

Melchizedek Labyrinth Healing™

Foundation Level 1



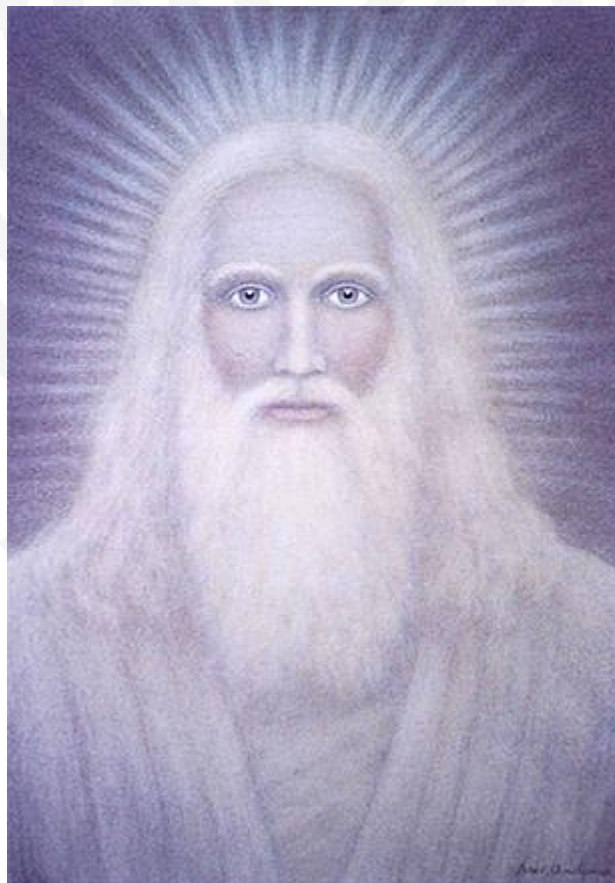
Tony Ærcyus Christie

Table of Contents

What is Melchizedek Labyrinth Healing?.....	4
Benefits of the Therapy.....	4
Origins of the Therapy	4
Melchizedek	5
The Labyrinth	6
The Chakras.....	7
The Labyrinth and the Chakras	8
Melchizedek's Labyrinth	9
Attunement to Melchizedek Healing Energy.....	10
Rebalancing.....	10
Divining & the Divining Rod	10
Finger Labyrinth Guidelines	11
Divining Practice and Guidelines	11
Melchizedek Healing Energy Transmission.....	14
Energy Healing (the chakras)	14
Energy healing (the chakras): Seated and Online version	16
Seated Hand and Online Hand Positions Variations.....	16
Giving Yourself a Melchizedek Labyrinth Healing.....	18
Preparing for a Healing Session: with Family and Friends.....	18
Practical Considerations.....	18
Be Ready	18
Aligning Yourself with the Melchizedek Energy	18
Self Care	19
Levels of Melchizedek Labyrinth Healing training	20
Tony Ærcyus Christie	21
Appendix 1: Contents of Melchizedek Labyrinth Healing Levels.....	22

*"All the tribes of the earth will
Learn truth from you, Melchizedek,
Great High Priest, teacher of Abraham,
the prophet, about his promise
for a perfect, fulfilled life."*

- *The Gnostic Gospels*
(Jacobs, 2005)



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What is Melchizedek Labyrinth Healing?

Melchizedek Labyrinth Healing is a form of energy healing based on the Melchizedek Labyrinth. It is a rebalancing and empowering energy healing that helps support you in your life's work.

There are two parts to Melchizedek Labyrinth Healing. It consists of firstly using the Melchizedek labyrinth to check and rebalance the energy centres and bodies of the client. It then involves the accumulating and directing of the Melchizedek healing energy into the physical, emotional, mental, and spiritual bodies in a specific order. The effect is to ground the client, and then raise the vibration of their energy bodies to assist in any healing required. The healing is mainly hands off, although the practitioner may lay their hands on the solar plexus and on the feet of the client during the treatment.

Benefits of the Therapy

The benefits of Melchizedek Labyrinth Healing include:

- Feel calmer and more relaxed
- Reduced stress levels
- Rebalanced chakras and energy field
- Raises your vibration
- Better quality of life
- A shift in consciousness

Origins of the Therapy

The Melchizedek Labyrinth Healing emerged from Tony Ærcyus Christie's work with the labyrinth, from guidance received during his morning meditations, and from his own journey of personal and spiritual growth. Tony always had a strong connection with Melchizedek, and the more he worked with the Melchizedek labyrinth, the stronger he noticed its healing energy becoming. In 2015 the information for healing in one-to-one and groups using the labyrinth came to him. Two years later Tony began sharing Melchizedek Labyrinth Healing as an energy therapy with the aim of rebalancing the energy centres and bodies of those who receive the therapy. It is also an empowering therapy that supports and inspires the

recipient to explore and follow their life's purpose. The practitioner also receives benefit from sharing this healing.

Melchizedek

Knowing about Melchizedek helps you to understand the transformative energies that you access through Melchizedek's labyrinth. It is also necessary to be able to explain to clients about Melchizedek.

