

Reiki Ryoho Plain and Simple A Guide to Usui Reiki Ryoho

Reiki Ryoho Plain and Simple Site Index

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Author's Note: SITE UPDATED May 22th, 2001. Welcome to the newest addition to the Angelreiki.nu website. The *Reiki Ryoho Plain and Simple* e-book is being written and developed to try to bring some clarity to the profusion of the "new" old material comin from Japan. This book continues to be a work in progress.

Introduction

This update takes a look at some of the changing information that has been surfacing about Usui Sensei's relationship with the Gakkai as well as additional information about attunements. Also be sure to check out the newest web site, Reiki-Do. This site look at Living Reiki, BEing Reiki. Visit at <http://reiki-do.org>

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Enjoy;

Level Three Manual - Shinpiden

Vinny Amador

Supplementary Information

Tendai Buddhism -
Usui was a Tendai
Buddhist
throughout his life.
This section
contains links and
other information
regarding Tendai.

Introduction

Reiki practitioners have always had a certain curiosity and reverence abo it's founder, Mikao Usui. This curiosity surrounds the history of reiki, its development, and the events and training in Usui's life that may have influenced the development of Usui's reiki.

Mts. Takata began using teaching stories about Usui's past to try to help western students. These teaching stories contained information that she added about him being a Christian Monk, working in a university, and othe things. This was undoubtedly done to help her western students understai Usui's life and search in the context of their cultural frame work so it would be easier to understand.

Unfortunately many began to codify these teaching stories as dogma following the death of Mrs. Takata. Some stories began to take on a life of their own, such as the story of the beggars being used to justify "energy exchanges". Many began to lose the connection to the points that Mrs. Takata was trying to make with her teaching stories. This was the "reiki history" as it was known in the west.

The history was the history, until it was no longer the history.

Many began to channel wild theories regarding this and soon reiki was channeled to be from Tibet, Atlantis, Egypt or Lemuria. It's "original" founders were said to be "ascended masters", "galactic brotherhood's", an ancient Chinese named "Wei Chi", and many others. **(author's note: my favorite theory involved the space aliens, I always love those, especially the X-Files....)** While these channelings were interesting, they lacked any historical evidence that might lead someone to take them seriously.

It was commonly taught in the US that Hayashi Sensei was Usui's star pupil who received the mantle of Reiki. It was also commonly thought that the lineage was passed to Mrs. Takata. Because of this there was no movement to explore reiki in Japan. It was not until quite recently that this began to occur. The people exploring reiki in Japan began to uncover a number of interesting things. Unlike the western practices of Mrs. Takata, reiki was not an "oral tradition" in Japan. Usui and Hayashi both had written manuals that they gave students and there were handwritten notes of symbols and practices that students had been given that survived to this day. There were historical "facts" that began to emerge such as Usui was not a Christian Monk, he did not teach at Doshisha University, he did not require payments or exchanges and on and on. What initially was a startling finding was that there was an organization that remained in an unbroken line from Usui. This was called the Usui Reiki Ryohu Gakkai. While this was a boon to find an organization that claimed to have the direct lineage from Usui, the Gakkai is a tight and closed society of members and do not freely share information regarding their art.

One of the first pioneers to look back to Japan to try to see if there was evidence remaining of reiki's past that survived Usui was Frank Arjava Petter. He found Usui's memorial stone with a lengthy description of his life and virtue. He began to track down leads of surviving traditions in Japan. Much of Petter's findings are written in his books. Recently Petter was touring the United States teaching the new history and other techniques that he discovered being practiced in Japan. Petter released much of this information in his first book, "Reiki Fire".

Petter found that there were several remaining lineages in Japan. In the west, it was thought and taught by the Reiki Alliance that Takata was "Grandmaster" of reiki and that reiki was no longer taught in Japan. Both these assertions proved incorrect. He discovered that Usui had made a number

masters besides Chujiro Hayashi. Some of these were Eguchi, Taketomi, and Gyuda (also known as Ushida). These masters, like Hayashi, had taught students and made a number of masters each. Additionally, Hayas had made 13 or more masters, and several of them were still living, including master Tatsumi. There was not one reiki school in Japan, there were many. There was not one history of reiki in Japan, there were many them. There was not one set of "true reiki techniques", there were several styles. It is important to keep this in mind in evaluating the importation of these techniques.

Another person that explored reiki in Japan was Dave King. Mr. King received his material from a living surviving Hayashi Master whose name was Tatsumi. This material was put together and called "Traditional Japanese Reiki", and more recently "Usui-Do". Initially, those that receive this material were quite reluctant to share any of it and they continue to be this way.

Starting about 1998, a new stream of information began to trickle from various other individuals who were researching this in Japan. Frank Pette released a second, and then third, book about the subject. Several western masters made the acquaintance of a man practicing in Japan named Hiroshi Doi. Doi was brought over in September 1999 and taught a seminar on Reiki Reiho based supposedly on the teachings of the Gakkai.

This "new" material from these Japanese sources has been lumped together under the name "Reiki Ryoho", "Usui Reiki Ryoho", or just plain "Reiho". Some new schools have started calling themselves Usui Reiki Ryoho International or "URRI". In the west, the vast majority of lineages and teachings come from Hawayo Takata, who was a master and studied under Hayashi in the early 1930's. She called her Reiki, "Usui Shiki Ryohu or Usui System of Natural Healing. Tatsumi, another of Hayashi's masters called his reiki, "Hayashi Reiki Ryouhou Kenkyu-kai", or Hayashi Reiki Research Society. It needs to be noted that Hayashi continued to develop reiki in Japan in his organization and he taught others after Takata. It should be no surprise therefore that there are surviving lines of reiki in Japan, and lines that differ from one another. However it should also be no surprise that they are more alike than different and different from reiki as it evolved in the west. There are surviving Hayashi lineages from Hayashi, and from the Masters that he made during the course of his teaching.

This Reiki Ryoho material is mostly from the Petter and Hiroshi Doi source. Petter is originally a western Hayashi lineage master that began teaching reiki in Japan. Doi Sensei was a western trained reiki master that also studied with masters in Japan. It needs to be noted that despite Doi Sensei's impeccable credentials, he is only Okuden (level II) in the Gakkai, not a master. He has never been taught the secret teachings. (There are three levels, Shoden, Okuden, and Shinpiden (master or secret level). Doi trained with western masters and then went to Japan and trained with masters in some of the surviving Japanese lineages. It is said that he also

trained personally with Kimiko Koyoma Sensei who was the 6th president of the Usui Reiki Ryoho Gakkai. His style that he teaches in Japan is called "Gendai Reiki", or "Modern Reiki Method".

These techniques were greeted with a great enthusiasm by some, and a great skepticism by others. The enthusiastic beamed that we had found Usui's original art and the "lost" techniques. The skeptics tended to focus on a number of significant issues. First, Japanese society has a far greater emphasis on tradition, and clubs and societies in Japan tend to closely keep their information among their members. The Gakkai and these other organizations have existed for years with indifference to the western practices, so why would they suddenly decided to reverse course and open up. Second, the Gakkai itself has disclosed nothing. Most of the purported Gakkai material comes from a level II student there (he is a master in the western tradition), not one initiated in the Shinpiden or secret teachings. Additionally, there is no one reiki in Japan. Some of the schools have different information that is hard to reconcile and indeed little has seemed come directly from any of them, but rather through a number of intermediaries. This is not to say that these were not original Usui techniques, but rather that it is impossible to tell. Perhaps one day some of these individuals and organizations that claim to have Usui's original notes will deign to release them to the rest of the reiki world and then we shall know with certainty. Until that time, these should be regarded as interesting techniques that represent the evolution of Reiki in the various Japanese lineages. Try not to focus on this in terms of correct, original, or right, but instead as a parallel system to the Hayashi-Takata evolution that came to the west.

Additionally, understand that while some might consider these techniques and practices to be a welcome addition, they are not necessary to practice reiki. A parallel from the martial arts might help explain this. Karate is a martial art that was practiced in Okinawa. Originally, the kanji for karate were two separate kanji; kara and te. "Kara" meant "China" and "te" meant hand. The art originally came from Chinese Kung Fu. Over time, the kanji were said to mean "empty hand", rather than "china hand". The art evolved. Large flowery movements became streamlined, linear and more direct. It was adapted by the masters to fit the needs of the Okinawans. The art was taught to Gichin Funakoshi, a Japanese man, who brought the art to Japan. These days there are many styles of Karate. Each represents an evolution and an adaptation for the people who received it. There is no better style, just different ones. Hayashi made changes to reiki from Usui's model. The Gakkai made changes from Usui's model. Many of the other masters made changes as they saw fit for the benefit of their students. Hayashi taught Takata, who made changes necessary to make reiki understood for Americans. Reiki has flourished in America. Her art was streamlined and flowed smoothly, and is the legacy we have today. As Karate is no longer Chinese Kung Fu, perhaps Takata's gift is no longer exactly the same practices that have evolved in Japan, and yet we are all brothers and sisters of Usui's gift. Share it, enjoy it, be with it. If you find any of these from the

Japanese line of benefit, then use them. If not, be grateful for the gift of reiki that we have.

As The Reiki Ryoho information came out, it has been confusing to get a comprehensive grasp on it. This is compounded due to the material coming from several sources, and often there are multiple names for the techniques. This is made more difficult due to the problems most westerners have with understanding Japanese. To make it even still more confusing some have been mixing in some of the Hayashi material that did not continue on in Takata's practices. If you were not confused enough, still others have been adding in Hiroshi Doi's Gendai Reiki practices as well. Finally, there is information coming out now that Usui may not have founded the Gakkai. There is only evidence that he started a clinic and school. The Gakkai appears to have been founded by his top masters. Because of this it is unclear which of these techniques that appear in this manual were really his original practices. It appears certain that he taught the five hand positions listed herein, byosen and reiji, hatsurei ho, and empowered students with reiju. Other than that the rest is anyone's guess. Most of the techniques listed in this manual are common to many forms of chi gung (KiKo in Japanese).

In the spirit of its sister publication "**Reiki Plain and Simple - A Comprehensive Guide to Usui Shiki Ryoho**", this e-book "**Reiki Ryoho Plain and Simple - A Compendium of Reiki Ryoho Techniques**" is an attempt to integrate, cohesively organize, and simplify the Ryoho material that is now proliferating. What follows in this manual is representative of areas of concurrence from the many sources that I have. When disparate sources are reporting the same techniques it is likely that they were from a common source, namely Usui's original practices. Differences in technique in the various sources of information may indicate that these are techniques added later, or ones that are specific to that lineage.

Last, the issue of "what to make of all this" needs to be addressed. When this material originally came out I was greatly excited. I remember thinking "now we will finally know what Usui's original art was like". As I began to explore this further I began to wonder what this meant in regards to the Usui Shiki Ryoho that we had learned here in the west. It began to dawn on me slowly that it meant nothing at all.

Recently I was having a discussion about the "new" old reiki ryoho material with three reiki pals. One of them was holding the position that Takata's Usui Shiki Ryoho was complete in and of itself and that while the ryoho material was nice it was not necessary.

Another of my reiki pals was insistent that only the "new" old reiki Ryoho material from Japan was worthwhile and that Takata's reiki was inferior. He began quoting from Frank Petter's recent Reiki Letter he sent out from his

site <http://reikidharma.org>, where Petter says of Takata's Reiki; "...What s passed on to us was at the most a de-clawed cat. And even though this m be good for the furniture, I doubt that it is good for the cat."

I had had read this before and seriously laughed out loud. Think for a moment how many of us who have done reiki for any length of time have had people spontaneously heal, or who have had those with serious illnesses heal with no medical explanation and the astonishment of doctors..... all from this "de-clawed cat".

A story I recently shared with the Reiki Revolution e-list is appropriate here as it is a story about a de-clawed cat. It is a lesson I once learned. My cat Sybil, was declawed front and back. Her long persian fur was matted and she needed to be combed. She did not want to be combed because combing her matted fur hurt. I still have scars on my hand from where her teeth penetrated and ripped open the skin. A de-clawed cat might appear meek but watch out for the fangs. Apparently they simply use other tools. Perhaps stop focusing on the finger and see where it points. I should trademark this saying I use it so much.

As a general observation Reiki Ryoho appears to be more focused on self healing, self empowerment, and the spiritual than the western practices th focus mostly on healing.

For those who have plodded through my pedantic and maniacal ravings know that my interest is not so much in techniques as where all this points to. Usui's teachings were a finger pointing to the moon. Make sure you se to where the finger pointed and not at the finger itself. Likewise, don't get caught up in the minutiae and think that you need more fingers. If you would like to explore that more fully please visit [Reiki-Do](#), Living Reiki, BEing Reiki which is the companion site to the Reiki Plain and Simple web site.

Have fun!

Vinny Amador

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Reiki Ryoho Plain and Simple

A Compendium of Reiki Ryoho Techniques by Vincent Amador

Manual of Practices and Techniques

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Other Japanese Reiki Techniques

There are a number of other reiki techniques that people are lumping into the Usui Reiki Ryoho material. Much of this material comes from Hiroshi Doi's "Gendai Reiki" (Modern Reiki Method). These are techniques that Doi has developed and incorporated into his method.

