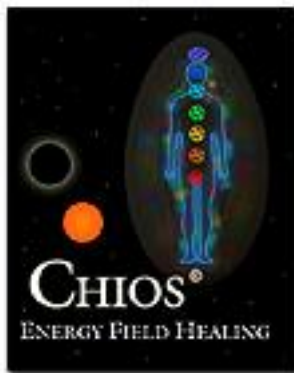


CHIOS[®] Energy Healing

Course Manual



Meditation
And Advanced Exercises

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INTRODUCTION

Welcome to the study of Chios Meditation. Your decision to learn meditation is a wise one. The method of meditation taught as part of the Chios system is an excellent all-around meditation method, and may provide many lifelong benefits to you. It is an important practice for the energy field healer as well, and leads to many of the abilities necessary in healing.

Meditation is the practice of pure awareness. Underneath the manifold experiences, thoughts and actions in which we all engage in our day-to-day life lies a state of pure awareness—pure consciousness—which is the source of all that we are and all that we experience. This field of pure consciousness is also the source of many higher abilities in us which often lie unnoticed and undeveloped. Through the practice of meditation it is possible to come into greater conscious awareness of this deeper reality. Thereby, we do not merely come into greater awareness and understanding of the true nature of ourselves and everything we experience, but we also access many abilities within us that ordinarily lie hidden, through our gaining the ability to rest within and tap the latent powers contained in this state of pure consciousness. The goal of meditation is to cultivate a state of greater conscious connection to this larger spiritual reality, to the realm of pure consciousness, and meditation is perhaps the fundamental spiritual practice.

The practice of meditation does not “take anything away” from our everyday life, but rather, enables us to become aware and act in a more truly complete manner—a manner which encompasses more of the greater reality in which we live. It also enables us, as we practice the art of energy field healing, to become more aware of the condition of the energy field of our patient, as well as more effective and powerful in our healing abilities, as we seek to perform healing treatment. Chios Meditation will give you the means to foster this deeper awareness and develop these higher conscious abilities, through your regular practice of a meditation technique that over time will allow you to develop and cultivate this awareness and these powers in yourself. It is important that you study the specific technique used in this meditation method carefully to be certain that, right from the beginning, you are performing it correctly. This is to ensure that as you progress you will have the potential to develop and enjoy the greater awareness and conscious abilities that lie within you, waiting to be discovered.

THE PROCESS OF MEDITATION

In everyday life, as each of us lives in our “normal” state of consciousness, our awareness is usually focused upon the particular thoughts, emotions or perceptions we experience on the surface level of reality, whether they are the experiences and perceptions we move through in our life in the outer world, or the thoughts and feelings that we have in our inner world. As we move through life, we perceive, think, act and feel with the assistance of our “thinking mind”—the active portion of our mind that deals with this surface level of reality, through the use of thoughts, feelings, interpretations of perceptions, and actions. Our awareness is usually *identified* with, preoccupied with and attached to, whichever of these particular activities we engage in through the use of this “thinking mind.” Although all these particular components of our life are important, when we remain identified with, and therefore limited to, these surface

activities—these surface appearances of our deeper being—we are far less able to perceive and act from a more fundamental level of greater awareness. The tendency of our “thinking mind” to remain preoccupied with the particulars of life inhibits our ability to move to the level of pure consciousness that is actually the source of all these particular states of mind.

In the practice of meditation we seek to free ourselves from this mental “chatter” in which our “thinking mind” engages, and instead seek connection to a deeper level of our being. We free ourselves from the surface level of the mind, and by doing so, we make it easier for ourselves to come into connection with a deeper spiritual reality. Meditation is a process by which we seek to re-condition our conscious awareness, so that we release our attachment to the surface level of reality and instead allow the awareness to gravitate towards a state of pure awareness, pure consciousness. As we meditate in the proper manner, the experience of pure awareness itself moves more to the forefront, instead of a primary identification with the highly active surface level of the mind.

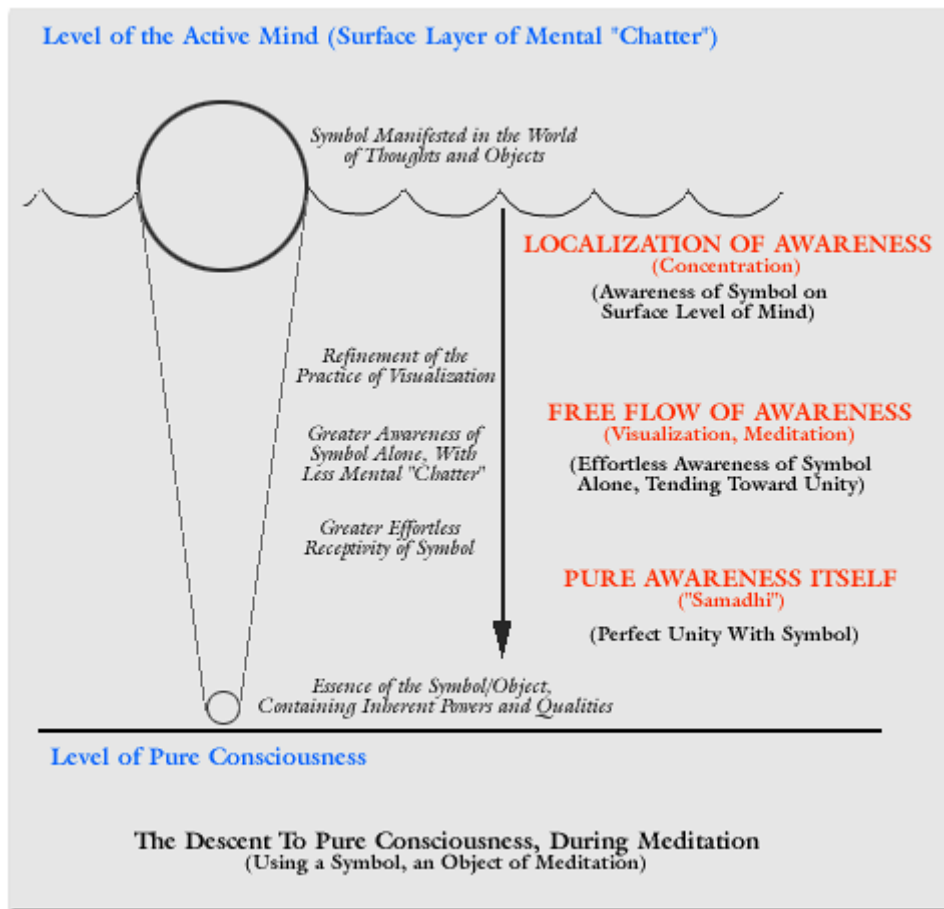
The proper practice of meditation therefore enables us to gain a better primary connection to the greater reality that is the real source of everything we experience. It is the primary connection to this greater reality that provides us the greater awareness, perceptual abilities and powers of consciousness that would ordinarily remain unavailable, should our awareness remain only in touch with the “surface level” of reality. Our awareness, freed from identification with the particular activities of the “thinking mind,” is able to expand into a greater awareness of reality. Our conscious awareness, free from the distractions and limitations that result from preoccupation with the surface level of reality, is also free to tap the powers in the field of pure consciousness that would otherwise remain unnoticed and undeveloped—to cultivate the conscious abilities that might ordinary remain undeveloped should an identification with the excessive activity of the surface level of the mind remain.