We first hear of Melchizedek in the Old Testament. In Genesis 14, we read that: *"This Melchizedek was King of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything"* (Heb. 7:1-2). The name Melchizedek comes from the words Melek (meaning king) and tsedek (meaning righteousness). So, the name Melchizedek means king of righteousness, and his title King of Salem means king of peace (Hebrews 7:2).

In esoteric circles, the king aspect of a person is often taken to mean their masculine qualities, while the priestly qualities are their feminine aspect. Therefore, someone who is a king and a priest, or a queen and a priestess, is considered as having their masculine and feminine sides in balance and are considered whole and complete. It can also be interpreted to mean that as a king, he had mastery over the physical realm, and as priest mastery over the spiritual realm. When the Melchizedek energy and the labyrinth are combined, they create an immensely powerful tool for integrating your masculine and feminine, and your physical and spiritual aspects.

Melchizedek is often shown holding bread and wine. He is also sometimes shown holding the cup of consciousness of humanity. He holds the vibration of humanity's true essence and works energetically to assist humanity to reach ever higher levels. Melchizedek energy is a high vibrational energy that comes through you when performing the Melchizedek Labyrinth Healing.

Angela McGerr in her 'Angel Almanac' believes that the Holy Grail is *"the chalice of the heart, as held by Melchizedec, and containing a special key"*. The key according to McGerr, is the centre of Melchizedek's seven circuit labyrinth. This is where we can *"find and open our*

higher heart, our spiritual divine Self". She goes on to say that "when we open the flower that is within the higher heart we can return to Oneness with all." (McGerr, 2008)

If you feel an attraction or resonance with the name 'Melchizedek', you are being drawn to the achievement of what Frater Melach calls *'The fully self-realized individual'* in you. In his essay on Melchizedek, Frater Melach writes that: *"Interpreted microcosmically, Melchizedek is the fully awakened nature of man from which the 'gifts' of regenerative power (bread), realized oneness, wisdom, and spiritual intuitiveness (wine), insight (blessing) and spirit-like ministration born of compassion for all sentient beings (tithes), flow or 'descend' into the purified mind and body of advanced man. Together these symbolize both the new powers welling up within the inner self from the essence (Melchizedek) and the fruits of initiation..."* (Melach n.d.).

When you integrate your knowledge of Melchizedek and your experience of Melchizedek's Labyrinth you create a fusion of mind and heart that raises you to a higher level of awareness and understanding.

The Labyrinth

The labyrinth is an ancient symbol over 5,000 years old. Ancient labyrinths have been found on rock carvings in Spain, Italy, and India. These ancient labyrinths, also known as Classical, or Cretan, labyrinths are almost circular in shape with one path from the outside to the centre. The labyrinth has seven circuits and a centre.



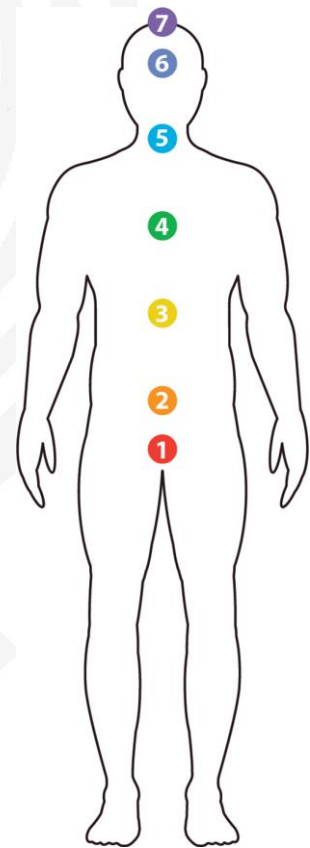
Each part of the labyrinth has a meaning and significance for the person working with it. Parts of the labyrinth relate to your energy centres (chakras), your energy body and your journey in life.

The labyrinth is a gift to humanity to assist and support it on its journey of growth and fulfilment. The labyrinth is a field of high vibrational energy, a field of consciousness, and a field of oneness that resonates throughout all of existence.

The Chakras

Your chakras are energy centres in your body. These are subtle energy vortices that are conical shaped and are rotating from points centred along the centre channel of the body, interpenetrating all your aura, or energy bodies. They are often seen as spinning wheels of energy and light. Chakra is a Sanskrit word meaning wheel. There are seven major chakras located along your spine from the base of your spine to the top of your head. Your chakras feed and nourish all your energy bodies as well as your physical body with life force energy. From bottom to top your chakras are as follows:

- First chakra (Muladhara), known as the base chakra or root chakra. This chakra is open-ended close to the base of the spine. Its energy spirals downwards into the earth. The colour is red. It connects you to the earth, and is associated with security and safety issues, and being here on earth at this time.
- Second chakra (Swadhistana), known as the sacral chakra. It is located at the sacrum in the pelvic area. The colour is orange. It represents creativity and sexuality.
- Third Chakra (Manipura) is located at the solar plexus/ stomach area. The colour is yellow. It is associated with your will and power. It is related to your identity and how you see yourself in the world.
- Fourth Chakra (Anahata), known as the heart chakra, is located in the centre of the chest. The colour is green. It is related to how you connect with others in relationships, and the giving and receiving of love.
- Fifth chakra (Vishuddha) is located in the centre of the throat area. The colour is light blue. It is considered to be the energetic communication centre in your body; and represents how you connect with speaking your truth.



