

City of Portland, Maine - Building or Use Permit Application

389 Congress Street, 04101 Tel: (207) 874-8703, Fax: (207) 874-8716

Permit No: 01-025	Issue Date: MAR 30	CBL: 067-L-008 130-1010001
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Location of Construction: 25 Pleasant Ave - <i>Peaks Is.</i>	Owner Name: David & Sandra Paul	Owner Address: 25 Pleasant Ave	Phone: 766-5898
Business Name: n/a	Contractor Name: no contractor/self	Contractor Address: 25 Pleasant Ave. Peaks Island	Phone: 2077665898
Lessee/Buyer's Name n/a	Phone: n/a	Permit Type: Change of Use - Dwellings	Zone: <i>IR-2</i>

Past Use: single family residence	Proposed Use: home occupancy/ office space	Permit Fee: \$0.00	Cost of Work: \$0.00	<i>Area 3</i>
Proposed Project Description: Change one bedroom into an office space.		FIRE DEPT: <input checked="" type="checkbox"/> Approved <input type="checkbox"/> Denied	INSPECTION: Use Group: <i>R3/B</i> Type: <i>5B</i> PERMIT ISSUED WITH REQUIREMENTS	

Signature: <i>[Signature]</i>	Signature: <i>[Signature]</i>
PEDESTRIAN ACTIVITIES DISTRICT (P.A.D.)	
Action: <input type="checkbox"/> Approved <input type="checkbox"/> Approved w/Conditions <input type="checkbox"/> Denied	
Signature:	Date:

Permit Taken By: cjh	Date Applied For: 03/19/2001	Zoning Approval		
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- This permit application does not preclude the Applicant(s) from meeting applicable State and Federal Rules.
 - Building permits do not include plumbing, septic or electrical work.
 - Building permits are void if work is not started within six (6) months of the date of issuance. False information may invalidate a building permit and stop all work..
- Mail to Owner when Ready.*

Special Zone or Reviews <input type="checkbox"/> Shoreland <i>N/A</i> <input type="checkbox"/> Wetland <input type="checkbox"/> Flood Zone <i>zmc</i> <input type="checkbox"/> Subdivision <input type="checkbox"/> Site Plan Maj <input type="checkbox"/> Minor <input type="checkbox"/> MM <input type="checkbox"/> Date:	Zoning Appeal <input type="checkbox"/> Variance <input type="checkbox"/> Miscellaneous <input type="checkbox"/> Conditional Use <input type="checkbox"/> Interpretation <input type="checkbox"/> Approved <input type="checkbox"/> Denied Date:	Historic Preservation <input checked="" type="checkbox"/> Not in District or Landmark <input type="checkbox"/> Does Not Require Review <input type="checkbox"/> Requires Review <input type="checkbox"/> Approved <input type="checkbox"/> Approved w/Conditions <input type="checkbox"/> Denied <i>[Signature]</i> Date:
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PERMIT ISSUED WITH REQUIREMENTS

CERTIFICATION

I hereby certify that I am the owner of record of the named property, or that the proposed work is authorized by the owner of record and that I have been authorized by the owner to make this application as his authorized agent and I agree to conform to all applicable laws of this jurisdiction. In addition, if a permit for work described in the application is issued, I certify that the code official's authorized representative shall have the authority to enter all areas covered by such permit at any reasonable hour to enforce the provision of the code(s) applicable to such permit.

SIGNATURE OF APPLICANT	ADDRESS	DATE	PHONE
RESPONSIBLE PERSON IN CHARGE OF WORK, TITLE		DATE	PHONE

THIS IS NOT A PERMIT/CONSTRUCTION CANNOT COMMENCE UNTIL THE PERMIT IS ISSUED

#3
T.M.

Minor/Minor Site Review for New Detached Single Family Dwelling, All Purpose Building Permit Application

In the interest of processing your application in the quickest possible manner, please complete the Information below for a Building or Use Permit.

NOTE**If you or the property owner owes real estate or personal property taxes or user charges on any property within the City, payment arrangements must be made before permits of any kind are accepted.

Location/Address of Construction: 25 Pleasant Ave Peaks Island

Total Square Footage of Proposed Structure 10'6" X 14'6" app. 155 sq ft Square Footage of Lot 04108

Tax Assessor's Chart, Block & Lot Number 087 L 008 Owner: SANDRA + DAVID PAUL Telephone#: 766-5898
Chart# 087 Block# L Lot# 008

Lessee/Buyer's Name (If Applicable) _____ Owner's/Purchaser/Lessee Address: _____ Cost Of Work: Fee: \$0.00 \$30.00

Current use: Residence Proposed use: Residence w/ home office
Project description: Changing 1 bedroom in home to office space

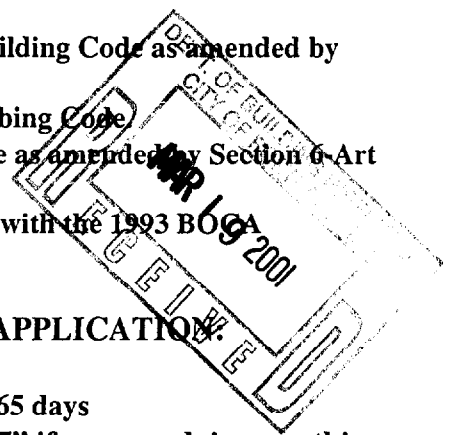
Contractor's Name, Address & Telephone N/A Rec'd By: 3/19
[Signature] [Signature]

Separate permits are required for Internal & External Plumbing, HVAC and Electrical installation.

- All construction must be conducted in compliance with the 1999 B.O.C.A. Building Code as amended by Section 6-Art II.
- All plumbing must be conducted in compliance with the State of Maine Plumbing Code
- All Electrical Installation must comply with the 1999 National Electrical Code as amended by Section 6-Art III.
- HVAC (Heating, Ventilation and Air Conditioning) installation must comply with the 1993 B.O.C.A. Mechanical Code.

YOU MUST INCLUDE THE FOLLOWING WITH YOUR APPLICATION:

- A Copy of Your Deed or Purchase and Sale Agreement if purchased in the last 365 days
- A Plot Plan (Sample Attached) ON PAPER NO LARGER THAN 11" x 17" if you are doing anything other than interior rehab work.



THIS IS NOT A PERMIT/CONSTRUCTION CANNOT COMMENCE UNTIL THE PERMIT IS ISSUED

A PLOT PLAN INCLUDES THE FOLLOWING:

- The shape and dimension of the lot, all existing buildings (if any), the proposed structure and the distance from the actual property lines. Structures include decks porches, a bow windows cantilever sections and roof overhangs, as well as, sheds, pools, garages and any other accessory structures.
- Scale and North arrow; Zoning District & Setbacks
- First Floor sill elevation (based on mean sea level datum);
- Location and dimensions of parking areas and driveways;
- Location and size of both existing utilities in the street and the proposed utilities serving the building;
- Location of areas on the site that will be used to dispose of surface water.
- Existing and proposed grade contours

A "minor/minor" site plan review is required for New Single Family Homes Only. The Site plan must be prepared and sealed by a registered land surveyor. FOUR COMPLETE PACKETS OF ALL SUBMISSIONS ARE REQUIRED FOR NEW SINGLE FAMILY HOMES SHOWING CONSTRUCTION AND SITE DETAILS ON 32" x 48". ALONG WITH ONE SET ON PAPER NO LARGER THAN 11" X 17".

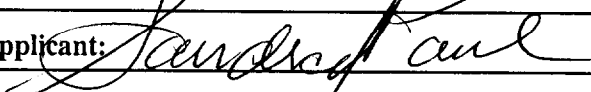
ON ALL OTHER BUILDING PERMIT SUBMISSIONS ONE SET OF SUBMISSIONS IS REQUIRED ON 11' X 17" AND ONE SETS ON 32" X 48" with the below stated details. (Sample Attached) Please note that single family additions and alterations may be hand drawn on regular paper, however the below details will still apply.