Among these techniques are:

Aura Cleansing
Hikari no Kokyō ho (Light Breathing Technique)
Gassho Kokyō ho (Gassho Breathing Technique)
Chakra Kassei Kokyō ho (Chakra activating Technique)
Reiki Shower
Jiko Joka ho (Self Cleansing Technique)
Reiki Meditation
Cell Activating Method

There are also a number of Hayashi techniques that are being added in. These techniques comprised part of Hayashi's Reiki, called Hayashi Reiki Ryouhou Kenkyu-kai.

None of the above are included in this ***Reiki Ryoho Plain and Simple*** E-Book. If you are interested in the Gendai Reiki material of Hiroshi Doi you should consider purchasing his book.

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[Tendai Buddhism](#) - Usui was a Tendai Buddhist throughout his life. This section contains links and other information regarding Tendai.

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Reiki Ryoho Plain and Simple

A Compendium of Reiki Ryoho Techniques by Vincent Amador

Manual of Practices and Techniques



Shoden - Level One

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In recent years material from how Reiki is practiced in Japan began to surface. This information has come in spurts and it has been confusing to get a comprehensive grasp on it. This is compounded due to the material coming from several sources, and due to the problems most westerners have with understanding Japanese. In the spirit of it's sister publication "Reiki Plain and Simple - A Comprehensive Guide to Usui Shiki Ryoho", this e-book "Reiki Ryoho Plain and Simple - A Compendium of Reiki Ryoho Techniques" is an attempt to integrate, cohesively organize, and simplify the Ryoho material that is now proliferating.

Shoden is the first teachings or Level One in the Japanese Reiki teachings. It contains some of the material that is commonly taught in the Western reiki schools as well as additional techniques that are practiced in Japan. There is not total agreement on specifically what techniques should be included here in this level. Some sources include some material that are not included in others.

There are many reasons for this. The primary reason is that there is no way to completely know exactly what techniques Usui originally used. While it is said that the Usui Reiki Ryoho Gakkai is the continuation of Usui's original Reiki organization, neither the Gakkai nor any of its official teaching members have come forth with the information. Writers such as Frank Petter have done extensive research of the remaining Usui lineages in Japan and that can help us in our understanding of what might have been the original techniques.

What follows in this manual is representative of areas of concurrence from the many sources that I have. When disparate sources are reporting the same techniques it is likely that they were from a common source, namely Usui's original practices. Differences in techniques in the various sources of information may indicate that these are techniques added later, or ones that are specific to that lineage.

Shoden - Level One

Shoden is the first teaching. This consists of the following techniques:

1. [The Reiki Principles](#)
2. [Hands on Healing](#) ("te-ate" in Japanese)
3. [Jakikiri Joka ho](#)
4. [Nentatsu ho](#)
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11. [Receive Reiju Empowerment](#)

1. Usui Reiki Principles

The Reiki Principles exist in several forms in the west. Most contain inaccuracies such as "Honor your parents, elders and teachers". A literal translation is provided below.

The Secret Method of Inviting Blessings.

The spiritual Medicine of Many Illnesses.

For today only do not anger, do not worry.

Be Grateful and

Do your work with appreciation.

Be kind to all living things.

In the morning and at night,

with hands held in prayer,

Think this in your mind,

chant this with your mouth.

The Usui Reiki Method to change your mind and body for the better

-- Mikao Usui

An Alternate version might read:

For today only

anger not,

worry not.

Be humble, and

**With Gratitude work on yourself.
Be Compassionate.**

These are the Reiki Principles as adopted by Mikao Usui from the Meiji Emperor. Do your work with appreciation refers to one's spiritual work, to awaken and find the life purpose of your soul.

The Usui Reiki System was an enlightenment system which as a side effect allowed you to heal yourself and others. It was designed to connect you to and synchronize you with the Universal Source of love, light and harmony. Anger, Worry, Rudeness, and other ego based behaviors and feelings make it hard to connect and be with this Universal source of love, light and harmony. They also keep one asleep, unaware of the greater spiritual purpose and awakening.

The principles were to be said morning and at night, with hands held in the Gassho position. Likewise, they are said before meditation and before Hatsurei ho. Thinking them throughout the day helps as well. When you integrate these simple things into your thinking, you find that they will be there when you begin to anger, worry, or are unkind to others. In this manner you learn to see why you do these things and heal yourself. You will find as you do this you are more in sync with the Universal source of light, love and harmony.

2. Hands on Healing - Usui's Original Hand Positions

Usui Shiki Ryoho is the most common form of Reiki in the world. This was Reiki in the Hayashi-Takata line. The 12 positions that Takata taught (varies slightly from system to system) are the set that most practitioners know. Hands on Healing is the common element to all versions of Reiki. In Japanese this is called "Te-ate" (pronounced "tay-ah-tay").

It would appear in Hayashi's practices that he had several sets of hand positions at different points in the development of his interpretation of Reiki. Hayashi Reiki Ryoho appears to have had 7 positions initially. This set can be seen at the Traditional Japanese Reiki web site. It is a powerful set and follows the large intestine meridian in Traditional Chinese Medicine. It also appears that the set that Mrs. Takata taught was the one used for group treatment with several practitioners in Hayashi's clinic.

It would appear that Usui either used Reiji and treated where indicated, or used a set of 5 hand positions and then used Reiji. Reiji is the ability of the reiki practitioner to allow their hands to move or be drawn to the area of that body that needs healing. Mrs. Takata also taught this technique of Reiji, teaching that we must notice the sensations in the hands and let them move. This happens as the hands become more sensitive with practice and as intuition develops. Reiji and Byosen Reikian-ho (focused healing method) were skills that were expected to be developed at Shoden (level I) before Okuden (level II) would be offered to the student.

Usui's five position set is based solidly on Traditional Chinese Medicine. The head and

thorax are the 5 positions treated followed by Reiji. The body is considered to be the head and torso, and all major meridians pass through the head, thus by treating the head all areas of the body and mind are treated. (Thanks to Andy Bowling for sharing this information so freely on his web site.)

Have the person sit, they are not laying down. These 5 positions were held for about 5 to 6 minutes each.

1. Zento-bu - This position is at the top forward part of the head. It is specifically at the hairline. You can use the technique of Nentatsu-ho (see below) to aid in the healing by using affirmations while you use this position.
2. Sokuto-bu - This is the standard hand position on the side of the head. The hands are on the sides of the head (i.e., one hand on either side).
3. Koutou-bu - This position is where both of the hands are placed on the upper part of the back of the head. This is the area between the base of the skull (bulb) and the top of the head.
4. Enzui-bu - In this position, both hands are placed on the bulb of the head. This area is the occipital area commonly taught in Takata's teaching.
5. Toucho-bu - In this position, both hands are placed on the top of the head.

After these 5 are performed for about 5 minutes each (or as needed) you follow this by performing Byosen Reikian ho (focused scanning healing technique) or Reiji. Using Byosen or Reiji guides you to know where to treat next for focused healing.

3. Jakikiri Joka-ho

Jakikiri Joka-ho is a technique used to purify or transform negative energy. "Jaki" means negative energy and "kiri" means to cut. This technique is supposed to remove negative energy or vibratory problems from objects, purify them with reiki vibrations and energy and to fill them with reiki positive energy. It is taught that this technique should not be used with people. This is interesting as it is a common new age technique to "cut cords".

A. Using the hand with fingers together, palm flat and stretched out, chop horizontally cutting the air with your hand about 2 inches above the object (5 to 6 cm for you metric people!) and stop the chop abruptly and definitely at the end of the range of motion as if doing a karate chop. This turns the vibrations into good ones.

B. Hold your breath and stay centered and focused and keep the focus on the tantien (tanden, dantien, danden, etc.) as you do this technique.

4. Nentatsu-ho

Nentatsu-ho is a reiki method for sending a thought or wish, also called a "deprogramming" technique. The technique itself is thought to send a thought or wish to yourself (higher self) or that of another with reiki energy or vibrations. The technique is simple to do and involves placing your hands another's head (or your own) and confidently transmitting or sending the message with a pure mind and intent. It is important to understand that this is not healing with mind power, but rather sending a message to the person's sub consciousness with the reiki energy. Do not push, strain or try too hard as it can create tension for you and the other person. Like all reiki techniques, this is an effortless practice. It is done from a relaxed, meditative state of mind that is free of selfish intent.

This technique is still seen in the west in some attunement sets. It is common for the hands to be placed on the forehead and back of the head and to place an affirmation such as "you are perfectly attuned to the reiki", etc., when doing the attunement.

Nentatsu-ho can be used to share or transmit the five principles of Reiki, to remove bad habits, to reinforce good or positive alternate behaviors when treating bad habits, to reinforce functional or positive affirmations and many other possibilities. If you are doing this for other people, make sure you understand clearly what the other person wants. Make sure you choose positive affirmations.

A. Connect to reiki. One method is to hold your hands up high in the air to feel the reiki energy and let its light flow into your whole being.

B. Bring the hands down and place one hand on the forehead (hairline) and the other on the back of the head. The affirmation "I am the Great Universe, Great Life Source and Great Reality" was taught to me to say at this point. You can say, "you are healed, healthy, well" or any other affirmation that you choose. It is an aid to treatment and healing. The important part is to keep the intent clear, pure and confident.

C. Move the hand on the forehead to the back of the head by placing that hand on top/bottom of the other hand that is already on the back of the head and send the energy there for several minutes.

4. Shuchu Reiki

Shuchu Reiki is taught as the traditional method of a Reiki Group Treatment. It is a group of practitioners working together. This technique is common to many schools of reiki. The idea is that the energy is intensified as you add more practitioners to the treatment. As its most basic practice it is a group of practitioners working together. First connect to reiki. Begin working the standard hand positions or use reiji to spot areas to treat. Last treat the person as a group.

One method for this is to have several practitioners work at once. This method used the 12 Takata hand positions and three practitioners (i.e., each of the three practitioners do four positions). The person working on the head position is the designated the "leader" and directs the group. Each time the person at the head changes hand position, each of the others also change position.

As a guideline, a treatment should take about 12 to 20 minutes (4 movements at 3 to 5 minutes each). 12 to 15 minutes (i.e., five minutes for the front, five for the back).

6. Reiki Mawashi

Reiki Mawashi is commonly known as a reiki Circle. This is a group of reiki practitioners in a circle. The hands are held with your left hand palm up and your right palm down. Your left palm is placed against the next person's right hand that is palm down on top of it. All members are connected in this manner making a complete circle.

The circle is part energy movement and part meditation. The reiki flows from the crown down the right arm to the hand and the overflow goes into the left hand of the person next to you. The energy moves into all and around the circle in this manner. The energy can be quite intense over time.

Some traditions hold an inch to three inches between the participant's hands. Some traditions have a master stand in the center of the circle to direct the flow.

7. Byosen Reikian-ho

Byosen means "focused healing". It is similar to the scanning and beaming techniques commonly taught in the Rand Usui/Tibetan Schools although the technique and application are slightly different.

Byosen is what you feel energetically from the source of the disease. What you feel varies from person to person and illness to illness. This is not a diagnostic technique, but a way to find and treat the source of illness. Some sensations could be pulsating, piercing, pain, numbness, heat, cool, coldness, tingling, tickling, a moving sensation, etc. Byosen may be in close proximity to the person's perceived problem or in another area of the body entirely. This process develops with practice and time. It is said that Byosen was done at the beginning and end of a treatment; in the beginning to find the problem areas and at the end to re-balance the aura.

The fingers are "coned". This is a simple position where all four fingers and the thumb are touching. The little finger and thumb are touching. This forms a hand position resembling a

"cone". For those familiar with Chinese Martial Arts this is called a "Crane's Beak".

The technique is part scanning and part beaming. The practitioner should ask to be guided for the highest good of the client. You move the hand and "scan" to find where there are blocks and where to place your hand. It is part scanning (as in the Rand method) and part intuition where you move the hands as they move.

Energy is sent into areas that are intuited through the coned fingers as a type of "focused" healing, that is similar to the idea of "beaming" taught in the Rand schools.

8. Reiji-ho

Reiji is the ability to find imbalances in the body. It was necessary to develop this ability prior to being offered level II (Okuden) training. Reiji is not so much taught as it is something that develops as you practice reiki. Reiji tells you where to put your hands and for how long. Some people question what the difference is between Byosen and Reiji. Byosen is a process, done with coned fingers that helps develop Reiji. Reiji is moving from technique to becoming part of the flow itself, a oneness with the Reiki energy and an automatic thought free movement that happens.

When doing Reiji, sit with your back straight so the energy flows freely up the spine. Do Gassho and connect to reiki and then do Jyoshin Koki-ho. Focus on the tan tien. Feel that your body is filled at every level with reiki and that you are part of or one with the energy. Wait a while, perhaps a few minutes, and then bring your hands in the gassho position up to the forehead.

The next part is simple and hard to do. Trust reiki. Totally detach from outcome. You will find that your hands will simply begin to move where needed. The energy will flow. It will taper off and then your hands will be guided to the next area.

If there are no more areas needing treatment (or there are no areas that need treatment) then your hands will be guided to your knees or the sides of your body. Finish by again doing gassho.

