when she attended a Super Saturday Introduction to Reiki class I held in September, 2008. She became attuned in October 2008 and started volunteering at the Reiki Clinics. I have helped Margaret with Reiki, using the Amega wand and with belief system work.

Susan E was in my spring semester Adult Education Super Saturday Introduction to Reiki class. I told the class about the Reiki Clinics and she brought her husband George on

Saturday when we were doing the training. Susan is probably in the mid-50s. She was exhausted from caring for George and reconciling herself to his impending death. I made certain she received a Reiki treatment every time she brought George. She needed the treatment as much as he.

Susana F is in her mid-50s, married with two adult children and lives in El Cajon, California. She works for a Federal Government as part of national defense. She told me that some of the men at her job are unkind in the way they treat her. Her husband and son are also emotionally and mentally abusive toward her. I do not have any details of her early family life.

I taught an Adult Education Reiki Workshop where I met Susana. In 2008, she started a Reiki Workshop class and dropped out because of her job required her to travel. She returned to the workshop I held during the spring semester 2010. Susana became attuned in April 2010 and she has worked at some Reiki Clinics.

Suzana suffered from a persistent cough that was not serious enough for medical intervention, yet it bothered her. When she was around her son or husband, she coughed. Even when she thought about these two men, she coughed. While she was away from them, her cough went away. I used Reiki and the Amega wand to relieve this cough. When I was working on her, I received the message that she was coughing up all of the things she never said to her husband, son, and the men at her job. Her body developed the habit of coughing when she was around this energy either physically or mentally.

I told her that she had some unresolved issues and she agreed. I did not get information about the details of her issues and she did not volunteer information. When I

used a combination of Reiki and the Amega wand, I was able to relieve her cough. The last time I talked to her, in July 2010, and the cough had not returned.

Ted J is my brother. He is 60 years old and lives in Castro Valley, California. I visited him a few days after Christmas last year. My father emotionally and mentally abused my brother. Every time he talked, my father yelled at him, so my brother developed a language of 20–30 sounds and baby talk words that he used to communicate his needs. When he went to kindergarten, his teacher was horrified at his lack of verbal skills; however, my mother saw nothing wrong with his development. My brother still deals with the effects of this early trauma.

He broke his collar bone when he was two years old. My father accidentally bounced him off the couch and he broke the bone when he fell. My brother has repeatedly reinjured one of his collar bones since this accident. The last time Ted broke the bone, it did not heal. He had a cadaver bone implanted, which his body rejected. Next, the doctor used some cells from Ted's hip bone and mixed it with a composite material, to reconstruct the bone. The composite mixture did not turn into new bone.

When I visited my brother, I asked him if I could do Reiki on his shoulder. He refused. Finally on the last day, I asked again. Basically, I said I am leaving, please let me help you while I am here. He agreed. I put my hands on his shoulder, and I could feel the bone start to heal. After I returned home, I continued to do distance Reiki on my brother's shoulder. Over time, this injury healed enough for my brother to return to work.

Research Hypotheses or Question

The research question for this dissertation is: Do alternative healing methods, Reiki, Sedona Method of Releasing, Zero Point Field Energy and changing the belief system create a permanent healing?

Preliminary Analysis

Healing With Reiki

Reiki is a gentle and powerful modality used to relieve stress, relax, and heal. It is a simple, natural, and safe method that one can use to either help oneself or help others. However, Reiki is much more than just a method of self-healing. Reiki can help heal animals, inanimate things, and help one find one's spiritual path.

A Reiki treatment is given by a practitioner who is attuned to connect with a source of Universal Energy which flows through everyone. The Reiki practitioner is trained to channel this particular vibration of energy through the practitioner's body, then into the client.

Attunement is the word used for the process when the student is taught to connect with Reiki energy. Today, people tune to different channels on the TV or radio. When they change the channel, they tune into a different frequency to watch the program on that particular TV station. The attunement process, which is a sacred ceremony, teaches and implants the knowledge of how to tune into the vibration of Reiki energy.

The word Reiki is made from two Japanese ideograms. Rei can be interpreted as universal, holy, or spiritual consciousness. Ki means energy or life force. Reiki can be translated as universal and holy, spiritual consciousness that is the life force in all living things (Stein, p. 17). When doing a treatment, the practitioner places his or her hands on the client. Then the unseen life-force energy flows through the practitioner into the client.

Many people do hands-on healing spontaneously. If a child falls down, the mother puts her hand on the child's scraped knee to make it feel better. If someone smashes a finger with a hammer, the person will hold that finger until the pain decreases. Whenever a person touches someone or something with the energy of love and healing, they are doing a type of hands-on healing. Reiki, however, is a particular vibration of energy that can be used for healing.

Reiki is not a religion. It is a spiritual practice, and spirituality is different from religion. One does not have to have any particular religious belief to give or receive Reiki. Anyone can learn Reiki; all that is necessary is the willingness to learn and to practice.

Reiki can be used on people, animals, and inanimate things. One can send Reiki energy into the past to transform mistakes, or send the energy into the future, so it is waiting when one arrives.

There are times when one feels down and one's life force energy is low. When one is in this vibration, one may feel sick or stressed. Other times, when one feels happy or healthy, one's life force energy is high. Reiki helps increase this life flow energy within the body and energy field.

When the client receives a Reiki treatment, the energy comes from the Universe through the practitioner and into the client. It helps the recipient relax, so that person can release blocked energy either within the body or the energetic field. As a person relaxes, the person goes to an alpha brain wave state and then the body can heal itself. The Reiki Master channels the energy to the recipient, the body relaxes so the body can then heal itself.

When I do a Reiki treatment, I relax my conscious mind and my ego lets go of control. I allow the energy to flow through me for the benefit of another human being. I also

go into an alpha brain wave state. Usually I have my eyes closed during a treatment. When I touch a person, I can feel the energy disturbances in that person's physical body and emotional body. I feel the energy field and know what areas are blocked. I let the Reiki do the healing to the level that is appropriate for the client.

During the treatment, my hands do not feel warm or hot to me. The clients sometimes tell me my hands feel warm or hot to them. All I feel is a slight tingling in my hands. If the client needs a lot of healing energy, I might feel a pulling within my arms, as the energy moves through me. This is not uncomfortable; I just notice the feeling.

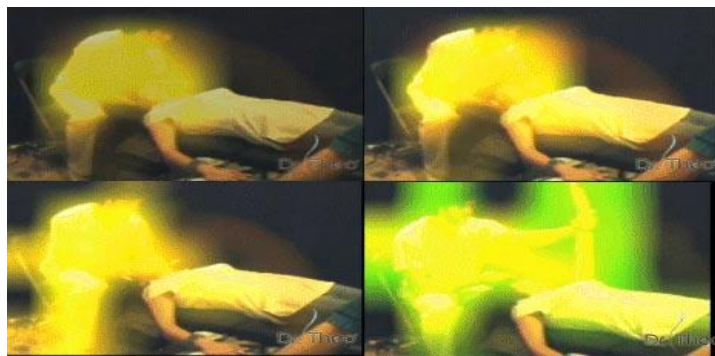
I usually have the clients lie on the table face up. I ask them if they have an issue they want me to work on. Some people have a specific area of concern, and some do not. I start at the head and place my hands on the area of the main chakras. I start with the crown chakra; go to the third eye, the throat chakra, the heart chakra, the solar plexus chakra, the sacral chakra, and the root chakra. When I am working in the area of the throat chakra, I am careful not to press on the client's throat, which can be uncomfortable. When I am working in the area of the root chakra, I hold my hands above the genital area.

When I finish working on the chakras, I return to the head and work on the neck, shoulders, and go down one arm and hand. Usually, I send Reiki to all of the joints. When I finish that arm, I return to the chest area and work down to the abdominal area. I work on the hip area, the thigh, knee, ankle, and the feet. I then go back to the top of the body and go down the other side. Next, I smooth out the aura, brushing away any released thought forms, or any other released energy.

I ask the person if he or she thinks we are finished with this side. If we agree we are finished, I ask the person to turn over. I repeat this process on the back side. One difference

is that I can touch the area of the heart chakra when a woman is face down. It is more acceptable to touch either a man or woman in the buttock area, so I work directly on the root chakra when the client is face down.

Usually the client is asleep or in an alpha brain wave state by the end of the treatment. When I am finished, I tell the client. If time allows, I let them rest for a while. When the session is finished, I get them a glass of water and make certain they are firmly grounded in their body before they get off the table.



These images are from Aura Imaging (AuraImaging.com). In the pictures, one can see the energy exchange between the practitioner and the client. As the treatment continues the aura of both individuals' increases in size and changes color.

Since 2007, when I was attuned as a Reiki Master, I have worked with a friend to attune other people to be Reiki Masters. We also ask them to assist at the monthly Reiki Clinics at her house. For the last three years, I have worked with a rather small group of people, helping them heal with Reiki. When I was at the clinics or in my classes, I shared information about changing beliefs, The Sedona Method of Releasing, and Zero Point Field healing whenever appropriate.

The following are some of my experiences when I trained new Reiki Masters or when I worked in the Reiki Clinics.

Case study – Nancy T

I participated in a Reiki attunement this weekend. I didn't attune anyone, I observed the process. When we got to the place in the training when the new Reiki Masters work on someone, Autumn L asked me if I wanted a treatment, and I agreed. Alice S was the trainee assigned to work on me. She is a retired nurse and has been trained in other healing modalities. She also wanted to learn Reiki.

Once Alice S put her hands on me, I felt her need to control the healing process. I immediately started to resist her control. I thought about my options. I knew the trainer had left the area and I was alone with Alice S. I could tell her that she was not doing Reiki; then I would have judged her to be wrong. Or, I could have called Autumn L and asked her to supervise Alice S. Yet, neither of those choices seemed wise. When I asked the Universe what to do, I received the message to surrender.

I had a hard time surrendering, because in my opinion, Alice S was not doing Reiki. I could feel the difference between the Reiki energy and the energy of the modality she was using. Still, my guidance said I was to surrender. I started doing the Sedona Method to release my negative thoughts. Within a couple of minutes, I understood that Alice S was doing the best she knew how to do. I didn't need to forgive Alice S for what she was doing; I had to forgive my judgment of her. So I worked on forgiving my judgment.