A complete set of construction drawings showing all of the following elements of construction:

- Cross Sections w/Framing details (including porches, decks w/ railings, and accessory structures)
- Floor Plans & Elevations
- Window and door schedules
- Foundation plans with required drainage and damp proofing
- Electrical and plumbing layout. Mechanical drawings for any specialized equipment such as furnaces, chimneys, gas equipment, HVAC equipment (air handling) or other types of work that may require special review must be included.

Certification

I hereby certify that I am the Owner of record of the named property, or that the proposed work is authorized by the owner of record and that I have been authorized by the owner to make this application as his/her authorized agent. I agree to conform to all applicable laws of this jurisdiction. In addition, if a permit for work described in this application is issued, I certify that the Code Official's authorized representative shall have the authority to enter all areas covered by this permit at any reasonable hour to enforce the provisions of the codes applicable to this permit.

Signature of applicant: 	Date: 3/19/01
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Minor/Minor Site Review Fee: \$300.00/Building Permit Fee: \$30.00 for the 1st \$1000.cost plus \$6.00 per \$1,000.00 construction cost thereafter.

ONE SET OF SUBMISSIONS INCLUDING CONSTRUCTION AND SITE PLAN DRAWINGS MUST BE SUBMITTED ON PAPER NO LARGER THAN 11" x 17" BEFORE ANY BUILDING PERMIT WILL BE ISSUED

BUILDING PERMIT REPORT

Permits 087-L-008

DATE: 23 March 2001 ADDRESS: 25 Pleasant Ave. CBL: ~~130-F-10~~

REASON FOR PERMIT: Change bedroom to office space (second floor)

BUILDING OWNER: David & Sandra Paul

PERMIT APPLICANT: _____ /CONTRACTOR _____

USE GROUP: _____ CONSTRUCTION TYPE: _____ CONSTRUCTION COST: _____ PERMIT FEES: \$3000

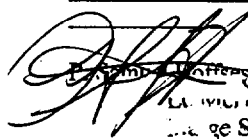
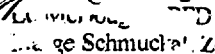
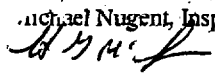
The City's Adopted Building Code (The BOCA National Building Code/1999 with City Amendments)
The City's Adopted Mechanical Code (The BOCA National Mechanical Code/1993)

CONDITION(S) OF APPROVAL

This permit is being issued with the understanding that the following conditions shall be met: *1, *11, *12, *13, *14, *15, *28, *35, 21, #32

- *1. This permit does not excuse the applicant from meeting applicable State and Federal rules and laws.
2. Before concrete for foundation is placed, approvals from the Development Review Coordinator and Inspection Services must be obtained. (A 24 hour notice is required prior to inspection) **"ALL LOT LINES SHALL BE CLEARLY MARKED BEFORE CALLING."**
3. Foundation drain shall be placed around the perimeter of a foundation that consists of gravel or crushed stone containing not more than 10 percent material that passes through a No. 4 sieve. The drain shall extend a minimum of 12 inches beyond the outside edge of the footing. The thickness shall be such that the bottom of the drain is not higher than the bottom of the base under the floor, and that the top of the drain is not less than 6 inches above the top of the footing. The top of the drain shall be covered with an approved filter membrane material. Where a drain tile or perforated pipe is used, the invert of the pipe or tile shall not be higher than the floor elevation. The top of joints or top of perforations shall be protected with an approved filter membrane material. The pipe or tile shall be placed on not less than 2" of gravel or crushed stone, and shall be covered with not less than 6" of the same material. Section 1813.5.2
4. Foundations anchors shall be a minimum of 1/2" in diameter, 7" into the foundation wall, minimum of 12" from corners of foundation and a maximum 6' O.C. between bolts. Section 2305.17
5. Waterproofing and dampproofing shall be done in accordance with Section 1813.0 of the building code.
6. Precaution must be taken to protect concrete and masonry. Concrete Sections 1908.9-19.8.10/ Masonry Sections 2111.3-2111.4.
7. It is strongly recommended that a registered land surveyor check all foundation forms before concrete is placed. This is done to verify that the proper setbacks are maintained.
8. Private garages located beneath habitable rooms in occupancies in Use Group R-1, R-2, R-3 or I-1 shall be separated from adjacent interior spaces by fire partitions and floor/ceiling assembly which are constructed with not less than 1-hour fire resisting rating. Private garages attached side-by-side to rooms in the above occupancies shall be completely separated from the interior spaces and the attic area by means of 1/2 inch gypsum board or the equivalent applied to the garage side. (Chapter 4, Section 407.0 of the BOCA/1999)
9. All chimneys and vents shall be installed and maintained as per Chapter 12 of the City's Mechanical Code. (The BOCA National Mechanical Code/1993). Chapter 12 & NFPA 211
10. Sound transmission control in residential building shall be done in accordance with Chapter 12, Section 1214.0 of the City's Building Code.
- *11. Guardrails & Handrails: A guardrail system is a system of building components located near the open sides of elevated walking surfaces for the purpose of minimizing the possibility of an accidental fall from the walking surface to the lower level. Minimum height all Use Groups 42". In occupancies in Use Group A, B.H-4, I-1, I-2, M, R, public garages and open parking structures, open guards shall have balusters or be of solid material such that a sphere with a diameter of 4" cannot pass through any opening. Guards shall not have an ornamental pattern that would provide a ladder effect. Handrails shall be a minimum of 34" but not more than 38". Exception: Handrails that form part of a guard shall have a height not less than 36 inches (914 mm) and not more than 42 inches (1067 mm). Handrail grip size shall have a circular cross section with an outside diameter of at least 1 1/4" and not greater than 2". (Sections 1021 & 1022.0). Handrails shall be on both sides of stairway. (Section 1014.7)
12. Headroom in habitable space is a minimum of 7'6". (Section 1204.0)
- *13. Stair construction in Use Group R-3 & R-4 is a minimum of 10" tread and 7 1/2" maximum rise. All other Use Group minimum 11" tread, 7" maximum rise. (Section 1014.0)
- *14. The minimum headroom in all parts of a stairway shall not be less than 80 inches. (6'8") 1014.4
- *15. The Minimum required width of a corridor shall be determined by the most restrictive of the criteria under section 1011.3 but not less than 36".
16. Every sleeping room below the fourth story in buildings of Use Groups R and I-1 shall have at least one operable window or exterior door approved for emergency egress or rescue. The units must be operable from the inside without the use of special knowledge or separate tools. Where windows are provided as means of egress or rescue they shall have a sill height not more than 44 inches (1118mm) above the floor. All egress or rescue windows from sleeping rooms shall have a minimum net clear opening height dimension of 24 inches (610mm). The minimum net clear opening width dimension shall be 20 inches (508mm), and a minimum net clear opening of 5.7 sq. ft. (Section 1010.4)
17. Each apartment shall have access to two (2) separate, remote and approved means of egress. A single exit is acceptable when it exits directly from the apartment to the building exterior with no communications to other apartment units. (Section 1010.1)
18. All vertical openings shall be enclosed with construction having a fire rating of at least one (1) hour, including fire doors with self closure's. (Over 3 stories in height requirements for fire rating is two (2) hours. (Section 710.0)
19. The boiler shall be protected by enclosing with (1) hour fire rated construction including fire doors and ceiling, or by providing automatic extinguishment. (Table 302.1.1)