9. Gyosei

Gyosei refers to the poetry of the Meiji Emperor. It is a type of poetry that helps one to focus and prepares the mind to be in the right state to receive reiki. Gyosei was done after saying the principles in a group and prior to doing Hasurei-ho. Examples of this poetry can be found at <http://threshold.ca/reiki>

10. Usui Reiki Hikkei

Usui was known to have given copies of the Hikkei (his manual) to all his students. Hayashi gave copies of his manual as well. It is unknown why Mrs. Takata did not continue this practice. Copies of Usui's Reiki Hikkei are Universally copyrighted by several people (including Andy Bowling and Rick Rivard) and can be seen at Rick Rivard's web site at <http://threshold.ca/reiki>

11. Receive Reiju Empowerment

Reiju was the empowerment that Usui purportedly used. Reiju is said to be the precursor to the attunements that are used in the west. This was a simple empowerment that Usui learned in Mikkyo Buddhism (a style of Japan Tantra that probably had roots in China) and adapted to use in Reiki. Reiju does not use the reiki symbols. At this level (Shoden) the student performs Gassho and then Jyosen Koki-ho and receives the empowerment. It should be noted that the Reiju taught in the west and in the schools calling themselves "Usui Reiki Ryoho International", is based on Doi's practice and observation of the Gakkai's practices and should be thought of as Doi's version of Reiju. It is Doi Reiju, not Usui Reiju. Doi taught this from his observation, he is not Shinpiden, but Okuden (level II) in the Gakkai.

12. "Extra Techniques"

There are several other techniques that are taught to Shoden (level one) students. It needs to be noted that in the information I have available at the present time, that there is not consensus on these being taught in Shoden. It appears to this writer that these techniques help develop the connection with the reiki, strengthen the channel and fill you with reiki. They are the foundation to Hatsurei ho, taught in Okuden, and thus logically it would appear it would be advantageous to learn them here in the Shoden level.

These are part of "Hatsurei ho" which will be taught in combination in "Okuden" or the second teachings. It is my understanding that they were taught as individual techniques in Shoden so they are included here.

Kenyoku-ho

Kenyoku-ho (*dry bathing*) is a technique to clear and strengthen the energy channels. The technique was common to many martial arts and chi kung schools such as JuJitsu, Aikido and KiKo and was added by Usui.

Those familiar with the martial arts will recognize the two parts of this technique as common techniques. The first is a down block across the midsection (this technique is used in a variety of martial arts such as Karate, Kung Fu, Aikido, etc.). This down block is followed by what is commonly called in the martial arts as a "shirk" or technique to remove an opponents

hand from your wrist that is done by sliding the knife edge of your hand down the arm.

A. Place your right hand on the left shoulder so that the right fingertips are on the left shoulder. The hand is open, the fingers held together all point upwards. The hand (palm down) is against the body.

B. Slide the hand downward toward the right hip. Move the hand, going across the chest and ending up fingers down at the right hip. The hand (palm down) stays in light contact with the body the entire movement. (This is what is called an open handed down block in the martial arts)

C. Repeat this process starting with the left hand on the right shoulder and going down to the left hip.

Part Two

D. Place the right hand again on the left shoulder. Slide the right hand down the left arm (inside or outside, each will cover different meridians - see below) all the way to the finger tips. (This is what would be called a "shirk" in the martial arts, used to remove an opponents hand that is grabbing your arm.)

E. Repeat this with the left hand on the right arm.

F. Start with the right hand on the inside of the left elbow, and slide the hand down to the fingertips.

G. Repeat this with the left hand on the right inside of the elbow.

Note - Some masters teach the hand should slide to the inside of the arm and others teach it should slide down the outside of the arm. Different meridians are stimulated for each. The inside slide is yin and will effect the lung, heart, and kidney meridians. The outside slide is yang and will effect the triple warmer, colon and small intestine meridians.

It is interesting that this technique appears to have survived after a fashion in the Rand school that teaches to cut the cords on the solar plexus using a "karate chopping technique".

Gassho

Gassho is a common practice in many eastern traditions. It is called "Namaste" in the Indo-Tibetan traditions. Gassho is holding the hands clasped in a prayer position at about the level of the chest. In reiki, Gassho is formally practiced by sitting on the floor or on a chair. The hands are in the prayer clasped position with the middle fingers touching in front of the chest. The eyes are closed. The reiki precepts are said (For today only do not anger, do not worry, be grateful, do your work with appreciation, be kind to all people).

The middle fingers touch as this completes the meridians that terminate in the hands, in particular the fire element terminates at the tip of the middle finger. Some call this the "reiki laser".

Jyoshin Koki-ho

Jyoshin Koki-ho (Joshin Kokyo-ho) is a breathing technique. You breathe reiki in through the nose through the crown and into the hara on the in breath. You breathe the out breath from the hara.

Jyoshin Kokiho is done to cleanse the spirit, heart and mind. It is a focus meditative breathing technique. To do Jyoshin start by placing the hands in Gassho and your eyes closed. Breathe in through the nose and out through the mouth. On the in breath, breathe in the light of reiki through the crown and into the hara. Let the light fill your body completely transmuting all that is negative and stuck into light. On the out breath, breathe out that light and radiate it from you to all the universe.

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Supplementary Information

[Tendai Buddhism](#) - Usui was a Tendai Buddhist throughout his life. This section contains links and other information regarding Tendai.

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Reiki Ryoho Plain and Simple

A Compendium of Reiki Ryoho Techniques by Vincent Amador

Manual of Practices and Techniques

靈

氣

Okuden - Level Two

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Okuden is the second teaching or Level Two in the Japanese Reiki teachings. This level is taught in 2 steps. The first step is called Okuden Zen-ki and the second step is called Okuden Ko-ki.

Okuden is the second teachings. This consists of the following steps and techniques:

Okuden Zen-ki

- * [Hatsurei ho](#)
- * [Koki ho](#)
- * [Gyoshi ho](#)
- * [Heso Chiryō ho](#)
- * [Hara Chiryō ho](#) - Tanden Chiryō ho
- * [Uchi te Chiryō ho](#)
- * [Nada te Chiryō ho](#)
- * [Oshi te Chiryō ho](#)

Okuden Ko-ki

- * [Seiheki Chiryō ho](#)
- * [Enkaku Chiryō ho](#)
- * [Blood Cleansing Techniques](#)
 - a. [Ketsueki Kokan ho](#) (Blood Cleansing Technique - Takata's Reiki Finish)
 - b. [Hanshin Koketsu ho](#) (Half Body Blood Cleansing)
 - c. [Zenshin Koketsu ho](#) (Full Body Blood Cleansing)
- * [Kotodama](#)

Okuden Zen-ki

Okuden Part One consisted of the following techniques:

- * [Hatsurei ho](#)
 - * [Koki ho](#)
 - * [Gyoshi ho](#)
 - * [Heso Chiryō ho](#)
 - * [Hara Chiryō ho](#) - Tanden Chiryō ho
 - * [Uchi te Chiryō ho](#)
 - * [Nada te Chiryō ho](#)
 - * [Oshi te Chiryō ho](#)
-

1. Hatsurei ho

Hatsurei ho is the Jewel of Reiki. This technique is part mindfulness meditation, part strengthening the reiki channel, and part self empowerment. It is said to be the cornerstone of Usui's practices and was taught to all second level students. There are some sources that report that it was taught as separate techniques to Shoden (Level One) students as they progressed.

Hatsurei ho contained the following techniques:

- * Preparation -clearing the mind - Gyosei
- * Kihon Shisei - beginning position
- * Mokunen - setting the intent and focus
- * Kenyoku ho - Dry bathing
- * Joshin Koku ho - The Cleansing Breath
- * Gassho - meditation posture and breathing technique
- * Seishin Toitsu - mindfulness meditation
- * Reiki Principles
- * Mokunen

Preparation - Clearing the mind

The first part of doing Hatsurei ho is to clear the mind. In Usui's Reiki Ryoho this was done by singing Gyosei. These were the stylized poetry as composed by the Meiji Emperor. They were chanted/sung in a very specific way. The chant, cadence, and rhythm help develop mindfulness and clear the mind.

There are examples of Gyosei on other elists. Since I am not Japanese, and find even the

anglicized versions close to unpronounceable, they seem to be of little assistance to me. Since I have chanted Namu Ryoho Renge Kyo (as the Nichiren buddhists do) and Om Mani Padme Hum (as the Tibetan Buddhists do) these practices are sufficient for me. I also use Vipassana. My suggestion is to try using the Gyosei. If that does not help you clear the mind and promote mindfulness then try something else. The key is that it clears the mind and is not a distraction. If you have to think about it, then it is not clearing the mind and it is a distraction.

Kihon Shisei

Kihon Shisei is the beginning position. The traditional position would be to sit in zazen style. Since few of us in the west have had practice and experience sitting this way, it might be uncomfortable and become a distraction. You might find a straight backed chair to be more comfortable and suited to your needs. The important element is sitting up with the back straight. The eyes are gently closed. Your focus is into the lower abdomen. This is called the Hara in Japanese and is referred to as the Tan Tien (dan tien, tan dien) in other places. Your hands are placed gently in the lap.

Mokunen

Mokunen sets the intent of focus. To do Mokunen clear the mind and with mindfulness say, "I am beginning Hatsurei now". This is said to the mind and subconscious, but let it reverberate everywhere.

Kenkyoku-ho

Kenkyoku-ho (*dry bathing*) is a technique to clear and strengthen the energy channels. The technique was common to many martial arts and chi kung schools such as JuJitsu, Aikido and KiKo and was added by Usui. It is likely that this technique comes from the rituals of Shinto priests. The ritual action was to cleanse the body before contacting the deity.

Those familiar with the martial arts will recognize the two parts of this technique as common techniques. The first is a down block across the midsection (this technique is used in a variety of martial arts such as Karate, Kung Fu, Aikido, etc.). This down block is followed by what is commonly called in the martial arts as a "shirk" or technique to remove an opponents hand from your wrist that is done by sliding the knife edge of your hand down the arm.

A. Place your right hand on the left shoulder so that the right fingertips are on the left shoulder. The hand is open, the fingers held together all point upwards. The hand (palm down) is against the body.

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the martial arts)

C. Repeat this process starting with the left hand on the right shoulder and going down to the left hip.

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D. Place the right hand again on the left shoulder. Slide the right hand down the left arm (inside or outside, each will cover different meridians - see below) all the way to the finger tips. (This is what would be called a "shirk" in the martial arts, used to remove an opponents hand that is grabbing your arm.)

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Note - Some masters teach the hand should slide to the inside of the arm and others teach it should slide down the outside of the arm. Different meridians are stimulated for each. The inside slide is yin and will effect the lung, heart, and kidney meridians. The outside slide is yang and will effect the triple warmer, colon and small intestine meridians.

It is interesting that this technique appears to have survived after a fashion in the Rand school that teaches to cut the cords on the solar plexus using a "karate chopping technique".

Jyoshin Koki-ho

Jyoshin Koki-ho (Joshin Kokyo-ho) is a breathing technique. You breathe reiki in through the nose through the crown and into the hara on the in breath. You breath the out breath from the hara. This technique is part meditation, part hara energization, and is done to cleanse the spirit.

Jyoshin Kokiho is done to cleanse the spirit, heart and mind. It is a focus meditative breathing technique. To do Jyoshin start by placing the hands in Gassho and your eyes closed. Breathe in through the nose and out through the mouth. On the in breath, breathe in the light of reiki through the crown and into the hara. Let the light fill your body completely transmuting all that is negative and stuck into light. This relieves tension, anxiety, and promotes calm. On the out breath, breathe out that light and radiate it from you to all the universe.

Gassho

Gassho is a common practice in many eastern traditions. It is called "Namaste" in the Indo-Tibetan traditions. Gassho is holding the hands clasped in a prayer position at about

the level of the chest. In reiki, Gassho is formally practiced by sitting on the floor or on a chair. The hands are in the prayer clasped position with the middle fingers touching in front of the chest. The eyes are closed. The reiki precepts are said (For today only do not anger, do not worry, be grateful, do your work with appreciation, be kind to all people).

The middle fingers touch as this completes the meridians that terminate in the hands, in particular the fire element terminates at the tip of the middle finger. (Some call this the "reiki laser".)

Seishin Toitsu - mindfulness meditation

You are in the Gassho or namaste position. This technique involves breathing through the hands.

On the inhalation breathe in through the hands. See the reiki light that flows into the hands move in to the hara or hara line. Your hara is filled with light. Some see the hara as a fire of white light and as they breathe in this reiki light the light and fire increases in the hara.

On the exhalation see the energy moving back out through the hands. The light and energy in the hara remains with you.

You will find that the hara and hands become quite warm when doing this. Continue until you feel done.

(N.B. When done in a group, it is at this point that the Teacher will do "reiju" or an empowerment/attunement. This group practice of Hatsurei ho is called "Shuyo ho".)

Reiki Principles

The reiki principles are said as affirmations at this point. They are referred to as "Gokai Sansho" and are said three times.

For today only;
anger not,
worry not.
Be Humble.
With gratitude work on yourself.
Be kind to all.

Mokunen

Mokunen sets the intent of focus of concluding Hatsurei ho. To do Mokunen, say with the mind clear "I am done with Hatsurei now". This is said to the mind and subconscious, but let it reverberate everywhere.