- Sixth chakra (Ajna), or third eye, is located in the centre of your head between the eyebrows. Its colour is indigo, and it is connected to how you see beyond the physical, your psychic abilities.
- Seventh chakra (Sahasrara) is located at the top of the head. It is open-ended spiralling upwards. Its colour is purple. It connects you to the source of all, Universal knowledge, God, Oneness.

The Labyrinth and the Chakras

Each of the seven circuits of the classical labyrinth is associated with a particular chakra. Starting with the root chakra on the outer circuit and moving inwards to the crown chakra. The centre of the labyrinth is associated with your higher self, soul star, higher heart, or Divine heart.



In walking through the labyrinth, you are passing through each circuit and its associations with the chakras, bringing them into balance and aligning your energy body. This aligning contributes to the feeling of being centred and balanced that many people feel after walking the labyrinth.

As well as representing your chakras, the seven circuits of the Melchizedek Labyrinth carry other associations that you can learn about in Practitioner Level 2.

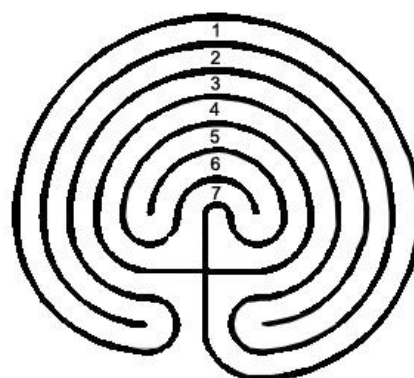
Melchizedek's Labyrinth

An association between Melchizedek and the labyrinth is found in Drunvalo Melchizedek's book 'The Flower of Life'. He writes about Richard Feather Anderson who associated the seven circuits of the classical labyrinth with the seven chakras, and indicated them with by a series of short lines. He numbered the outermost circuit number one, the next outermost, number two, all the way in to circuit number seven by the centre.

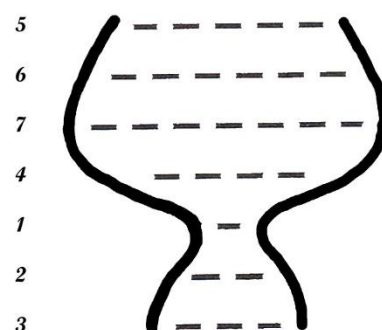
In walking the labyrinth, the walker passes through these circuits in the following numerical order 3-2-1-4-7-6-5. When these numbered circuits are indicated by short lines equal to the circuit number, and the circuits are placed one on top of the other an image of a cup or chalice emerges.

When you walk and work with Melchizedek's Labyrinth you create a chalice of your energy body that is grounded, connects Earth and Heaven, and is a vessel for divine light and love. Melchizedek's labyrinth is also a vessel for accessing and holding Christ Consciousness; that state of being in which you are in perfect alignment with all of existence. When working with the Melchizedek energy and labyrinth you awaken the transformative power of the Christ Consciousness within you and begin to act in accordance with higher principles living more in awareness of your soul's purpose.

You enter the labyrinth on the circuit related to the third chakra. This is associated with your power centre, and is about stepping more into your power. As you enter each subsequent circuit of the labyrinth you are then in touch with the qualities associated with that chakra.



Labyrinth Circuits Numbered from Outside In



Melchizedek Labyrinth Chalice

3. Solar Plexus - Power

2. Sacral – Creativity / Emotions

1. Root – Security / Safety

4. Heart - Love

7. Crown – Divine Connection

6. Third Eye - Intuition

5. Throat - Communication

Attunement to Melchizedek Healing Energy

At this point in the training, the teacher transfers Melchizedek energy to the student. This attunement assists in opening the student to the vibration of the Melchizedek Healing energy to the level required to perform the Melchizedek Labyrinth Healing.

Rebalancing

As you make your way through the Melchizedek labyrinth, whether walking or finger tracing, the Melchizedek labyrinth rebalances your seven major chakras. Much of the rebalancing on the Melchizedek labyrinth is subtle and can often be missed. Therefore, using a divining rod helps to clearly identify subtle changes in energy and prompts you to advise the client to pause at certain points on the labyrinth. These pauses can be quite brief or can last for several minutes. The Melchizedek Labyrinth also rebalances your energy field. This is covered in detail in Level 3, the Master level.

Divining & the Divining Rod

Divining (often called dowsing) is the practice of accessing divine energy and information at a higher frequency than is normally accessible to most people. The most common forms of divining use divining rods or a pendulum. In the Melchizedek Labyrinth Healing we use a divining rod to show where and for how long the client is to pause on the labyrinth.

This part of the healing takes approximately thirty minutes. A client will usually stop many times as they trace the path of the labyrinth. It is helpful to let the client know that there can be many stops as they move through the labyrinth; anything up to ten, twenty or even thirty times, so the client is not self-conscious of the rod moving. Ask the client to relax and to 'FEEL' their way 'consciously' and 'purposefully' through the labyrinth. Asking the client to have an enquiring mind and to be curious as to where the rod will move indicating when to stop can also help. It can also help to state that *"it is not about getting to the centre, but seeing what happens on the way"*.

