

Ethics in Healing

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Ethics in healing is a complex topic that brings up many issues. I have tried to cover the most salient points, at least those to which I would hope each person who takes up these tools will give considerable thought.

Being a healer doesn't require a new set of ethics; it requires hypervigilance. It asks you to constantly question your motives while you strive to be completely present to each moment. One does not graduate to superhero status as a healer: if you think you've arrived, it's time to start over. Healing is a humbling experience.

Who Is the "Healer"?

To understand who is actually doing the healing in any form of healing, one must look at the dynamics of the healing process. A person is in need of healing. That person contracts with someone who has experience with bringing relief and healing, through both skillful means and invoking and working with supportive energies. You now have the person seeking to be healed, the practitioner, and spirit—which include the allies, elements, plant spirits, and any other sentients that are invoked in the process.

You can't say that any one of those three components alone is the healer; it takes all three aspects engaged in order to make the healer, and to achieve the healing. When the three parts are working together, it is a dance for which there is music, and both human partners, the practitioner and the healing recipient, are integral dancers moving the process. All participants share in directing the process. The practitioner may lead initially, but when the dance is happening in a fluid manner, the leading is transferred from one to another, with all three taking turns. The music for the dance comes from outside of the two people. Music, in this metaphor, is both the magic, and the result of magic. The person being healed gets into the rhythm under the guidance of the practitioner, who has experience both invoking the energies and guiding the person into awareness of them: the "healer" starts the process and brings the person's attention to the music. By actively participating, they are moved by subtle energies that they become aware of as they engage in the process.

The subtle energies are here all the time. It is through the process of forms such as Alchemical Healing that we become aware of them. The person being healed has invited the healer to apply his arts to invoke this process. Meanwhile, these rich resources come into play and have more sway with the physical realities. The active combination of the healer, the healee, and the allies results in a sum greater than any of the individual parts, with regard to creating magic. Who is the healer? The healer is the totality of all involved—actually, the healing itself is greater than the sum you'd get adding up the contribution of the participants.

When Do We Call Ourselves Healers?

There are ethics around how we present ourselves, what we say we can do, and who we say we are.

Calling oneself a healer is likely to raise eyebrows in many circles. “Hi, I’m a healer.” This is an instant turnoff. In actuality the process of healing is a joint effort. But as is so often the case, language is inexact and better alternatives that are not cumbersome or confusing, are unavailable. (“Hello, I am an expediter of energy transference between you and what your higher self and the universe have already decided.”)

I practiced this work for many years before I felt comfortable with calling myself a healer. I needed to develop not only my confidence, but also my skill, a history of results, and most important, the certainty that I am not doing the healing by myself, no matter what I’m called. I am now comfortable calling myself a healer. I have a track record.

At what point can you, the reader, call yourself a healer? Know that it makes people uncomfortable to be confronted with that title. And it’s really up to you. Ultimately, I can only speak for myself on the question. I avoided the appellation of healer for many years as I was developing mastery of my craft. It sounded arrogant, especially considering the true dynamic of the process. However, eventually, as healing work consumed more and more of my life, and the progress and results of the work lent more confidence to my self-understanding, it became comfortable by default: I couldn’t find another good word to describe myself for those who asked.

The day the words “I am a healer,” or even “I am a healing practitioner,” come out of your mouth, listen to them in all humbleness, knowing that you have *not* crossed a threshold that removes you from constantly standing in awe of the magic. You have not mastered or taken control of the magic, only acknowledged your participation, your willingness to be part of it. Alchemical Healing provides an umbrella under which the art of healing can flourish, as long as the practitioners remain clear about what they know, and what they can do.

I strongly recommend that you make it a rule to avoid promising a specific outcome in healing. If you create expectations that go unfulfilled, it may negate whatever real healing did take place; you can only promise your best efforts. Besides, you can never tell what a specific outcome is going to be, and you always want to leave room for something magical and unexpected to occur, even outside the ordinary framework of time. There is also the danger that if expectations *are* fulfilled you may conclude that you have performed a miracle.

Miracles

What is a miracle and who performs it?

Miracles are dramatic, often spontaneous healings that occur, which are beyond the reach of our imaginings. I mentioned the miscarriage that I witnessed miraculously reversed by the loving spirit of Hippopotamus. The disappearance of cancer before

surgery or treatment, the spontaneous mending of broken bones and wounds, the complete disappearance of severe symptoms, the disappearance of burns and swellings, the shrinking and disappearance of tumors: these are other examples of miracles I've witnessed.