To gain these potential benefits of meditation, by virtue of this reconditioning of the awareness, it is necessary to engage in regular practice—usually on a daily basis. Meditation does not provide all its benefits all at once, but over time, as the practice itself re-conditions the awareness of the meditator more towards the state of pure consciousness. In each daily meditation session, the conscious awareness of the meditator is encouraged, through the use of a certain technique, to free itself from the surface level of the “thinking mind” and instead come into greater contact with the field of pure consciousness. Achieving a state of pure awareness is therefore practiced, on a daily basis.

When this is done, the ability to contact the state of pure awareness is present not only during each meditation session, but tends to “carry over” to our entire life experience. Our ability to move into a state of pure awareness during our meditation sessions does not become unavailable when we stop meditating—our ability to contact this state of pure consciousness manifests in, and tends to benefit our overall life. We acquire the ability to contact and act from this deeper awareness at other times, too, instead of being constantly bound by, and identified with, the surface level of the mind. It may also be called upon during times when such awareness and abilities are needed—during the practice of healing, for example. Because meditation brings us into closer connection with the spiritual source of life and health, the

regular practice of meditation also tends to refine and enhance the functioning of the body, mind and spirit—to bring greater peace, effectiveness and harmony to all levels of the being.

It is a release of identification with, and subsequent gradual quiescence of, this surface mental activity—the developed ability to access the field of pure consciousness underneath the “busy” surface level of the mind— that provides all these benefits. There are many forms of meditation, but to quiet the surface level of the mind such that greater awareness and greater abilities may become manifest is the goal of meditation in all its forms. Although the many different kinds of meditation employ various techniques to work towards this desirable goal, the overall process remains the same.



Meditation, in one form, is often practiced with the use of a *symbol*. In this type of meditation practice, the technique employed to cultivate this greater connection to pure consciousness makes use of the symbol in a particular way, so as to effect this end. In the practice of meditation using a symbol, the awareness of the meditator is focused upon the symbol, instead of remaining identified with the many thoughts and emotions that might otherwise retain importance as the focus of awareness. The symbol provides a prop, a single object which is sensed in an effortless way, instead of the usual jumble of disorganized thoughts and emotions. The sensing of the symbol alone, in this way, assists in the settling of superfluous thoughts and emotions, stabilizing the descent to a level of pure consciousness.

This is because the activity of the mind no longer feeds off its own activity, from one thought to the next. Stabilizing the awareness upon just the meditation symbol allows the activity of the surface level of the mind, the “thinking mind,” to “wind down,” to decrease in activity, slowly but surely.

The symbol stabilizes and assists in the descent to deeper levels of awareness. As the meditator meditates, the thoughts and emotions that may arise while meditating are recognized to be merely distractions, and are therefore allowed to drop away as the meditator’s awareness comes back effortlessly to the symbol alone. As the meditator continues to meditate on the symbol, the “chatter” of the “thinking mind” winds down more and more, and the meditator settles to deeper and deeper levels of awareness. Although thoughts and emotions continue to arise in the mind as it “winds down,” the meditator does not identify with them, and so, gradually they become fewer and fewer. No particular attention is paid to the thoughts and emotions, they are simply noticed as distractions, as being observed as outside the focus of the meditation (the symbol), and allowed to drop away as the awareness is encouraged to return to just the symbol.

The awareness of the meditator may drift from the symbol many times while meditating, especially at first, but by simply and effortlessly coming back to the symbol the practice is slowly but surely refined. Eventually the meditator will become adept at keeping the symbol alone in the awareness, and achieve a quiet mind. The meditator may then begin to have experiences of *pure awareness*, perhaps for just an instant at first, wherein a sense of perfect unity with the symbol is achieved. It is at this time that the awareness of the meditator may be said to have completely released its identification with the surface level of the mind, and to have begun to contact the state of pure consciousness. At this level of pure consciousness, the meditator, the object of meditation (the symbol), and the process of meditation become one. The symbol is also experienced in its *essence*, and particular conscious abilities may become available to the meditator—abilities which are contained in, and are part of, the field of pure consciousness, and which may also bear some relationship to the essence and inner power of the symbol. A deep sense of peace and knowing may also be felt.

THE CHIOS MEDITATION TECHNIQUE

The meditation technique you will learn is Chios Meditation, which employs a certain symbol, as well as instruction in the correct way to meditate using this symbol. The symbol used is called the *Round Orange-Red Ball*, and the correct manner of meditating on this symbol is referred to as *visualization*.

The Round Orange-Red Ball:

The symbol used in Chios Meditation is the Round Orange-Red Ball. The Round Orange-Red Ball is not to be thought of as any particular object (in the external world), but an idealized object; that is, a single object in the awareness that is of this particular shape and color. It is an object with the shape of roundness, as one would sense the round surface shape of a ball, and the color of orange-redness, which is halfway between orange and red on the visual spectrum, combined into one single whole object of this sensed shape and color. It is not

entirely solid, and is without the solidity of a completely solid object, and yet it is not hollow nor is the surface transparent either. Its round ball shape, and its orange-red color, are the focus of awareness.



The Round Orange-Red Ball is not a symbol that has been chosen at random. It is a powerful, effective and complete meditation symbol that will serve for a lifetime of practice. This particular symbol has, inherent within it, the ability to place the meditator in conscious touch with the field of pure awareness, and in such a way as to release powerful abilities. *It is an inner discovery and learning, a journey inward.* It is an unbiased symbol, as well, and bears no connection to any particular religious or spiritual tradition or belief system. It is a powerful and versatile symbol that has, in addition, some advanced uses that you may encounter later, after learning the basis meditation technique.