Finger Labyrinth Guidelines

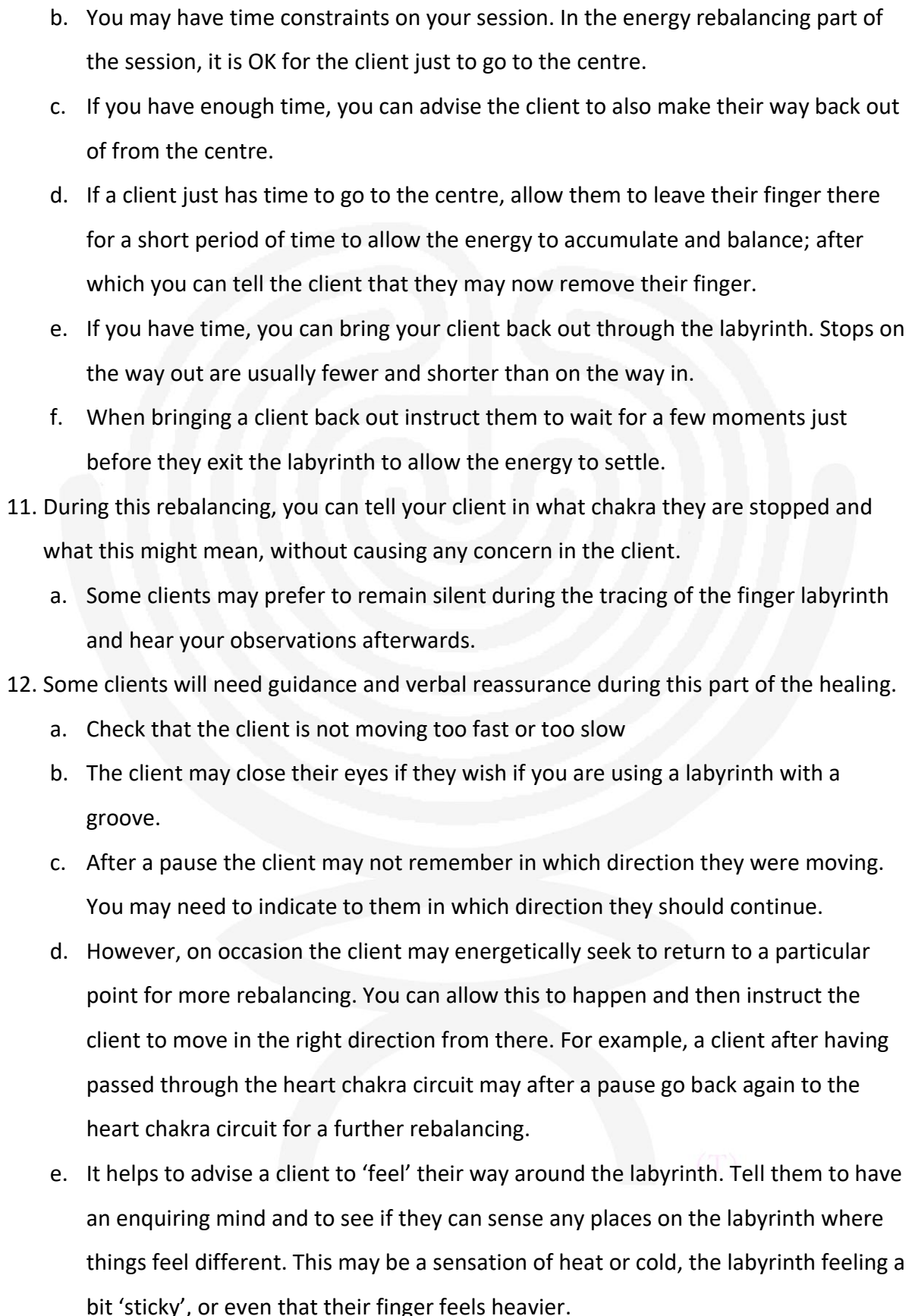
Most Melchizedek (Classical/Cretan) Finger Labyrinths are suitable for using during the rebalancing part of the healing. However, if the finger labyrinth is too large the rebalancing may take longer than you have time. A labyrinth that measures between 15-25 cm (6-10 inches) diameter seems to be best suited for this healing practice.

Some clients may move their finger too quickly at the beginning, and you will need to ask them to slow down so that the rod has time to pick up where the rebalancing needs to take place. Some clients may move their finger very slowly and you will need to ask, and even demonstrate an approximate speed for the client to move their finger.

Divining Practice and Guidelines

1. Practical Considerations for type of divining rod to use:
 - a. A weighty short divining rod is best as you will be sitting relatively close to the client and will need to allow room for the rod to move around.
 - b. A long rod can be awkward and uncomfortable for you as you will need to hold it well away from you to allow it to move and spin. However, a long rod is more sensitive so you may wish to use a longer rod at the beginning until you get familiar with the divining rod.
 - c. One can consider using a divining rod with adjustable length. Experiment to find what works best for you.
2. Hold your divining rod by the handle out in front of you.
 - a. Your arm should be bent at the elbow.
 - b. The rod should be pointing straight out in front of you at the start.
 - c. Occasionally the rod may move about a little before you start. Wait for it to stop in the forward pointing position.
 - d. Find a relaxed and comfortable position for you.
 - e. Do not hold the handle too tightly.
 - f. It helps if you have a divining rod that you can rest on the table
 - g. You can also change hands if one hand gets tired.
3. Before starting divining, take a few moments to centre yourself.
 - a. Do a brief Melchizedek Labyrinth Meditation to ground and connect yourself.