20. All single and multiple station smoke detectors shall be of an approved type and shall be installed in accordance with the provisions of the City's Building Code Chapter 9, Section 920.3.2 (BOCA National Building Code/1999), and NFPA 101 Chapter 18 & 19. (Smoke detectors shall be installed and maintained at the following locations):
 - In the immediate vicinity of bedrooms
 - In all bedrooms
 - In each story within a dwelling unit, including basements
21. A portable fire extinguisher shall be located as per NFPA #10. They shall bear the label of an approved agency and be of an approved type. (Section 921.0)
22. The Fire Alarm System shall be installed and maintained to NFPA #72 Standard.
23. The Sprinkler System shall be installed and maintained to NFPA #13 Standard.
24. All exit signs, lights and means of egress lighting shall be done in accordance with Chapter 10 Section & Subsections 1023.0 & 1024.0 of the City's Building Code. (The BOCA National Building Code/1999)
25. Section 25 - 135 of the Municipal Code for the City of Portland states, "No person or utility shall be granted a permit to excavate or open any street or sidewalk from the time of November 15 of each year to April 15 of the following year".
26. The builder of a facility to which Section 4594-C of the Maine State Human Rights Act Title 5 MRSA refers, shall obtain a certification from a design professional that the plans commencing construction of the facility, the builder shall submit the certification the Division of Inspection Services.
27. Ventilation and access shall meet the requirements of Chapter 12 Sections 1210.0 and 1211.0 of the City's Building Code. (Crawl spaces & attics).
- *28. All electrical, plumbing and HVAC permits must be obtained by Master Licensed holders of their trade. **No closing in of walls until all electrical (min. 72 hours notice) and plumbing inspections have been done.**
29. All requirements must be met before a final Certificate of Occupancy is issued.
30. All building elements shall meet the fastening schedule as per Table 2305.2 of the City's Building Code (The BOCA National Building Code/1996).
31. Ventilation of spaces within a building shall be done in accordance with the City's Mechanical code (The BOCA National Mechanical Code/1993). (Chapter M-16)
32. Please read and implement the attached Land Use Zoning report requirements. *see attached*
33. Boring, cutting and notching shall be done in accordance with Sections 2305.3, 2305.3.1, 2305.4.4 and 2305.5.1 of the City's Building Code.
34. Bridging shall comply with Section 2305.16.
- *35. Glass and glazing shall meet the requirements of Chapter 24 of the building code. (Safety Glazing Section 2406.0)
36. All flashing shall comply with Section 1406.3.10.
37. All signage shall be done in accordance with Section 3102.0 signs of the City's Building Code, (The BOCA National Building Code/1999).

 Building Inspector
 Zoning Administrator
 Inspection Service Manager

PSH 10/1/99

****This permit is herewith issued, on the basis of plans submitted and conditions placed on these plans, any deviations shall require a separate approval.**

*****THIS PERMIT HAS BEEN ISSUED WITH THE UNDERSTANDING THAT ALL THE CONDITIONS OF THE APPROVAL SHALL BE COMPLETED. THEREFORE, BEFORE THE WORK IS COMPLETED A REVISED PLAN OR STATEMENT FROM THE PERMIT HOLDER SHALL BE SUBMITTED TO THIS OFFICE SHOWING OR EXPLAINING THAT THE CONDITIONS HAVE BEEN MET. IF THIS REQUIREMENT IS NOT RECEIVED YOUR CERTIFICATE OF OCCUPANCY SHALL BE WITHHELD. (You Shall Call for Inspections)**

******ALL PLANS THAT REQUIRE A PROFESSIONAL DESIGNER'S SEAL, (AS PER SECTION 114.0 OF THE BUILDING CODE) SHALL ALSO BE PRESENTED TO THIS DIVISION ON AUTO CAD LT. 2000, DXF FORMAT OR EQUIVALENT.**

*******CERTIFICATE OF OCCUPANCY FEE \$50.00**

I am requesting a permit to allow me to use my residence at 25 Pleasant Ave. Peak Island for business occupancies

I intend to ~~use~~ ^{use} as a ~~Reiki~~ ^{Reiki} healing practice
 Your financial life, once ~~enjoyed~~ ^{secured}
 In effect my ~~work~~ ^{work} will be ~~over~~ ^{over} one
 as approved in ~~the~~ ^{the} ~~session~~ ^{session} of ~~1 hour~~ ^{1 hour} ~~less~~ ^{less} in ~~14-470~~ ¹⁴⁻⁴⁷⁰ 18

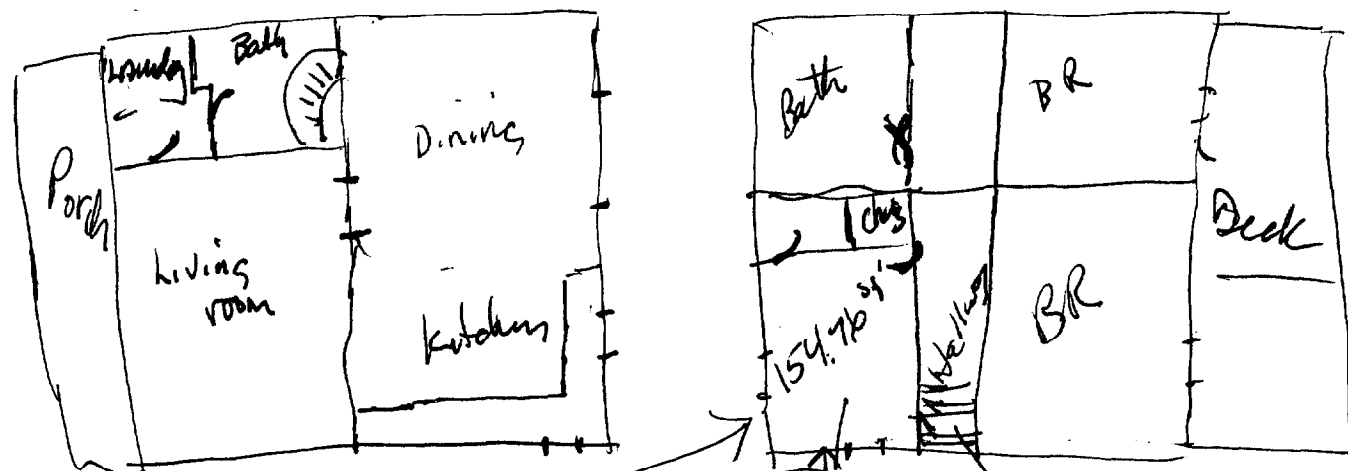
the Portland Zoning Ordinance -

the following ~~is~~ ^{is} explained of how my home occupancies meets the criteria listed and

- (a) Just 155 sq ft (10% of entire) floor area of residence
- (b) No goods will be stored displayed etc
- (c) Storage is included etc.
- (d)

1st floor

2nd floor



10'6" x 14'6"

154.76 sq'

Reiki Room

see requirements

Ms. Marge Schumackal
Zoning Administrator
Department of Urban Development
City of Portland
389 Congress Street
Portland, Maine 04101

Dear Ms. Schumackal:

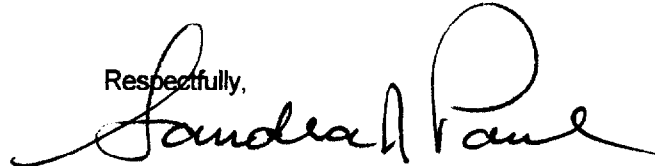
I am requesting a permit to allow me the use of my residence at 25 Pleasant Ave, Peaks Island for a home occupation. I intend to serve as a Reiki Spiritual Healing Center, performing Reiki on a one-on-one basis for clients. In effect my work will be channeling self-directed healing energy for my clients, an acceptable home occupation listed under item (2) of Section 14-410 of at the Portland Zoning Ordinance. The following is an explanation of how my home occupation meets the criteria listed under item (1) of the same.

- a. My home occupation will occupy approximately 155 square feet (10%) of floor area of the residence
- b. No goods will be stored, displayed or be visible from outside the residence
- c. Storage of material necessary to perform my occupation are very minimal and included in the 155 square feet of floor space mentioned above
- d. External signage will be no larger than 2 square feet, not projecting more than 1 foot beyond the building and non-illuminated
- e. There will be no exterior alterations to the residence
- f. Any need for parking generated by the conduct of my business shall be met off the street
- g. There shall be no objectionable effects resulting from my business
- h. I will not require the services of any employees
- i. Foot traffic will be the norm, and any vehicular traffic would be no greater than the normal visitor's flow, (1) client per every 1 hour, at the very most.
- j. There will be no vehicles of a gross weight greater than 6,000 pounds

As you can see, my home occupation is a secondary and incidental use of my residence. The external activity level and impact is negligible and in keeping with the residential character of the neighborhood.

Attached you will find a copy of the floor plan showing dimensions and area of the home occupation space, as well as information about Reiki. Thank you for your assistance in this matter.