You may wish to have some idea of the origin of this symbol. It comes from a deeper spiritual awareness of nature and the source of life. It is also very old. The Round Orange-Red Ball is a symbol that corresponds to our Sun, not merely the physical sun but the *spiritual* Sun. This spiritual Sun represents the life force, and all that is contained in it, in an active and intelligent form—the force that has been instrumental in bringing life to the earth and that surrounds and supports all life on our world, including all of us. The Round Orange-Red Ball corresponds to this solar logos, this higher spiritual reality that makes life on our planet possible, and also has a holographic relationship to the spiritual source within each of us. It is the Sun that lies within each of us and in humanity as a whole. It speaks to a racial memory, a deep racial and historic understanding of this spiritual source of all life. It is part of humanity's evolution, and is a rich and powerful meditation symbol for many reasons. Do not let your knowledge of the origin of this symbol interfere with your practice of it, however. When meditating on the symbol, do not ascribe any meaning to it; simply let the symbol itself occupy your awareness. The symbol itself connects to all you need to practice meditation powerfully and correctly. You do not need any mental understanding of it or of the process of meditation.

Correct Practice of Visualization:

The Round Orange-Red Ball, by itself, is not sufficient to engage in effective and pure meditation practice. It is also necessary to meditate upon this symbol in the proper manner. This form of correct practice of Chios Meditation, the proper manner in which the symbol of the Round Orange-Red Ball is held in the awareness, is termed *visualization*.

In Chios Meditation, the Round Orange-Red Ball is *visualized*, that is, sensed in the awareness in a certain way, and whenever stray thoughts or emotions appear, they are allowed

to drop away as the awareness returns just to the Round Orange-Red Ball. To visualize the symbol, in the proper manner necessary for successful practice of this form of meditation, consists of *becoming one* with the symbol, instead of merely “thinking about” it in some way. This is necessary, so that the symbol may act to quiet the surface level of the “thinking mind,” instead of merely provide an additional surface phenomenon to the operation of the mind. Proper practice of visualization consists of establishing a unity, an identity with the Round Orange-Red Ball, and sensing it with the *whole being*, not just the mind. It is important to understand that you are not just “thinking about” the symbol, and that *meditation is not a mental phenomenon*.

It is also very important to understand that proper practice of this method requires that the meditator not “pretend to see” the symbol, as would be sensed with ordinary (visual) sensory perception. Like merely “thinking about” the meditation symbol, pretending to see the Round Orange-Red Ball will merely create a surface-level mental state, and not allow for stabilization and descent of the awareness to deeper levels. Both of these forms of incorrect practice have, intrinsic within them, a *subject/object distinction*, which is the modus operandi of the “thinking mind,” as it thinks within or perceives the ordinary surface level of reality.

Becoming one with the symbol, so that the subject/object distinction disappears, is the essence of proper practice of visualization. This is the form of practice which serves to allow the “thinking mind” to wind down, and provide the resulting expansion of awareness that is desirable in meditation practice. It is important to understand that the term “visualization,” as used in this meditation method, is not the same as pretending to see a visual image, as with the physical eyes. It is necessary to let go of the idea of “seeing” as something that is only done with the physical eyes. This is a great step forward. Visualization is done with the *mind’s eye*. When you are “visualizing,” you are sensing with your entire consciousness, not merely with the mind or one physical sense. This is visualization, and distinctly so. It is a *knowledge* of the Round Orange-Red Ball which is not dependent on the visual sense. It is focusing the awareness upon the Round Orange-Red Ball using the entire consciousness. It is learning to “visualize” in an altogether new manner. You will acquire a feeling for what this means after some practice.

If you find yourself “pretending to see” the symbol, you must release the visual part of your experience. Meditation is usually practiced with eyes closed, yet you could have your eyes open, seeing the objects around you, and still be *visualizing* the Round Orange-Red Ball. Some also think of this as “putting the symbol in the mind’s eye, or third eye,” as visualization is practiced with the aid of the forehead (third eye) chakra. If you find yourself “thinking about” the Round Orange-Red Ball, you must likewise release yourself from your “thinking mind” as it attempts to grasp it merely through the thinking process. It is not necessary to “think about” the Orange-Red Ball to sense it with the consciousness—all that is required is that you become the Orange-Red Ball, with your entire conscious awareness.

Potential Benefits of Chios Meditation:

Chios Meditation, when practiced correctly, may give the following benefits:

1. A deeper sense of the true self beyond the ego, and deeper intuitive knowings. This may include a deeper knowledge of the nature of the individual self, in the form of a fundamental connection to pure consciousness within the individual self of the meditator, beneath the emotions, perceptions, mental ideas and preconceptions of self that exist at the surface level of the mind. Other knowledge pertaining to self may also be gained, such as insight into the life experience. The practice of meditation places the practitioner in closer touch with his or her inner conscious resources, and the regular meditator frequently enjoys an overall acceleration and refinement of spiritual growth.
2. Enhanced sensitivity to all things, from which communication may result—such as the reception of impressions, guidance or thought communication (“telepathy”). All these various forms of communication are related, for all take place through the field of pure consciousness. The “thinking mind,” in its activity, serves as an obstruction and a filtering process, preventing the conscious awareness from effectively receiving such communication. Acquiring the ability to quiet the “thinking mind” and come into greater contact with the state of pure consciousness enhances the receptivity of the awareness to these various forms of communication.
3. The ability to visualize, to “see” psychically, which has also been called “psychic sight,” “high sense perception,” “second sight,” and other names. This may include intuitive forms of “seeing,” in the mind’s eye, as well as experiences involving physical sight. These abilities come from a development of the abilities of the sixth chakra, as a result of the proper practice of visualization, and visions, various forms of “remote viewing,” precognition, and the ability to see the human aura are some examples of the receptive aspect of the visualization ability that results. Greater overall intuitive awareness, in whatever form it manifests, is commonly present.
4. Later, after some practice, the ability to use your visualization ability in the sense of sending or directing energy (rather than receiving it, as with psychic sight). Various kinds of energy, color, light or qualities may be sent. This active visualization ability is also the result of regular practice of meditation. It is particularly useful in healing work, where the ability to visualize in this way is a necessary prerequisite to proper performance of the many advanced healing techniques which require that energy, color and light be directed to certain locations in certain particular ways.
5. Various other “supernormal” abilities, which will vary from person to person.