- b. When seated, place your two feet flat on the floor and find a comfortable sitting position.
 - c. Take a few deep breaths and clear your mind.
 - d. Connect with Melchizedek and your Higher Self.
4. When doing the healing, it is important to state silently to yourself that you are about to commence a session of Melchizedek Labyrinth Healing.
 5. Have a clear intention for what you want the rod to do, and state that intention silently. When divining in the Melchizedek Labyrinth Healing your intention is that the rod will move to indicate when and where the client is to pause on the Melchizedek finger labyrinth and for how long.
 6. In many forms of divining or dowsing, it is customary practice to ask for permission before proceeding. However, in Melchizedek Labyrinth Healing the client has already given permission by seeking and attending the session.
 7. It is important to keep a clear mind during this process. Be aware of any thoughts that you are having that might influence the divining rod to move inadvertently. Do not have any preconceived notions of where you think the client should stop, or of how long.
 8. Indicate to the client when to begin.
 9. From time to time, the rod will move to reflect the energy.
 - a. When the rod moves away from its centre position centre (pointing straight in front of you) request the client to pause or stop.
 - b. This movement of the rod can be to either side, can involve revolving in one direction or another (sometimes at speed), or can move back and forth at times.
 - c. Allow the rod time to move. Do not prejudge or anticipate the movement of the rod, even if you are sensing it. Allow the rods to do the work for you.
 - d. After a period of time, the rod will return to its starting position. When this happens, you then advise the client to move or continue.
 - e. The rod can move for a short few seconds or for several minutes. There is no one way that the rod moves. If a client become anxious about the length for time the rod is moving, reassure them that this is a normal part of the rebalancing process. All movement of the rod reflects the energy being rebalanced.
 10. The energy rebalancing part of the healing should take about 30 minutes.
 - a. When walking a labyrinth it is usual to walk to the centre and then back out again.

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- b. You may have time constraints on your session. In the energy rebalancing part of the session, it is OK for the client just to go to the centre.
 - c. If you have enough time, you can advise the client to also make their way back out of from the centre.
 - d. If a client just has time to go to the centre, allow them to leave their finger there for a short period of time to allow the energy to accumulate and balance; after which you can tell the client that they may now remove their finger.
 - e. If you have time, you can bring your client back out through the labyrinth. Stops on the way out are usually fewer and shorter than on the way in.
 - f. When bringing a client back out instruct them to wait for a few moments just before they exit the labyrinth to allow the energy to settle.
11. During this rebalancing, you can tell your client in what chakra they are stopped and what this might mean, without causing any concern in the client.
- a. Some clients may prefer to remain silent during the tracing of the finger labyrinth and hear your observations afterwards.
12. Some clients will need guidance and verbal reassurance during this part of the healing.
- a. Check that the client is not moving too fast or too slow
 - b. The client may close their eyes if they wish if you are using a labyrinth with a groove.
 - c. After a pause the client may not remember in which direction they were moving. You may need to indicate to them in which direction they should continue.
 - d. However, on occasion the client may energetically seek to return to a particular point for more rebalancing. You can allow this to happen and then instruct the client to move in the right direction from there. For example, a client after having passed through the heart chakra circuit may after a pause go back again to the heart chakra circuit for a further rebalancing.
 - e. It helps to advise a client to 'feel' their way around the labyrinth. Tell them to have an enquiring mind and to see if they can sense any places on the labyrinth where things feel different. This may be a sensation of heat or cold, the labyrinth feeling a bit 'sticky', or even that their finger feels heavier.

13. When the client has finished tracing the finger labyrinth, you may discuss some of what happened with them.

Melchizedek Healing Energy Transmission

For this part of the healing, the client lies on a therapy bed face up. The practitioner then directs the Melchizedek healing energy into the client's chakras and energy fields. You can ask the client to close their eyes or to keep their eyes open and their focus inward during this part of the healing.

Energy Healing (the chakras)

1. This involves accumulating the Melchizedek Healing energy and allowing it to flow into the chakras of the client.
2. You will be moving through the chakras in the following order (3-2-1-4-7-6-5-8):
 - 1) Third chakra, solar plexus
 - 2) Second chakra, sacral chakra
 - 3) First chakra, root or base chakra
 - 4) Fourth chakra, heart chakra
 - 5) Seventh chakra, crown chakra
 - 6) Sixth chakra, third eye chakra
 - 7) Fifth chakra, throat chakra
 - 8) Higher heart chakra
3. With the client on the massage bed, place your two hands lightly on the solar plexus area for a few moments. Allow the Melchizedek energy to flow through your hands. When ready remove your hands from contact with the client
4. Remain at the side of the bed close to the solar plexus area of the client.
 - 1) Form a cup shape with your two hands out in front of you.
 - 2) Allow the Melchizedek Healing Energy to flow into this cup. You may notice your hands getting warm or cool, or heavy, or some other sensation such as tingling.
 - 3) When you sense that the cup of your hands is full of energy, open your hands and allow the energy that has accumulated there to flow into the solar plexus area of the

client. Keep your hands about 12"-18"/30-45 cm above the client on the therapy bed.