As I surrendered, I relaxed and I knew Jesus was with me. I felt his energy and saw his color. It is always wonderful to be close to Jesus and to

feel his presence. His only message for me was that he was always close.

Then the energy changed and Babaji was with me. Then Captja arrived and my entire experience enfolded.

When Alice S finished the treatment, I was still between the spiritual and material planes. Captja told me to remember the message and tell everyone since the message was not just for me. I was the channel who received the message for our group. I asked Alice S for a couple of minutes so I could anchor the message in my conscious mind. Then I wrote it down. The information came so fast that I scribbled it down on the paper. I knew I would not be able to read this writing, and I was reassured that the message would come back when I sat at the computer and opened myself to receive.

After I wrote down the message, I asked for guidance. I knew I was to show Alice S the difference between her healing method and Reiki. I was to do this training in a way that allowed Alice S to choose to do Reiki and choose to be more open. I knew I was going to be guided on what words to use and the things I did so I could give Alice S a chance to let go of her need to control and experience giving a Reiki treatment.

I asked Alice S if she would let me show her my way of doing Reiki and she agreed. Together we worked on Barbara F. When we finished the treatment, Barbara F told Alice S she could feel the difference between the modality Alice S was using and the Reiki. When Barbara F told Alice S she felt the difference in the energy, Alice S was able to hear her message and

started to change her belief system so it was open to Reiki energy. I told Alice S I would work with her at the next clinic, so she could learn how to do Reiki.

As I wrote this, I received an understanding of the difference I received an understanding of the difference between Reiki and other hands-on healing modalities. When anyone does Reiki, one has to let go of control of the process. I consciously choose to let my conscious mind relax and totally trust spirit. When I put aside my conscious mind, I am open to the universal energy. Both the person's guidance and person's body speak to me. Messages flow in to me from lots of sources, all to assist the recipients' healing. For me, Reiki is letting go of the process and allowing spirit to move through me. This is why I am passionate about Reiki. (case study, February 2009)

My problem with Alice S was just that, my problem. When I look outside of myself and see a problem, I am merely looking in a mirror the other person is holding. I am seeing something within me that needs healing. Christine Page, states:

By entering the mirror of existence we attract towards us people, situations, objects and events which in some way reflect those aspects which are still masked or separate. Through our interaction with these people and experiences, we are able to acknowledge and accept those parts, integrating them within our being so that we may become whole and healed. (Page, 1995, p. 5)

Alice S was simply holding up a mirror so I could see the part of my energy field that was masked. As long as that part of my field was hidden, I could not heal it. Now I see that unhealed energy, I can choose to heal or to leave that part of me

unhealed. As I worked on healing this part of me, I began to like Alice S more. We are friendly now. I am not judging her so she is no longer holding the mirror that reflects my judgment. That is a change within me.

This next part of my personal journal was written after the next Reiki Clinic:

On Sunday, I worked at the Reiki clinic with Alice S. She knows how to do Therapeutic Touch or some other healing modality. Last month, when she was attuned, she did a practice session on me. I knew she was not doing Reiki, which she later acknowledged. I asked her if she wanted to learn Reiki, we agreed to work at this clinic. We made an appointment so I could show her my technique.

Alice S is a retired nurse and very set in her ways. I knew I had to be firm with her while being gentle. We did the session and she seemed to use Reiki energy. She added if she could use some of her other techniques when doing Reiki. That is all right; most of us add other modalities when appropriate. (personal journal, March 2009)

Another experience occurred at the Reiki Clinic on April 18, 2010 when I helped someone heal her fibromyalgia pain and fatigue:

Case study – Margaret K

Margaret K has ongoing problems with back trouble, fibromyalgia and other health problems. I was participating in a Reiki Clinic on the same day as Earth Day. Margaret K volunteered to work the fair all day. She went to Balboa Park about 7:00 a.m. to help set up booths for the fair and she stayed all day, doing other jobs.

By early afternoon, she was exhausted and her husband drove her to the Reiki Clinic. She had to have help walking into the room where the clinic was held. Her husband helped her get on the table. I asked Margaret K what was bothering her. She said her back hurt, her legs were sore, her feet hurt, and she had a headache.

Margaret K is also a Reiki Master; however, she did not use Reiki on herself during the long day. I told her to relax and allow the Reiki energy help her. As I started working on her, another Reiki Master came over to assist me with the treatment. As Margaret K started to relax, both her arms and legs jerked as she let go of tension and stress. I had her lay face up on the table, and I treated her head, neck, and shoulders. The other practitioner worked on her hips, legs, and feet.

Within a few minutes, Margaret K was asleep. When she relaxed, she moved into Alpha brainwaves. When one is in this brainwave pattern, the body can heal itself. We continued the treatment for 20 minutes or more. I woke her up and asked her to lay face down so we could continue doing the Reiki treatment on her back. After she turned over, I worked on her head, neck, and upper back. The other practitioner worked on her lower body.

Even though I worked on the front side of her body, I could feel the stress and tension in all of the muscles in her neck and shoulders. The Reiki energy can flow through someone's body, so the treatment I did when she was face up could help relax the muscles on her back. The tension I felt there indicated the depth of the tension and stress she was experiencing.

As I continued the treatment, she started to relax even more and the remaining tension was released. Margaret K fell asleep again. The treatment lasted for a total of 45 minutes. We let her continue to sleep on the table for a few minutes. After 10 minutes of restorative rest, I woke her up and gave her some water to drink. She told me all of her stress and pain was gone. She was able to sit up on her own. I made certain she was grounded before I helped her off the table. She was able to walk out of the room without help.

During the treatment, I was able to relieve her headache, back ache, sore legs, and sore feet. The greatest healing was when she let go of her stress and tension. She told me she felt much better after this treatment. (case study, April 18, 2010)

In May and June, 2010, I had the opportunity to assist a man who is suffering from metastasized stage 4 cancer. The man is in a lot of pain, very weak physically, and unable to sleep because of pain. He desired some relief.

Case study – George E

On April 24, I did an Adult Education Introduction to Reiki class at a Super Saturday event. There were 12–18 people in the class, so I did not have the opportunity to speak with each student individually. I did share the information about the Reiki Clinic to be held at Marilyn C's house. I gave out her phone number, the time and date of the clinic.

The next attunement was held on May 22, 2010. Usually after the attunement is finished, the Reiki Master works on the student to demonstrate the way to do a Reiki treatment and then the student does a treatment on the

Reiki Master who attuned them. I was working on a table near a window when I saw a car turn into Marilyn C's driveway. I called to her and told her she had a visitor. I noticed a woman walk up to the door, followed by a man who was walking slowly. He moved with a lot of difficulty.

Marilyn C met them at the door and told them that the clinic was the next day. The woman had mixed up the dates. They both started to leave. Marilyn C came back into the room and asked me if I would be willing to give the man a treatment. I had just attuned Maggie B; I asked her if that would be all right with her, and she said yes, since Marilyn C said the man seemed to be in a lot of pain. Maggie B and I agreed to give this man a treatment as part of her training process.

Marilyn C went out and told the couple we had agreed to give him a treatment. They came into the house and George E needed assistance as he walked into the room. He had to have help getting on the table. He was in so much pain he was not able to lay down on either his back or his stomach, so he lay down on his side. There was so much tension in his body he was unable to relax. I saw the man was very sick and needed a lot of help. Bob B assisted during the attunement process. I asked him to work with Maggie B and me to give this man a treatment. The three of us did Reiki for a while. Then I got my Amega Wand and started wandng the client with the Zero Point Field device.

When I took a short break from the session, I talked to Susan, George E's wife. She told me he had stage 4 cancer. The disease started as prostate cancer and metastasized all over his body. George E was unable to get much

pain relief from his medication. His wife was in my “Introduction to Reiki” and she thought Reiki might give him some relief.

The combination of Reiki and Amega wandling relieved most of George E’s pain. After an intense 40-minute session, he was able to sleep. His wife was totally exhausted by the demands of caring for him and dealing with his impending death. I suggested she also get a Reiki treatment. She asked if they could come back the next day. We agreed and scheduled both of them for a treatment the next day at the clinic. We let George E sleep on the table for a while. After a few minutes, we woke him and had him drink some water. He told Bob B, Maggie B, and I that it was the first time in months he was relatively free from pain. Marilyn C told him he could return the next day for the clinic.

The next day, they came for their appointments. Again, George E was assigned to my table. Maggie B and I worked on him together. At first we both did Reiki, then she continued doing Reiki and while I used the Amega Wand. Bob B was working at another table and was not able to assist us. After a few minutes of Reiki and wandling, George E fell asleep. We continued working on him for 30–40 minutes. When finished, we let him continue to sleep.

This time his wife Susan E also received a Reiki treatment on a different table. She told me after her treatment that she felt more refreshed than she has felt in weeks. The Reiki helped her let go of her stress and

tension. We woke George E after a while. Again he stated he was mostly free from pain and was able to walk unassisted back to their car.

The next week, I called Susan E and offered a complimentary Reiki and Zero Point Field treatment using my wand. Susan E said she would talk to George E and let me know. I left my phone number and never heard back from them.

Another next Reiki Clinic was held on June 27. Both George E and Susan E had appointments scheduled for complimentary Reiki treatments. I attuned Susana H the day before, so I was working with her at the clinic. When George E and Susan E came for their appointments, George E was put on my table again. I worked with Susana H, both of us gave him a Reiki treatment and I spent some time using my Amega Wand. Within 40 minutes, we had relieved most of George E's pain. He fell asleep and we let him sleep until the clinic ended. (case study, May 27, 2010)

The next clinic was on July 18. George E and Susan E both had appointments for a Reiki treatment on July 18. They did not come to their appointment; neither did they call to cancel. Marilyn C called their phone and left a message. I spoke to Susan E by phone on August 7, 2010. She told me George E was taking less pain medication and was losing weight. I suggested they contact Marilyn C about the August Reiki Clinic. They did not call or attend this Reiki clinic.

On September 19, 2010, there was another Reiki Clinic at Marilyn C's house. I worked on George E again. He walked into the room with an easy stride, was able to lie on

his back without discomfort. His energy field was stronger and smoother. The tension in his body was greatly reduced. This is my first experience working with someone who is terminally ill.