2. Koki ho - Healing with Breath

"Koki-ho" means the way of healing with the breath. This technique does not seem to have directly survived in Takata Sensei's teachings. It indirectly appears in many attunement sets where the Reiki Master "blows" the energy or symbols into the student. This technique is very useful to treat people that cannot be touched such as a burn or accident victim. It is also useful for those who do not want touch, such as someone that has been abused.

This is a focused way of healing with the breath. After connecting to reiki, breathe in through the nose. Gently blow out through the mouth with lips pursed. If you are unsure how to do this (laughs) watch a smoker exhale. The lips form a small round opening that the breath flows through. When doing this feel the reiki as you breathe in. Some "see" the reiki as a white light or mist that they are breathing in. You may feel the heat on the lungs, mouth and throat.

3. Gyoshi ho - Healing with the Eyes

"Gyoshi-ho" means the way of healing with the eyes. This technique does not seem to have survived in Takata Sensei's teachings. Energy flows from the entire body. You experience this directly when doing "Jyoshin Koki-ho" section in Hatsurei ho. It is said that energy emanates most strongly from the hands and this is why touch healing (te-ate) is taught first in Reiki. Energy also emanates strongly from the eyes and the breath. This technique teaches you to send reiki with the eyes. Like Ko Ki ho, this technique is very useful to treat people that cannot be touched such as a burn, accident or abuse victim.

The essential part of this technique is that the look is compassion. For those with Christian backgrounds think of a look that you have seen in a picture of Jesus of Mary. For those who have seen Kuan Yin statues think of the look of total compassion. The look is not a "stare", but a soft, relaxed, defocused look. It is said that all reiki is Karuna (compassionate action) and Metta (loving kindness). The essence of your being is loving kindness for all, your look is total compassion, reiki radiating out from the eyes.

This technique is simplicity itself. Simply look at where you wish to send. Connect to reiki. You are reiki. With eyes relaxed, radiating loving kindness and compassion to all, feel the reiki flow through the eyes to the person you are treating. See or visualize the energy flowing into where you are looking. Just be reiki.

You can move to various places to treat or simply know and intend that it goes where it will.

4. Heso Chiryō ho

Heso Chiryō ho is the way of naval healing. The hara is thought to be the center of the being. The naval sits above this and thus this is considered an important point in healing

all diseases.

Begin by standing next to the person to be treated. Gassho and calm the mind. Doing the breathing with Gassho technique is a good way to connect to reiki and be mindful. State the intent by saying "I now begin Heso Chiryō ho". Place one hand over the naval with the tip of the middle finger in the naval. Feel for the pulse. When you feel the pulse you are becoming in resonance with the universal energy. Continue for about 5 minutes or so, until you feel relaxed and in balance and harmony. Finish by doing gassho and giving thanks.

5. Hara Chiryō ho - Tanden Chiryō ho

Hara Chiryō ho is the de-poisoning technique. It is a method that is thought to remove toxins from the body. The hara is thought to be the center of the being. By treating in this fashion you help to "de-poison" toxins from the body. Toxins are often thought of as physical substances, but can also be mental/emotional.

Begin by standing next to the person to be treated. Gassho and calm the mind. Doing the breathing with Gassho technique is a good way to connect to reiki and be mindful. State the intent by saying "I now begin Hara Chiryō ho". Place one of your hands onto the hara and your other hand on the forehead. Feel the energy in your hands and let it flow. Hold this position until you feel the energy balance between the hands. Place the hand that is on the forehead onto the hara so that both hands are on the hara. Hold this position for 20 minutes or so, using your intuition to guide you. Finish by doing gassho and giving thanks.

Uchi te, Nada te, Oshi te - patting, stroking, pushing with the hands

DISCLAIMER Although I think disclaimers are the final death blow to common sense, I state the following: I am NOT a lawyer and this is not legal advice. These techniques could be misconstrued as massage. Therefore the practice of them may be regulated by law or state regulation concerning massage. You are advised to contact the local or state massage board for specific information on the legality of touch healing or using this technique on people. If you need specific clarification, please contact an attorney. Additionally, since these techniques are massage-like, you should have specific massage training prior to using them. These are provided for your information only. It should be noted that these practices are also regulated as massage in Japan and thus are simply provided as reference to Usui's original practices.

6. Uchi te Chiryō ho

Uchi te is the technique of patting with the hands. This technique is common to many

forms of chi kung (qi gong) and is used to help increase energy flow. It is used where there is numbness or blockage. The force used in patting is light to medium and it is not percussive. It is a soft pat to light slap. The intent of this technique is not to massage the area, but rather to stimulate the body and allow the reiki energy to penetrate into the body.

See the specific disclaimer above. I personally would not recommend you do this technique in a business setting unless you are licensed as a massage therapist.

7. Nada te Chiryō ho

Nada te is a stroking technique done with the hands. It encourages the energy flow in the body. The hands are placed flat on the body and then moved forward and back or in circles while letting the reiki flow through them which penetrates the body deeply.

See the specific disclaimer above. I personally would not recommend you do this technique in a business setting unless you are licensed as a massage therapist.

8. Oshi te Chiryō ho

Oshi te is a pushing technique. It is done for stiff areas where there is tightness and causes a loosening. Simply push with the fingertips. Let the reiki energy flow through the tips of the fingers into the stiff areas.

See the specific disclaimer above. I personally would not recommend you do this technique in a business setting unless you are licensed as a massage therapist.

Okuden Ko-ki - Second Teachings, Second Part

Okuden Ko-ki consisted of the following techniques:

- * [Seiheki Chiryō ho](#)
 - * [Enkaku Chiryō ho](#)
 - * [Blood Cleansing Techniques](#)
 - a. [Ketsueki Kokan ho](#) (Blood Cleansing Technique - Takata's Reiki Finish)
 - b. [Hanshin Koketsu ho](#) (Half Body Blood Cleansing)
 - c. [Zenshin Koketsu ho](#) (Full Body Blood Cleansing)
-

9. Seiheki Chiryō ho

Seiheki Chiryō-ho is the way of treating habits or natural tendencies. This is used to place a message into the subconscious of the person you are treating. This can be done as a self treatment as well. This technique is very much like the Nentatsu ho you learned in the Shoden material.

This technique can be used to overcome bad habits, to focus the mind on something important (such as living the reiki principles), or for achieving a goal.

The first step is to talk to the person to be treated. If the person to be treated is you, it is honest self talk. If you are treating another person discuss with them what it is that they wish to work on. Once you know what it is they wish to accomplish you must develop a simple affirmation(s) that you will use. Affirmations should always be stated in the positive as if they have already occurred. For example, if they are going to quit smoking you would want to say, "I am smoke free and healthy" rather than "I will stop smoking and feel better".

Next, have the person to be treated lay down and close their eyes. Instruct them to breath smoothly and slowly through the nose, so that they are calm and receptive. If you are treating yourself you can lay down or simply sit in a chair. The key here is relaxation.

Do Gassho. Calm your mind. Be mindful. Starting with a breathing with gassho exercise is helpful to connect to reiki and focus the mind. State your intent by saying to yourself, "I now begin Seiheki Chiryō-ho".

Place one hand on the forehead and the other hand on the back of the head. I prefer to place my dominant hand on the forehead but this is simply my preference. It feels more "natural" to me.

With the mind focused and clear and with intent less intent ask that the person being treated be free of what you are treating. You then repeat the affirmations you have chosen. This can be done silently to oneself or out loud. Feel the reiki flow knowing it is healing and bringing balance and wholeness.

Remove your hand that is on the forehead while keeping the other hand on the back of the head. Stop repeating the affirmations but continue to let the reiki flow. Stay in this position for several minutes.

Finish by doing Gassho and saying thanks. It is taught that repeated treatments are more beneficial than one, or doing a long treatment.

10. Enkaku Chiryō ho

"Enkaku Chiryō ho" is our old friend "Distant Reiki" or "Absentia Reiki" that is commonly taught in Usui Shiki Ryoho Level II classes.

There are many methods of doing Distant Healing and several of them are outlined in the "Reiki Plain and Simple - A Comprehensive Guide to Usui Shiki Ryoho" e-book available free at <http://angelreiki.nu>. The specific distant healing exercises are found in the [Level II Manual](#).

One specific distant technique Usui taught was called "Shashin Chiryō ho" or Photograph healing. This practice used a photograph of the person as a focus or "proxy" for healing. While having a photograph is nice, anything can be used as a proxy or representation of the person. A printed email would seem to be a "modern" equivalent.

11. Blood Cleansing Techniques (Ketsueki Kokan ho or Ketsueki Joka-ho)

Ketsueki Kokan ho (Ketsueki Joka ho) are called "Blood Cleansing" Techniques. The "Blood Cleansing" techniques were part of Takata Sensei's teachings as she originally taught. In her notes and diary she describes the "Traditional Reiki Finish" or nerve stroke. In Reiki Ryoho there are two other techniques besides the one Takata Sensei taught.

The idea of "blood cleansing" may seem odd to the westerner. These techniques are thought to cleanse the blood of toxins. It should be pointed out here that Reiki Ryoho was based on meridian theory not unlike Traditional Chinese Medicine and not on chakras as is commonly added into reiki in the west. The meridians stimulated are thought to stimulate new red blood cells to be formed and to bring fresh blood into the area. By bringing fresh blood into the area healing is more rapid. (There is a saying "Where blood flows chi goes; Where chi goes, blood flows".)

These techniques involve moving the hands along the spine rather than just the laying of hands. Massage laws in the various U.S. states (and in many other parts of the world) began to restrict others from using any technique that could be construed as "manipulative". As a result, many teachers did not pass along the technique. This is a wonderful and useful part of Reiki and should be taught.

My recommendation is that if you are treating family and friends (i.e., no money is changing hands) then it is unlikely that doing this is a problem. As always, explain to the

recipient what you are doing and where you will touch when doing reiki for them. If you are treating others for money, such as in a business, my suggestion would be that unless you are also licensed as a massage therapist that you **do not** do this technique as it might be misconstrued as a massage and you find yourself in legal trouble.

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a. Ketsueki Kokan ho (Blood Cleansing Technique - Takata's Reiki Finish)

This is the technique that Mrs. Takata taught as the "Reiki Finish". It is in Hayashi's notes as the blood exchange. The technique is simple and easy to do.

Place your hand at the top of the spine. I was taught that the thumb is on one side of the spine and the fingers are on the other side, with the palm flat on the spine. The other hand is placed flat (i.e., with the palm) on the neck. Some people ask, "which hand goes where", to which I like to reply "yes", which generally elicits annoyance or laughter depending on the person. I generally suggest your dominant hand is the one you place on the spine and the non-dominant hand is placed on the neck. This just feels "right" to me. Experiment and see what you think.

With firmness (but not hard, not with pressure!) Stroke down the spine from the neck to the base of the spine. This is repeated 15 times. After the 15th stroke keep the hand on the base of the spine. You now will have one hand on the neck and the other on the base of the spine. Feel the reiki pour in and wait until it feels balance between the two hands. (This can take 20 seconds to several minutes but usually is quite quick.)

Mrs. Takata taught that the strokes were reversed (i.e., from the base of the spine to the neck) when the person had diabetes.

b. Hanshin Koketsu ho (Half Body Blood Cleansing)

This is the half body blood cleanse.

In the material I have, there are two different ways of doing this and neither resemble the other. They are both offered here for your review.

Method One

In the first method you are to stroke with the flat of the hand down the arms and legs. First, start at the shoulder and stroke down to the tips of the fingers 15 times. Do both arms. When finished with the arms, start at the outside of the hip and stroke down to the tips of the toes. Again repeat 15 times.

Method Two

(READ THE CAUTION ON MESSAGE TECHNIQUES ABOVE. - It is taught that the upper body be unclothed when doing this. I would advise strong **caution** and recommend that you not do this unless this is your spouse, significant other, partner or someone else that will not later take offense. These are litigious times and people sue for sexual harassment at the drop of a hat (i.e., Imagine yourself in court explaining to the opposing counsel and jury that you were simply stroking outward on their naked back doing a half body blood exchange....). In the spirit of the disclaimer written above make sure that you do not do this in a business setting unless you are a license or certified massage therapist.

Ok, now with all that disclaimer and legal stuff out of the way!

Have the person lay on the reiki table with their back unclothed. Some suggest using some light oil (again read the disclaimer, if you start using massage oil it looks suspiciously like you are doing massage).

In this technique both hands are used. Place both hands at the top of the spine with one hand on either side. Start at the top of the neck and stroke outward and slightly down making an outward circular motion. These are small motions from the center of the spine outward to the sides of the body. Do this going down one hand width each time until the entire spine is treated from top to bottom. The entire spine is done 10 to 15 times.

To finish place both hands again at the top of the spine with one hand on either side of the spine. Your index finger and thumb are on the muscles that are on either side of the center of the spine. Hold your breath and then with light pressure (not hard!) stroke down the spine from the top of the neck to the base of the spine. End by pressing the fingers lightly (not hard!) into the muscles at the bottom of the spine and then exhale. This entire process is repeated 10 to 15 times.