- 4) When all the energy has flowed fully from your hands, acknowledge this with a slight bow.
- 5) Move on to the next chakra.
5. Repeat the process mentioned in 4.1 to 4.5 for the second chakra.
6. Repeat the process mentioned in 4.1 to 4.5 for the first chakra.
7. After channelling the energy into the root chakra, make a sweeping movement with your hands towards the feet as if energetically grounding the energy.
 - 1) Place your hands gently on the feet of the client to assist in grounding the energy.
8. Repeat the process mentioned in 4.1 to 4.5 for the heart chakra.
9. Repeat the process mentioned in 4.1 to 4.5 for the crown chakra.
 - 1) When working on the crown chakra allow a clear space above the crown chakra for the divine energy to flow freely to the client.
10. Repeat the process mentioned in 4.1 to 4.5 for the third eye chakra.
11. Repeat the process mentioned in 4.1 to 4.5 for the throat chakra.
12. The eight and last position is back at the heart chakra, but this time it is the higher heart centre, as represented by the centre of the labyrinth. Repeat the process mentioned in 4.1 to 4.5 for the Divine Heart chakra.
13. When you have finished each of the above steps, stand back two or three steps and hold out your hands to the side with your palms turned outwards towards the client. Hold this position and allow the energy to flow towards the whole body of the client for a few moments.
 - 1) While still standing a few feet back from the client, make a sweeping movement with both hands starting together directed towards the underneath of the client, moving gently outwards until they are fully stretched, and then upwards and inwards touching together as if over the centre of the client's body. Then make this sweeping movement in reverse as if you are sealing in the healing energy that was imparted to the client.
14. Then place both your hands together in a prayer type expression honouring the client and the work you have been privileged to be part of, and acknowledging both your higher selves, guides, and Melchizedek.

15. After you have finished the healing part of the session, allow the client a few minutes to themselves. Some clients may fall asleep, and this is OK.

- 1) If the client does not wake up or show signs of movement, you can then quietly call the client by name, or gently touch them on the shoulder.
- 2) Offer your client a glass of water, and advise them to drink more water when they get home.
- 3) Ask the client to move to a chair and allow them to sit for a few minutes.
- 4) Make sure that your client is fully awake and aware before leaving your therapy room.
- 5) Advise your client to drive with caution due to the relaxed feeling.

Energy healing (the chakras): Seated and Online version

If you do not have a therapy bed, or it is preferable for the client to receive the healing while seated then you may do this part of the healing while both of you are seated. This is the same for an online session. Some aspects need to be considered and managed.

1. When doing an online session, you are performing healing from a distance, so hold the intention that the energy flows to the client where they are at.
2. When doing an online session and the client has their eyes open, it helps if your camera is positioned so that it appears that your hands are in the centre of the screen being directed towards the client.
3. The sequence of moving through the chakras is identical to when a client is lying on a therapy bed (i.e., 3-2-1-4-7-6-5-8).

Seated Hand and Online Hand Positions Variations

1. Place your hands gently or if online, visualise placing your hands, on the solar plexus of the client.
2. Form a cup of your hands and allow the Melchizedek Healing Energy to flow into this cup. When you sense that the cup of your hands is full of energy, open your hands and project the energy towards the solar plexus area of the client.
3. Repeat the energy cup as mentioned at no. 2 for the second / sacral chakra.

4. Repeat the energy cup as mentioned at no. 2 for the first / root chakra.
 - a. After channelling the energy into the root chakra, make a sweeping movement with your hands towards the feet as if energetically grounding the energy into the Earth.
5. Repeat the energy cup as mentioned at no. 2 for the fourth / heart chakra.
6. Repeat the energy cup as mentioned at no. 2 for the seventh / crown chakra.
 - a. For the crown chakra when the cup of your hands has filled with the Melchizedek Healing energy, direct the energy towards the crown chakra of the client by opening your hands wide above the head of the client creating a funnel type shape with your hands.
7. Repeat the energy cup as mentioned at no. 2 for the sixth / third eye chakra.
 - a. For the third eye / sixth chakra when the cup of your hands has filled with the Melchizedek Healing energy, pour the energy into one hand and bring all your four fingers and thumb together to project a concentrated beam of the energy towards the third eye chakra of the client.
8. Repeat the energy cup as mentioned at no. 2 for the fifth / throat chakra.
 - a. For the throat chakra when the cup of your hands has filled with the Melchizedek Healing energy, project the energy towards the throat chakra of the client by holding, or visualising, one hand in front and the other hand behind the throat chakra area of the client.
9. Repeat the energy cup as mentioned at no. 2 for the divine heart chakra.
10. To finish, make a circular sweeping movement all around the energy body of the client to seal in the energies and to disconnect you from the client. Honour the client and the work you have been privileged to be part of and finish the session as mentioned at Energy healing (the chakras), number 14 and 15.