Healing deep trauma with Reiki

The information I am including is from the article, “Reiki Dominoes ... the Ripple Effect of Healing” by Laurelle Shanti Gaia (2009). This is a powerful story of the healing ability of Reiki.

On January 7, 2009, I started teaching an Adult Education Reiki Workshop.

The students in this class were interested in learning how to use Reiki to heal emotional trauma. I started searching the Internet for information. I found the article “Reiki Dominoes, the Ripple Effect of Healing” by Laurelle Shanti Gaia.

Gaia discusses how she used Reiki to heal the trauma caused by sexual abuse. She starts her story by describing her childhood fascination with dominoes. “I will admit I was never really enthused by the actual game, but I loved to see them lined up, in curving, waving, undulating rows. They would stand so sturdily, and so straight, as if they could stand forever. Then all of a sudden, with even the tiniest tap, one by one, methodically they would all fall down. (Gaia, 2009)

She compared the ripple effect of the falling dominoes to the wave of trauma and separation that can flow through a family when one person violates another. Also, a wave of healing can replicate throughout a family when one person heals. I asked my students if they remember an event that started a wave of trauma and separation within themselves or within

their families. Next, I told my students they could start a ripple of healing that will flow throughout their families when they start to heal themselves. Gaia said:

This is a story of healing from childhood sexual abuse, but it goes far beyond that, into developing an awareness of how our personal experiences have a ripple effect in all our relationships. It is also a story about how Reiki can bring understanding, love, and compassion back into a family. (Gaia, 2009)

In the story, Gaia shares she how was the oldest of three children, and was sexually assaulted by her paternal uncle when she was four. She was shamed and frightened into silence. The abuse continued for many years and finally stopped when she was twelve. The uncle wanted her to involve her younger brother in the sexual abuse, and she finally had the courage to threaten him into stopping.

Gaia was unable to trust anyone, which created a strained relationship with both her mother and father.

So, energetically I was hiding myself in a veil of mistrust. What happens when someone doesn't trust others? The energetic essence of mistrust permeates the environment, and the very psyche of the entire family, and often even extends out to others. (Gaia, 2009)

She left home at 17.

The distrust continued to spread throughout her family. Her parents divorced, her father moved to South America and Gaia was estranged from her father for almost 20 years. The members of this family fell like a row of dominoes. The fall was caused by the violation of Gaia's personal space by her uncle.

When Gaia was in her late thirties, she had unexpected outbursts of anger, fear, or uncontrolled crying. She was married, with four children and running a computer graphics business when she discovered Reiki. She did not understand her angry behavior. On the surface, she seemed to have the perfect family, loving husband, children, and a successful business; however, she was not paying any attention to her own needs. I can identify with that story since I lived that lifestyle.

She decided to use Reiki to heal whatever was causing her behavior. She had repressed the memories, and without awareness of the trauma, she was not able to complete start healing. Gaia said: "I simply began by invoking the distant healing symbol. I then stated questions, something like 'Why am I behaving like this? Why do I get angry so easily? Why am I crying so much?'" (Gaia, 2009) She channeled the energy into herself rather than sending the energy to another person.

As she did this process, she started to remember events that occurred when she was four years old. Since she was living a busy life, she forgot she had sent Reiki energy to heal her behavior issues. This was not an instant increase in awareness; rather it was a gradual process. She realized that something traumatic happened when she was four. She found a photo taken when she was that age, and used the image to send Reiki energy to her four-year-old self. As she did this, she opened the way so she could get in touch with her stuffed memories and trauma.

When healing the trauma that occurred earlier in the person's life or in a past life experience, it is not necessary for the individual to relive the trauma. One technique that can be used is for the individual to go into a light trance state; then the person can ask Source to see the appropriate event, and view the event as the observer, rather than the participant.

Then the event is viewed using the third eye. The person can send healing Reiki energy to the event with the intention of healing whatever happened.

Gaia felt a lot of anger toward her uncle. In a dreamlike state, Gaia and her uncle met in a place of healing. During this process, all of her anger was transformed into compassion. A few years later, during a visit by her mother, Gaia returned to being an angry 15-year-old teenager, who wanted to discuss some of the difficult events of the past. When the mother refused to discuss the events, Gaia said:

Suddenly the 40-something me, disguised as a 15 year old, exploded and stormed out of the room, muttering under my breath..."That's what's wrong with this family, nobody ever wants to talk about what they NEED to say"! Well then the dam burst, and we talked, and talked about many of the things we should have talked about years before. The abuse was out in the open. I talked to my sister and my brother, and I wrote to my father. I learned of other abuses that my sister and brother remembered. My father and mother apologized for not recognizing what was happening. Gradually, with the help of lots of Reiki, the lines of communication have grown stronger. (Gaia, 2009)

Gaia used the analogy of dominoes to represent her family members, who were all lined up behind her uncle. When he fell, or started the sexual abuse, Gaia fell, or became a victim. Her entire family became entwined in the dysfunctional behavior until all lines of communication ended and fear took over. All of the members of her family, parents and siblings, fell down, like a row of dominoes.

Gaia continues her story to include the time when her grandmother was dying. Even though the older woman had not received any nourishment for a few months, she continued

to live in a coma following a stroke. The medical staff did not understand why she stayed alive. Gaia visited her grandmother every day and during the visits, she gave the older woman a Reiki treatment.

One day, Gaia realized something was different. The Reiki energy turned into a prayer. The grandmother was very religious and Jesus was very important to her.

The prayer that was flowing was thanking her for being such a wonderful person. She was being told that she did many good things for many people and that God loved her very much. She was also told that she was not responsible for anything that other people did that caused harm. (Gaia, 2009)

During this process, Gaia understood that her grandmother knew about her uncle and is aberrant behavior. The Reiki energy helped Gaia release her judgment, which dissolved into compassion and love.

Moments later, Reiki was flowing when this sweet woman, who had been comatose for months, opened her eyes, and looked right into mine. She spoke clearly, and she asked "Who are all those people with the red candles?"

Without thinking, the Reiki once again began to take the form of words and what it said was "Those are the angels who have come to take you back to Jesus." My grandmother sighed a peaceful sigh, she smiled, closed her eyes, and I saw the first wisp of life force leave her body. She completed her transition three days later.

Grandma was the last in that line of dominoes, but instead of falling in fear, she released her guilt, felt Divine love, became peace and left this world with grace. (Gaia, 2009)

Gaia concluded the article by describing the gratitude she felt towards Reiki, which helped her heal her early childhood trauma. She believes Reiki helped her write this article so other people will understand the healing ability of Reiki. She suggests we find love in all of our experiences and let the healing energy flow outward, rippling out to the entire world.

What I learned from this article was to use Reiki to heal the trauma in my own life. While I never experienced sexual abuse, I certainly lived through emotional and mental trauma. I started to send Reiki energy to any of my memories of these difficult times. I trust that everything within my energy field will be healed in divine order.

When I first read this story, I found it hard to believe. I know people engage in sexual abuse; however, I did not know Reiki could help heal that type of trauma. During my 2010 spring semester Adult Education Reiki Workshop, I had a student in that class who also experienced sexual abuse as a child. She used Reiki to heal the deeply embedded abuse issues.

Case study – Maggie B

Maggie B is from South America. When she was young, her father sexually abused her. Her two older brothers saw what the father was doing, and when they were old enough, they also sexually abused Maggie B. She told her mother about what was happening, and her mother didn't believe her. She felt abandoned by her mother and mistreated by her father and brothers. This continued until she was old enough to make them stop.

Maggie B grew up to be an angry woman. She married, had a child, and divorced at a young age. She owned a liquor store and worked a lot of hours to fill her time. After a few years, she found a Reiki Master who was

willing to work with her to heal this childhood trauma. Maggie B signed up for a group of sessions with the practitioner. Over time, and a lot of work on Maggie B's part, she was able to release the trauma.

After her child became an adult, she sold the store and immigrated to the United States. She met an American man, remarried and is now working on her US citizenship. Maggie B attended one of my Adult Education Introductions to Reiki Super Saturday classes. She decided to become a Reiki Master. I had the honor of attuning this brave woman. She learned Reiki to help other people release their trauma. (case study, May 7, 2010)

Distance Reiki

Reiki is not limited by space or time. Distance Reiki is when one sends Reiki to anyone at a distance, across the room or across the world. Distance healing is a two-step process. First connect with the person being treated by either looking at a picture or thinking about them receiving the treatment. Then send the Reiki energy. If there is more than one person who wants distance Reiki, write the names on a piece of paper, concentrate on the names listed, create the connection to the people on the list and send the energy (Stein, p. 68).

I visited my brother Ted on December 26, 2009. I sent Reiki energy into the future to be waiting for me when I arrived in Oakland.

I bought myself a Christmas present; it was a plane ticket to visit my brother. I had not seen him for 10 years or more. We had started healing our relationship a few years earlier, and talked to each other once a week. Still, visiting my brother in his home made me nervous. I read an article about sending Reiki energy into the future, so I meditated for a while and sent the Reiki to the

Oakland airport. I had never been to that airport; however, I pictured a place where the energy would be waiting for me.

I flew to the Oakland airport and got off the plane. I have not traveled much since the 911, so I was not familiar with the new security measures. My brother said he would meet me at the gate, and no one is allowed to do that anymore. When I got off the plane and didn't see my brother, I started walking to the baggage area, pulling my bag behind me. I found an area with benches near the baggage area, though I didn't see my brother. I felt some concern. I decided to wait and I found a pool of peaceful Reiki energy waiting for me when I sat down.

I noticed a man sitting on a bench near where I was sitting and saw he was looking at me. After waiting a while, I asked another traveler how I could page my brother. The man pointed out the intercom phone. I sat back down and decided to wait a few more minutes. I didn't have my brother's cell phone number with me, so I couldn't call him. The man sitting on the other bench walked over to me. He asked me my name, and I asked him why he wanted to know. He asked "Are you Nancy?" I replied I am. He said "I am your brother." We didn't recognize each other. I guess we have both changed in 10 years and we were both a little embarrassed.