(One final word of caution - this is really a "massage-like" technique. I personally think that we are regulated to death in this and many countries, and that regulatory laws do little to nothing to protect consumers. Most licensing schemes are really a protection racket that the government uses in collusion with willing groups to limit their competition and thus make what they do more profitable. Despite my interesting libertarian arguments, the law takes licensing requirements quite literally and seriously and tends to fine or jail people that violate them. Please use your judgment and common sense. Find out the law and regulations on massage therapy in your area **before** using this technique!)

See the specific disclaimer above. This technique can easily be misconstrued as massage. Massage is regulate by state and local law in some areas. Check your state board of massage for specific information. I personally would not recommend you do this technique in a business setting unless you are licensed as a massage therapist.

c. Zenshin Koketsu ho (Full Body Blood Cleansing)

Zenshin Koketsu-ho is the full body blood cleanse.

This is the easiest technique of the "blood cleansing" techniques. Begin by doing the normal positions on the head. Then follow this with the normal hand positions on the

chest and the abdomen.

Finish by doing Method One of Hanshin Koketsu ho. (You can do method two instead if you prefer.)

Stroke with the flat of the hand down the arms and legs. First, start at the shoulder and stroke down to the tips of the fingers 15 times. Do both arms. When finished with the arms, start at the outside of the hip and stroke down to the tips of the toes. Again repeat 15 times.

Kotodama

Kotodama and Mantra in Reiki / Kotodama - "Word spirit "

Information is now beginning to come forward that Mikao Usui taught Kotodama to his Okuden (level II) Students. What follows is an explanation of Kotodama. Additionally we will explore the use of Mantra in Reiki and examine some connections between Reiki and other energetic arts and practices that developed in the early 1900's in Japan.

Kotodama (Kotodama) literally means "word spirit". Although not easily translatable, the most basic idea is that there are words that evoke a spiritual feeling or state. It is a practice of intoning sounds (phonemes or phonetic components of language) to bring about a mystical or spiritual state. There are some that believe that intoning these sounds can direct or harmonize everything in the physical world or bring about a desired outcome in the physical world. This practice is thought to bring about the unification of God, heaven, man and earth.

The kotodama are often thought of as the core sounds of the Universe. You can chant and call forth the respective energies to bring them into balance within yourself:

Here is an example of some of the sounds:

A - Heaven

O - Earth

U - Spirit

E - Mind

I - Void

This idea of sacred syllables is common to many mystical practices including the Kaballah, Western Magick, Wicca. Mantras or Mantra-yana, which is the use of a sound chanted is a similar practice that is also used to bring about a mystical state.

Mantra practice is common to many meditative practices such as Transcendental Meditation (TM), Nichiren Buddhism (the "namu myoho rengo kyo"), Tibetan Buddhism (the "om mani padme hum") and many other Indian and eastern traditions. "Mantra"

generally refers to Sanskrit words that are sacred words. They might be a verse such as "om mani padme hum", or a syllable such as "om" or "mu". Some of the sounds are thought to be the sounds of a specific deity or a supernatural power.

It is not always easy to separate out the differences between Kotodama and Mantra, but there is a wonderful article by Fred Little, called "Mantrayana and Koto(dama)tama): A suggestive mapping at http://www.aikidofaq.com/philosophy/a_section12.html

The practice of Kotodama is to repeat the sacred syllables and intone them. The power of the word spirit resonates in the vocal cords, vibrates the air, spirit, heart and mind of the person directly.

The history of the practice of Kotodama is not entirely clear. Some scholars indicate it is from Shinto origins, while others trace a Shingon Buddhist path. Most likely it is some combination of both as the two religions, ideologies and practices were interwoven through history in Japan. Kotodama is commonly used in Shinto and Neo-Shinto rites and rituals. It also occurs in Omoto Kyo and Aikido.

It is said that Usui taught Kotodama as a spiritual practice at level II (Okuden) in reiki. What is particularly fascinating is the interconnection of this practice to many of the healing practices that were developing at the time that Usui originated Reiki.

Morihei Ueshiba was the founder of Aikido and he incorporated Kotodama into his Aikido. It is said that he learned the practice in 1919 from [Onisaburo Deiguchi](#) who developed the art of Omoto Kyo and then went on to study the practice in Shingon Buddhism. Deiguchi was considered by some to be the leading Kotodama master in the country at that time. Ueshiba was a follower of Omoto-Kyo until his death in 1969.

Another connection to Omoto Kyo occurs in the religion of Johrei. Omoto Kyo was studied by Mokichi Okada (Meishu Sama) who developed Sei Kai Kyu Sei Kyo better known as Johrei and as the [Johrei Fellowship](#) Worldwide. Like Usui's Reiki, Johrei also uses Reiju to empower its followers.

So what we have here is an interesting concurrence of interconnected circumstances:

- * Kotodama is said to be taught by Usui in level II reiki as the means to connect. This was done prior to the symbols being developed.

- * The leading Kotodama expert during the time of Usui's life was Deiguchi.

- * Deiguchi's teachings show up in other energy related healing arts such as Johrei, whose founder, Mokichi Okada, studied with Deiguchi. His Sei Kai Kyu Sei Kyo uses reiju as an empowerment with his followers. This is also the technique used by Usui in his reiki.

- * The founder of Aikido, Morihei Ueshiba, also studies with Deiguchi and incorporates Kotodama in his practices. Aikido also used many Ki techniques including developing, strengthening and healing with Ki.

An interesting set of coincidences. Are any of these related? Possibly. Add to the mix that Morihei Tanaka was alive at the time and in the same general area teaching his Dai Rei Do

and his system used Rei Shi Jitsu or Universal energy to heal. Tanaka was said to be a teacher of Usui. My suspicion is that all of these people knew or knew of each other and that ideas from the various groups flowed together forming an interesting synthesis that became their various practices (Omoto-kyo, Aikido, Johrei and Reiki). Even if it is nothing but coincidence, it surely whets the intellect and leads to some interesting speculation. Perhaps other writers will be able to explore the interconnections of these practices that were evolving at the time further.

I learned Kotodama in the context of Aikido and Hapkido practice in the early 1980's. Kotodama was practiced before the martial practices and then after the formal martial practices. The Aikido Sensei would lead the class in the chant.

There are several web sites that have information on Kotodama practice. One that is particularly good related to the practice of Kotodama in Aikido (along with some instructions) is <http://www.playground.net/~tomm/kotodama.html>

Kotodama and Mantra in Reiki Practice

Most reiki schools in the west have taught that the reiki symbols have mantras associated with them. The names of the symbols (i.e., cho-ku-rei) are themselves the mantras. It is said that Usui added the symbols into reiki for those that had trouble feeling the energy directly. The symbols were added into reiki by Usui fairly late in its design but certainly before Hayashi-Sensei took reiki from Usui in 1924. It is said that prior to the symbols being used that Kotodama was used and that this was taught in Level II (Okuden).

Using the Reiki symbols names or mantras in this manner is not a new technique or skill but rather a different way of looking at what you already know.

At the same time we can use the information that we do have regarding Kotodama, Mantrayana and the names of the reiki symbols/mantras and come to what might be a reasonable conclusion and practice.

Here are some simple guideline to doing Kotodama or Mantrayana with Reiki.

Some guides to the practice:

Sit in a comfortable chair. You can also sit in the classical Zazen posture if you know it and can sit comfortably in this position. The key is for the back to be straight.

Place the hands on the lap or in the gassho (namaste) position.

Breathe normally through the nose and exhale the syllables through the mouth.

Connect to reiki before starting. Doing hatsurei ho is a good way to do this.

The syllables are said with total concentration and unity of body and spirit. Keep the mind clear and intent pure.

The syllables are voiced slowly, strongly and one at a time. They are separate in pronunciation. Do not slur them together.

For each syllable breathe in through the nose and vocalize out through the mouth.

The sound resonates outward to all the universe.

Mantrayana and Reiki

For some time, I have meditated and chanted (intoned) then names of the reiki symbols (i.e., mantras). My practice was to sit with the hands in the gassho (namaste) position and to intone the mantras (names) of the symbols. The practice brings great clarity and peace of mind. This is similar to, but not exactly the same as, the way in which kotodama is done. This practice is actually called "**mantrayana**" and is also a nice addition to your daily reiki practice.

Kotodama in Reiki:

This is really something that should be taught and not something that can be easily learned without instruction. This has been traditionally taught from master to student. Unlike the symbols that cannot be done incorrectly these must be done right. For those wanting to try this, I suggest start with the mantrayana and if you feel that you would like to expand your practice find a teacher to show this to you.

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Supplementary Information

[Tendai Buddhism](#) - Usui was a Tendai Buddhist throughout his life. This section contains links and other information regarding Tendai.



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Reiki Ryoho Plain and Simple

A Compendium of Reiki Ryoho Techniques by Vincent Amador

Manual of Practices and Techniques



Shinpiden - Level Three

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Shinpiden are the master or "mystery" teachings.

This material has survived relatively intact in the west. The Shinpiden level is what is commonly taught as Level III Reiki, or the Reiki Master Level. This material is covered in the "[Reiki Plain and Simple - A Comprehensive Guide to Usui Shiki Ryoho](#)" e-book in the [Level III Manual](#) available at the [AngelReiki Main Site](#). Please review this material.

What is different from the Level III material in the west is the attunement process. Sharing Reiki with a student so that they are "connected" and able to do Reiki is called an "attunement" here in the west. There are many sets of attunement that now exist from those of the Reiki Alliance to those used in the Usui/Tibetan, Raku Kei Reiki, and non-traditional schools. Some are simple and some are complicated. Some of the variations crept in over time due to the limitations of human memory, while others were by design and intent. All of them empower a student to reiki and all of them work.

The empowerment process Usui used was called "Reiju". Reiju was an empowerment or attunement. In Usui's practices, from what is being reported as Gakkai practices, a student received reiju at the Shoden level. Students met often and practiced hatsurei ho together in a group. The group practice of hatsurei ho was called "Shuyo ho". During the "Seishin Toitsu" practice in hatsurei ho, the reiki teacher would go around and perform reiju for the students attending. Students received reiju often. This is in contrast with the western model where you receive 4 attunements at level one (or one attunement at level one), One attunement at level two (or three depending on the style), and one attunement at the master level and no more are done.

Reiju is an empowerment process that does not use symbols. It is a transmitting of the reiki, done in mindfulness and intent.

The reiju process is simple to learn and do. However, the teacher was supposed to be able to keep mindfulness and the mind clear before attempting to use Reiju. Hayashi-Takata's adaptation to the attunement process was ingenious. By adding the symbols they provided structure for the mind. They used the symbols as a connection aid and a method of helping the Reiki Teacher keep the mind focused, clear, pure with intent on the process.

One should not think of reiju, or western attunements as "better or worse", "more or less powerful", or any comparative thinking. It is not better or worse but simply different. It is not necessary to change the attunements that you presently do or use. You do not need to switch to reiju. It will not make you practice any better, more effective or legitimate. It is simply another process.

The specific instructions for reiju will not be listed here, as the people who shared this technique with me have specifically asked that I not do so. I honor their request.

Thank you for taking the time to read through "Reiki Ryoho Plain and Simple". It is my hope that this e-book has helped you wade through the myriad techniques and material that has been coming out in the past few years.

This e-book is in a process of development and revision. More will be added as I have time. Check back.

In Metta;

Vinny Amador

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Reiki Plain and Simple **ó**

A Comprehensive Guide to Usui Shiki Ryoho

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Reiki Level I - 1st Degree Reiki Practitioner Manual

For your Reference: A Quick Reference Reiki Glossary is available which explains Reiki Terms, Practices and Concepts.

Section 1 - Introduction to Reiki

Reiki is a secular enlightenment system and healing system. In the west, it is primarily taught as a healing system. It allows you to heal self and others by laying on hands. It was developed by Mikao Usui in Japan in the early 1900's. Reiki is very easy to learn and easy to use, and anyone can do it. Reiki Healing is a process of being connected to the Reiki Energy through an attunement or empowerment. Using reiki is simply a matter of awareness of reiki and the expression of it is BEing Reiki. Healing is done either hands on, or by distance work.

Reiki is pronounced "ray-key". The word "Reiki" is made up of two separate kanji. "Rei", which means Universal and "Ki" which is spirit, energy or life force. The most common definition of reiki is therefore "universal life energy". Some say that it is life force energy that animates all life. This universal life energy is indescribable, in all things, everywhere. In doing and being reiki our awareness of it in the moment is the expression of reiki in healing, being, in whatever we are doing in that moment.

The two Kanji taken together can also mean enlightenment. They represent the universal spirit coming together with our own.

Section 2 - The Heart of Reiki

The Reiki Principles The Secret Method of Inviting Blessings.

The spiritual Medicine of Many Illnesses.

For today only anger not, worry not.

Be Grateful and humble

Do your work with appreciation.

Be kind to all.

In the morning and at night,

with hands held in prayer,

Think this in your mind,

chant this with your mouth.

The Usui Reiki Method

to change your mind and body for the better

-- Mikao Usui

The Reiki Principles are the heart of Reiki. The only real mastery, is self mastery. Usui taught that dedication to the principles and living them was essential. The real intent of the principles was to bring about enlightenment, peaceful living, kindness toward all, calm in your mind, and in your life. The principles embody compassionate living. They embody the Buddhist principles of Karuna (compassion toward all beings) and Metta (loving kindness to all). Humility, gratitude, not-anger, not worry, and kindness. In healing ourself, living the principles, we find true mastery. Not mastery of Reiki, but mastery of ourselves.