Note:

When doing an online or internet Melchizedek Labyrinth Healing session, during the energy rebalancing part, you may need to ask the client to indicate to you where they are on the labyrinth. You can ask them to turn their camera down onto the labyrinth if that helps. However, seeing the face of the client may help you to maintain a better contact over a distance. Experiment out what works best for you.

Giving Yourself a Melchizedek Labyrinth Healing

You can give yourself a healing in much the same way that you give a healing to someone online. You form a cup with your hands and when full place the energy into your chakras in the usual Melchizedek order. You can also do a rebalancing by holding the divining rod in one hand while tracing the labyrinth with the other hand.

Preparing for a Healing Session: with Family and Friends

Practical Considerations

Have everything you need for the healing session ready:

- Table and two chairs
- Melchizedek finger labyrinth
- Divining rod
- Pen & paper
- Therapy bed with pillows and blanket, or two chairs
- Quiet background music
- A candle and something to light it with
- Drink of water for you and your client

Be Ready

Be in the room at least five minutes before your client arrives to tune into the energies and ensure that you are balanced and centred.

Aligning Yourself with the Melchizedek Energy

This alignment practice is based on the sequence in which you walk the circuits of the labyrinth as representative of your chakras.

- First, bring your attention to your solar plexus chakra. Focus on this area for a few moments until you feel your presence there. Then move your attention and your energy downwards so that it reaches your second/sacral chakra and continue this downwards movement of energy to the root/base chakra.
- Bring your energy from your three lower chakras down into the earth; grounding yourself deep into the earth. It can help to visualise yourself dropping a virtual anchor deep into the centre of a 'liquid' Earth.
- When you have yourself grounded, then move your attention to your heart chakra in the centre of your chest. Pause here until you feel your energy accumulating in your heart centre.
- Then, move your attention to the top of your head (your crown chakra). Draw down the spiritual energy from above into your crown chakra. As you continue to draw down the energy from above, bring it and your attention down to your third eye/brow chakra. Continue with this downward movement of energy to the throat chakra.
- You have now created an energy shaped cup of yourself, grounding yourself from the lower three chakras with the heart centre sitting on it, and above this is the cup into which you are drawing divine light and healing energy.
- When you feel that your cup is full bring your energy to your heart centre, which this time is the Divine Heart / the Heart of Oneness from where you will be doing the healing.
- Allow the Melchizedek energy to expand from your heart centre through your energy bodies. See this energy as golden light expanding out to create a bubble of high vibrational energy around you in which you will be doing the healing and creating a positive energy field of love all around you in which only love exists.
- You are now ready to commence a Melchizedek Labyrinth Healing session.

Self Care

It is important to look after your own health and wellbeing when giving a Melchizedek Labyrinth Healing session. It is best to give a session only when you are feeling well yourself. If you are feeling unwell, it is best not to give a session. Your first responsibility is to

yourself. If you are feeling less than optimal, then you can consider giving yourself a self session rather than giving to another.

The labyrinth is a wonderful tool for self care. You may wish to have a finger labyrinth nearby during your day to trace the labyrinth when prompted. You may also wish to have a labyrinth by your bedside to trace before going to sleep.

As far as possible remain as best you can in a state of love. There are two main emotions and states of being – Love and Fear. You are in either one or the other.

If you are feeling ungrounded at any stage, you can do the Melchizedek Labyrinth meditation to connect deep into the pearlescence sphere at the centre of the Earth. Going through the chakras in the order in which you would walk the circuits of the labyrinth is a practice that you can do at any time to ground yourself, connect to higher energies and settle in your heart centre. It can help in grounding to visualise yourself dropping a heavy anchor deep into the Earth as if the Earth is liquid.

Levels of Melchizedek Labyrinth Healing training

Level 1 – Foundation Level: Completion of this level enables you to give the healing to yourself, to family members and to friends.

Level 2 – Practitioner Level: Completion of this level enables you to give the healing to clients on a professional level.

Level 3 – Master Level: This level allows you to teach Level 1 and Level 2 of the Melchizedek Labyrinth Healing to others.

Tony Ærcyus Christie

Tony Ærcyus Christie has been working with the labyrinth since the early 2000s. He is a messenger of Oneness, mystic, spiritual teacher, and labyrinth consultant. He brings messages and teachings of oneness through his work. Tony teaches about the labyrinth as a symbol of Oneness, as a symbol of the interconnectedness of all of existence, and as a symbol of you. For Tony the labyrinth is a healing tool, and a safe space to explore your journey in life.

Tony is author of the book *Labyrinth: Your Path to Self Discovery* and creator of the *Labyrinth Wisdom Cards*. He is founder of a new healing modality based on the labyrinth called *Melchizedek Labyrinth Healing*. Tony has presented workshops all over the world. He speaks at events and conferences with a view to inspiring and uplifting those present. Tony is a lifetime member of The Labyrinth Society, and an Advanced Veriditas Certified Labyrinth Facilitator. He is a qualified reflexologist, a Reiki Master, Advanced PSYCH-K facilitator, Certified Space Clearing practitioner, and a practitioner of Kriya Yoga.