The rest of my visit was pleasant. I took the peaceful Reiki energy with me for the entire trip. Anytime I felt anxious, I relaxed back into the energy. This is an example of a time I sent Reiki into the future. Next, I am

going to send Reiki into the past and see what I can change. (personal journal, January 2010)

When I visited my brother in December 2009, I knew he was having problems with his broken collar bone. My father knocked Ted off the couch when he was about two years old. Dad sat down on too hard; he didn't intend to hurt Ted. However, my brother was a small boy and flew in the air when my dad sat down heavily. My brother landed on his shoulder and broke his collar bone.

Fast forward 58 years and my brother still had trouble with one or the other collar bones. Earlier in 2009, he had an accident and broke one of those bones. Despite medical treatments, the bone would not heal. The doctor used a cadaver bone to rebuild the broken bone and my brother's body rejected the implant. Next the doctor scrapped some cell tissue off my brother's hip bone and mixed the bone substance with a composite material to form new bone.

This procedure was not successful. The bone mixture was not turning into real bone. There were few medical options left to fix my brother's shoulder. When I was visiting him, I asked him if I could do a Reiki treatment on his shoulder. He put off the treatment until the last day, when he finally let me work on him. When I put my hand on his shoulder, he felt a lot of warmth in the area. As I continued to send the Reiki energy, I actually felt the bone material start to grow. I continued the treatment for a few minutes.

I asked Ted if he had forgiven our father. He replied that he forgave dad everyday and only the forgiveness didn't last. I told him when the need to

forgive someone returns, the underlying trauma was not released. I suggested he use the Sedona Method of Releasing and he was not willing to do this process. A few weeks before my visit, I sent him an article I wrote on forgiveness. I reminded him of the article and he said he would practice some on those ideas. Before I left my brother's house, I got his permission to do Distance Reiki.

For the next few weeks, I visualized my brother's shoulder and remembered the time I actually toughed the area. I visualized the bone growing from the composite material into Ted's bone material as I did Distance Reiki for a few minutes each day. Within two weeks, my brother had a doctor's appointment. After checking the area, the doctor told him the bone had started to grow. I believe that Reiki helped this bone start to grow when I first put my hands on Ted. The process was supported by Distance Reiki in the healing of this issue. (personal journal, January 2010)

The treatment I gave my brother was a partial success. My brother was not ready to heal since he still carries a lot of the energy from his early childhood trauma. I am concerned that my brother will continue to experience trouble with his collar bone until he totally forgives our father. I will continue to send Distance Reiki to my brother to support the healing of his shoulder.

This is just one example of the power of Distance Reiki. Since there is no time or space, everything is present now. That is the premise that supports Distance Reiki.

Healing animals

Reiki can be used in other ways than just helping people heal. This healing energy can be used on animals as well. This story is how I used Reiki to help heal my cats:

A few weeks ago, Som Chai, my male Siamese cat, seemed to feel unwell. He slept most of the time. His coat looked oily, and he just didn't seem to be himself. I prayed for him and he let me do Reiki on him. On the weekend, I took him for a walk on his leash. I took him to the grass area at my condo which he really enjoyed. After a few days, he now seems to feel better. He is acting more like himself. I continued to do short Reiki treatments on the cat over the next few days. Once Sammi felt better, he refused any more Reiki treatments. (personal journal, February 2009)

Some animals love receiving the Reiki energy, while some accept the energy only when they are unwell.

Healing inanimate objects

One can use Reiki to bless one's home, electric appliances, car, job, friends and family, and the events seen on TV. Everything can be blessed with this healing energy. This story is about a time I used Reiki to heal an inanimate object:

I had an electric toothbrush that I used for almost 10 years. I enjoyed using this appliance and was always careful to put it on the charger when not in use. One day, when I was brushing my teeth, the toothbrush slowed down and stopped. I turned it on and off a couple of times and no response. I justified this situation, thinking the toothbrush was old. It had just worn out.

The next weekend I looked for a new electric toothbrush on sale. The best price I found at the time was about \$90.00 and I didn't want to spend that much money. During a meditation, I received the message to use Reiki energy to heal the toothbrush. I held the handle in my hands and did a treatment. When finished, I turned on the toothbrush. It didn't work and I felt disappointed. I released that feeling. I gave the handle another treatment. I turned it on again and it worked. The electric toothbrush worked for another year until I decided to buy another appliance. I learned through this experience the uses for Reiki are unlimited. (personal journal, February 2009)

Not ready to heal

On March 14, 2010, Judith Conway said something in her weekly newsletter that I noticed. In that issue, a new Reiki Master asked for advice about one time when she used Reiki on her husband's sore knee. The knee did not get better and the new inductee wondered if Reiki sometimes did not work. In Judith's answer, she told the woman Reiki Energy always works; however, the husband might not be ready to heal. (Conroy, 2010)

I learned a huge lesson when I read that comment; someone might not be ready to heal. There is no failure when someone does not heal. The practitioner did not fail. Reiki did not fail. The recipient did not fail; the person receiving the Reiki energy simply was not ready to heal. Sometimes, when I get in a hurry, I do a treatment and I am mentally off to my next project. If the recipient does not immediately feel better, I feel frustrated and wonder if I did something wrong. The lesson for me is to remember is to respect the recipient, respect the process, and remember the client might not be ready to heal. It is important for the healer to be gentle with the client and with him or herself.

Sedona Method of Releasing

The Sedona Method of Releasing is easy to use and works very quickly. It is different from psychotherapy because one does not dwell in the past. As memories and feelings come up to be healed, they are released easily. Once the energy is released, the negative energy transmutes back into Universal Energy. The results last over time and the more one does the Sedona Method, the more the results accumulate. It works for everyone and it can be done in a group or alone.

Step one is to focus on the issue and allow the feeling to exist. Then ask if the feeling can be released. This question asks only if one is able to release the feeling. The next step is to ask if one is willing to release the feeling. The third step asks when one is willing to let the feeling go. Repeat these steps until the emotion is released (Dwoskin, 2000, pp. 11–12).

I bought the home-study course. The first 10 lessons of the home study are the basics of letting go. The next 10 lessons show how to eliminate the root cause of all negative or limiting emotions.

The Sedona Method of Releasing is an experiential learning process. It allows one to experience emotions, release negative feelings, and find the root cause of limiting emotions. Here is some information on the origin of the Sedona Method.

Lester Levenson was a man who had mastered life's greatest challenge. In 1952, at age 42, Lester, a physicist and successful entrepreneur, was at the pinnacle of worldly success, yet he was an unhappy, very unhealthy man. He had many health problems including depression, an enlarged liver, kidney stones, spleen trouble, hyperacidity, and ulcers that had perforated his stomach and formed lesions. He was so unhealthy, in fact, that after having his

second coronary, his doctors sent him home to his Central Park South penthouse apartment in New York City to die.

Lester was a man who loved challenges. So, instead of giving up, he decided to go back to the lab within himself and find some answers. Because of his determination and concentration, he was able to cut through his conscious mind to find what he needed. What he found was the ultimate tool for personal growth—a way of letting go of all inner limitations. He was so excited by his discovery that he used it intensively for a period of three months. By the end of that period, his body became totally healthy again. Furthermore, he entered a state of profound peace that never left him through the day he died on January 18, 1994. (Dwoskin, 2010)

The next example is on how I used the Sedona Method of Releasing. In 2006, I was experiencing a lot of stress. My son had moved out of the condo we shared. He was still angry and focused much of his anger on me. He continued to behave in a way I found stressful. In March, I heard about the Sedona Method of Releasing. I checked out this program on the Internet and wanted to go to Sedona and take a class. I really did not have the money for the seminar, so I bought a copy of the CD home-study program.

I knew I had a lot of negative energy to release. I felt anger toward Jeff and I was frightened by his actions. I also had stored negative feelings about other people. I listened to the releasing method on CD and used the Journal included with the program. Sometimes I repeated a lesson to make certain I understood the ideas. I was able to let go of a lot of the stress and negative I felt at that time; however, every time I thought I released the stress, Jeff

did something that upset me and I created more stress. I recorded some of these experiences in my personal journal:

I wrote on April 4th, that Jeff struck again. For a while, he stopped threatening me like he did when we sold real estate together. When we worked together, he became angry any time I called the escrow company to check on the progress of the sale. The commissions earned were joint income and we agreed to split any money we earned together. Later, I realized he was withholding some of the commission income. He didn't want me to know when the property closed because he wanted to keep the commission.

We worked on one property together and he told me the buyers cancelled the escrow. I called the escrow company to make sure all of the paperwork was completed so we could close the escrow. The escrow officer told me the property did close. Jeff simply kept all of the money and I never received my share of the commission income. When I asked about my share of the income, he became furious.

Jeff, his girlfriend, and I bought a house together as an investment. We planned on remodeling and reselling the property. When the property didn't sell, we leased it to some people who said they wanted to buy the house. At the end of the lease, the renters changed their mind and moved out. We cleaned up the house and found a new tenant. During this time, Jeff broke up with his girlfriend. She quickly found a new boyfriend who told her to keep the house and not return the money we invested. Since we didn't have a

partnership agreement, she was able to keep the property. Jeff blamed me, even though I suggested we sign a partnership agreement.

The next year, he bought his own condo. We still had a joint bank account from the real estate business. He took \$10,000 out of our joint account. I saw the money was missing when I reconciled the bank statements. I asked him about the missing money and he said he was not going to return any of it. Next, he threatened to evict me from the condo we bought together. I continued to live there after he moved out. He told me I had 30 days to get a new loan on the condo. Since we bought it together, he wanted me to buy him out. He told me if I didn't get a new loan, he would throw me out on the street. He was very angry and threatening.

When Jeff and I stopped working together, he got a job selling new condo conversions. At first, Jeff received a draw against future commissions; however, the company discontinued the draw program. He was living on commissions only. He became angry with me because I have not earned more money. When our joint business ended, I started looking for properties for investors. I still had not earned a lot of commissions. I decided to change my focus and look for a teaching job. I found some part-time teaching job which did not pay enough to cover all of my expenses.