Anger, Worry, Rudeness, and other ego based behaviors and feelings make it hard to connect and be with this Universal source of love, light and harmony. They also keep one asleep, unaware of the greater spiritual purpose and awakening.

The Usui Reiki System was an enlightenment system which allowed you to heal yourself and others. It was designed to connect you to and synchronize you with the Universal Source of love, light and harmony, until you realized that

you are and always were it. The system is a healing method of transcending. It should be added here, that there are very few who teach reiki in this manner, and that in the west most teach it only as a healing system, and even more that teach it as a business.

The principles were to be said morning and at night, with hands held in the Gassho position. Likewise, they are said before meditation and before Hatsurei ho (an empowerment and meditation technique). Thinking them throughout the day helps as well. When you integrate these simple things into your life and being, you may find that they will be there when you begin to anger, worry, or are unkind to others. In this manner you learn to see the conditionings in yourself, why you do these things and heal yourself. Many find that if you say them often (i.e., For today only anger not, worry not, be grateful and humble, do your work with appreciation, be kind to all) that you become mindful of being just that.

Do your work with appreciation refers to working steadfastly on yourself. Working with diligence and effort to see those things that are not healed in you and to release the conditionings that cause your suffering.

Some may wonder what is meant by "anger not, worry not". This does not mean do not be angry, or do not worry, but something radically different. The principles are from the Meiji Emperor, and have been part of buddhist tradition. Anger is an attachment, a demand that we, others or world conditions not be as they *are*, but as our wants desires and conditionings think they need or should be. Your focus determines your reality; where your awareness is, there you are. If your awareness is on anger not, you might begin to see (afterward a happening and your reaction at first, during a happening while you react later, and eventually before your reaction occurs) the conditionings you use to create this anger in yourself. At this point you can indeed anger not because you see the ego and conditionings that create anger in the first place, and are free to respond to the situation as it *is*, rather than react to what you wanted it to be.

When we anger ourselves over what happens, what another does or does not, we create this anger for ourselves. Our conditionings (beliefs) do this for us automatically. One name some give for these conditionings is ego.

Usui, as well as the meiji emperor, taught to say the principles daily, morning and at night and before treating self and others. The principles encourage mindfulness, that is staying in the moment, that is paying attention to these conditionings.

Your focus determines your reality. Where awareness is, there you are. Be mindful of the principles.

Section 3 - "What is Reiki?"

Reiki is a healing system and an enlightenment system. In the west, most teach it solely as a healing system, although many have added in a plethora of new agisms and other material to it. As a healing system, it is a form of healing that can be used both on yourself and others. Reiki is BEing this energy and healing.

Some conceptualize this as energy coming from "god". Others see it as one "ray" of the "seven healing rays". Some think it comes from the "reiki guides". Still others try to define it in terms of physics. Many theories abound and none are any closer to the mark than any other theory. I will share with you that My way, is simply being the energy. To try to define reiki is like trying to grasp a handful of water, the tighter you grip the more that slips through your fingers. It would seem that attempts to grasp to any one meaning is to shut off experiencing reiki, as it is, in this moment. Just *be* reiki.

Reiki was described by Usui in his manual, "The Usui Reiki Ryoho Gakkai" as being "intuitive". It seems to go where needed, or flow in response to the demand or need of the recipient. Takata taught that reiki goes to causes. It treats symptoms, but it goes to the root cause. I usually say that reiki is, exactly what needs to be done, in that moment.

It is commonly taught, that the energy enters the practitioner through the crown, and then down into the hara. The energy then goes out through the palms of the hands into the person receiving the reiki. Because of this, both the practitioner and recipient receive reiki during a treatment. Reiki can be used on yourself and on others. Giving or receiving Reiki is generally a peaceful and joyous experience.

Reiki is balance. It works on all levels, the physical, spiritual, and emotional levels. Reiki energizes and heals the body. Research studies have shown that it speeds wound healing time, lowers blood pressure, reduces stress, and is effective as part of a regime to manage pain. Anecdotal reports reveal that Reiki has cured serious illnesses. Reiki compliments other health care and medical treatments. Reiki speeds the healing process and can minimize the side effects of conventional medical treatments.

Reiki is not a religion. Neither is it a new age practice. It has been used by practitioners of Christianity, Buddhism, Shintoism, Hinduism, and Islam, and it is a spiritual practice that compliments any faith as a hands on healing practice.

In the Usui Reiki Hikkei (The Usui Reiki Handbook that Usui gave to his students) he states that, "My Reiki Ryoho is an original method based on intuitive power in the universe. By this power, body gets healthy and enhances happiness of life and peaceful mind".

Section 4 - The History of Reiki

In Reiki the history of the system and how it developed has developed into an "important" part of the system. Some hold to their version of "the history" as rigidly as some hold to the dogma or tenets of their religion. Up until very recently (around 1998) the only information that was known were the teaching stories that Mrs. Takata taught about Mikao Usui's founding the reiki system. Since 1998, a number of western reiki masters, namely Frank Petter, Dave King, Hiroshi Doi, Andrew Bowling, and Rick Rivard have made contacts in Japan and learned of reiki that continued on in Japan apart from the western traditions. The history that they learned from the Japanese was more thorough and contained more factual information.

The most common reiki story in the western world comes from Hawayo Takata's teachings. This story is told in most all styles of reiki and by the Reiki Alliance. It should be understood that this story was Takata Sensei's teaching story. Mrs. Takata was a Japanese American woman. She was attempting to convey Japanese cultural ideas, practices and beliefs to Americans with a Christian cultural mindset and background. In addition, this followed a historical period where Japan had been at war with the United States.

The traditional story, as told by Mrs. Takata, is that Dr. Usui was teaching in a Christian university called Doshisha University in Kyoto in the mid 1800's. His students began to ask him if he believed that Jesus' could heal as in the bible. When he replied that he did, they asked him to perform such healing so they might believe as well. Dr. Usui did not know how to heal. He began to question church leaders, who also did not know how this was accomplished. So he set out on a quest to learn of these methods. As the story goes, he traveled through Japan, China, studied at the University of Chicago Divinity School and eventually came back to Japan.

According to the story, Usui had failed to find this great healing and so Dr. Usui climbed Mt. Kurama for a 21 day meditation and fasting ritual. At the end of the 21 days when Usui was about to leave, he saw a great light approaching him from the distance. He was fearful, but he stayed. The light struck him in the forehead (third eye) . This knocked him unconscious, but upon awakening, he saw millions of small glowing bubbles and the Reiki symbols were shown individually to him. The meaning and application of each Reiki symbol was then apparent to him.

Dr. Usui was then supposed to have healed his toe on the way down the mountain, as well as a girl, and then eaten a full meal after a 21 day fast. He began healing beggars in the slums of Kyoto. He found that those that he had healed would return again for treatment of the same illnesses. Usui found that many of these people held their illnesses and disease because they served them as useful. These people preferred to live with their illness because they were cared for by others, and various other reasons. It was then that Usui felt that treatment must include not only the physical, but also the emotional and spiritual. Usui also decided not to do Reiki for free after this, and that some form of energy exchange must occur.

It is taught that this system was passed on down to his chosen successor, Mr. Chujiro Hayashi who became the next "Grand Master" of reiki. It is also taught that this mantle of "Grand Mastership" was passed to Mrs. Takata, which was passed onto her grand daughter Mrs. Phyllis Furumoto. It should be noted that Takata Sensei did not ever refer to herself as "Grand Master", this was something that some of Takata Sensei's students did and was perpetuated into a belief and dogma in the early practices of the Reiki Alliance circa 1982-1983.

Research and information began trickling out of Japan in the mid to late 1990's. Dave King, founder of Traditional Japanese Reiki (TJR) met and trained with surviving masters of the Hayashi lineage and received copies of his manual as well as other materials. Frank Petter, began teaching a western version of Reiki in Japan and began to learn of other lines that existed there and began to investigate the history. Hiroshi Doi, was a master under Barbara Weber Ray in the west (i.e., Radiance Technique School) and began to correspond with several masters in the west. Petter began writing books on the subject, and both Petter and Doi Sensei have come to the United States and given seminars on techniques that are in the Japanese Schools.

These sources have revealed new information regarding Dr. Usui and the discovery of Reiki. Mikao Usui was born August 15th, 1865 in the Yamagata district of Gifu prefecture in a village called Yago. Usui studied Buddhism at the school and temple on Mt. Kurama as a child. It is also thought that he may have studied a Japanese form of Chi Kung and other oriental healing systems. Most stories of the History describe Usui as scholarly, and that he was a bright and hard working student. Usui was a successful businessman. Somewhere around 1914 he went to meditate at Mt. Kurama, and underwent a 21 day period of meditation and fasting. During this 21 day meditation the Reiki Energy entered his crown chakra. He discovered that he had received a great gift of healing. He knew that unlike his Chi Kung exercises which could deplete his own personal energy, this Reiki Energy would heal without draining him.

He then spent seven years in the Kyoto. He opened a school in Tokyo, where he trained students in his Usui Shiki Reiki Ryoho. It is thought that he trained about 2000 students to the practitioner levels and sixteen to teacher level. He died on March 9, 1926.

Usui himself founded a Reiki Society. Mikao Usui was the first President of the organization which he called Usui Reiki Ryoho Gakkai. Usui died in 1926. There have been six presidents of the Usui Reiki Ryoho Gakkai since Usui's death. None of them were Dr. Hayashi. None of them called themselves "Grand master" or lineage bearer. Usui was succeeded in order by Mr. Ushida, Mr. Takatome. Mr. Wantanabe, Mr. Wanami, Mrs. Koyama, and the current President Mr. Kondo.

Additional information was revealed regarding Chujiro Hayashi. Dr. Chujiro Hayashi was made a Reiki Master in 1925 and was a student of Usui. Dr. Hayashi was a retired officer from the Japanese Navy. He opened a Reiki clinic which was more along the lines of a medical model. Dr. Hayashi made some

modifications in the system and most likely developed the 12 standard hand positions from in use in the west today. These hand positions allowed Reiki to be given by several practitioners at once. This group healing technique was used in his clinic and it was believed this maximized the flow of Reiki to the patient, and sped up the treatment time. In Hayashi's clinic, Students would work in his clinic treating the sick for a period of time in exchange for learning Reiki I. Those who were talented and dedicated healers were taught Reiki II, in exchange for a longer period of service and training. The most dedicated were taught Reiki III. One of Hayashi's Masters was a Japanese American woman, living abroad in Hawaii, Mrs. Hawayo Takata. Hayashi was a respected master, who was the one who continued working and running in Usui's clinic following Usui Sensei's passing. It is reported that Mr. Hayashi left the Usui Reiki Ryoho Gakkai due to a disagreement.

Mrs. Hawayo Takata was born in 1900 on the island of Kauai in Hawaii. Her parents were Japanese immigrants. She married and had two daughters. Her husband died in 1930. Approximately 5 years later, she developed severe abdominal pains, lung problems and subsequent nervous conditions. She returned to Japan to visit family, and to receive medical treatment. According to Mrs. Takata, she was found to have a tumor and an appendicitis. While on the operating table, she reported that she heard a voice tell her that the operation was not necessary. She asked the doctor if there was another way her problems could be healed. The doctor told her about Dr. Hayashi's reiki clinic, and she decided to go there. She received treatments at Dr. Hayashi's clinic. Ms. Takata wanted to learn reiki and requested that Dr. Hayashi teach her. He eventually agreed to teaching her. In 1936, Mrs. Takata received her first degree in Reiki. At the end of a year of training she received her Reiki II. She went back to Hawaii and began to practice Reiki. In 1938, while Dr. Hayashi was visiting Hawaii, he initiated Takata as a Reiki Master. She was the thirteenth master initiated by Dr. Hayashi. Her certificate, notarized on February 21, 1938 gave her the status of a Reiki Master and authorized her to teach the system. Mrs. Takata initiated 22 masters. Most of these 22 masters are alive and still practicing and teaching Reiki today.

At some point the Reiki system taught to Takata from Hayashi changed. Many of the meditative and spiritual practices (that are now being rediscovered as they are released from Japan) were missing. It is unclear as to why this was done. It is unknown if she was not taught them by Hayashi, or if they were dropped because Westerners could not understand them. In any case, there were not passed along to the vast majority of practitioners in the west. Perhaps this is why so many people attempted to add spiritual practices from Tibet and other places in an attempt to "fill in the gaps" that they perceived were missing. Reiki in this Hayashi - Takata Tradition is most commonly known as "Usui Shiki Ryoho".

After the death of Mrs. Takata, Reiki in America split into two main schools. They were the Radiance Technique (aka "Real Reiki") founded by Barbara Weber Ray, and the Reiki Alliance founded by Phyllis Lei Furumoto (Takata's grand daughter) and the remaining Masters of Mrs. Takata. Mrs. Furumoto began to claim as time went on, that she was now the "Grand master and

Lineage Bearer" of Reiki, and recently that she held the "spiritual lineage". The Alliance and its members acknowledge Phyllis Furumoto as the current "Grand master" and "lineage bearer" of Reiki. While Mrs. Furumoto is certainly the current head of the Reiki Alliance, and of the lineage of Usui-Hayashi-Takata, which brought Reiki into the United States and much of the world, there clearly exists no Grand master designation that Usui passed onto anyone.