For further information please contact Tony Ærcyus Christie at tonymchristie@gmail.com

Appendix 1: Contents of Melchizedek Labyrinth Healing Levels

Level 1 – Foundation Level (2 days)

Completion of this level enables you to give the healing to yourself, to family members and friends. It includes:

- Divining
- Melchizedek
- Melchizedek's Labyrinth
- The Chakras
- Rebalancing
- Energy Healing (the chakras)
- Receipt of the Melchizedek Attunement
- Centring technique

Level 2 – Practitioner Level (2 days)

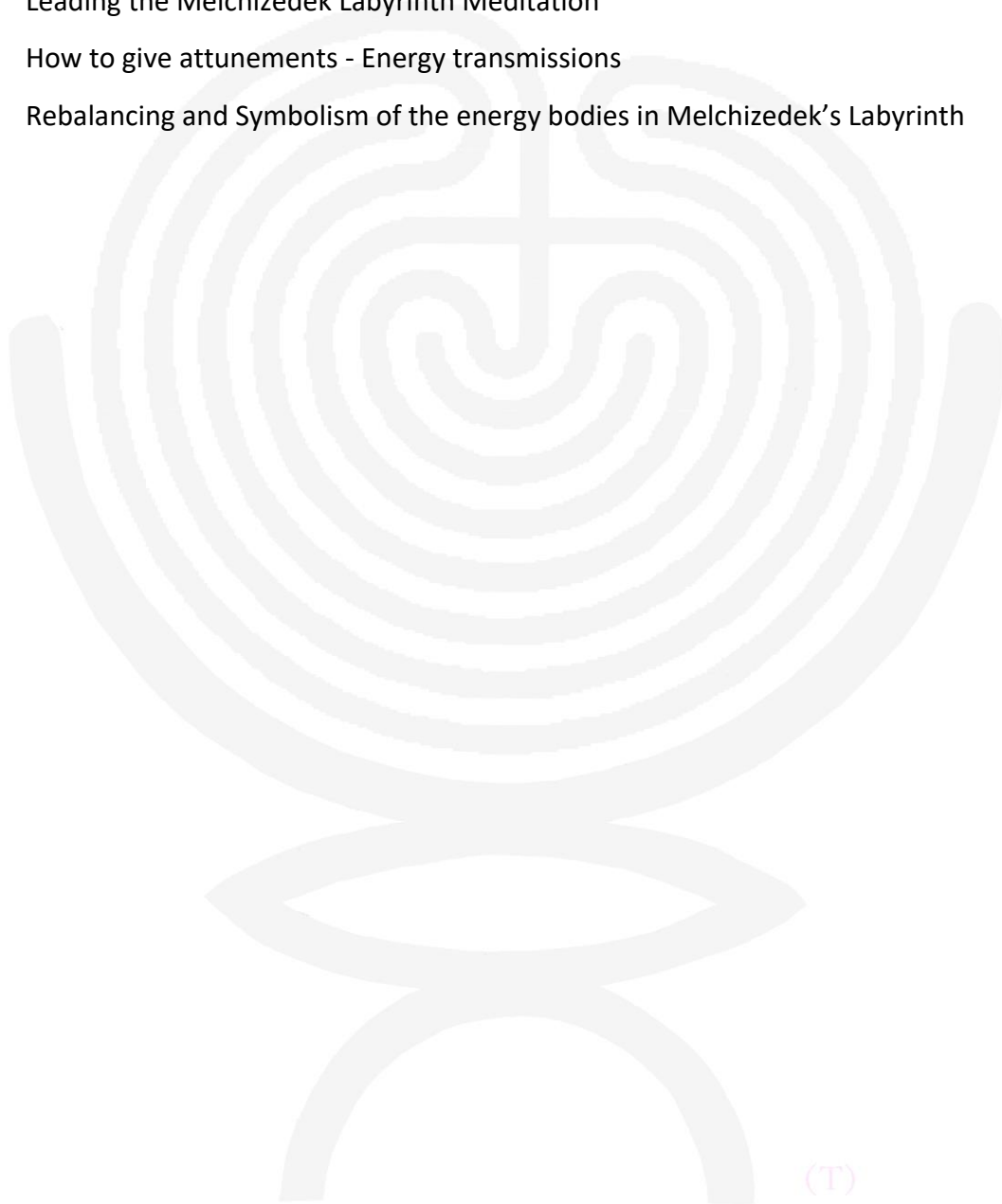
Completion of this level enables you to give the healing to clients on a professional level. It includes:

- Interpreting movements of the Diving Rod
- The Layers & Dimensions of Melchizedek's Labyrinth
- Keeping a record of the rebalancing for self and client
- Initiation into the Melchizedek Healing Energy
- Advanced Energy Healing Processes (the chakras & layers of the energy body)
- Advanced Rebalancing
- The Cup of Consciousness
- Connecting to Spirit Star
- How to Give a Practitioner Healing Session

Level 3 – Master Level (2 days, plus case studies)

The Master Level enables you to teach level 1 and Level 2 of the Melchizedek Labyrinth Healing to others. It includes:

- Teaching the Melchizedek Labyrinth Healing
- Group Energy Healings
- Leading the Melchizedek Labyrinth Meditation
- How to give attunements - Energy transmissions
- Rebalancing and Symbolism of the energy bodies in Melchizedek's Labyrinth



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