Respectfully,

A handwritten signature in black ink that reads "Sandra J Paul". The signature is written in a cursive style with a large, prominent initial "S" and "P".

Sandra J Paul

靈氣

ESSENTIAL

Reiki

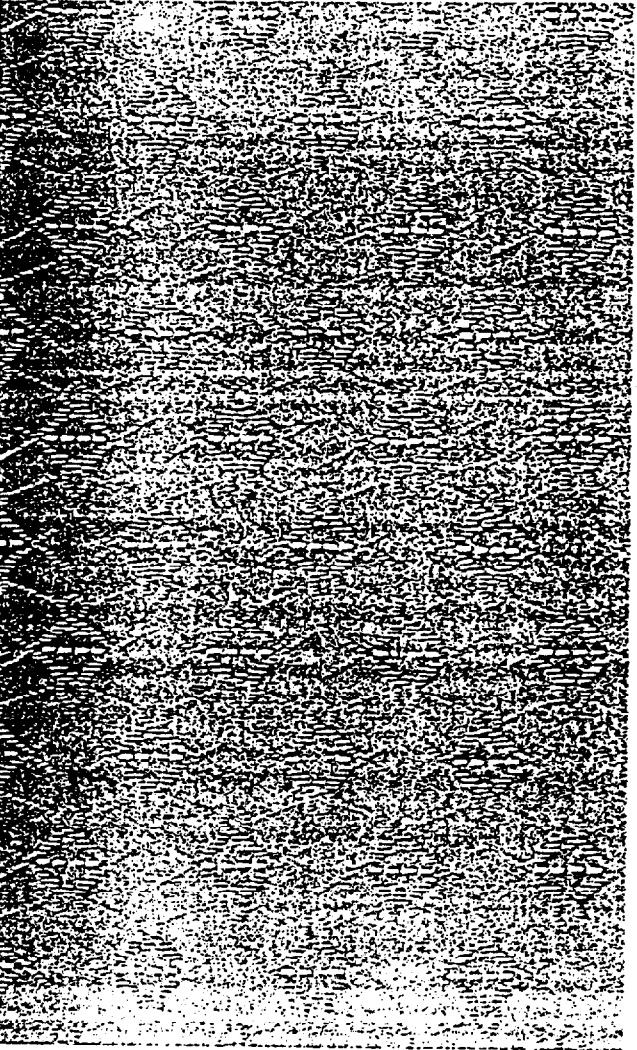
A COMPLETE GUIDE TO AN ANCIENT HEALING ART

BY
DIANE
STEIN



CHAPTER TWO

WHAT IS REIKI?



The act of laying hands on the human or animal body to comfort and relieve pain is as old as instinct. When experiencing pain, the first thing most people do is to put their hands on it. When a child falls and scrapes her knee, she wants her mother to touch it (or kiss it) and make it better. A mother's instinct when a child is feverish or ill directs her to place her hands on the baby's forehead. Human touch conveys warmth, serenity, and healing. It also conveys caring and love. When an animal is in pain, a dog or cat's first instinct is to lick the pain area—for the same reasons that a person applies touch with her hands. An animal mother will also lick her young in distress. This simple act is the basis for all touch healing techniques.

The living body, human or animal, radiates warmth and energy. This energy is the life force itself, and has as many names as there are human civilizations. Mary Coddington, in her book *In Search of the Healing Energy* (Destiny Books, 1978), fills an entire volume discussing the history of this energy in various cultures. The Polynesian Hunas call this healing force *Mana*, and the Native American Iroquois people call it *Orenda*. It is known as *Prana* in India, *Ruach* in Hebrew, *Barraka* in the Islamic countries, and *Ch'i* in China. Some individual healers have termed it *Orgone Energy* (Wilhelm Reich), *Animal Magnetism* (F.A. Mesmer), and *Archaeus* (Paracelsus). In Japan the energy is termed *Ki* and it is from this word that Reiki is named.

Ch'i Kung instructor Mantak Chia defines Ch'i (the Chinese equivalent of Ki) as: "energy, air, breath, wind, vital breath, vital essence...the activating energy of the universe."¹ Ch'i Kung is an ancient Asian healing discipline. It works to enhance and conserve Ch'i by directing energy movement within the body. Ch'i or Ki is an electrical type of energy that creates the body, and determines the state of health. When Ki departs the living organism, life has departed. Ch'i or Ki is also the essential life force of the Earth, the planets, the stars, and the heavens, and these sources of the energy affect the living body's Ki. Everything alive contains Ki and radiates it—it is the bio-magnetic energy of the aura.

In the life force energy of Reiki, the person who is attuned as a Reiki healer has had her body's energy channels opened and cleared of obstructions by the Reiki attunements. She now not only receives an increase in this life energy or Ki for her own healing, but becomes

connected to the source of all universal Ch'i or Ki. This source can be described in any way the healer chooses to name it. I call it Goddess. Other terms might be God, the Higher Self, the First Source, the Universe, or whatever can be termed primary creation or life energy. Reiki is not a religion or affiliated with any religion. This life force energy is the source of life itself and far older in concept and fact than any religious philosophy.

While everything that has life has Ki, a Reiki attunement connects the receiver in an increased way to its limitless source. Upon receiving the first attunement in Reiki I, the receiver becomes a channel for this universal healing energy. From the time of the attunement and through the rest of her life, all she needs to do to connect with healing Ki is to place her hands upon herself or someone else and it will flow through her automatically. The attunement, by placing the person in direct contact with the source of Ki, also increases the life force energy of the person who has received it. She experiences an energy that first heals her, and then also heals others without depleting her. In the few short minutes of the attunement process, the receiver of Reiki energy is given a gift that forever changes her life in every positive way.

The process of attunement or initiation is what sets Reiki apart from every other form of laying on of hands or touch healing. The attunement is not a healing session, it creates the healer. In Reiki I, the student receives the first combined attunement (four attunements, if she takes the class from a Traditional Reiki Master). She receives an additional attunement in Reiki II, and one more attunement in Reiki III. Each degree's attunements increase the positive power of her ability to channel Ki. It is the attunements themselves that are Reiki, and without this process—which must be passed directly from Teacher/Master to student—the healing system is not Reiki but something else.

Attunements are given one-on-one and may be made into a beautiful ritual or done quickly and without ceremony. Either way, receiving an attunement is a magickal gift. In the process, the teacher begins by standing behind the receiver drawing the symbols. She then repeats the process at the front and returns again to stand behind the student to complete it. Receivers experience as many different things as there are students. Some perceive colors, others see pictures, some reexperience past lives—especially past lives in which they have had Reiki before.

Some are filled with light or a feeling of total peace, wonder or love. Some students may perceive more than others do. The sensations are definite but very gentle. When asked to place her hands upon someone else to bring the energy through, the new Reiki healer may experience for the first time the Reiki characteristic of heat radiating through her hands.

From this point on, the person who has received the attunement is a Reiki practitioner, with abilities opened in her that she did not know were there. The attunement does not give the receiver anything new; it opens and aligns what was already a part of her. The process is much like plugging in a lamp in a house already wired for electricity; when the healer puts her hands down with the intent to heal, she has turned on the light. Traditional teachers say that if you receive Reiki in this lifetime, it is because you have had it before in other incarnations. They say that Reiki is a remembering, and I believe it goes further than that. We have all had Reiki in past lifetimes; it is a part of our genetic heritage and part of all of us.

Reiki is divided into three degrees. In Reiki I, the attunement itself heals physical level diseases in the person who receives it. Her physical health often changes for the better in the months following the initiation. Reiki I healing sessions are primarily for self-healing. The Reiki I healer can also do healing for someone else who is physically present. Such healing is known as direct healing—the healer must directly place her hands upon herself or the other person. (The Reiki I hand positions are discussed in the next chapter.)