We can ask for a miracle, we can be honored to witness a miracle; however, we do not create miracles. Sometimes miracles even happen without our asking.

Many years ago I received a phone call from a mother of a five-year-old girl who was facing surgery for a tumor that had developed on her kidney. It was during a time when I was unable to see the girl directly, so I promised to do a distant healing session before she would have the final tests just prior to surgery. I felt an intuitive desire to work with Thoth [an inner archetypal healer] on this particular healing, but whenever I went to him he seemed to have another agenda. As the time for her final tests neared, I got concerned and approached Thoth for help yet again. This time when he wished to focus on another subject, I interrupted with my concern for the child. He gave me a severe glance, then lifted his arm and threw a lightning bolt off his fingers in the direction where the girl lived. He then turned back to the lesson at hand.

The following day I called the child's mother and told her the work had been done, although I refused to take any credit for it. I asked her to let me know the outcome of the next round of tests. Some days later, I received a phone call from a very excited mom—the doctors were unable to find any traces of her previous symptoms, and the surgery was called off.

Another miracle of sorts happened when my youngest daughter, at about ten years of age, broke her foot just before a trip to Jamaica. When the x-ray confirmed the small fracture, the doctor wanted her to wear a cast, which would have severely limited her freedom to play and swim at the beach. I went to work with the skill I had at the time, and the swelling and pain vanished overnight. She never wore the cast, and has never suffered from any weakness in that foot. Was it my skill, her desire for freedom to swim, or divine intervention? My guess it was all of us together dancing with the magic.

What Is Our Responsibility in Having the Gift?

The free will that is an inherent part of human life is a pertinent issue for healers. It is up to the individual healer to determine when, where, how, and why to respond, regardless of the circumstances. We all have response-ability—the ability to respond—according to our skill, experience, and the situation we are faced with.

Insofar as the laws of the land relate to medicine and healing, there are also consequences to our responses that we should look at before we take certain actions. Regardless of how safe we know this work to be, we live in a suit-happy society where issues of malpractice as well as practicing medicine without a license pose real dangers. Another of my occasional rules would be, never offer healing in place of conventional Western medical practices. I am always careful to tell the people that I work on that this

alternative healing form is an adjunct to rather than a replacement for traditional medical care. Just because you see a cobra eat a tumor doesn't mean you should abandon the medically prescribed treatment. You still need to validate your subjective experience of healing with objective tests that corroborate your findings.

As to the gift itself, we must all wrestle with questions about our responsibilities. For me, the time for this came at the beginning of my practice of healing, right after receiving the Reiki initiations. I tackled the question of responsibility as a healer, and I have not had to deal with it since. I had just discovered the power of laying on of hands and had completed Reiki II the previous weekend. I was in California, on my way to a Grateful Dead concert when, as we approached the Golden Gate Bridge, a car coming toward us veered into the traffic divider and crashed. We could see the driver's head slump over. I pulled to the side of the road and my brother-in-law, Dicken, jumped out of the car and ran to see if he could help.

At the same time, another car had stopped, this one with a doctor, so Dicken soon returned and we continued on to the concert. I had noticed immediately, when the accident happened, that my hands had lit up and started running energy, without any intention or volition on my part. I simply noticed the process and kept on going. At the concert, I decided to practice using the dynamic of the audience and music to see how the new Reiki empowerments worked. I had a perfect place to sit, at the front and center of the balcony with no obstructions between the band and myself. It was a great concert, one that happened to be a benefit for some antinuclear causes, and it had the special energy felt only at benefits.

I began to use the Level II Reiki symbols to connect to individuals I knew who were in need of healing. There was the friend in Texas who was in a coma from a failed liver, and several others who came into my mind. I intended my connection with each person, drew the symbol in the air, and felt as that person became connected with the music, the energy coming off my hands, and the energy in the concert hall. I held each one there until I felt solid strength and consistency with the current of energy with which we were connected; then I continued on with the next person. In a sense I was stringing them all together and using the energy of the music and the audience to amplify the energy for healing.