These abilities are developed over a period of months and years, and will vary from student to student. They may manifest not only while meditating, but in daily life as well. It is a great advantage to the student to develop the habit of engaging in the regular practice of meditation, at a daily time and place of one’s choosing, and persevering in the practice. This is the way that the maximum benefits will be gained.

MEDITATION INSTRUCTIONS

Morning is an ideal time to meditate, yet any convenient regular time will do. Meditation should be practiced daily, in a place that is completely private, free from undue noise, and free from interruptions of any kind. It should be practiced for a set number of minutes each day, as follows:

First month of practice:	18 minutes per daily session
Thereafter:	24 minutes per daily session

Sit upright, with your spine relatively straight—on a bed, on the floor, on a cushion, or in a chair, whichever is most comfortable to you. If crossing your legs result in discomfort or stoppage of energy flow in the legs, try uncrossing and extending them, or otherwise altering your position.

After becoming comfortable, close the eyes and relax, for a brief moment, seeking to calm your body and mind. Now allow the symbol of the Round Orange-Red Ball to come into your awareness. Do not try to re-create the Orange-Red Ball as if it were in front of you or near your forehead—do not “pretend to see” the Round Orange-Red Ball. Visualization is not the same as pretending to see. FEEL that you are the symbol. Do not “think about” the Round Orange-Red Ball. Visualization is not the same as thinking. Sense and become the Round Orange-Red Ball with your entire awareness.

To begin to get a sense of the symbol, ask yourself: How does it feel to be that shape—to be the round surface of a ball? How does that color feel—how does it feel to be the color of orange-red? Sense the color and shape together. Become, with your consciousness, just this object. Be the Ball—visualize it with your entire being. If you sense and become in this way, you will begin to achieve a perfect completeness with the Round Orange-Red Ball. *It will be as if it were there with you and in you, whole.*

Do not force it, simply allow yourself to become aware of it, and seek to effortlessly maintain your awareness upon the Round Orange-Red Ball. Thoughts of other things will probably arise in your mind, and when you become aware that your awareness has perhaps strayed to some mundane matter, instead of remaining on the Round Orange-Red Ball, simply notice that a thought or emotion has appeared, without placing any bias or judgment upon it. Do not pay any further attention to the thought or emotion, just allow it to drop away, and allow your sense of the Round Orange-Red Ball to re-emerge. It is important that you do not struggle to keep the mind on the Round Orange-Red Ball, but simply notice when a stray thought has appeared, drop the thought, and then allow your mind to come back gently and effortlessly to the Round Orange-Red Ball. Let the memorable feeling of peace and deep knowing that you will begin to acquire from maintaining your awareness upon the Round Orange-Red Ball inspire you to allow it to re-emerge effortlessly in your mind.

Always remember that the Round Orange-Red Ball is YOU—it is not something “out there.” Have the entire sense of the Round Orange-Red Ball within your being. Be

the Round Orange-Red Ball, and your practice will be perfect and effortless. Do not struggle in any way. You should feel tranquil and comfortable while meditating.

Continue to meditate for the allotted time. You may slightly open your eyes to periodically check a clock or watch, to gauge the time while learning. After you have meditated for the allotted time, stop the practice and rest, lying down or sitting, for 3 or 4 minutes before opening the eyes and rising into activity. It is important to have this transition time, and not “shock” the awareness by returning to daily activity suddenly, after meditating.

As you begin your practice of daily meditation, you should know that it is normal to have a period of days or weeks in which you will “get comfortable” with the practice, and perfect the technique of this method. At first, it is possible that this form of meditation will be unfamiliar to you, and you may also have a little difficulty in practicing it correctly. You will notice, however, that with a little practice it becomes easier and easier. After just a few weeks or a month, you will find it becoming “second nature” to you, and that you will naturally sink into a deep meditative state shortly after beginning your daily practice. Should you have any questions, or wish to be certain that you are practicing the Chios Meditation Method correctly, be sure to consult your Chios Master.

It is possible that disturbances may occur as you learn. Bodily sensations, particularly distracting or even disconcerting thoughts or emotions, leaving the body, visions of spirits, or similar experiences may manifest. While to be expected occasionally, these do not matter and are not to be desired nor undesired. The ultimate goal of the meditation is to go beyond the surface disturbances. Merely “let them go,” and continue the practice without concern—just let whatever thoughts, emotions or experiences “come up” exist without either attempting to repress them or attach the awareness to them. Maintain your focus upon an effortless visualization of the Round Orange-Red Ball.

It is not uncommon, for example, for recurrent thoughts or emotions to “come up” which bear relation to the inner issues of the meditator. If the meditator remains in the expanded spiritual awareness proper visualization practice upon this symbol will provide, these other thoughts and emotions which arise need not be identified with nor repressed, but simply noticed as the awareness is encouraged to effortlessly return to the Round Orange-Red Ball. The awareness will therefore not become “wrapped up” and identified in these thoughts, emotions and issues, and these distractions will eventually lose their influence upon the awareness. This is instrumental not merely for correct practice of the meditation but also to allow the meditation to properly contribute to the meditator’s healing and personal growth process. Leaving the body is also a common side-effect when meditation is begun, yet is similarly not to be encouraged nor given any concern. The meditator simply notices this has happened and then allows a grounded, in-the-body experience of the meditation to re-emerge. Whenever any such experiences arise, it is desirable to return to a grounded and in-the-body state. This form of meditation is intended to be a grounded practice. As you become more familiar with meditation, you will naturally remain in the body, and it is desirable to do so.

As you advance in your practice and acquire the ability to quiet the mind and sink to deeper levels of awareness, your awareness of the symbol during meditation will become more subtle. There is not an overpowering awareness of, for example, the shape or color of the symbol. There is simply the very gentle, subtle awareness of the symbol, in its wholeness, from the finest level of awareness. As you work towards this finer level of meditation practice, you should *just barely be able to tell that you are meditating on this particular symbol*. As you practice, and begin to experience this finer awareness, you are penetrating nearer and nearer to the state of pure consciousness, and are progressing successfully towards the point where the highest benefits will accrue from your practice.