Reiki has evolved substantially since the time of Takata's death in the western world. Reiki has spread throughout the United States and Europe, and India. Many masters have added or taken away some techniques and modified the teachings. Some have added Tibetan Techniques, Chi Kung, Wicca, New Symbols and whole new styles have been created. There are now styles such as Raku Kei Reiki, Vajra Reiki, Essene Reiki, Karuna Reiki™, Seichim Reiki, Tera Mai™ Reiki, as well as several non-traditional Usui Variants. The vast majority of practitioners are Independent Reiki Masters.

So there you now have the history of reiki. Try to remember, as you read this, that none of it matters one iota. The reiki history, was Usui's journey and realization, of *what is*. His journey is our journey. He experienced Satori, and from his experience of *what is*, set out this system as a pointer to the truth. The history is now.

Section 5 - Was Reiki **"Rediscovered"**

Did Reiki Come from Tibet?

It is commonly taught these days that reiki was "rediscovered" by Usui. This is taught most commonly in the Usui/Tibetan Schools and found in such books as "Essential Reiki" by author Diane Stein. Some, noticing some similarities between reiki and the Tibetan practice of empowerments by a master and Tibetan practices such as Medicine Buddha, began to claim that Reiki predates Usui's discovery and is in reality from Tibet. Still others developed new sources for this "tibetan history", and began to "channel" spirits, guides and other beings who told them reiki was indeed from Tibet (or Egypt, Atlantis, the Mayans, the Lemurians, etc. depending on which spirit you happen to be channeling).

The earliest statements regarding reiki coming from Tibet that I have been able to find, appear to come from Arthur Robertson's work in Raku Kei Reiki. Raku Kei Reiki was an invention of Arthur Robertson. He was a student of Iris Ishikuro who was herself a Master student of Mrs. Takata. This style was invented in America after Mrs. Takata has passed away in 1980. Raku Kei incorporates the Hui Yin (i.e., microcosmic orbit), the Breath of the Fire Dragon (Violet Breath, golden breath technique) and other Tibetan practices.

Usui states in his own words, in the Usui Reiki Hikkei (Usui Reiki Manual given to his students) that, "My Usui Reiki Ryoho is an original, it's nothing like this in the world. So I would like to release this method to the public for everyone's benefit and hope for everyone's happiness. My Reiki Ryoho is an original method based on intuitive power in the universe. By this power, body gets healthy and enhances happiness of life and peaceful mind." Going on he states that, "I've never been given this method by anybody nor studied to get psychic power to heal. I accidentally realized that I have received healing power when I felt the air in mysterious way during fasting. So I have a hard time explaining exactly even I am the founder. Scholars and men of intelligence have been studying this phenomenon but modern science cant solve it. But I believe that day will come naturally."

From his own words, Usui states that his art is original and like nothing else in the world. He does not mention Tibet, Lemuria, Atlantis, Guides, Jesus, Buddha, chakras, spirit guides or anything else that is commonly taught along with reiki. He also does not mention that he "rediscovered" it.

It is also commonly taught that Reiki comes from Tibet, Atlantis, Lemuria, the Mayans, the Ascended Masters, the Galactic Council, the Federation of Light, the Brotherhood of Light and even the space aliens. Usui's own words from his manual would seem to be in contradiction to these claims. Others have claimed that Reiki has roots going back well over 2,500 years, as well as those that speculate that it is the same healing system used by Jesus, Krishna, and the Buddha. Indeed some even make the claim that Jesus ventured into Tibet and India and learned Reiki from Tibetan Masters (see Diane Stein's "Essential Reiki"). Still others claim Reiki is from Egypt, Atlantis, and even from Lemuria over 100,000 years ago. Tibet has several touch healing systems, none of which are Reiki and it is inappropriate to call them Reiki. There is no historical evidence that Reiki ever existed in Egypt. There does not appear historically to have ever been any touch healing systems like Reiki or Seichim in Egypt. Atlantis disappeared and took her secrets with her. Atlantis and Lemuria, while the subject of great interest, if they existed, took their secrets with them when they were destroyed. There is no reason to believe that Reiki existed before Usui.

It is also commonly taught that Usui learned or discovered Reiki by reading the Buddhist Sutras. It is often stated that since Usui discovered Reiki by reading the Sutras, it must therefore have been a buddhist art that predated his discovery of it. Since countless millions have read the Diamond and Lotus (and other) Sutras and not ever seen anything that described Reiki or discovered Reiki, It should be safe to assume that the sutras, while they may have been a great inspiration, were not the source of Reiki.

In all likelihood, Reiki was a combination of several different arts and techniques that existed and were in practiced during Usui's lifetime that he combined after he had a satori (enlightenment experience or moment of oneness). Morihei Tanaka was alive at the time and in the same general area teaching his Dai Rei Do and his system used Rei Shi Jitsu or Universal energy to heal. My information also indicates that this school used Reiju as their

empowerment process. Reiju was the original process to empower students that evolved into attunements in the western systems of reiki. (It was also rumored that Usui had studied with Tanaka but that cannot be confirmed.) Another school developed at this time was called Omoto Kyo. This was developed by Onisaburo Deiguchi. His practices used eating healthy food and diet and energy healing. Deiguchi's system was further developed by Mokichi Okada who developed Sei Kai Kyu Sei Kyo better known as Johrei and as the Johrei Fellowship Worldwide. Johrei also uses Reiju to empower its followers. Finally Ki Ko was the Japanese practice of Chi Kung. Ki Ko techniques were widely known in Japan and found their way into many systems including Aikido which was developed around the same time that Reiki was. Techniques such as hatsurei ho and other practices in the original Usui system were obviously from Ki Ko. It is most likely that Reiki evolved from these and other practices in Japan that Usui learned and studied.

Section 6 - Other issues in Reiki

There are several areas that are often taught along with reiki but are not Reiki. These are things such as Reiki "Guides", acquiring psychic powers, chakras, the "21 day cleanse" and the energy exchange. These will be addressed in this section.

Reiki Guides

"Guides" in Reiki is not a part of reiki but is often taught along with Reiki. Reiki books such as Diane Stein's "Essential Reiki" and in William Rand's teachings talk and teach the meeting of your "Reiki Guides". In the teachings of Usui, Hayashi, and Takata there was not training or teaching to meet "guides". These practices were taken from Shamanism, Spiritism, New Age and other sources and added into reiki in an attempt to explain how reiki works or the intuition that many people experience as a result of the mindfulness and healing that is reiki.

Some authors, such as Diane Stein, invented the idea that the Reiki "guides" do the attunement and make corrections for mistakes. "Belief" in guides is simply that, another belief. Some find the idea of guides meaningful, while others find it contradicts other beliefs that their religion might have.

There are those that believe that your "guides" are merely your intuition manifesting itself in a safe and acceptable format that you can process, and thus the "guides" are an anthropomorphication of your own intuition. Others believe these are a real phenomena and channel all sorts of guides. Many people's guides give them information that contradicts what other's guides have told them. It is confusing to say the least. Whatever your belief regarding

guides, recognize clearly that it is a belief, and that guides are an add-on to reiki and not necessary to practice reiki or do it effectively.

Psychic Powers

Other books discuss the theme that Reiki and the attunements give you (or cause an increase in) psychic powers, clairvoyance, and other psychic skills. The Usui Reiki Ryoho System was not designed to develop psychic powers. In Usui's manual, the Usui Reiki Ryoho Hikkei, he states clearly that Reiki was not about using or developing psychic powers. Many teachers sell this idea that receiving a reiki attunement enhances psychic powers. Doing Reiki or receiving an attunement will not give you psychic powers. The Attunement is a wonderful spiritual experience and a joyous experience to receive. For some people it **may** also increase psychic sensitivity, increase intuitive awareness, and other psychic abilities, and for others it might not. Either way, these things are not reiki.

Chakras

Chakras are energy vortexes and are information that is part of many Indo-Tibetan Systems. Chakras were not taught as part of the Original Reiki System but were added on to the many Usui/Tibetan and Tibetan Reiki Schools that sprang up in America since the mid 1980's. Some masters teach Chakras as part of the system along with reiki.

Some schools and/or Independent Non-Traditional Masters teach techniques such as "opening chakras", "closing chakras", that they spin clockwise and what that means, that they spin anti-clockwise and what that is supposed to mean. There is not always a general consensus on what colors the various charkas are supposed to be and different schools and people see them differently. Some reiki teachers have taken from their new age practices of using pendulums to determine the "spin" of a chakra, or using it as a yes/no oracle to determine if the chakra is "blocked". In my own experience, I have not found much concurrence of opinion as to whether or not it is open or blocked among those that practice such techniques. Chakra work is a complicated skill. It is taught as part of several healing traditions outside of reiki and takes many months, if not years, to master even at a noviate level. It is certainly not something that could be taught in a weekend reiki class. If you do not have specific, extensive, instruction in manipulating chakras outside of your reiki class then I would suggest to you that you not engage in techniques such as these. Remember that reiki is simple. Doing reiki is passive, by doing nothing everything is done. Manipulating chakras is an active act and would seem inconsistent with doing reiki in this manner.

The 21 Day Cleansing Cycle

This is another area that was not originally in the Reiki system but is often taught along with reiki. When you receive your Reiki attunements you may experience some cleansing. Cleansing can be emotional release, your body purifying itself of toxins, illnesses healing, or letting go of problems. I have known some people to report dark heavy urine or loose stools following and attunement. It is my understanding that "Cleansing" was not taught as a part of Usui's original teachings. Some schools teach that the cleansing occurs in a 21 day cleansing cycle. Other masters teach that there is a "healing crisis" that can occur. Presumably implying that the attunements are so powerful that they can precipitate a severe emotional release in some people which can be a "crisis".

Several of the traditions that I learned taught the 21 day cleanse (there are 7 chakras and 3 days of cleansing for each chakra or alternatively relating to Usui's 21 days on Mt. Kurama). In my own case, I did not have any "healing crisis" and I kept waiting for it to happen. Although I could do reiki, i began to wonder if perhaps something was "wrong" since I was not cleansing and so many others reported that they were.

Having done extensive work as a therapist in mental health as well as alcohol areas, I have noticed some things over the years regarding group process. An observation (more so than that it is actually well documented and researched) that researchers who have studied group process, and alcoholic therapy group process in particular found that the stories that people tell of their past experiences change from the time they enter the group over time. When they enter they will discuss their symptoms that brought them to treatment, but will begin incorporating elements that seem to bring group approval. For example the number of "blackouts" they report increases, they will incorporate these details into their presentations which become more alike over time (This was compared in the research studies to pre group individual interviews and other measures such as observation by peers and family). It is both a process of group pressure and dynamics, as well as confabulation.

I bring all this up, because it seemed to me that was a part of what I was seeing. That is not to say that I doubted the veracity of the people telling the stories. Nor is it to say that I doubt they experienced the symptoms or anything else. What I noticed was that people tended to take what they experienced and mold it into that 21 day cleanse model. When you are told you will cleanse, and are supported in group process by others anecdotally telling their stories, you will tend to process your experience through that filter and "see" what you expect to. This can take away from the direct experience of just Being Reiki, from your own direct experience of *what it* and into the realm of other's conditioned beliefs of what you should be.

My observation was that people "cleansed" as they thought or expected that they should. When I have shared this "insight" with people on some e-lists and BB's, people have generally not been very receptive to it. Some wrote me and

called me cold hearted and insensitive, closed minded, unfeeling, an elitist stuck on that "traditional stuff", while some others wrote things that I will not re-print that were less nice.

I have observed this phenomena in people that I have taught. At first I would teach the "cleansing" model, and people would cleanse. They would even talk about it as if it were a tangible thing, something to be proud of as if a sign of passage. As i began to learn more of the history of reiki, I could find lines where this was taught as "conventional wisdom" but could not find it in early teachings. So I dropped it. The funny thing was, in classes where I taught straight reiki with no add-ons, and I did not teach the 21 day cleanse, no one seemed to cleanse. I have always tried to be available to people for follow up and always extended the offer and invitation for them to contact me in the event that they experienced some healing "crisis" but that rarely ever happened.

It needs to be stated here that what I have written in no way should be thought of as to diminish the suffering of another. Nor should it be read as to take away from any difficulties that you may have had. Nor is it to imply that "it is all in your head". The issue here is not whether the "21 day cleanse" exists or not, or even if "cleansing" exists or not. It is rather that to conceptualize this subject in this fixed format, fast food, one size fits all way is to diminish the wondrous unique individual response that people have to attunements. It forces us to place our experience and being into a pre-molded form. In doing so, we move from our own being and experience to wondering how well we fit the mold. You cannot imagine how many questions and letters I have receive asking if their attunement worked since they did not seem to have a 21 day cleanse. Others have written asking if it is normal that their experience lasted 40 days, or 100. Still others have written discussing with me that they noticed that on day 14 of their cleanse they "should be cleansing the throat chakra (or heart, or root, or third eye, etc.)" but they feel it in the heart or another location, and is that normal and ok? These simple examples illustrate to the reader here that by teaching these ideas in this manner we force people away from their direct experience of BEing Reiki into molding their experience with reiki into what other's beliefs regarding it are.