Yesterday, May 14th, Jeff threatened to sell the condo again. He told me he was going to get legal help to get my name off title. He told me I had not gotten a new loan to buy him out like he insisted. I told my brother about Jeff, and Ted told me to change the locks on the front door. I didn't have the

extra money to do this, so my brother sent me the money. I had the locked changed and I feel a little better with the new locks. For some time, I have been afraid Jeff would come in the hurt me. When I am this upset, I feel frozen and it is hard to do anything.

My brother suggested I block all of Jeff's email messages. I truly appreciate my brother's support. I felt I could not block Jeff's messages because it was the only way we communicated. Until I refinanced the condo, I still needed a way to communicate with Jeff. If my son continued to threaten me after the refinance, I decided to look into getting a restraining order.

I called an attorney I used a few years ago. He referred me to a real estate attorney, who told me Jeff could not throw me out of the condo. After he told me that, I felt better. He suggested I focus on refinancing. He told me if Jeff continues to threaten me, to get back in touch with him and we would look into other options.

On May 26th I heard I qualified for the loan to buy the condo. Even though I told him the loan was in progress, Jeff continued to threaten me. In one message said he would offer me \$10,000 before he kicked me out. I still felt scared Jeff will hurt me.

Once Jeff realized I am refinancing the condo, he backed off the threats. I finished the loan by the middle of June. Now, the only thing Jeff and I will have in common is the rental house. (personal journal, June 2006)

I was able to refinance the condo. Jeff's former girlfriend kept the rental house and kept all of the money Jeff and I invested. I got a teaching job in August of that year. I also

survived all of the stress I experienced during this time by using the Sedona Method of Releasing.

The house was now in my name and I was getting ready to start teaching. Finally, I started to feel better. I knew I was going to start working, I owned the condo, and I was not being threatened by my son. A few weeks later, my Siamese cat, who was my best friend, became very sick. She died after a three week illness and I was consumed with grief. I could not look at anything in the condo without being reminded of this special cat and of my loss. I used the Sedona Method of Releasing to let go of the grief, sadness, guilt, and anger that I experience during the cat's transition.

This is a case study when I used the Sedona Method of Releasing to help another teacher.

Case study – Dianna C

During March of 2007, I talked to teacher friend, Dianna C. She is married to a man who is an active alcoholic. Dianna C cannot make up her mind to end the marriage, and she is worried the stress will kill her. We met for lunch and talked for over an hour when I taught her a basic part of the Sedona Method. The basic three questions are: Can I release this feeling? Will I release this feeling? When? I suggested she use this technique whenever she felt stress.

We met again for lunch about a month later. She reported back to me saying that using this modality helped her release a lot of her stress. She still is not ready to end the marriage, so she experiences ongoing stress. I suggested she continue to use the Sedona Method whenever she feels stress. (case study, March 2007)

This next report is about a situation when Suzana F had a persistent cough. She asked me for a Reiki treatment on June 16, 2010; however, it was more appropriate to use the Sedona Method to work on the presenting issue.

Case study – Suzana F

Last night, I held an Adult Education Reiki Workshop class. I did a demonstration as part of the instruction. Suzana F said she would like to receive the Reiki healing. Before I started the Reiki treatment, Suzana F said that she has an ongoing cough. She went on to say that when she is away from her son and husband, the cough goes away. When she is with either one of them, or even thinks about them, the cough returns. Suzana F asked me why she had the cough.

I told her I needed some time to get a message from my guidance. While I was talking to her, I got the message that the cough was related to an unresolved issue she has with her husband and son. She started coughing up this unresolved issue so it could be worked out. Since the issue was never resolved her body developed the habit of coughing.

I checked with my guidance and asked if I was to share this information with Suzana F and I was guided to share the information with her. When I told her the message, she confirmed she had an unresolved issue with her husband and son.

I suggested that she release her need for resolution. Also, I suggested she train her body so she does not automatically start the cough reaction whenever she feels stress. I suggested that she use the Sedona Method of

Releasing to heal this issue. She agreed to heal the reaction she had when she thought about her husband or son. She was not ready to heal the core issue, however. I saw Suzana F the next week and she said her cough had not returned. (case study, June 16, 2010).

As I reviewed my 2006 journal as background work for the dissertation, I re-experienced the stress, fear, terror, and anger I felt when the events were occurring. As I remembered the times when Jeff threatened me about the condo, I felt the negative energy come into my body. I stopped working on the dissertation and used the Sedona Method to release some of the remaining stored trauma. Within 20–30 minutes, I felt relaxed and comfortable, and I was able to go back to work. This is a powerful alternative modality for reducing stress and releasing negative thought forms.

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Theta Healing

Theta Healing is an alternative modality developed by Vianna Stibal. This protocol is can be used to do core belief work. When used, the practitioner and the client go to theta brain-wave state to change the client's belief system. The practitioner can also do self-healing when one goes going to the theta brain wave level and does the process.

Stibal teaches the practitioners to connect with “Creator of All That Is” to facilitate the healing (Stibal, 2006, p. 17). When doing this process, the practitioner and the client sit in chairs, facing each other. The practitioner hands are resting, palm up on the knees, and the client places his or her hands onto the practitioner’s hands. The two people are now holding hands. The practitioner becomes centered and connects with the Creator at the Seventh Plane of Existence which is at the Theta Brain Wave level. The practitioner makes a command to the Creator on behalf of the client; the request for healing is part of the command. The practitioner visualizes the healing being done and then witnesses the action taking place. Next, the practitioner visualizes washing off after the healing event. The practitioner says thank you and it is done. The practitioner comes back down to regular consciousness. The final part of the process is doing an energetic break from the client. Then both parties ground themselves.

On the weekend of July 18, 19, and 20, 2009, I participated in Theta Healing training. During this weekend I did a lot of belief work on myself. I also worked on other students and they worked on me. I was able to change erroneous beliefs I picked up over my lifetime. Using this modality, I changed my beliefs about being different, not being lovable, and not being close to other people. When I finished the workshop, I thought I would continue this training.

A few weeks later, I heard some information about this program that did not align with my ethical beliefs. During several meditations, I received many different messages; all suggested I stop doing Theta Healing. Another message told me to not take any additional training. Since these messages were persistent, I decided to not pursue this healing modality.

Before I decided to stop doing Theta Healing, I had this experience that I recorded in a case study:

Case study – Nancy T

Yesterday I participated in a Reiki clinic. I realized I did a better job doing Reiki after studying the book on Theta Healing. I was aware of my brain wave level. When I reached the alpha state, I could see the Reiki energy. It was a lavender colored mass of thought forms. I reached up into the thought form mass and brought down the energy. I also knew more about the client as I did the Reiki Treatment.

First, I worked on Margaret K. When I achieved the proper vibration, she also went to the alpha state. I could feel her body relax and release during the treatment. Frequently, her body jumps during a session. I talked to her after the treatment, and she told me that she always has the flight response. I told her I would do a theta treatment after I was trained to help her release some of the stored trauma.

The next day, during a meditation, I remembered one time when I had an accident. I was living in Whittier, California. One day in November, 1972, I drove my son Jeff to kindergarten. He was sitting in the front seat of my 1967 Mustang. Mark was in a car seat located in the back seat, on the driver's side, and Lorraine was in a car bed next to Mark. As I crossed an intersection, an elderly woman made a left turn into the side of my car. I remembered the horror I felt as I saw her driving toward

my car, which held my three children. I held on to the steering wheel as the collision occurred, and strained my left shoulder.

Fortunately, the Mustang was stable enough not to flip over; plus the woman was not driving too fast. We all survived the crash, though I held onto the trauma. For the next few years, I panicked whenever I saw an accident. I had a reaction similar to Post Trauma Stress Disorder. Every time I saw a collision, I went right back to the time my car was hit. I had to train myself to stop this automatic reaction, which took a while. Eventually, I was able to stuff those emotions.

After a medication, I remembered this trauma I kept in my energy field. I knew it was time to release this old trauma. I did a Theta Healing session on myself and instantaneously changed the polarity of the thought forms in that memory. It felt like the memory just dissolved. I felt much better after I gave myself that treatment. I did not even remember that accident, yet those thought forms were in my energy field. I was able to heal that stored trauma with Theta Healing. (case study, July 20, 2009)

During August 2009, Margaret K returned from a trip to Europe. She was in a very bad state, mentally, emotionally, and physically. When we met at the August Reiki Clinic, I saw she was agitated. I asked if I could help her. After we talked for a few minutes, I suggested we schedule an appointment for a healing session. The following is a case study is based on that healing session.

Case study – Margaret K

Margaret K had returned from a trip to Europe when we met at the Reiki Clinic. She was in a bad way since she was being haunted by break through memories from another incarnation. These difficult memories were flooding her current consciousness. For years, Margaret K's husband wanted to take a vacation to Europe. She kept postponing this trip because she felt uneasy whenever she thought about traveling to Europe. Her husband wanted to visit Germany. Whenever she thought about visiting that country, she became sick to her stomach. Finally, she relented and they went on the trip.

Margaret K was uncomfortable to the point of feeling ill the entire time they were in Germany. When they toured Ann Frank's house in Amsterdam, Margaret K experienced a panic attack while going up the stairs to view the room where the Frank family hid. The panic attack was so severe she had to leave the house and wait outside. When Margaret K and her husband were riding on a tour bus, driving around the city, she again had a panic attack and had to leave the bus.

When they visited the site of a former prison camp, she again was so ill she had to leave the tour. Her discomfort grew the longer she stayed in Germany. Finally, when the trip was over, she returned to San Diego. However, her panic attacks continued as well as the breakthrough memories from a prior lifetime. Margaret K remembered experiencing a lifetime in Germany during World War II when her family was captured, interred in a camp, and executed.

When she came for her visit, she was so upset she was unable to do daily activities. I thought I would give her a Reiki treatment to relax her body. After we talked for a few minutes, I realized I had to use another modality, so I decided to use Theta Healing.

I did the Theta Healing process. I had her sit in a straight chair facing me. I went to the Theta level as did Margaret K. With her permission, I changed the polarity of the negative thought forms in her subconscious mind. I removed all of the remembered thoughts of trauma, murder, abuse, and war. I replaced those thoughts with ideas of peace, love, and harmony. These were the ideas she wanted me to use.