Suggestions For Successful Practice:

To reap the full benefits of Chios Meditation, the following are highly recommended:

1. Make it a habit, a daily practice that you follow regularly. For anyone wishing to enjoy maximal benefits from the practice of meditation—and for the healer, especially—regular daily practice of meditation is very important. A regular time and place are helpful for many. Approach it fresh each time, however. *Make it a part of your routine, yet do not practice it routinely.*
2. Be careful to learn, and continue in, correct practice. Improper practice of meditation will not provide the benefits that might otherwise accrue, and may actually work against you. Check with your Chios Master or The Chios Institute if you have questions, at any time, regarding the method of correct practice.
3. Have faith that you will experience the benefits. Expect positive results. Do not let doubt prevent you from the benefits and personal growth that the practice of meditation can provide.
4. Free yourself from preconceptions of what meditation is, or what you will experience. Just do it. Do not think about or expect experiences that you have perhaps heard others speak of, or that you have read about in books (or even in this manual). Although the process of expansion of awareness and personal growth has broad outlines applicable to all, realize that what you experience, in whatever form, is also an expression of your unique individual awareness and part of your unique spiritual path. Do not let ideas of “what should happen,” or “what meditation is supposed to be” color your inner learning, your inner experiences or your unique path of spiritual unfoldment. You are a unique individual, and when your own experiences manifest, do not deny them.

THE SELF-KNOWLEDGE OF THE HEALER (Introduction)

As a healer, you are in a unique position—between the patient being healed and the realm of pure consciousness that provides the pure knowledge and power that makes healing take place. As you have probably begun to experience, a healer ideally becomes transparent while healing—becomes a clear channel to the energy, color and light which flow through during healing practice as well as to whatever psychic information and guidance become available. The healer becomes a tool, a vehicle through which these manifestations of the essence are brought to the healing work, for the benefit of the patient.

To properly and effectively fulfill this role as a channel for pure consciousness, the healer needs to learn to set aside the individual ego tendencies which exist in his or her personality, and instead come into a state of egolessness. This is important because the ego, should it remain as a focus of awareness during healing, will interfere with the healing work taking place. While channeling energy, color and light to the patient, the healer's ego will prevent a pure and clear channel from being created—it will actually put a “spin” on the energy, color and light flowing through the healer and render these healing energies impure. The patient will therefore not receive a pure healing from these energies, but instead receive energies which have been in some degree polluted by the ego-sense of the healer. The psychic information and guidance upon which the healer so vitally depends while healing will also become polluted; the healer's own ego structure, should it remain influential, will “put a spin” on, color and bias whatever information is being received, and therefore render incorrect and possibly harmful whatever pure and clear information and guidance might otherwise be available.

To heal well, the healer must become an unbiased tool—a vehicle for pure consciousness, including the true self of both healer and patient—and must therefore shed the worldly identity while healing and be a clear, transparent and pure channel. Although this requires “setting aside” the ego while working, and while it is true that the healer may feel that he or she loses personal identity while healing, it is actually the case that the true identity, essence or true self of the healer remains present throughout. It is of great benefit to begin to learn to discriminate between the ego (or worldly identity) and the true self (or true, conscious identity); this is the beginning of self-knowledge. The quality of the healing a healer will give will be in proportion to his or her ability to release the worldly self, or ego, and attain a state of egolessness. Self-knowledge is the means to this end.

Fortunately, the very act of healing tends to gravitate the awareness somewhat towards this egoless state. This is not an entirely conscious act. When the healer opens his or herself to the energies during healing practice, he or she begins naturally to move away from the worldly self and towards the essence. Practice to refine the transparency that begins to develop, through seeking to conduct the visualization and transfer of energy, color and light in a pure and accurate way, and through seeking to refine the ability to receive psychic information and guidance with sensitivity and without the interference of the “thinking mind,” are further steps towards this state. This process, however, is not enough. It is vital for the healer not only to practice healing itself, but also to seek self-knowledge. This is achieved through meditation and personal growth work—an experience and growing contact with the true self and a learning

and resolution of the reticulated tendencies within the ego structure of the healer which tends to obstruct it. To heal well, the healer must grow and must work towards the eventual achievement of a knowledge and purity of self.

The process of growth that the healer must follow is obtained by following the path of spiritual growth through which this knowledge becomes available. This path encompasses many things: the life experience of the healer, the growth opportunities that the healing work itself presents, and the opportunities for growth and awareness that the healer consciously seeks as additional means to personal growth. The healer must acknowledge and utilize all these opportunities, in order to assist in the process of resolving the tendencies of the ego and expanding his or her awareness and knowledge of self. The degree that the healer progresses towards becoming a master healer is measured not only by the healing techniques that have been perfected, but especially by the degree to which this goal of purity and knowledge of self has been reached. In the pure healer there is perfect transparency—the healer is guided by the essence in the purest sense—guided by the flow of the energies and by the knowledge and greater awareness that emerges. The master healer is guided by the dream-flow of the light.

There are many ways to work towards this self-knowledge, and although the healer must pursue many growth opportunities and growth therapies outside what is contained in the Chios healing levels, there are techniques from the repertoire of the energy field healer that are useful. This section details a few such tools: 1) Intuitive Self-Readings for the purpose of learning personal growth issues; 2) Chakra Self-Healing, to charge and balance the healer's own chakra system, and learn more about personal issues related to the chakras, and 3) Body Energy Exercises, to ground the sense of energy (and spirit) in the body.

INTUITIVE SELF-READINGS

The healer's ability to obtain psychic information and guidance may be used to explore the healer's own personality issues, especially as they relate to healing practice. In the exercise that follows, this is done through an intuitive reading, using the Orange-Red Ball:

Perform an intuitive reading on yourself by sitting comfortably, closing your eyes and visualizing the round orange-red ball, as you do when you meditate, but at the same time formulate a question about yourself in your mind. The question might be, for example: What is my greatest strength as a healer? Localize your awareness on the ball and on the question simultaneously for a few seconds and then release into the receptive phase, let go of the ball and the question, allowing whatever pictures, sounds or feelings come up to effortlessly emerge on the screen of your mind, without your thinking or judgment interfering with them, using all your experience with intuitive reading as a guide. Repeat with other questions, such as: What is my greatest weakness as a healer? How can I best improve my healing work?

If you are involved in teaching healing to others, you might also ask: What is my greatest strength as a healing teacher? What is my greatest weakness as a healing teacher? How can I best improve my teaching work?

You may use other questions, as well: What is the main issue in my life right now? What is my greatest strength related to this issue? What is my greatest weakness related to this issue? What is my best course of action with regard to this issue? How does this issue relate to what I am experiencing in my teaching and healing work? What assumptions about reality and about myself are involved? Explore yourself by formulating your own questions. The round orange-red ball assists in expanding your intuitive power. If you give this process a try, you may be amazed at the appropriateness and usefulness of the information you are provided.