Things were moving quite well until I remembered the man who had been in the accident on the freeway. From a friend at the concert who had passed the scene on the highway a few minutes after we had, I had learned that he was alive; he was wearing a neck brace and entering an ambulance when that friend had passed by. As I began to draw the symbol that would bring him into the healing force that had been created, my mind was suddenly filled with questions that I had not considered before: Who was this person? How do I know when it is okay to offer healing? What if I intervened in his life and as a result he later went on to hurt someone? Would I be responsible in some way? Is a person ever not deserving of healing?

The bright, colorful, celebratory scene around me turned a dull gray. I found myself retreating into an introverted, self-absorbed funk, which did nothing for me, nor for any of the people that I was trying to help. The questions swirled around in my head, spiraling into a confusion that, when I finally had the presence to ask for clarity, gave way into a clear, sweet knowing: for me, the gift of healing asked only for open-handed generosity, with no obligations. The gift was neither to be withheld nor forced, and the choice would always be mine based not in blanket judgments, but in the clear determination of appropriateness in the moment.

Having the ability to help relieve the suffering of others is a true gift, and it comes with response-ability, the ability to respond. It is with great humility that I give thanks every day for this gift, for it truly does keep on giving.

Permission

There are varying opinions among healers as to whether or not you need permission to send healing to another person without that person's knowledge. I have been told by some that one should never direct healing to a person without being asked. I have also been asked to send distant healing to people that have no way of asking. And, as in the situation described above, I have had my hands turn on without volition in the presence of need. I don't believe there is a hard and fast rule that gives a final answer to the question of permission, although good manners might be a good place to start. When possible, ask. When not, use your intuition and your common sense. If you find yourself spontaneously responding to suffering, whether coming upon the scene of an accident or while watching the evening news, it could be an empathetic resonance. This is a nonverbal form of communication that, according to some, is equally valid. Part of you responds to needs around you without thinking about it. Do you just witness or do you consciously participate? Personally, I rarely stop to think about it if I have a strong urge to direct energy. My commitment to the universe is to help whenever I can, and I view this response as doing just that.

Conversely, there are times when I get strong indications regarding the inappropriateness of my participation. I always pay attention when that happens. For example, recently I was called by a person who needed help because he was bothered by entities that would not leave him alone, and he feared would overwhelm him. I experienced strong feelings while I was talking to him that I was not the person to do this work, and so I attempted to find someone in his area who specialized in the work he needed.

What does one do when asked to work on a third party who has neither asked for help, nor given permission? It could be someone in a coma, or perhaps a child who could not make such a decision. It could be a stranger you just read about or a friend or relative. I am of the mind to go for it. I trust that the universe will convey somehow the need to stop if I'm trespassing. I also know that the subtle energies we are directing can be employed differently than is our intention, or can simply not be received, but I am content with the efforts made. Some others in our field wouldn't dream of volunteering energy where not specifically requested. Employ the wisdom of your High Self in every

situation. Recently I received a phone call from a woman that I don't know personally, asking me to pray for her son who was facing an imminent court date. I had no qualms committing to and complying with her request. How would you have responded? If you have trouble concluding for yourself, you can always defer to your High Self, or journey to Thoth for guidance. Many people create dialogue with the High Self of the person in question, and offer their energy to be used in accordance with the will of the recipient.

Privacy

The same ethics of patient/client privilege that doctors give their patients should be afforded your clients in Alchemical Healing. Information you learn through your work is private, and not to be shared with others without express permission. It is also important to remember that you do not need to know personal details that are brought up during the journeys. Often people will want to share, but they need to know that they have the choice. Even when they are faced with remembering childhood traumas or past-life tragedies, it is not necessary for you to know the details in order to guide them appropriately. And if you do know those details, it is important to remain objective, confidential, and nonjudgmental.

Another thing: you should never give someone's name and say, "this is what I did for him." Your stories are part of your history, and sharing can be inspiring to others. But think of your healing experiences as sacred, a part of your sacred history, shared with respect and honesty, yet never violating the privacy of others involved. When I write I keep to nonspecific references or first names (some are changed) except where permission has been granted.

Remuneration, Reciprocity

When I was developing my craft, I was eager to practice and engaged with enthusiasm at every opportunity, with no thought of compensation, monetary or otherwise. It was, and often still is, enough to engage in the process and hone my abilities with every new experience. Also, I have a hard time being around people who are suffering without offering to do something about it, if I am able and if they are open to the possibilities.