This entire process took about 20 minutes. Margaret K was an entirely different person when we finished. All of her agitation was gone, so were the panic attacks, and the terrified thoughts. We talked for a few minutes so I could be certain she was grounded in her body and in the present time.

Margaret K left after we talked for a while. (case study, August 2009)

I checked with her a few times after this healing session. She has never re-experienced any of these traumatic thoughts. She thanked me for my assistance many times after the session. This is the only time I used Theta Healing on a client. I have used the modality on myself; however, I am very careful when I use the modality. Changing the belief system is one area I plan to study in the future.

Zero Point Field Healing

In 1913, Albert Einstein identified the Zero Point Field energy. This field is considered to be the reservoir that holds all of the energy. According to the Amega Global

sales material, nuclear physicists and quantum Physicists agree that through this reservoir, all things are created.

Amega Global, Incorporated is a research and development company that has developed a proprietary process which alters crystalline material. This process “which alters the molecular structure, thereby changing matter to resonate at Zero-point vibrational life-force energy called AMized™ resonance” (amega.com, 2010). The body can immediately access this healing energy. The Zero Point Field energy balances the flow of energy in the body. The device is a wand that is shaped like a writing pen, only it is much heavier. The case is stainless steel and the tip of the wand is filled with crystalline material that has been infused with the Zero Point Field energy.

I find this wand to be an amazing healing tool. I am still exploring the healing capacity of this device. The following journal entry reports how I was introduced to this amazing product:

In January, I visited my friends Dave and Bonnie. Dave told me about a healing device you hold over people and it helps them heal. I told Dave that I know a lot about healing and energy, and that a device like that won't work. He said he would get more information and get back to me.

A couple of days later, he told me the device is a wand that uses Zero Point Field energy to heal. I didn't know anything about this energy, so I checked it out on the Internet. I found the Living Matrix movie which I purchased. After watching the movie, I bought Lynne McTaggart's book, *The Field, the Quest for the Secret Force of the Universe*, (2008), an in-depth

work that I am still reading. Dave offered me the opportunity to be a representative for this company and I agreed. I purchased a wand.

The middle of January, 2010, Dave, Bonnie, and I went over to Margaret K's house. Even though she had received and given Reiki treatments for the last year, she still had a lot of stiffness in her neck and shoulders. This stiffness was so severe it limited her mobility, and she was unable to turn her head to either side. Margaret K taught high school for at least 20 years. She injured her back when she fell at a high school event and took an early retirement because she could not get any relief from the pain from this injury. She had suffered through many different medical procedures to repair the damage to her back and help ease her pain. None of the procedures gave her relief.

Dave used the wand on Margaret K for about 10 minutes, moving the device in clockwise circles in the area of discomfort. After this short treatment, she was able to turn her head from side to side. Before this treatment, she had to turn her entire body whenever she looked to the right or left side. Margaret K also bought a wand.

The last week of January, I went to Margaret K's house for lunch. She and her husband had recently rescued a dog that mouths people. He doesn't bite; he just puts his mouth around people's arms. On this day, the dog put his mouth around my right forearm. I reached for the dog, he turned his head away. However, he had not let go of my arm. As soon as I went into the house, Margaret K said my arm was bleeding. The dog had opened a two and

one half inch cut on my right arm. I was surprised to see the blood running down my arm since I didn't feel the cut.

Margaret K cleaned up my arm and bandaged the cut. After we finished lunch, I went home and cleaned the cut again. Within a couple of days, the area around the cut was getting red; the wound was hot and painful. I thought I might have to go to the doctor's office to get the wound cleaned and get stitches. I showed the wound to another friend, and he told me to go to the doctor's immediately. I prefer using alternative healing methods before I go to a Western doctor.

After a couple of days, the cut continued to hurt and became more inflamed. I started to worry, since I didn't want my arm to get infected. My wand had not arrived, so I called Dave and asked him to wand my arm. He agreed and I drove over to his house. Within few minutes after he started using the wand, the wound didn't hurt and there was less redness. I went back for a treatment every day for the next few days. Once I received my wand, I used it at least four times a day.

I watched my arm as it healed. I was amazed to see how quickly this deep cut was able to heal. I never went to the doctor's and I never had stitches. I healed this deep cut with the wand that uses the Zero Point Field energy.
(personal journal, March 2010)



This picture was taken about a week after the accident.



This image was made about two weeks after I started using the Amega wand.



This photo was taken on March 1, 2010.



This image was taken on April 21, 2010

All of these pictures were taken by the cellular phone camera.

One friend, the man who told me to go to the doctor's predicted I would have a huge scar from this wound. Since I used the Amega wand, I have only a very slight scar on my arm.

The following is a case study of what happened when I used the Amega wand on a friend after she took a bad fall.

Case study – Bonnie W

On February 8, 2010, Bonnie W, who is 84, had a bad fall when walking through a parking lot. She tripped over the cement car stop, and broke her right arm. She hit her head so hard, she knocked out a tooth. After the fall, the right side of her face was bruised and scratched by the rough asphalt. Her lip was split when she lost the tooth.

Bonnie W went to the doctor's office to have the bone set and the abrasions cleaned. The dentist was able to replace the missing tooth within a few days. However, Bonnie W was in a lot of pain after the fall. The broken arm was uncomfortable and her injured face ached. She asked me if I could use the Amega Wand to reduce the pain and bring her some comfort.

I went over to her house every day and used the Amega Wand on her arm and face. Within a few minutes of starting the treatment, the discomfort in her arm released. The energy from the wand went through the plaster cast. Gradually, the bruising on her face decreased and the abrasions healed. I continued the daily treatments until Bonnie W went back for her next medical appointment.

The doctor was surprised by the reduction of bruising on her face. He commented that the scratches were healing very quickly. The broken bone also healed without complications. Bonnie W thanked me for my efforts to bring her comfort and to reduce her pain. We both believe the wand relieved the hurting she experienced and helped her heal in less time. (case study, March 2010)

The following is a case study of what happened when I used the Amega wand on a student in a Reiki Workshop.

Case study – Lea R

During the 2010 spring semester, I taught an Adult Education Reiki Workshop. Lea R was a student in the class. This was her first exposure to alternative healing modalities and she had a few reservations. She remained open to new ideas and was willing to learn the basics of Reiki.

On the evening of the last class, Lea R asked for a Reiki treatment. We put her on a table and all of the students agreed to work on her. I asked her to tell me her main complaint. She told me her appendix burst in October 2009. She developed peritonitis and spent 14 days in the hospital. She had not regained her strength and still experienced a lot of pain in her abdominal region.

I asked her if I could also use the Amega wand on her abdominal area, and she agreed. The four students started doing Reiki on Lea while I used the wand on the entire middle section of her body. We all worked on this woman

for 20 minutes. When we finished the treatment, Lea R was asleep. We woke her, and I made certain she was grounded before I assisted her off the table.

As she moved around, she became very excited. She said she had no pain in her abdominal area. This was the first time she was pain free since the appendix burst. She said she had felt constriction in the areas where she had peritonitis ever since this event. The constriction was also relieved. I called Lea R a week after the class, and she remained pain free. (case study, July 2010).

The most amazing story of the healing capabilities of the Amega wand is the story of George E, the man suffering from Stage 4 cancer. That case study can be found in the Reiki section of this chapter. Reiki helped George E relax; however, the Amega wand reduced his pain.

Whenever possible, I like including stories about animals. When I do this type of healing, I get honest feedback. The animal either feels better or does not. The techniques I use work or they do not work. The animals are not vested in pleasing me by exaggerating the results of any healing work.

This journal entry describes the results when I used the Amega wand on my cats:

I rescued a Siamese kitten in the spring of 2007 and I named her Fa Ying. I knew she had a weak eye on her left side. Her face is light colored in that area and she quickly developed a persistent viral infection in the eye. She resisted any type of medical intervention. I had to wrap her in a towel to give her the eye drops that were prescribed by the vet. I do not know who was more stressed, me or the cat. I dreaded the medication times. Since the drops didn't

help the infection in her eye, I finally gave up on the treatments; however, the infection remained. Her eye was not healed. Eventually, she started keeping this eye closed all of the time.

I took this picture in January 2010 after I bought the cats a climbing tree for Christmas. Fa Ying is the cat sitting up behind Som Chai. In this photo, you can see her left eye is closed.



The end of January, when I first started using the wand, I decided to use the wand on Fa Ying left eye. She allowed me to use the wand on her face. She sat there as I made circles with the wand. I used the wand two or three times a week. In a few days, her eye started getting better and has continued to heal. She still gets a little gooey stuff in the corner of her eye. Now, my cat can open both of her eyes, thanks to the Amega Wand.

The next photo was taken on August 20, 2010. Both of her eyes are open.



Som Chai is the male cat in the climber in the first picture. I adopted him in 2006 from the local shelter. They told me he was about two years old, so that makes him about six years old now. He loves to climb on the cat climber, and then jumps to other pieces of furniture or to the floor. In March, he started limping. I checked out his shoulder, leg, and foot and didn't find any injuries. He continued to limp for a few days. I told him the wand might help, and I started using it on his right side.

Within a day or two, he stopped limping. Occasionally, when Som Chai jumps off the top of the climber, he reinjures his shoulder. When the limp returns, I use the wand his shoulder. Within a short time, Som Chai is not limping. Whenever he does not feel well, he lets me do the wand treatment. (personal journal, August 2010)

I include stories about animals being healed because an animal, especially a Siamese cat, has no interest in exaggerating the results received from a treatment. It just wants to feel better.

In this chapter, I have included personal journal entries and case studies that demonstrate the efficacy of alternative healing modalities. For the purpose of this dissertation, I have limited my discussion to Reiki, The Sedona Method, belief system/Theta Healing, and the Zero Point Field healing device.

A summary of this information is in Chapter 5.

CHAPTER 5

SUMMARY, DISCUSSION, RECOMMENDATIONS

Summary

Problem

The belief in Western medicine is prevalent in the United States. My family of origin certainly believed in allopathic treatment. This system of medicine observes the patient's symptoms and prescribes a remedy to counteract the “dis-ease.” This may be the best type of medical care for some accidents or illnesses. If one breaks an arm, having the doctor set the arm in a cast is an appropriate treatment. However, not all allopathic treatments are appropriate.