CHAKRA SELF-HEALING

The healer's ability to sense the nature and function of the chakras, and the ability to obtain psychic information and guidance regarding conditions in them and how these conditions correlate with personal issues and life experiences, may be used for the healer's own growth: You may practice these techniques for the purpose of learning your own chakra system and the issues and experiences which compose your own personality. You can also charge and balance your own chakras:

Lie down, close your eyes, and familiarize yourself with the nature and function of your chakras—seek to sense and become each of your chakras, in succession, allowing a deep sense of the chakra itself to emerge in your awareness. Do you get a deep sense of this portion of your overall being? Sense the chakra as a pure realm of being and also sense whichever individual variations exist in your chakra—characteristics, influences and biases particular to you. Do this, at first, without trying to place qualifications upon your understanding, but simply allow an awareness of your own chakra system to develop at a deep level. This is like a form of meditation.

Add to your knowledge of your chakras by performing an intuitive reading on your own chakra system—visualizing the body profile with the chakra colors in a rainbow above, as you do on your patients. Do you have chakras which are undercharged or impure? Do you have a pattern of imbalance in your chakra system?

Working from a deep sense of each chakra, allow yourself to gain a pure sense of each chakra's place in your life and awareness, and also a sense of which core issues in you may relate to energetic defects you may have detected in it. Do not struggle to gain this information, but merely let it come—in pictures, feelings, sounds or in whatever other way. Allow yourself to become aware of psychic information and guidance which will gently bring you to a higher state of awareness of your own psychology, life experience and physical, emotional, mental and spiritual state of being. In a state of quietness, open yourself to your chakras and the information you receive. This is also like a meditation.

Perform, now, a distance healing on your chakras, without using your hands, to charge and balance them. Charge whichever of your chakras require it, using a

visualization of the appropriate symbol in color and also a cloud of that color around the chakra. Rebalance your chakra system by raising or lowering the activity of chakras which require it, using the symbol related to the chakra in the necessary color(s) and a cloud of that color around the chakra. Charging and balancing your own chakras will help you in your life and growth, and will also give you greater effectiveness in your healing work. Unblocking and radiatory treatment of your chakras is best done for you by another healer—these techniques do not lend well to self-treatment.

BODY ENERGIES EXERCISE

The self-knowledge of the healer is assisted in another way—through the learning of the body energies. In the process of self-knowledge, it is beneficial to learn the nature of the energies of the body, for this learning will assist in learning the energies and nature of the spirit. There is an exercise you may do that may assist in this, and will also add to your energy-directing abilities, which will contribute to your healing ability and your ability to effectively perform the Chios Healing Attunements:

Become attuned to your own body and the energy by the practice of drawing the energy through it. Stand by yourself and visualize the symbols to call in the energy, as you would do when beginning a healing treatment. Then, knowing that the energy follows your thought and intention, through your intention and will, direct the energy to specific areas of your own body. Draw the energy, for example, in a localized flow from the earth to one or both knees, maintaining the energy there, noting the difference between where the energy is and where it is not present. Draw the energy up further, as it flows from the earth, up one or both legs and into the shoulder area, maintaining it in that place and continuing to be aware of the difference in feeling between where the energy is and where it is not present.

This exercise can be continued for between 3 and 15 minutes, using all different locations in your body as locations for the energy, using a localized flow to specific body points, and holding the energy there, being aware all the while of the difference between where the energy is and where it is not present. This exercise will bring a greater awareness of the nature of the energy, from its ground in the body to its spiritual essence, and will open you to know it and become transparent to it. It is also good preparation for learning to direct the energy in your patients, which is used in treatment of some diseases, and in practicing the attunement procedures.

SELF-REALIZATION EXERCISES

(Introduction)

In your practice of meditation, energy field healing or other spiritual practices you may have come to experience higher consciousness and a sense of the higher reality. This higher reality has been called the Self. It is the expansion of awareness, beyond the limited emotions, thoughts and perceptions which our individual egos become preoccupied with, that is the foundation of spiritual growth. The unbounded, universal Self ultimately unites the individual pure self, all other selves and the entire creation. It is a field of pure consciousness, and may be experienced as a state of pure awareness that transcends all the limited forms in the manifested universe with which we might otherwise identify our awareness.

The advanced exercises in the remainder of this section are designed to assist you in moving toward this expanded awareness. These exercises are: 1) Empathic Perception; 2) Thought Communication (telepathy), and 3) Advanced Meditation. Each of the exercises, although different from the others, is linked with the others and shares the common goal of expanding your awareness into the universal Self from its own particular method. To work towards expanding awareness in more than one way enhances and balances the process. The advanced exercises work together to create a perspective of this universal awareness, and in this sense are actually one.

Try to approach each advanced technique while letting go of all expectations and try not to "pre-think" or "pre-guess" what the outcome might be. Approach the exercises with complete innocence. If you find yourself "preparing" yourself, in any way, either one minute or one day prior to a time when an exercise will be performed, let go of your thought, set it aside, saying to yourself that the exercise will take care of itself when the time comes. It is important to "let go" and allow the awareness these exercises foster—an awareness different from the usual daily experience—to form.

When performing the exercises, trust your impressions. During the exercises and meditations, impressions and experiences form at the deeper levels, at the roots of the mind—you may be experiencing more than your conscious mind is fully aware of. The conscious mind is but a small window in the scope of awareness, and true growth of awareness proceeds not only at the level of the conscious mind, but at each deeper level of awareness as well. Each level of awareness expands. Open yourself to the wider field of being—cast aside doubt and give yourself over to the universal.

A degree of faith is very beneficial in this process. Try not to allow doubt, self-consciousness or the "thinking mind" interfere with your learning and practice of these advanced exercises. You may have already begun to develop the ability to do this during your meditation, intuitive or healing practices. After an exercise has been performed, allow yourself to integrate whatever you have experienced with your entire being, and do not attach yourself to the necessity to analyze or judge your experiences. Use your sense of expanded awareness to feel the effects and perceptions of the exercises. The effects may at first seem to be subtle, due to the fact that your conscious mind is not fully aware of the perceptions and the effects of the exercises you will perform.

EMPATHIC PERCEPTION

All things present in the manifested universe, including all living beings, are particularized expressions of a single universal consciousness, the Self. It is possible to expand awareness beyond the sense of being an “individual” and begin to experience the Self in other life forms. Becoming other life forms or objects, and experiencing the consciousness and the sensations of awareness that they experience, is empathic perception.