It takes three or four weeks to adjust to the Reiki I attunement. During that time the Reiki energy may turn on at odd non-healing moments. The person may feel spacey or tingly, have intense dreams including past life dreams, or experience detoxification symptoms. These can include diarrhea, running nose, or increased urination. The person will still feel well. What is happening is that the energy is adjusting and increasing the new healer's capacity to channel it. More Ki energy is entering her aura and body than she has experienced before, and her aura and chakras are clearing. If the process becomes uncomfortable, doing a healing on oneself or another rebalances the energy and decreases the sensations. After receiving Reiki I, it is best to do as many healing sessions as possible for at least the first month, including a daily self-healing.

The Reiki II attunement measurably increases the amount of healing energy, and the attunement focuses upon emotional, mental and karmic healing in the person who receives it. After the attunement, old emotions, unhealed former situations, past lives, and negative mental patterns resurface to be fully healed at last. This can take as long as six months to complete, and though not always comfortable the process is positive and necessary.

Healing with Reiki II adds considerable power to direct sessions. It also adds the methods and tools for doing healing with someone not physically present—distance healing. In Reiki II, three of the Reiki symbols are introduced and used consciously for the first time. With Reiki I, the symbols are already in the healer's aura and they emerge unconsciously through her hands when she heals. Reiki II begins directing their energies. It also offers preliminary information on channeling the energy required to pass attunements as a Reiki III.

Reiki III is the Master/Teacher's degree. A Master is simply a teacher, one who has mastered a discipline. No ego or ownership is otherwise involved in the term. The attunement involves spiritual level energy and achieves spiritual healing in the person receiving it. This energy is pure joy, oneness with all life, and connection with Goddess/Source. After the hard work that follows the Reiki II attunement, Reiki III is a joyous gift. In doing healing sessions, the Reiki III practitioner experiences a further increase in her ability to channel healing energy, and her healing ability also reaches a higher level. Reiki III includes two more symbol keys, more esoteric information on the symbols, and the method of passing attunements. This degree is only recommended for the serious healer, and especially for those who wish to teach Reiki and make Reiki a major part of their lives.

The learning process begins with Reiki I. Once receiving the initial attunement, the person has only to place her two hands down to heal, either on a pain area or using the Reiki full-body hand-positions. The Ki energy does the rest, without any direction, flowing through the healer's hands. The healer may or may not know what needs healing, but the energy has an intelligence far beyond human and will go where it is needed. It is not drawn from the healer or from her aura, but from the Goddess/life source. The healer places her hands on the series of positions that constitute a session, and Reiki

does the rest. The energy also heals on all of the body's levels—physical, emotional, mental and spiritual.

Reiki energy heals the whole person. In healing a headache, for example, Reiki may also heal other organs and levels. Though the healer's hands are on the person's pain area, her head, many headaches have their source in the digestive system. If the headache is caused by intestinal disturbance, the energy goes to the intestines, as well as to the head pain. These are both physical-level areas. If the headache has emotional causes, stress for example, Reiki also heals on that level. Likewise if the source of pain is at the mental or spiritual body levels. If the person receiving the healing also has another disease, perhaps allergies, Reiki will act there too, whether she has mentioned it to the healer or not.

People and animals are more than physical Beings. We have a dense physical body that is immediately perceptible by sight and touch, but we also have three other bodies. These nonvisible, nonphysical bodies are energy levels comprised of Ki that direct the state of the physical body. Healing cannot be physical alone, but must include the vibrational energy bodies. Where medicine treats only the physical body, healing—and particularly Reiki healing—treats all four bodies. Healing, therefore, goes much further than medicine, and is far more complete in its results. In the example of the headache, taking an aspirin may relieve the head pain but it does nothing to heal the source. Reiki deals not only with the evident pain, but with the cause of the pain. With an aspirin the headache is likely to return after three hours; with Reiki the headache is permanently gone.

This is especially true for more serious diseases. The source of any physical disease is probably more than physical, and the nonphysical causes must be healed to heal the body pain. Most metaphysical healers believe that all physical pain has nonphysical roots in emotional trauma, negative mental patterns, or spiritual despair. To heal the disease, these roots must be discovered and treated. This has been the major work of two women, Louise Hay (*Heal Your Body* and *You Can Heal Your Life*, Hay House, 1982 and 1984), and the earlier Alice Steadman (*Who's the Matter With Me?*, ESPress, Inc., 1966). Both women present a listing of body parts or diseases with their definitions of where the illnesses originated.

These definitions can be highly accurate for some people, less so for others. Neither author has a current

political awareness, and their definitions reflect this. For example, Louise Hay lists menstrual problems as a "rejection of one's femininity,"³ rather than a rejection of women's second-class status in society. Adding-in this awareness makes the definitions more valid. Some metaphysical healers also misuse these definitions, and the concept of karma (the carryover of situations from past lives), by blaming people for their pain. Their attitude is, "Here's why you have this, you did it yourself, now go and fix it." Their justification for this is that illness is karmic and a punishment, that people choose their dis-eases and their pain, and they can also choose not to have them.

Karma is not that simple. The laws of karma posit that each lifetime has a pre-life agreed-upon series of things to learn, and having a dis-ease or condition may be a way of setting up that learning. Karma, in definition, simply means action, and every action has a reaction. Another way of stating this is the Wiccan adage, "What you send out comes back to you." Errors in life require redress, understanding, or a change of attitude to heal them. They may simply require experiencing the emotions fully to resolve them. If this does not happen in the lifetime where the situation occurs, it may happen in a succeeding one. It is not to be considered as punishment.

A person may develop a dis-ease as a way of facilitating a needed learning. A very impatient person in one lifetime, for example, may agree to become bedridden or confined to a wheelchair in her next life to be forced to learn patience. The situations are seldom that clear or simple, however. It is also too easy to say that if you break your leg in this lifetime, it is because you caused someone else to break theirs in a past life. It is a misunderstanding of karma to believe that someone has chosen her dis-ease, when such choices and agreements are made in the pre-life state without in-body consciousness or awareness.

Buddhists feel that karma is generated by emotional attachments which are carried from one lifetime to the next. This is the force that requires people to return to Earth again and again, to resolve the situations and emotions. They feel that the Path to Enlightenment heals all karma and frees people from the cycle of rebirths, but that karma can be resolved only while incarnated in a body. Some healers ask if using Reiki to heal dis-ease interferes with a person's karma, or requires the healer to be karmically responsible for that person. My understanding of this is that if someone is healed by Reiki or

any other means it is a *fulfilling* of their karma or it would not have happened. The healer is not responsible, she is only the channel for the energy. Such healings are between the person receiving the healing, her own spirit guides, and the Goddess. There is more discussion of karma under Reiki II.

With that in mind, how are emotional sources and karma used in Reiki healing? Gently, compassionately, and with respect. In using a Louise Hay or Alice Steadman this-life definition in a healing, first make it a question rather than a statement: "Is it possible that you are experiencing skin rashes because someone is 'getting under your skin'?" If the receiver of the healing says "No," ask her what the cause is, as she perceives it. In the relaxed state of the healing, she may be able to access the cause, though before the session she didn't know. She may access a past-life memory, where seeing the situation usually resolves it. Use her answer not to judge her, but to increase her self-awareness. If she says it's because she feels threatened in her living situation, ask her what she needs to do to change it. And ask her how you as the healer can help her.

That may mean listening to her talk about her difficulty, or making the healing a safe place for her to express her anger or to cry. In about one out of four Reiki healings, usually when the healer has her hands on either the throat or heart position, the person receiving the treatment will experience an emotional release. This means that she will express emotions regarding her dis-ease or situation, frequently the held-in emotions that are the direct source of her dis-ease. The person may cry, get very angry, start to talk about what happened to her, giggle, or get very restless. The healer's role in this is supportive. She stays with the person experiencing the release and lets it take its course, while continuing the Reiki hand positions and the healing.

The healer needs to be totally nonjudgmental. She may hear things that are horrifying, but cannot react. Her job is to make the person expressing the emotions feel totally safe and to listen. If the receiver is crying, tell her, "It's okay to cry, it's safe to do that here. Get it all out, it's fine." If the person describes a this-life trauma—having been incested as a child, for example—support her in her pain. Say things like "Look how strong you were to survive it. It's over now and will never happen again. You are wonderful and good." If she is angry, tell her, "You have

a right to be angry. Get it all out now." If she reaches a past-life trauma, she may be opening the source of a this-life pattern. By supporting the release, the emotions that caused her dis-ease are expressed. This is a major healing; the woman will heal now, whereas she could not have done so before.