There came a time when my financial needs, my strenuous schedule, my guidance, and my sense of confidence all conspired to move me into a more professional relationship with the healing work I was already practicing. The argument that first served to support that transition was the idea that I could charge for my time, even though I might find it difficult to charge for the essentially free gift of energies that spring from an infinite source and flow through the work.

It has gotten easier for me to distinguish when to charge and when to give away, especially since I began to recognize that energy spent in the service of healing comes back to me in other, often surprising ways. It is of primary concern, however, that whatever arrangement has been made is honored. It is equally important that you not bring your personal needs into the healer/client relationship. As a healer, you must take

on the task of doing your own work around money and abundance. Doing that work allows you to enter into healer/client relationships with integrity and grace.

If you are indeed fascinated with transformation, then you will be less tempted to look to your clients primarily as a source of income. On the other hand, few of us have the luxury of being taken care of in a way that allows the full-time generosity of carrying the mantle of healer without reciprocation. And, too, reciprocation has its own intrinsic value. In Alchemical Healing, clients are generally involved in their healing process. Involvement has its own merit. Consequently, they get benefit partially in accordance with the value they assign to the work. Those who haven't made a reciprocal offering sometimes make less progress in their healing.

In many of the old tribal cultures, a person would go to the healer or shaman who is responsible for the ongoing health of the tribe. The person desiring the healing would bring firewood, food from her garden, cloth, tools, or other desirable commodities. In our culture of industry and technology, where most people no longer grow vegetables or weave fabrics, the currency for trading has changed from goods and services to currency of another sort—the green energy that is money.

Paying somebody money in our material world is an act of commitment. It is important to have commitment from those to whom you offer healing. Having a clear contract with monetary remuneration is certainly a way of obtaining that commitment. It is easier for a client to place value on your healing work if you place a value on it yourself. If there is to be an exchange of energy, whether in the form of money, trade, or barter, it should be clear at the outset of the work. Vagaries only cause problems after the fact. Integrity implies honesty and openness; therefore, it is common sense to make clear with your clients what the arrangement is in regard to payment. Whenever possible, it helps to consider the lifestyle of the person. Sometimes a situation is a time for charity; and it is always a time for generosity.

Compensation as an Aspect of Reciprocity

In Peru, the Quechua society, which predates the Incas, hold as most important to their way of life the concept of *ayne*, the Quechua word that can be translated as *reciprocity*. Every gift received and every action taken is part of a complex code that is expressed in their *despachos*, their agreements with one another, and their ceremonies. Many Native American tribes celebrate the *giveaway* as an essential part of their code of conduct, especially in honoring the gifts of vision in ceremony, gifts of healing, and gifts of learning.

These customs recognize the truth that in order to remain expansive, or simply to keep growing, each of us must constantly empty our cup to make room to receive anew, whether it is new teachings, new understandings, or new material stuff. Aspects of this truth are meaningful to both the healer and the healee.

Reciprocation can manifest as some sort of tithe in gratitude for the gifts from both humans and spirit. Often it is as simple as remembering and making offerings. As a

healer you are responsible to the teachers and the spirits that help you, and must always honor and credit the source of your teachings. This can be as basic as remembering with gratitude as you explain what you are doing while working on someone, or buying groceries for your elders, or supporting their projects. To disrespect the source from which the teachings come is to disrespect the medicine you are passing on in your healing work. If you don't value the source, it will have no value; you will shortchange the process.

Blending Traditions

Many ancient tribal traditions are falling away because the children who would naturally have inherited the knowledge are giving up their roots and moving from remote areas into the distractions of city life and urban survival. Often the seekers who find and learn from various indigenous elders mix and blend the teachings, rendering it difficult to distinguish specific cultural or traditional lines. This also tends to water down the original knowledge.

Because Alchemical Healing is in and of itself an amalgam, it would be a difficult exercise to separate the sources of the knowledge; however, the form is consistent and maintains its own integrity. I have walked a number of roads in my sacred journey of Alchemical Healing. The sacred Pipe and the ancient Egyptian spiritual paths appear to the casual observer as polar opposites. Actually, there are many similarities. When I am walking the Red Road with my cannunpa, I adhere to the rules as they were given to me, for it is not up to me to change them. To do so would compromise the tradition as it is being handed down, and would subvert my own objective of honoring and preserving these wonderful traditional ways.