Empathic perception is made possible through the power of visualization—to sense and become other living things. It is, in a sense, to leave the body and experience the Self in other forms of existence, and also to feel other forms of existence in one's self. It is both of these. It is the ultimate unity of all living things that makes empathic connection, possible. Once learned and practiced, this ability will remain with you, and is not forgotten.

The exercises below will aid you in developing this ability. You will try to sense and become other living things—a leaf, an insect, an animal, etc. As you do this try to set your “human” perceptions and beliefs aside, and allow the alien nature of these different life forms emerge in your awareness. If you find yourself imposing your everyday human awareness on the experience, release the conditioned “thinking” portion of your mind, or the portion of your awareness that seeks to color the experience, and experience these other life forms as they are. Have no expectation or preconception as to what you will experience, for it may be strange to you and outside what you have previously known.

The process of refining the sense of empathy, or the ability to merge with other forms, may be begun with the leaf meditation:

Find a quiet, undisturbed place. Take a small leaf, freshly plucked from a tree or shrub, and place it in the palm of your right hand. Now, with your eyes open and gaze gently resting on the leaf, visualize, that is become, the leaf. Allow whatever thoughts or impressions arise in your mind to come, but keep your awareness on the leaf. Do this for a total of 1 to 3 minutes the first few times, and then 3 to 4 minutes thereafter.

This exercise should be repeated once per day, for 4 to 6 days. Allow yourself to "feel yourself as the leaf" when doing this exercise, and keep a simple diary of your experiences. It is a physical exercise as well as an intuitive one: keep the eyes open, gaining knowledge of the leaf and feeling yourself as it, and at the same time be open, transparent, to impression.

It may be a little uncomfortable, at first, to do this exercise, but with practice it will become easier to "let go" of your normal human identity and allow yourself to experience other particularized aspects of existence. The leaf is a fine starting point to begin honing the empathic ability—it is a universal symbol, and possesses life while remaining still. The leaf meditation is also quite soothing. Practice with the leaf until you feel that you have had a good sense of becoming and experiencing it.

The next step, after the leaf exercise, is to progress to small creatures, beginning with insects:

Choose an insect, a fly, spider, moth, butterfly, etc. that is relatively small and still enough to be easily observed for a few moments. You can contain it under a glass, while performing this exercise. Without touching or disturbing the insect, and with your eyes open and gazing gently upon the insect, merge with, visualize and become the insect. Allow whatever thoughts and impressions arise in your mind to come, but keep your attention on the insect, visualizing and becoming it as described. Do this for 3 to 4 minutes.

This exercise, with the insects, may be done once each day, for 4 to 6 days. You may have to be on guard, especially at first, in order to avoid anthropomorphism (or coloring your experience of the insect consciousness with your human perspective), perhaps even more so than with the leaf. After performing this exercise a few times, insects that are not still may be used, although it is best to use still ones at first.

After insects, proceed onward to small animals:

Choose a small animal, a cat, dog, frog, mouse, bird (if still enough), etc. With your eyes open and gazing gently upon the animal, merge with, visualize and become the animal. Allow whatever thoughts and impressions arise in your mind to come, but keep your attention on the animal, visualizing and becoming it as described. Do this for up to 5 minutes—slightly shorter, if you feel it is appropriate, but not longer.

This exercise, with small animals, may be done once each day for 4 to 6 days. It is important to understand, when attempting empathic perception with animals, that animals have thoughts, contrary to what some human beings believe. These thoughts will become apparent to you—primitive thoughts, or, in higher animals, more sophisticated ones. After becoming able to be somewhat empathic and able to sense the thoughts of animals, proceed to the following exercises for developing thought communication.

THOUGHT COMMUNICATION

Thought communication, the transmission of impression from a sender to a receiver, is a property inherent in the very nature of universal consciousness. To think and share thoughts without the use of speech is a natural human ability. Present-day human beings “filter out” and reject awareness which is not part of the “individual” identity, however, and this is the reason thought communication is not more commonly experienced. Thought communication can be acquired through practice—a re-training of the awareness that allows the impressions to transfer, as the individual learns to forget to not allow. It is not learning a new skill, but accustoming the mind to discover this ability by learning not to block out the impressions.

The Self is composed of pure consciousness. This pure consciousness may be likened to a sea, a sea where impressions are carried by a flowing in and flowing out, carried upon colorless, formless, moving waves. This conduction of impression occurs beyond space and time—it is characterized by a release from time. The impressions are carried, not upon thought waves, but upon waves of release, waves without light, color or form, that wash clear for impression. The

idea is to create an opening to impression through a release, a release from time, from the moment, from time and space, and from individuality.

This is not easy, as the human mind seeks to impose order on the impressions being received, to establish known elements, patterns or shapes. The mind expends effort to "pigeonhole" the impressions, and hence the difficulty. It is often the case that impressions are easily received, yet it is this filtering function of the mind that can make recognition difficult. At each moment the awareness of each of us receives countless impressions, and filters them into conscious awareness, eliminating many. Each person seeks to recognize the impressions he or she has decided to receive.

When learning thought communication, it is beneficial to first open oneself to receive, rather than transmit. The following exercises will assist in developing this ability:

Ask for the assistance of another person. Have your assistant sit with you and close their eyes. Ask them now to think of a thing—it may be a thought, an object, an act—and have them hold it in their mind. Ask them to "be relaxed and comfortable, and concentrate or think on the one thing alone."

Now hold your hands out in front of you, cupped as if holding a ball, and with your own eyes closed visualize the Round Orange-Red Ball held in the cup in your mind's eye. Do this for one minute, opening your mind to whatever impressions come. After doing this, thank your assistant and go about your daily business.

Later during the day, between 6 and 12 hours later (but not overnight or 24 hours), sit with your assistant and ask them to think of the same thing again, as before. Sit again, with your hands cupped and holding the Orange-Red Ball, opening yourself again to whatever will come. After this second time, ask your assistant to write down a list of 5 things, one of which will be the correct subject of their thoughts. Read the list, and mark that item which you feel was the subject of their thoughts, but keep your choice private until performing this exercise 3 times, and then compare your choices with your assistant's correct answers.

This exercise should be performed once a day, for 3 consecutive days before comparing answers. It is beneficial to keep a simple diary and record each impression you became aware of during the exercises.