If the woman gets very restless or seems to be trying to speak and cannot, encourage her to say what she needs to. People in this culture, particularly women, have been so fully trained not to express their feelings that opening up a strong emotion can be very frightening. By making the healing session a space safe enough to express anything she needs to in, these emotions come out. Start them by asking her, "Can you tell me what's happening?" or "Can you describe what you are seeing?" If she isn't ready to talk yet, don't force her. Once the receiver of the healing starts talking, however, tears or anger may come next. Again, the release of these withheld emotions is an important healing in itself.

The first time a new healer experiences the emotional release of someone she is healing, she will probably be frightened by it. These releases generally last only for a few minutes; they are resolved by the time the healer reaches the leg positions. Though sometimes intense and scary for the healer, they do great good for the person receiving the Reiki session. The Universe seems to protect inexperienced healers, too—the healer will only be given situations she can handle. The more serious and intensive sessions come when the healer is ready for them. Once a person has begun to use Reiki, her healing also becomes more and more guided. By connecting with spirit guides consciously or not, the healer knows what to say, and when and how to say it. In an emotional release, or in any other situation, the healer knows what to do. She may wonder later how she thought of it.

After the healing, the person who experienced the release feels immeasurably lighter and better, and the healer has grown as well. This is the time to talk of other actions, such as seeking a support group for an incest survivor, or understanding a past life pattern. Because of the protective nature of Reiki energy, the healer is far less likely to absorb others' pain or emotional states than in most forms of healing. If she has done so, all she need do is acknowledge it to herself and release it. After a Reiki session, both healer and receiver are energized and filled with balanced energy. The healer who has brought the

Reiki energy through her hands to the other person has also received a healing.

Because of these complexities, and because Reiki energy heals whatever needs healing, what happens in a session cannot be predicted. It is literally out of the healer's hands, though the healer's hands are doing the Reiki. The healer can only promise that Reiki benefits everyone that experiences it. She cannot promise that a Reiki session will cure a particular dis-ease, or promise any other specific result. Reiki relieves pain, speeds the healing process, stops bleeding, relaxes the receiver, and balances the person's chakras and aura energy. Respiration slows during a Reiki session, and blood pressure lowers; emotional calming occurs. Whatever else may happen is up to the Goddess or Source energy, and it is not predictable.

This does not mean that miracles can't happen—they frequently do. Everyone who has worked with Reiki energy has stories about the results. In one instance I worked with the two gay men to do healing for a young AIDS patient near death in the hospital. He had a fever of 107.8 degrees Fahrenheit and was not expected to live longer than that night. He was unconscious and hallucinating, and very restless. When we did the healing, one of the men did the head positions, and the other held the patient's feet, while I did the Reiki positions on the torso. During the healing I somehow knew that his fever had dropped three degrees, though there was no way I could have known that. After the session, we turned on the temperature monitor again (we had shut it off to be able to reach the man in his bed), and sure enough his fever had dropped three degrees.

We waited half an hour and did a second session and this time the fever broke. We watched the digital numbers on the monitor actually shift while we were working. The young man regained consciousness while we were still in the room, and he talked with his mother for the rest of that night. There was unfinished business to resolve, and the healing gave them both time to resolve it. The man died the next morning, in a calm, deep sleep. His mother called me then, and thanked me for the time together that the healing had given them and for her son's calm death. If someone is terminal, Reiki will not prevent their passing over or hold them back, but it eases the process.

In another instance, a woman friend fell at work and injured her back. She was diagnosed with four herniated spinal discs and a ruptured one. Because of her over-

weight condition, age, and poor health (heart disease, diabetes, post-polio), it was decided that she could not have surgery. Instead she was told she would spend six months in a nursing home, and then be taught to use a wheelchair. I visited her in the hospital. She showed me a large lump above her knee that the doctors had biopsied for a suspected tumor. I put my hands on it, felt that it was a muscle spasm, and the lump resolved to normal under my hands. After that brief healing, the daily blood tests suddenly showed that she no longer needed injection insulin—she had been on 75 units per day for thirteen years. The nurses monitored her blood levels several times a day, but she never returned to insulin use.

When she entered the nursing home, I went to see her with two of my students and we did a full-body healing session. When we came again a week later, she was on the patio and had walked there herself. We did another session. The woman remained in the nursing home for two and a half weeks instead of six months, and she left walking. The nurses and doctors had no idea how it happened. The same evening we sat on the patio, I also did healing for another visitor's small dog, who kept coming to me for the energy. The dog asked for it, though his owner was none the wiser, and my friend, who was aware of my Reiki work, just smiled. A few weeks later she told me that Ralph the dog had just had his blood tests, and the liver disease that threatened his life seemed to have disappeared. The dog's blood work was normal, his owner had no idea why, and when I touched the dog on the patio that day, I had no idea that the dog had a liver problem.

In another instance, a woman came to me with three large lumps in her breast, ranging from walnut to lemon sized. I tried to convince her to go to a doctor, but she had made the clear decision not to allow the medical system to operate on her and amputate her breast. I felt at first that the lumps were too far advanced for successful holistic healing, but with two other Reiki III healers we began doing weekly healing sessions. She also began to use herbs—poke root internally and in compresses, castor oil compresses, chaparral and shark cartilage.

After a month, a dark circular area developed on her breast that we felt would abscess. We told her not to stop the process if that happened. At almost three months, with the help of a drawing salve from Mexico, the breast finally developed the largest abscess I have ever seen, about two inches across. It drained for several weeks and

by the end of that time all three lumps were gone. I asked her to get an antibiotic for the infection from a doctor she knew, and she did so. Though the process was painful and frightening to her, an abscess is not life-threatening in the way that cancer is.

One of my students offered the following story. Her daughter had her first child, a boy who was born with only ten percent of normal hearing. The grandmother did frequent healings on the child, and he and his grandmother developed a deep rapport. When the baby was five months old, her daughter called the grandmother for help. The child was screaming in a way she had never heard before and his mother didn't know what to do. My student went and calmed the baby with Reiki, and then said, "Just for the heck of it, get his ears tested." At the next pediatric visit, she learned that the baby's hearing is now normal.

Such experiences are genuinely awesome. Reiki does not come from the healer, but from the Universe through her. The healer cannot take credit for what happens in the healings. In fact sometimes nothing happens. Or nothing perceptible at the time. Likewise, the healer is not responsible if no healing takes place. There may be a very good reason for this. It may be the woman's karma to experience the disease fully, even if it leads to her death. Death is a healing, too.

The person receiving the healing may also, consciously or not, refuse the energy, deciding to retain her disease or to die. There may be reason for someone to keep a disease; it may be giving her something she has no other way to obtain. She may want to be taken care of for a while. When I perceive that happening, I try to make the receiver aware of it, not in a judgmental way—she has a right to her free choice—but to make the process conscious. With it conscious, the person can fully look at the situation and she may make a different choice. If she chooses to die, however, she will do so.

I feel it is never ethical to say, "I healed this person." The only person who can heal someone is herself. Healing can only happen in her own body. A healer's role is simply to channel the energy, which the receiver can use in any way that is best for her needs. I fully believe healing to be a three-way agreement, between the healer, the receiver, and the Goddess/Source. A healer also does not do a healing *to* someone, but only *with* them. Without the receiver's agreement and participation in the

process, no healing can take place. The only rule in Reiki I is the receiver must give the healer permission to do the healing. With that agreement, whatever happens in the session is what was meant to occur.

Reiki is totally positive and can never cause harm to any living thing, whatever their condition or status. It is valid for use on anyone, no matter how young, old or frail. Elders, infants, and children respond well to Reiki healing, as do pets and plants. If anyone is ill, in pain or in emotional distress, Reiki helps. For the person or pet that is healthy, Reiki relaxes and rejuvenates. The positions balance the left and right hemispheres of the brain and balance all the chakras and the energy field. They clear and increase the animal or human body's flow of life force Ki. When someone is dying, Reiki eases the process but will not prevent the person or animal from passing over at the designated time. For the grieving loved-ones, Reiki is a comfort and a help as well.