On the other hand, I am well aware that all spiritual paths are alive and require some spontaneity to keep from degrading into dogma and rote, the bane of religion. There are differences between religion and spirituality. Religion requires the organization of beliefs and often the structuring of ritual. This generally aims at a consistency that is important, but it engenders a loss of vitality as prescribed liturgy becomes rote. Spirituality, on the other hand, is expressive of the moment and the active relationship between the practitioner and spirit.

I suggest that if you are combining formal traditions in your spiritual practice or working with traditions that are struggling to maintain their integrity, you weave these traditions carefully. It's like braiding hair. If you take up three portions of hair and bring them together into a braid, the beauty and strength of the braid is in direct relation to how well you keep the integrity of each of the plaits, separate and honored unto itself.

What To Do when It Doesn't Work

As you pay attention to your work as a healer, you will see that each healing can proceed in unexpected ways. Your own desires and preconceptions are often irrelevant, and the open-heartedness required applies to the entire healing process. This can be particularly difficult in circumstances when someone is suffering or near death, because the desire is often to relieve someone's suffering or keep him from dying.

We must be open to the possibility that the pain or even death is inevitable, regardless of our wishes. The presence of pain and the threat of death are obvious indications that healing is called for; however, you must remain clear about whether healing or intervention is appropriate in this particular moment and circumstance. Ultimately, you have to trust yourself.

You may have to accept and forgive yourself if, because you want the person to live, you are too emotionally distraught to be clear. Perhaps the best thing you can do at a time like that is to recommend someone else who is less emotionally involved, someone who can hold the space for the lessons that are present even in pain and in death. We are growing, evolving beings, and there are times when we are not clear, during which our hearts are not open to the will of spirit. If you feel the need, help your client or beloved find someone who will do the necessary work with an open heart. Yet remember, there can be no harm done when you offer the Universal Life Force to any person, any time. Your intention can be as simple as to offer up the energy to be used in accordance to the highest outcome for the person, whatever that might be.

What happens when it becomes obvious that you are not helping your client? Inevitably you will experience healings during which you are stymied; you cannot get a response from your client and you do not know where to go next. When this happens, it is important to stay calm and to refrain from placing judgments on either yourself or your client. Sometimes, it is simply not a good match. Know where the resources are in your community so that you can make appropriate referrals to get the person to the practitioner that is right for him.

Sometimes you might find that you have entered a domain that is over your head in another direction; perhaps you discover that you are doing damage to your client that you didn't expect. The most frightening experience I had during a healing happened in front of 150 people during a demonstration at a conference in London.

A woman asked me if I would work on her husband, who was in great need. I was in a hurry at that moment, so I told her to bring him to my class and I would use him for a demonstration. I neglected to find out what the problem was. When it came time for the demonstration, I invited him to come forward and asked him to describe his situation. Apparently he was suffering from stroke-like symptoms, although there was no evidence that a stroke had taken place. He was able to articulate clearly, and I assumed that the source was in the wiring of his brain's nervous system.

He was sitting in a chair facing forward, toward the audience, and I was standing behind him. I placed my hands over his head in order to make my initial connection. Then I put my attention in my left hand and began moving it around slowly, feeling for information. Immediately I felt a strong and very specific sensation in the palm of my hand, the sensation I associate with nerves. It was *quite* strong, and I gently maneuvered my hand to attempt to get more information.

Because I was so keenly focused, I was not aware of the audience at first, but I sensed emotion rising in the room. I paused and looked up to see the audience moving to the edge of their chairs, some covering their faces with their hands. I wasn't sure what was happening, so I positioned myself so that I could see what they were looking at, and when I moved my hand the slightest bit, the man's face contorted with the movement. I stopped moving and asked him what he was feeling. He opened his mouth to speak, but no words came out. The audience gasped, and I was suddenly gripped with fear. Inside it was all I could do to keep from panicking, for of course I knew that I had to stay calm. I knew that the answer was available to me, and that I had to maintain my center. I held quite still and took a deep breath, then called on all my allies and helpers. I opened myself up and asked Sekhmet [inner guide and healer] to come inside me so that her keen sensitivities would find the appropriate response. I allowed the allies to do the work, and I waited quietly while that was happening, trusting in the process and knowing that even if I could not see or hear or feel what was being done, it was happening. After a few suspenseful moments, I asked him again, and, to all of our great relief, this time he could speak.