Some doctors have an agenda that does not consider the patient's best interests. Here are three examples from my personal experience.

In 1979, my father, who suffered from Parkinson's disease, had a potentially fatal medical event. The paramedics were called to save his life. He was taken to a Catholic hospital that believed in the preservation of life, no matter the cost. The doctor who cared for him was unable to determine why he was unconscious. He must have had a stroke or some other type of neurological event.

He was taken to the Catholic hospital because it was the facility closest to where my parents lived, and the paramedics had a contract with this hospital. The hospital was run by a very strict nun who imposed her beliefs on the staff, patients, and their families.

My father was in a profound coma; however, he was kept alive for five months. Any request we made to let him die was countered with a guilt-filled tirade that stated if we cut back on his care, we were, in effect, killing him. For example, we suggested they no longer feed him through the gastrostomy tube, and were told we were starving him to death. When he finally had the grace to die, the medical staff did a full red blanket resuscitation to save his life. This medical treatment was a travesty of the Hippocratic Oath of “Do no harm.”

My mother never enjoyed good health. In 1997, she was close to death. She lived her entire life in fear and she was afraid of dying. She was not able to relax enough to let go. Since her veins had collapsed and she could no longer swallow, the hospice nurse suggested using a morphine suppository to help her relax. She told me to get the prescription from my mother’s family doctor. I called the doctor and made the request. He replied that he could not write the prescription, because he did not want to turn my mother into a drug addict. I was incredulous and told him my mother was dying. Again, he repeated his concern.

I was so stressed and angry, I threatened him. I told the doctor either he writes the prescription immediately or I would sit in his office and tell every one of his other patients the story of how he was treating my mother. He believed my threat and I got the prescription. This man had been my mother’s family doctor for eight or nine years. He knew she was dying. He knew she would not become addicted to morphine since her expected life span was measured in days.

My mother made her transition a few hours after the suppository was administered. Her death was gentle and peaceful. The morphine suppository was an

appropriate medical treatment that her primary medical provider initially denied. I never understood his reluctance to help my mother. The doctor may have feared litigation. He put his fear over my mother's needs.

When I was married to Bob, I was always on edge and felt a tremendous amount of stress and fear. The unrelenting stress took a toll on my body. I started to forget things, such as friend's names, phone numbers, where I put things, and where I was going. I was so afraid of what was happening I covered up my bouts of forgetfulness. This only made the situation worse. Finally, Bob sent me to the medical facilities at the local Air Force base. In 1995, the military hired civilian doctors to fill in for the lack of career military doctors. My ex-husband and I would joke that the doctor who cared for us was an unsuccessful civilian doctor who took a military job.

I made an appointment and was assigned a miserable excuse for a medical professional. I told him I forgot things, felt frozen at times, shook whenever I was frightened, and I was always felt afraid. He briefly checked me over and told me I was starting Alzheimer's disease. He told me to go home and get my affairs in order.

I was terrified because I knew Bob would throw me away if I became ill. I actually chased the doctor down the hall, and asked him how he knew his diagnosis was correct. He replied he just knew I had Alzheimer's; then he turned and walked away. I asked a nurse what I should do next and she told me I had to have a psychological evaluation. She made the appointment.

A few days later, I met with a kind psychiatrist who interviewed me and gave me some cognitive tests. He diagnosed my condition as extreme Anxiety Disorder. He told me I had the worst case he ever encountered. I told him I was married to a Navy fighter

pilot and he replied he now understood my anxiety. He sent me to a psychologist to help me deal with the stress. When Bob heard my diagnosis was Anxiety Disorder and that I was sent to a psychologist, Bob forbade me to see him. I decided to continue the visits, so I devised a plan to see the psychologist on the days I shopped at the base. Finally, I had the courage to leave the marriage.

The doctor who mistakenly diagnosed my condition as Alzheimer's was irresponsible and insensitive. Fortunately, the military medical establishment had a protocol they followed before writing me off as someone who might be suffering from that disease. When my father was dying, the Catholic hospital and doctors who worked there imposed their religious beliefs on my father and my family. My father was a proud man who would not want to linger in a profound coma for five months. The medical professionals who cared for him put more importance on their religious beliefs than they put in responsible medical practice. The general practitioner who refused to write the prescription for my mother may have given into the fear of being sued. I never understood why he balked at helping my mother.

These are three examples from my personal experience that show the misdirection in allopathic medicine. I am certain there are many more instances where the practitioners of Western Medicine lost sight of caring for the patient in their search for a cure of the symptoms. Based on these experiences, I started exploring alternative healing modalities.

Method

Between the years of 1999 to 2007, I explored different healing modalities. When I became attuned to Reiki, I felt that I found my way to help people. As I worked with clients, I used Reiki, the Sedona Method, and Theta Healing to help people heal from

emotional, mental, or physical issues. Since I already knew most of these people, I was familiar with their condition. I interviewed them before the healing event, and observed them during the healing. I interviewed them after the event, and then followed up with a second interview a few days later. After the interview, I recorded my findings in the computer, using the case study model. I shared the case study with the client to make certain it was accurate and complete. Then I told everyone again that I planned to use the studies in my dissertation.

While I saw the power of Theta Healing, I decided to stop using this modality for the reasons stated earlier in this paper. The Zero Point Field device (Amega Wand) supports the healing done by Reiki or can be used without any other modality. I observed and recorded tremendous healings in others and within myself which were recorded in the manner stated above.

Results

The following results are from the case studies. They are listed in the same order as they appear in the Chapter 4.

In one of the case studies, I am the subject of the report. The lesson I learned was to let go of the process and trust Source. It was also a lesson to let go of judgment. I healed some of the negative energy surrounding these topics and the healing has been permanent. I still deal with the issues of control and judgment; however, the intensity of these issues is lower. Each time I do healing on these issues, the amount of emotion and stored energy decreases.

The case study about Margaret K is about a healing she received after she volunteered at the San Diego Earth Day Fair on April 28, 2010. After working outside all day, she became exhausted and experienced pain and discomfort. The Reiki session

healed her exhaustion and stress, as well as the fibromyalgia outburst. The healing was permanent for that event. Margaret K did not choose to work on the underlying issues that created the conditions; however, that does not minimize the efficacy of the healing event.

One case study is about George E. This man suffers from stage 4 cancer. The first time I worked on him was on May 22, 2010. When I looked at him, I could see his energy field was low and weak. I did a Reiki treatment with two other Reiki Masters. I then used the Amega wand for 20 minutes. The combination of these modalities reduced his pain. He released enough tension that he was able to sleep.

I had the honor to assist George E again on June 27, 2010. His overall condition was improved. He was able to walk into the clinic unassisted, and to get on the table without help. I starting doing Reiki with another Reiki Master, and then used the Amega wand. Again George E had pain relief and he was able to get some sleep.

I did not see George E again until September 19, 2010. He had lost weight. His wife said he was taking less pain medication. He was able to get on the table and lie down on his back. The first two times he was on my table, he laid on his side. He was more relaxed and it was easier for his body to accept the Reiki energy. I did both hands-on and hands-off Reiki during this session.

Was George E's healing permanent? The purpose of the treatments we started in April was to give him relief from pain. Based on conversations I had with George E and Susan E, this purpose was accomplished. George E's condition probably remains terminal. The goal was not to cure his disease; it was to improve his quality of life during this time of transition. We accomplished that goal.

In the story “Reiki Dominoes” by Laurelle Shanti Gaia, she describes how Reiki helped her heal the sexual abuse she experienced as a child. However, the healing she experienced replicated throughout her entire family. She said that her uncle, the perpetrator, was the first domino to fall, and the healing spread, like falling dominoes, throughout her family.

Maggie B’s also experienced sexual abuse as a child and she used Reiki to heal this deep trauma. Her account to me is written up as a case study. According to Maggie B, she permanently removed all aspects of the trauma from her energy field with Reiki. She forgave her father and brothers. She is now married, and starting her own Reiki business.

I discuss the time when I sent Reiki into the future, and discussed Distance Reiki. I believe the Reiki energy I sent to my brother helped his bone grow; however, I do not consider this a permanent healing. My brother has not healed the root cause of the injury and seems to be unable to let go of this trauma. When someone is unable or unwilling to change the polarity of the thought forms within the stored trauma, a permanent healing will not occur. My brother may not be ready to heal.

There is a discussion about using Reiki on animals and on inanimate objects. The Reiki section of Chapter 4 concludes with a discussion on what happens when one is not ready to heal.

The Sedona Method of Releasing is the next alternative healing modality presented. First, the process is explained as it is presented in the home-study program. Lester Levenson developed this modality and a brief history is included in this paper.

In the section the Sedona Method of Releasing, I explained how I used that modality to release the stress, fear, anger, grief, and despair I felt when my son was threatening me. The Sedona Method certainly helped me deal with my emotions associated with my cat's death. After the use of this modality, I permanently released these negative feelings.

The next case study discusses how Dianna C released the stress, fear, and anger caused by her husband's continued alcohol abuse. Dianna C continued to recreate these feelings of stress, fear, and anger because she continued living under the same conditions. I suggested she continue to use this releasing technique whenever the feeling reappeared. This is not a permanent healing; however, the modality is giving Dianna C a way to let go of the negative energy she is experiencing.

The case study of Suzana F demonstrates what happens when a person was ready to release negative feelings. When she asked me for help, I told her I thought she had unresolved issues with her husband and son. She was not ready to resolve those issues; however, she was ready to release the stress response she experienced when she thought about the unresolved issues. She permanently released the coughing caused by her reaction to the unresolved issues with her family members.

This study demonstrates that it is the client that decides what he or she wants to heal. It makes more sense to me to resolve the core issue; however, Suzana F healed her reaction to the core issue and achieved the desired result. Eventually, I believe she will have to deal with the core issue, when she is ready.

I have limited experience using Theta Healing. I included this modality because I plan to do belief system work after I finish the dissertation. I will develop my own protocol and not use the techniques taught in this method.

When I took the Theta Healing training in July, 2009, I permanently removed many of the negative beliefs and erroneous patterns I learned as a child. These old patterns never returned.