While Reiki will not heal most congenital birth defects, it can bring about clear improvements in even seemingly hopeless conditions. For the person living with a permanent disability, the Reiki energy may not be able to correct her condition, but helps to make living with it as comfortable as possible. The energy eases pain, relaxes tense muscles, and calms the emotions. Where a limb or body part has been amputated, Reiki cannot replace it, but it will help the person adjust to the loss and to new ways of functioning.

Yet I have experienced some "impossible" healings in these cases too. In one instance of a brain-damaged infant, daily Reiki sessions led to more rapid development, beyond what doctors had predicted. Another instance involved a three-week-old baby with a hole in the heart wall. My student's Reiki sessions in the week before corrective surgery resulted in a simpler process and easier recovery than expected. The defect proved smaller than the X-rays had shown before the healings, and the baby was stronger. I have seen this happen in other surgeries when Reiki is done beforehand—faster recovery and the problem becoming less serious than had been previously predicted.

Once on a workshop trip, a woman brought to me a six- or seven-month-old baby. "This baby is brain dead," said the woman, "Or so the doctors told me." The baby was perfectly normal, and I said so. The woman told me her story. "About six months into the pregnancy the doc-

tors started doing a lot of tests and taking a lot of pictures, but wouldn't tell me why. Finally, they said that my baby was anencephalic; she would be born *without* a skull or brain function and would die a few days after birth. I was horrified. I belonged to a women's ritual group, and three of the women were Reiki I's. Twice a month at our meetings they put me in the center of the circle and did healing for me. My baby was born normal, and the doctors still don't know why. They have all sorts of pictures of a baby without a skull. She was also the easiest delivery of three children."

Sometimes after a healing or during a series of healings, the person or pet receiving Reiki treatment begins to detoxify. This is similar to what may happen after the healer's first Reiki attunement. She may develop diarrhea, odorous or discolored stool, increased urination, body odor, temporary skin rash, a running nose and cold symptoms, or excessive perspiration. This is a release from the body of dis-ease-causing toxins, and should be supported rather than stopped. The healer needs to be aware that this may happen and that it does no harm. She should tell her client not to suppress these symptoms with medications, but to let the poisons leave the body in their own way.

A detox generally lasts a few days. What distinguishes a cleansing reaction from a dis-ease process is that during the cleansing, despite the symptoms, the person still feels well. Advise her to drink frequent glasses of pure water, and to eat lightly or do a liquid fast for a few days. After what is termed a "healing crisis" of this sort, the person feels better than she has in a long time, and her healing is well under way. From this point, the healing of her dis-ease proceeds rapidly.

Occasionally a healer learns that the person receiving a healing does not believe in it. If that person gives permission for the healing, and if she is open to it, the healing happens with or without belief. Someone who is not open to it, however, or refuses it inwardly, can block the process. For some people, though they give permission for the session, the idea of nonmedical healing is more than their belief system can adapt to. They may say yes, but still refuse to admit the energy. If that happens, the healer can usually sense that she is being blocked. She can gently tell the receiver what she perceives, but it is still up to the receiver to choose.

Reiki will not violate anyone's free will. If the person refuses the energy, the healer can do no more. When this situation occurs for a new or inexperienced healer, it can shake her confidence, especially when the receiver insists she is accepting the energy—but she isn't. The problem is with the receiver, not the healer. Be aware that this refusal can happen and that you have done your best. It happened to me with one of the first healing sessions I ever did, and I did not realize for years what had happened.

The receiver may also say she feels nothing—or sometimes in a Reiki session the *healer* thinks that nothing has happened. Sometimes the healer feels nothing, while the receiver feels a great deal. In these cases, trust in the Reiki energy. The healing is happening, whether anyone perceives it or not. Occasionally in a session, the receiver suddenly feels an increase in her pain. This lasts for a few moments, and I tell people to “breathe into it” while it lasts. Reiki can condense several days of a headache or other dis-ease into a few moments this way, and it is worth waiting it out. When it ends and the additional pain is gone, *all* of the pain is gone. I ask my healing guides to make this pain as quick and easy as possible, but sometimes it has to be. It never lasts long and never causes harm.

When we did Reiki for the woman with the breast lumps, several times she experienced tremendous burning sensations in the tumor areas. This was very painful, more so than usually happens, and the episodes frightened the woman and worried me. I repeatedly asked my spirit guides to be gentler. They replied that they couldn't, but it wouldn't last long. It occurred for about ten minutes in each session. The effect of the healings was that of burning out the tumors, and the lumps healed completely.

Reiki can be used alone or in conjunction with medical (or veterinary) treatment. It will not interfere with medications or other procedures, other than to make them more effective and the patient more comfortable. The energy speeds healing, sometimes in spite of medical system methods. For a woman on chemotherapy, for example—a treatment holistic healers feel does more harm than good—Reiki supports the positive effects while helping to decrease the negative ones. It works more happily and effectively with holistic methods that are more positive for the body's healing. Reiki and herbs or homeopathy work beautifully together. Charging medications or holistic remedies with Reiki before taking

them also increases their effectiveness. Where medications like insulin or high blood pressure drugs are involved, check the blood levels frequently as the need for them may decrease.

Reiki can help a broken bone heal more rapidly, but it is best to wait until after the bone is set to do healing directly over the break. Sometimes the Ki energy heals very quickly, and if the break has not been set yet, this healing may not be positive. Before the setting, do Reiki on other parts of the body, but not over the break. Never place your hands directly on top of a wound or broken skin. Put your hands nearby and the energy will go to where it is needed, without causing more pain or risking infection. Once the bone is set, Reiki works very well through the cast.

Despite the warnings I was taught not to do Reiki over a broken bone until it's set, I have another story. A friend fell from the side of her porch, and it was very obvious that a bone in her ankle was broken. I told her she needed to have it X-rayed, but she refused and asked me to heal it. This woman would not go to a doctor, not even for a broken bone. I was uncomfortable with this, but agreed to try the healing. I put my hands on her ankle and again received the message that the bone was broken. I said silently to my guides, “This is the only healing for this broken leg she's going to get. Let's do it right the first time.” I felt the bone move into place under my hands. The woman wore tight high-topped boots for several weeks to support her leg. She took vitamin C and comfrey for the inflammation, and though black and blue initially, it healed well. She was lucky, but I don't recommend doing it that way.

There is one other example when it is best to wait to use Reiki. A man had cut his finger off accidentally with a woodworking saw. He placed the amputated part in a glass of water and went to the emergency room immediately. Along the way he did Reiki on his hand. When he got to the hospital, he was asked why he had waited so long to come—the wound had healed too much to make reattachment of the finger possible. The accident had happened just twenty minutes before, but Reiki energy can speed healing that drastically.⁴

I have mentioned charging medicines and remedies with Reiki. To do so, hold the bottle between your hands and let the energy flow. There are many other ways to use this, too. Holding your hands palm down over food may

have been the original way of blessing a meal. Charging a glass of water with Reiki makes the water itself into a healing remedy. You can also charge the bandaging material this way. Crystals can be charged with this energy, too, though more effectively once you have the Reiki II and III symbols. I have even used Reiki on my car, when I lived in a cold climate and needed to make sure it would start in the morning.

As a healing system of great power, it is also important to know that there is very little you can do wrong in this healing. The Reiki energy has an intelligence far beyond human knowledge, and all it takes to activate it is to place your hands on the positions or where there is pain. The energy will do the healing and do it well. The healer needs no advanced psychic ability or even awareness of the process. One benefit and outgrowth, however, of receiving Reiki training is that the healer's psychic ability begins to grow, almost from the time of her first attunement, and it grows in every way.

One of the first things that happened for me upon receiving Reiki I was that I developed a psychic ability to diagnose. When I put my hands on a pain area, I often know what is wrong, and the skill can be highly accurate. Please note, however, that diagnosis by a nonmedical person is considered illegal in America—use this type of ability carefully. Before telling someone in a healing session what you see, use caution and think first. If a situation seems serious, suggest a doctor. It is usually unwise to diagnose cancer (for example). I believe in honesty when doing healing, but only with responsibility. It is also usually inappropriate to tell someone that they may be dying. Psychic information can be wrong, and the disease can change along the course of the healing process. Remember to use compassion at all times.