After you have gained some success with the exercise above, you may modify it as follows:

Ask again for the assistance of another person. Have your assistant sit with you and close their eyes. Ask them now to think of a thing, as before—it may be a thought, an object, an act—and have them hold it in their mind, focusing their awareness on that thing alone.

Now hold your hands out in front of you, cupped as if holding a ball, and with your own eyes closed visualize the Round Orange-Red Ball held in the cup in

your mind's eye. Do this for one minute, opening your mind to whatever impressions come. After doing this, thank your assistant and go about your daily business.

Later during the day, three additional separate times, sit in solitude with your hands cupped as before, opening yourself to whatever will come, allowing additional experiencing of what may have already been received from your assistant. At the end of the day, ask your assistant the contents of their thoughts, and ask yourself whether that content materialized, in some form, in your mind. See if their words matched something you experienced.

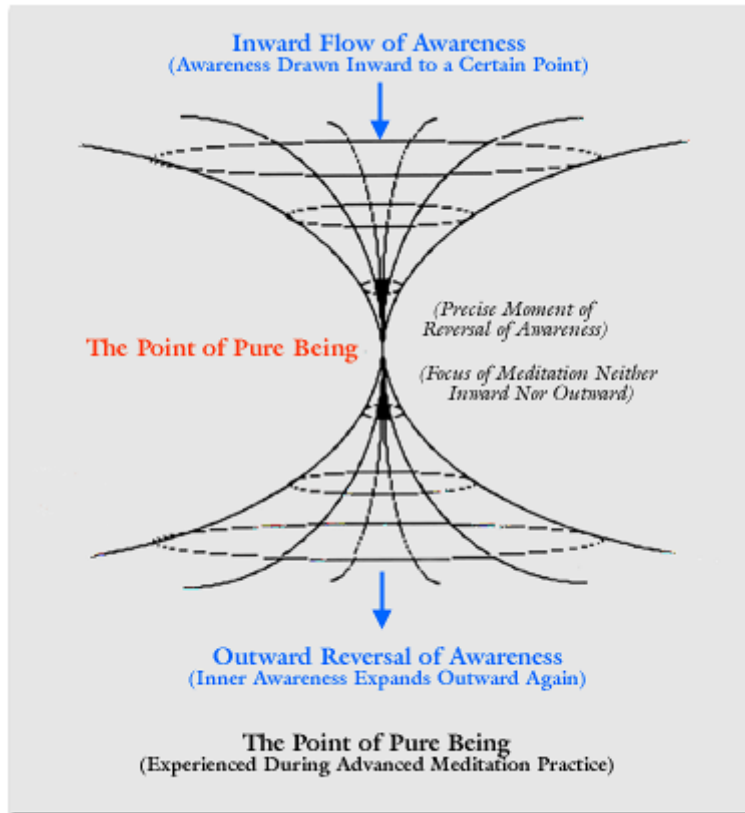
Keep a diary, again, and record any impressions you received at each stage of the exercise.

ADVANCED MEDITATION

In your learning and practice of Chios Meditation you have probably developed some inner sense of self-awareness—a pure awareness beyond habitual identifications with the thoughts, feelings and perceptions of the surface level of the mind. Meditation is, in the beginning, a journey inward, and provides an inward awareness of self. Your awareness, at the beginning of a meditation practice, often begins to draw inward, and progresses inward. After practicing meditation for some weeks or months, however, you may have also noticed, during your meditations, other moments where your awareness was focused outward, moments where, although you were sitting with eyes closed meditating, you were aware of your existence in the outer universe, perhaps with a sense of the sky or heavens above, of being in the universe.

You may not have noticed it with your conscious mind, as yet, but there is a point where the inward awareness reverses itself, instantly, and moves outward, a moment of broadening or expansion. This point is often reached more than once in each day's meditation period. It is an instantaneous reversal in the focus of awareness, and there is often a sense of elation or euphoria at this point where the inward awareness expands. This point is not a point in time or space, but it is a state of being. It is subtle, yet discernible with practice. This precise point of change in awareness is called the point of pure being.

This is like a funnel, as if the meditation were a double funnel. The awareness draws inward, funnels inward to a point (inward awareness), and then instantly reverses outward again by passing through a "hole," a pinpoint or very small hole in the universe, and then funnels instantly outward again (outward awareness) into the universe. There is the experience, at this point, of a difference—it is a non-experience of either inward or outward awareness alone. It is an experience of the essence of reality—it is an experience of both inner and outer awareness and also of not either of these by themselves. It is an experience of an existence between two existences.



This point is not an actual location, and the visual illustration given is only to assist in your understanding and awareness of this point, but at this point of pure being, where the focus of meditation is neither inward nor outward, the being of the meditator rests in a condition that transcends both the inner and the outer worlds, the duality of the inner and outward awareness. At this point there is a totality of being, it is a point where the being is pure. At the precise moment of achievement of this point, there is a unity with all creation, a coming to rest in pure consciousness itself.

There is an important analogy to this point. Because all particularized objects in manifestation are in some manner a recapitulation of the universal consciousness, we see patterns repeated in the physical and metaphysical worlds. A black hole, in space, is the direct analog of this meditative transition, and its singularity is a physical counterpart to the state of pure being. As in the singularity of a black hole in space, the usual rules of time and space do not apply at the point of pure being. This point, and whatever happens within it, is also beyond the concept of time. At this point, the human spirit, which is inherently unlimited in its nature, can potentially experience all possibilities, without limitation. There is great power at this point.

Begin to gain an awareness of this point by incorporating the following exercise into your daily meditation:

During your daily practice of Chios Meditation, begin to become aware of the point of pure being. Begin to notice the focus of your meditation at various times. Is it inward or outward? If it has been inward, and then you notice an outward focus

later, search your being, for just a brief moment, for the awareness you may have had, at some level, of this point. Note this easily, and then go on with the meditation.

Perform this exercise during your daily practice of the meditation, seeking to gain awareness of the point. It is likely you already have some awareness of this point at a deeper level of awareness. After having reached some conscious awareness of the point, it is desirable to gain the ability to slow the transition of awareness through this point, to maintain the awareness at the point of singularity, in the state of pure being itself.

Allow, during your meditation, your perception of this point to become more complete: allow yourself to become the point and possess a knowledge of it. Know yourself as the point and possess the point in your awareness allowing a persistence of it to prevail, during your meditation. Allow your deeper awareness of the point to imbue and carry over into daily life. See the point in everything that exists and become the awareness that you experienced within it.

This is a profound and advanced exercise—proceed slowly and seek support through the website if you feel you need it.