Sometimes we have to step aside and trust in the alchemical process, and often, as was the case in this demonstration, we healers have something to learn or remember. The lesson for me was clearly about getting out of the way and trusting. In terms of ethics, I have always considered that it is vital to leave the person in at least as good condition as when they came to you—and that can take some doing! The man I worked on in the demonstration didn't necessarily make great progress, however he was not harmed. Another example of when it's time to give it up happened during the construction of our home. One of the carpenters cut off the tip of his finger while moving a heavy wooden hatch cover onto a fifty-five-gallon drum. I washed the wound and the finger tip, then put it back in place on the rest of the finger and held it there for a few minutes with intention to see if it would adhere quickly. When I took my hand away, the fingertip was sticking to my hand instead of his—we took him to the hospital immediately and the fingertip was reattached with no problems.

Personal Accountability and Boundaries

I cannot stress enough the fundamental importance of personal accountability in healing. It is probably the most important aspect of ethics. Always remember, you are accountable for everything you say and do, and any advice you choose to give.

It is especially important to remember that Alchemical Healing is an adjunctive form when working with clients who are already in treatments such as radiation and chemotherapy, or any of the accepted treatments for AIDS and other serious afflictions. You *must* be respectful of other forms of treatment, and work with harmony and cooperation in mind. No matter how well a person seems to have responded to a healing, results must be checked, and the tests that are afforded by Western medicine are invaluable for monitoring purposes.

You must also be accountable, as stated earlier, in the sense of completing whatever work you start in a way that leaves the person in at least as good shape as when you began. It is

better to say no when it is appropriate to say no rather than to abort a session in the middle, without bringing the work to a suitable conclusion.

As a healer, especially if you get very skilled at your craft and garner some notoriety, you must have boundaries. You will need to establish limits on your time and how much you are willing to give. It is always good to err on the generous side, but you also have to be careful to keep your energy from being sucked dry, or you won't be good for anyone. It is in the nature of those that are called to this work to want to give selflessly, and our natural inclination is to be generous. Your health and strength are vital to the continuance of the work, so be clear in your boundaries.

Although I never like to turn a person away on the basis of money, I have established boundaries between what is free and what is included in a fee. Sometimes I get called a lot, for support or for having my brain picked. Having a clear policy is helpful, even though some flexibility is advisable.

Ethics in healing, as in any other vocation, is a personal standard that each person must develop and fine-tune for him or herself. I hope my ethical guidelines and stories of my experience will be helpful to you.

This article is an excerpt from *Alchemical Healing: A Guide to Spiritual, Physical, and Transformational Medicine* by Nicki Scully, Bear & Co., a division of Inner Traditions International, Rochester, VT 05767 Copyright © 2003 by Nicki Scully www.InnerTraditions.com

Nicki Scully has been a student and teacher of the shamanic arts for over 25 years. The techniques from her *Alchemical Healing* form are used internationally by thousands of practitioners.

When Nicki experienced an epiphany on the top of the great pyramid in 1978, she realized that she had come into this life to teach the ancient shamanic arts of Egypt. Since then she has devoted herself to deepening her studies and her connection with the Egyptian pantheon. With Thoth, the god of Wisdom as her primary guide, she brings forth the most hidden mysteries and makes them available to her students today. Drawing on the knowledge she has gained she enlightens and uplifts all who study and travel with her.

*For over 20 years, Nicki has been guiding pilgrimages to Egypt, Peru, Greece, and other sacred sites. She is the author of *Alchemical Healing, A Guide to Spiritual, Physical, and Transformational Medicine*, and *Power Animal Meditations, Shamanic Journeys with Your Spirit Allies*. She has also produced a number of CDs including *Awakening the Cobra* and *The Journey for Healing with Kuan Yin*, numerous articles and audio-cassettes, and a DVD.*

“Artist, philosopher, traveler, alchemist, and healer, Nicki Scully has healed herself and brought the light of healing to everyone around her, ” Alberto Villoldo, PhD., Author of Shaman, Healer, Sage.

Nicki lives in Eugene, OR where she welcomes you to study with her at her beautiful garden home. To contact Nicki, and receive her newsletter and schedule of events and classes in Alchemical Healing and Shamanic Egypt see

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