Healing is needed by most of us at the end of this planetary age. There isn't time in this crisis to wait years for the mastery of a skill. With Reiki, all it takes is the attunement, and the student is immediately a healer. We need all the healers we can get now, and then some. The potential for self-empowerment with Reiki is tremendous, especially for women. Remember that empowerment means validation of a genuine skill and ability, not ego. For the person receiving Reiki treatment, great benefits can come immediately, even with only one healing. Reiki allows people to take more control of their health, and to often avoid the high cost, inhumanity and inva-

sive methods of the medical system. Reiki cannot replace medicine, but in many cases it can do things that medicine can't and do them much more gently and positively.

For an acute, self-limiting disease (like the flu, colds, headache or a sprained ankle) one Reiki healing session may be enough to help. When conditions are serious or chronic, however, more sessions may be required. I compare Reiki to charging a battery; if a person is in relatively good health, she may need only a little charging. If she is more seriously ill, she may need a lot. At Chujiro Hayashi's Reiki clinic, people received team healings daily or more often until they were well. For someone with cancer or AIDS, daily healings may give better results than weekly ones, and it may take some time to start changes. When someone is chronically ill, I suggest she receive Reiki attunements, both as a self-healing tool and for the benefit of the attunement itself. If you have received Reiki attunements, do self-healing daily, whether you are ill or not. As the person's battery charges, the frequency of the healings can decrease.

There are several differences between Reiki and other laying on of hands or touch healing methods. The most important difference for me with Reiki I was that I stopped taking on other people's symptoms. When I did healing previously, the woman with menstrual cramps would leave feeling fine, but I had her cramps. I learned to ground the energy and release it, but it often took as long as doing the healing took. I was sometimes very sick after healing sessions. From the time of my first Reiki I attunement, this situation changed completely. I no longer take on others' pain, though occasionally in a healing I will feel sensations in my body that give me information. As soon as I acknowledge what I'm being told, the sensations go away.

I could never have begun AIDS healing in hospitals if I were still absorbing symptoms in that way. Nor could I have done such intensive healing work if I finished healings feeling as drained as I did before Reiki. With Reiki, I finish healings feeling clear, balanced, grounded, energized, and otherwise feeling good. If I need healing myself at the time I'm doing a session for someone else, I receive Reiki automatically as I work. This in no way detracts from giving the receiver what she needs. (Avoid doing Reiki, or any healing work, if you are very ill or angry.) With Reiki also, I found the strong increase in power and

effectiveness I was looking for. The more the healer uses this Reiki energy, the stronger her healing ability becomes.

There is one more thing unique to Reiki, and I have purposely left it for last. This is the Reiki Principles. While Reiki is not a religion, but older than all religions, it remains true to Eastern philosophy. Reiki comes from a culture that has given the West virtually all of our metaphysical techniques and probably all of our ethics. Mahayana Buddhism and its Vajrayana outgrowth developed in very ancient times the skills of meditation, visualization, ritual, spiritual and herbal healing, dreamwork, conscious dying, sexual healing with respect for women, past life regression, every sort of psychic development and ability, and more. In studying Tantric Buddhism (Vajrayana) for this book, I was startled to find there the roots of every religion, including my own Wicca.⁵ How different the world might have been if Jesus' *true* teachings, from this source, had become Christianity.

I have seen a number of variations of the five simple Reiki principles, something different in almost every book on Reiki. They are said to have been written by Mikao Usui. The list as given by Hawayo Takata on her audiotape, *The History of Reiki as Told by Mrs. Takata* (Vision Publications, transcript page 11) is probably the closest to the original:

Just for today, do not anger.
Just for today, do not worry.
We shall count our blessings and honor our fathers and mothers, our teachers and neighbors and honor our food.
Make an honest living.
Be kind to everything that has life.

Another version of the Reiki Principles, from Larry Arnold and Sandy Nevius' *The Reiki Handbook*, reads:

Just for today I will give thanks for my many blessings.
Just for today I will not worry.
Just for today I will not be angry.
Just for today I will do my work honestly.
Just for today I will be kind to my neighbor and every living thing.⁶

A further version reads:

Just for today do not worry.
Just for today do not anger.
Honor your parents, teachers and elders.
Earn your living honestly.
Show gratitude to everything.⁷

My own choice uses the list directly above, but adds to it a sixth principle: "Respect the Oneness of All Life." It therefore becomes basically Mrs. Takata's version (which I had not seen until recently). These principles bear careful thought, and using them daily makes Reiki a way of life. They violate no one's religion or religious ethics.

How these compassionate commandments are interpreted can vary according to the individual. Often someone asks, "I was incested, how can I honor my parent?" I ask that person if she can honor her *other* parent, or some other person who may have acted as a *true* parent for her. Others ask about anger. I advise them not to nurse rage and resentment, not to hold on to it until it explodes. Expressing honest feeling and clearing the air without letting the anger smoulder unresolved seems to me the essence of this Principle.

Receiving Reiki I is a milestone in a person's life; and from the time of the attunement one's life is forever changed. While these changes are fully positive, the new healer may need something to hold on to as her life becomes very different from what she has previously known. The Reiki Principles can help in this process of accelerated growth and new beginnings. Meditating upon them is calming and strengthening, and a very good thing to do during self-healing sessions. I ask my students to look at them and consider them, before setting them aside. The one that reads "Show Gratitude" may be the most important Principle of all.

Most learning about Reiki comes from doing healings and letting the energy teach the healer. I ask my new Reiki I's to do a self-healing session daily after receiving the attunement, and at least three full-body healings a week for others for the first month. The more the student uses Reiki, the more it teaches her, and the stronger her healing ability gets. The more it is used, the more Reiki also works in the healer's life to accelerate her personal growth and self-healing.

My dedication in this lifetime is to teach healing to as many people as can benefit from it. I learn every healing method I can access, looking for effective techniques that I can pass on to others who need them. Reiki gives me something no other system can: in the space of an afternoon I can take people who have no concept of healing or energy and send them home as competent Reiki practitioners. Any other healing discipline requires years

of study to gain competence. When those new Reiki I's leave my classes, I am fully sure of their abilities and have a clear knowing that all of their work will be positive. Reiki can never do harm and no one can make a mistake. This is perhaps the most important reason of many that I hold Reiki in such high regard. On this, I have never had a student disagree.

-THE REIKI PRINCIPLES*

*Just for today I will give thanks for my
many blessings.*

Just for today I will not worry.

Just for today I will not be angry.

Just for today I will do my work honestly.

*Just for today I will be kind to my neighbor
and every living thing.*

- 1 Mantak and Maneewan Chia, *Awaken Healing Light of the Tao*, (Huntington, NY, Healing Tao Books, 1993), p. 31.
- 2 Louise L. Hay, *You Can Heal Your Life* (Santa Monica, CA, Hay House, 1984), Chapter 14.
- 3 Louise L. Hay, *Heal Your Body: The Mental Causes for Physical Illness and the Metaphysical Way to Overcome Them* (Santa Monica, CA, Hay House, 1982), p. 25.
- 4 I do not know the source of this story, but some people have told me that a few Reiki teachers have given such warnings. The same people warn against doing healing on unset broken bones.
- 5 For more on this, read John Blofeld, *The Tantric Mysticism of Tibet* (Arkana Books, 1970).
- 6 Larry Arnold and Sandy Nevius, *The Reiki Handbook* (Harrisburg, PA, PSI Press, 1982), p. 27.
- 7 Bodo Baginski and Shalila Sharamon, *Reiki: Universal Life Energy* (Mendocino, CA, LifeRhythm Press, 1988), p. 29.
- 8 Larry Arnold and Sandy Nevius, *The Reiki Handbook* (Harrisburg, PA, PSI Press, 1982), p. 27.

Seadogs ticket

\$233⁰⁰

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not including deck + portals