Last summer, Margaret K experienced debilitating memories from World War II. In that case study, page 165, I discussed how Theta Healing removed these memories. Margaret K told me she has never again been bothered by the breakthrough memories from this past life. She had a permanent healing of this issue.

The Zero Point Field device is the fourth modality discussed in Chapter 4. Amega Global Corporation developed a wand that uses this energy field for healing. I saw Dave W use this wand on Margaret K's neck to restore flexibility. Within 10 minutes, function was restored and she was able to look from side to side. This is notated in the personal journal entry dated March 2010. She has had a permanent healing from the injury that happened at least 20 years ago.

I used the wand to heal a two and one half inch dog bite on my right forearm. I included pictures that were taken a week after the wound first happened, during the healing process, and after it healed. I had a permanent healing from this wound, without any medical intervention. Only a small scar marks the location.

I used the wand on Lea R to relieve the discomfort she experienced after her appendix ruptured which is explained in a case study. After the wand session, she told

me she had a complete healing of the pain and discomfort she experienced since that incident.

I used the wand to heal one of my cat's eyes, and my other cat's shoulder. These healings are mostly permanent. When the cat's eye becomes inflamed, I use the wand again. I do this process every two or three months, as needed. The other cat periodically reinjures his shoulder. I use the wand whenever he limps.

I have experienced wonderful healing through the use of alternative modalities. I have observed different people receive tremendous healing by the use of these various healing methods. When negative emotions or beliefs surface, I use the Sedona Method. I plan to review this program when the dissertation is finished. Four years ago, I believe this program helped me survive the stress I felt when my son was being difficult. It helped me release my overwhelming grief when my cat died. I used this modality to help Suzana F and Dianna C, who are mentioned in this paper, and I have taught the basic program to many other people who were not subjects for this dissertation.

I am very interested in working in the area of the belief system. I received huge benefits from Theta Healing when I permanently released negative and limiting programs. I know Margaret K released her past life memories. Although I will not use Theta Healing, I plan to develop my own protocol, so I can help other's release their false beliefs.

Zero Point Field energy is the most exciting thing I have found. The wand is amazing. I experienced the permanent healing of my arm and watched my cat's eye heal from a pervasive viral infection. Then I saw Margaret K could turn her head after experiencing a stiff neck for years. The movie *The Living Matrix* produced by Massey

and Becker (2009) introduces ideas about quantum physics and a new science of healing, an area I plan to study in the future.

Alternative healing modalities can create a permanent healing when the conditions are right and the person is ready to heal. The healing also has to be appropriate for the person. If the disease is part of a lesson that one is learning, the healing may not be appropriate. Even if the person has to want to heal consciously, they have to do the work to release the thought forms that comprise the critical incident. The limitation is not in the modality. The person receiving the treatment must be ready and willing to accept the healing.

There are times when allopathic medical treatment is appropriate; however, there are also times when alternative healing modalities will create a permanent healing.

Discussion

From the time I was young, I observed people who say one thing and acted in a different, contradictory manner. The colloquial expression is “they talk the talk, and do not walk the walk.” I watched the people, who claimed to be good church members, act pious on Sunday and then viciously gossip about other church members on Monday. This behavior confused me. I continued to observe people and saw dissonance between what they said and what they did.

When I studied at the Institute of Thought (1991–2001), I learned a lot about energy, healing, and past life experience. As I was a student there, I observed other students and staff. Everyone wanted to heal and help each other heal; however, there was an undercurrent of unhealed energy avoided by everyone. When I finished my studies at the institute, I left. I did not maintain a close relationship with anyone at the school

because I wanted to heal my unhealed parts, while others seemed to want to maintain the status quo.

Next, I studied at the Teaching of the Inner Christ (2001–2005). I was delighted to become friends with Ann Makeever. As I learned from her, I developed my psychic gifts; however, I remained the observer. I clearly saw how unhealed thoughts, beliefs, and behavior patterns affected some of the leaders. For example, Ann was hampered by her fear. I discussed my observations with Ann and some other members. They verified my observations; however, none of them wanted to heal these areas of their energy fields. Some of the leader's abhorrent behavior became "sacred cows" that people discussed behind the person's back, yet never confronted the person directly. Again this behavior caused me concern.

I saw, within my own energy field, the dissonance I created when I said I would do something, yet I did something else. This internal dissonance was uncomfortable; I wanted to discover a way to create integrity within my field. I found Reiki and became part of the loosely organized group that Marilyn C started in 2007. Certainly there are people within the group who have areas in their field that they are working on; I am included in that group. There are not any "sacred cows," because everyone is willing to look at his or her "stuff." Most of the people in the case studies are people from this group.

I find the results from Reiki to be reliable, especially for certain types of issues. Most stress-related issues are easily relieved by the use of Reiki. Reiki can release many different types of pain, especially if there is tension adding to the discomfort. This

healing energy can assist the client in releasing emotional trauma; however, this may be a longer process.

I have not given a Reiki treatment for the purpose of healing a serious disease. The Reiki energy has the potential to relieve a disease if the person is willing and the healing is appropriate for that person.

The Sedona Method can be a powerful modality in assisting one to relieve trauma. When one experiences a traumatic event, the energy can be stored in the physical body or the energy field. When one uses the Sedona Method, this stored energy can be released. As I reviewed the information in the home-study course, I believe I have used only part of this modality's potential. I plan on reviewing this information as time allows.

When one can change one's belief system, at the subconscious level, the results can be dramatic. I plan to develop my own protocol to do this work and will use hypnosis as an induction method to access the subconscious mind. Any suggestions that are made are determined by the client. This will be my first priority when the dissertation is finished.

The Zero Point Field is an exciting area of study. I have just started to work in this area and plan to continue to learn about the use of this field in healing. The wand can relieve pain and help wounds heal. I have observed and experienced this aspect of the tool. I believe it can also work on mental or emotional issues; however, I do not have actual experience using the wand in this manner. That is an area for further study.

I do not have statistical data to analyze in depth. I have studied the people and events in each of the case studies. Next, I organized the information, and then I reviewed it for this project.

Recommendations

I think it is important that all alternative healing modalities be studied by the medical profession. In San Diego, the oncology department of one major hospital uses volunteers who give the cancer patients Reiki treatments. A hospice in San Diego also uses volunteers to give Reiki treatments to their clients. Both of these medical establishments see the benefits of Reiki. Further studies may raise the public acceptance of this healing modality.

Personally, I am interested in studying Zero Point Energy. I do not plan to do an in-depth study of quantum physics; however, I want to understand enough of this discipline so I can learn to use this healing modality. Lynn McTaggart's book *The Field* (2008) will be a good resource.

On October 1–3, 2010, I took a seminar learning the Reconnection by Dr. Eric Pearl. This modality began in the mid-1990s, when Dr. Pearl started using the energy. This is an energy healing modality; however, it is different from Reiki and the other channeled modalities. When I, or anyone else, do Reiki, I channel the energy through my body into the recipient. The Reiki energy is filtered by any negative or erroneous beliefs within my body, mind, emotional field, or my field. The more false beliefs the healer has in his or her field, the more the erroneous beliefs limit the Reiki energy.

When I have experienced Reiki treatments where there was a huge difference in the amount, and quality of the Reiki energy I received. The Reconnection healing comes directly from Source to the client. The healer is acting as a catalyst in the healing process. In addition, the Reconnective healing can be done both as self-healing, and as distance

healing. I am very excited about this modality and I plan to incorporate this method in to my healing practice. This is an area where I will do further study.

The other area that I plan to study is changing the belief system. I know that the root cause for many diseases is in the belief system. Dr. Bruce Lipton's *Biology of Belief* (2005) will help me have a better understanding of how I am going to set up my protocol. I will continue to use hypnosis as an induction method.

The greatest limitation to my study was caused by me working with a relatively small group of people. Most of the people came from one of my Adult Education classes. Almost 50 people from this group became Reiki Masters. Many others have participated in the Reiki Clinics that are offered monthly. Still, this is a relatively small group of people.

Another limitation was created because I knew the individuals before I started the study. There is always the potential for the misrepresentation of information regarding a healing event when the client and practitioner know each other. I was very careful to observe the individuals before, during and after the healing events. Plus, I told the participants it was important to be honest. I explained that truthful representation of the events would add validity to my study. I do believe the case studies provide an accurate representation of the healings that occurred.

Since it took me a long time to finish the dissertation, I felt limited, since I forgot some of the things I learned years before. For example, I forgot much of the APA style used to write papers. I did not write any articles or papers while I was teaching school. I truly believe that finishing this dissertation is in divine order. I needed to learn and grow so I would be in the mental and spiritual vibration to complete this project.

My recommendations for future study are for individuals to explore quantum physics as applied to alternative healing modalities. Personally, I started working with Reconnective Healing developed by Dr. Eric Pearl. I am trained in Level 1 and 2. I plan on training in Level 3 next year. I find this modality much more powerful than Reiki.

In addition, I am developing the protocol I will use to help people heal their belief systems. I will use hypnosis as in induction, and then use a process to reverse the polarity of the mistaken thought forms, wait until the changes are complete and end the process. I will be working with Source as my guide and make certain I know exactly what beliefs the clients wants to change. I am currently identifying individual who will work with me as I develop this protocol. When completed, I will submit a paper on the procedure and the results.

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BIOGRAPHICAL SKETCH

Nancy Louise Taylor was born in Los Angeles, California. She graduated from the California State University, Los Angeles in 1966 with a degree in social science. She continued her education another two years and earned an elementary teaching credential. After teaching for a year, she bought a 7/11 store and operated it for the next 19 years.

After experiencing her second failed marriage, Nancy started on a spiritual journey in 1996. She studied hypnotherapy at the Institute of Thought for two years, where she was granted her hypnotherapy certificate and participated in the regression hypnotherapy clinics.

She has been a Reiki Master since April 2007 and has helped over 50 people to become Reiki Masters.

In addition to this modality, Nancy knows Emotional Freedom Technique and the Sedona Method of Releasing.

In 2002, she started studying at the Teaching of the Inner Christ, where she learned to be a prayer therapist.

Nancy took Reconnective Healing Level 1 and 2 in October of 2010.