Reiki is about change. Most notice after taking reiki that there are changes in their lives, many unforeseeable. All people experience reactions to the attunements to some degree. This is healing, aligning, changing.

What we experience following an attunement is nothing to worry or fear. It is unique for each person. Make sure that you discuss with your teacher any problems you have. It is commonly taught that the best way to deal with any post attunement symptoms is to drink lots of water. This helps flush from the system any toxins released and helps keep you grounded. Additionally doing daily full body self treatments helps considerably.

One final word regarding "cleansing". I again stress that reiki is about change. People come to reiki because they want to heal. Think regarding this. What is it that you want changed in your life? What is it you need healed? These

things are part of your life and may be areas that you will heal. Also, if you are experiencing any psychological conditions, there is the possibility that as you are healing they might seem worse as they begin to be worked through. For example, if you are depressed or have just experienced a loss. Above all else, if you have any difficulties, problems, or emotional healing that is troublesome contact your Reiki Teacher.

Energy Exchange

This concept of energy exchanges is one that was dogmatized into the practices of the The Reiki Alliance as they codified what their understanding of Reiki was in the first years after Mrs. Takata passed away. The idea or concept of energy exchanges is the idea that if one receives a gift, such as Reiki, that there must be an equal exchange of energy to "balance" things out, so the universal balance is maintained. This philosophy was added to Reiki by students of Mrs. Takata.

It is said, that Mrs. Takata believed that Westerners would not value Reiki unless they paid dearly for the Training and so used this to charge the \$10,000 price for Reiki Master training. Later masters added in the idea of "energy exchange" in order to justify this practice of high charges. This was never part of the original teachings of Usui. Some of the masters trained by Mrs. Takata made their Master students promise to earn their living only from doing Reiki. While this had the effect of developing very dedicated healers, it also had the effect of making Masters very competitive. Additionally, they became very selective in accepting master students as a result. So as you can see, issues of money, business, and competition entered the picture and from all this developed the idea of energy exchanges.

Some advance the argument that everything is energy and money "represents energy". That is, that money is a form of energy that is used to get other things. It is a form that is valued by others. ***(If we wrote this in a formula, would it be: if money is "energy", then money energy = spiritual energy?)***

Some say that not keeping the exchange "creates a vacuum in the universe". Some say that if they do not charge they "dishonor reiki". Others teach that if an exchange is not done there is a "karmic imbalance". Others teach that people will not accept the worth of what you offer if you do not charge. Still others feel that if they don't charge that the message you sent to the universe is that you are not worthy of receiving anything. My friends, ideas such as "honoring reiki", feeling worthy, balance, creating a vacuum, maintaining karmic balance, are not about honor, they are about money, they are about ego. They are ways we are attached to the outcome of doing reiki, ways that maintain the illusion of seperateness. People heal when they are ready, paying money will not change this. Honor comes from holding something dear in our being. It again needs to be stressed, that these words are not to disparage anyone, or

be negative toward charging but rather to clean up some of the arguments of justification that people use. The Universe *IS*. Reiki *IS*. Balance, as is conceived of here is human contrivance and ego. What *IS* does not need us to keep a score sheet.

If you are a healer who makes their living healing others, it would be essential to charge and appropriate to do so. But do not confuse honor with money. They are not the same. Charge if you wish, don't charge if you wish.

In one of Takata's teaching stories, she tells the story of Usui and the Beggars. The story was that "Usui began to share this new gift with the beggars on the streets of Tokyo. He found that they would repeatedly come back for healing and did not appreciate the gift he gave them." It was then added that as a result that he vowed never to give reiki away again for free.

This story is used as a justification for the "energy exchange" and for the justification for having people pay dearly for receiving reiki. The teaching story Takata told, of Usui working in the slums of Tokyo is just that, a teaching story, whose moral was that some people refuse to change. Historically, Usui worked with people all over Tokyo following a major earthquake, poor or not. He did not charge for this. It is said that he maintained his own business. There was not a charge for being a member of his organization, the Usui Reiki Ryoho Gakkai, but a small monthly fee to help keep the club going. It exists to this day. The moral of Mrs. Takata's teaching story has become so far removed from it's original meaning by the energy exchange position, it is all but forgotten. The moral of the story of the beggars is that some people do not want to change. It is easier to stay where they are, to take the easy (all be it painless) way then it is to change. People who are reinforced for being ill will stay ill.

The universe *is*. Reiki *is*. What *is* does not need human ego to play energy Robin Hood to try to equalize and balance things. If energy exchanges were so important to maintaining spiritual balances of energy in the universe one might expect other spiritual leaders to have mentioned them. I have searched the Gita, the Vedas, the Bible, the Koran, the Tao Te Ching, Buddhism and cannot find exchanges. One might think that if it was of such import that it might be mentioned. You can find many healings, acts of kindness, compassion. You can see the radical loving kindness and compassion of Jesus who says, "your faith has healed you", but he didn't add "now you owe me to balance this out". In these many traditions of these great teachers, you don't see worthiness, money, balance, exchanges. In reiki, the relationship of teacher and student is perfectly "balanced", just as it is.

Charge if you need, do not if you do not. It is as simple as that.

Section 7 - Levels of Reiki

In Current Practice in America and Japan, Reiki is taught in levels, and through attunement by a Reiki master. There are three levels that are generally used, although in the Usui/Tibetan schools the level of IIIa has been added.

Level I - Reiki Level I (called Sho Den in Japan) is taught to those that wish to learn to use the Reiki Energy. The class is taught by a Reiki Master trained to pass the attunements and teach Reiki. There are various attunements for conferring the Reiki energy on a student. Traditional Usui Healing Systems use four attunements. Depending on the School of Reiki one takes classes in, a Reiki I class material generally includes the hand positions used when doing Reiki on self and others, the Reiki principles, and the history of reiki. You then receive the attunements. Reiki I is taught by some to heal on the physical level. Some schools also add information on the effect of the energy on the organs and indications of illness and how to treat them. Some schools teach that Reiki I heals on the physical level.

Some non-traditional schools add information on the chakras. They may also add a speculative history that reiki is from Tibet. Some schools teach the power symbol with level I. Many nontraditional schools only use one attunement for level one.

Level II - Reiki Level II (called Oku Den in Japan) teaches the three Reiki Symbols and the student is given another attunement. Some conceptualize Reiki Level II as being a deepening of the Reiki experience and a greater commitment to Reiki. Reiki Level II is thought to heal on the Emotional level, while others believe that Reiki always heals on all levels. The Power Symbol, Mental/Emotional Healing Symbol and the Distant Symbol are taught. Their meanings and applications are taught. Some schools insist on an oral tradition (that is a western Takata based adaptation not practiced in Japan). Different schools have different time length requirements before level II can be taken (usually three months between level I and level II).

Level II generally includes the three Reiki Symbols (Focus, Harmony, and Connection), Mental/Emotional Healing, Distant Healing, and another attunement.

Non-traditional schools add the techniques scanning and beaming. Some others add spiritual practices to Reiki including new age practices, ascended masters, crystals, Tibetan and other practices. The time between levels varies, and in some schools Level one and two are taught in the same weekend.

Level III (Master Level) - Third Level Reiki (called Shinpi Den in Japan) is the Master Level of Reiki. Reiki Level III is taught by some to heal on the spiritual level. The Usui Master Symbol is taught. The Usui Master Symbol completes the other three symbols taught at Level II. Some traditions require a great commitment on the part of the student, and there is a bond forged between student and master. Masters are taught how to initiate others into Reiki using

the attunement process. Level III generally includes the Usui Master Symbol (empowerment symbol) and its meaning and application, The attunement process and practice in its application, and how to teach others.

Non-Traditional schools add in three additional symbols. These are the Tibetan Master Symbol (i.e., Domo), the Fire Serpent Symbol and the Raku Symbol. The attunement processes are modified as well with various Tibetan breathing techniques and the chi kung microcosmic orbit. The Usui/Tibetan Schools and other various Independent Practitioners have added a Level IIIa in between Level II and the Master Level. Level IIIa is often called Advanced Reiki Training (ART) although these techniques are not "advanced" and technically neither are they reiki. Some of the techniques that might be included here are: Reiki Meditation using the symbols for problem solving and for manifesting goals, Reiki and crystals, making a Reiki crystal grid, using pendulums with reiki, Reiki meditation to meet you "reiki guide", Reiki Healing Attunement, the Tibetan Antahkarana symbol and a meditation for its use, the Hui Yin position and the Violet Breath. In this dichotomy, Level IIIb teaches the addition of three "Tibetan" symbols, and how to perform the attunements. Level IIIa is an extra level added onto reiki in the Usui/Tibetan schools.

Section 8 - How Reiki Works"

This section is the simplest to write of the whole manual. No one knows.

See I told you it was simple.

Anything other than, "no one knows", is purely speculation and belief.

There are those that speculate that it activates the hara line. Others believe it opens the chakras. Still others believe that it reconnects you to the divine energy. There are many theories.

In the Usui Reiki Ryoho Gakkai, the manual he gave his students he says, "I've never been given this method by anybody nor studied to get psychic power to heal. I accidentally realized that I have received healing power when I felt the air in mysterious way during fasting. So I have a hard time explaining exactly even I am the founder. Scholars and men of intelligence have been studying this phenomenon but modern science cant solve it. But I believe that day will come naturally." Even the founder seemed to be at a loss of how to describe it.

I will share with you, that I suggest that you not waste your time worrying how it works and give you the following suggestion. Reiki cannot be grasped with the mind, it can only be known in the doing and being of it. When you "do" reiki, it is not so much in the "doing" as it is a state of BEing. In doing reiki you are in the moment of oneness that Usui shared. In the movie, "The Matrix", Morpheus tells Neo, "...sooner or later you're going to realize, just as I did, there's a difference in knowing the path and walking the path". Everything you

have read to this point in this manual is "knowing the path". In doing reiki, we are walking the path.

Reiki Level I is the first step in the Reiki Process. The ability to do Reiki is passed onto a practitioner by receiving an attunement or initiation from a Reiki master. This attunement is all you need to use Reiki healing energy in your own life and for those around you.

Reiki can be used on Adults, Children, Animals, and Plants. People generally like receiving Reiki and report that it is a relaxing and stress relieving process. A normal treatment takes about 45 minutes to an hour to do. With children and animals it generally goes much faster (they are also much less likely to sit still for an hour).

Section 9 - Ethics in Reiki

The Reiki Ethics

Reiki is a unique healing method. It requires that you touch another person. Not just with your hands but also with energy. You share in the loving energy of the source that God has made available to all. It is a unique and special gift.

Many people coming for healing are vulnerable. They may be vulnerable emotionally or physically. It is imperative that you do not violate that trust that they place in you. If a person is experiencing emotional release, as a result of the treatment it is essential that you maintain their confidentiality and respect their lives.

What follows are some ethical considerations to help you be aware of some of the issues that you might face as a result of practicing Reiki. This will be addressed again in Level II when you learn distance healing with reiki.

1. Ask permission prior to treating anyone. Some people actually do not wish to be healed. Respect their wishes.
2. Consider all information given to you by people you treat with confidentiality. Any information that is discussed in the Reiki session should be confidential between the you and the person.
3. Before doing reiki on someone, give people a brief description of what happens during a session and where you will be touching them. Have them sign a hold harmless agreement also indicating any areas that should not be touched.

4. Do not ever promise healing. Do not ever diagnose. Explain to people that Reiki sessions do not guarantee a cure, and are not a substitute for appropriate medical care, and never suggest that the client change prescribed treatment or medication or interfere with treatment of a licensed health care provider.
 5. Suggest referrals to licensed medical or psychological professionals when appropriate. Do not attempt to diagnose or do therapy with people if that is not your specialty that you are authorized or licensed to do.
 6. Respect touch and boundary issues for people. Having clients disrobe is never necessary for a Reiki treatment. Do not touch private areas.
 7. When working with children make sure you have the permission of the parent.
-

Section 10 - Touch Issues

Touch Issues

Reiki I consists of the History of Reiki, Information about Reiki, the Hand Positions, and Receiving and attunement. One of the major issues, often not discussed, is Touch and the meaning of Touch. This is an important part of Reiki and of life.

Touch is an essential part of wholeness and love. From studies done on monkeys we know that without touch babies cannot thrive. We know from other studies that a mother's touch can relieve pain in children. Touch can be a sign of affection and a non-verbal communication to another. In Sports games, athletes often touch each other as a sign of support and respect. Football players from opposing teams often pat each other on the back after a play as a sign of respect and support for one another.

Reiki is a "hands on" healing art. In practicing healing we touch others, or we touch ourselves. Let's explore both type of touch.

Self touch is a particularly important issue. Many people are decidedly uncomfortable touching themselves. There are issues of self worth, body image, and sexuality involved. Some people feel touching themselves lovingly (not sexually) is narcissistic. It is important when doing Reiki on yourself to allow yourself to touch your body lovingly. The issues you might have about self touch will be apparent when you do reiki on others, and so it is important to deal with any discomfort you might have.

Touching others as a Reiki Healer is a loving act. It is reaching out to someone, to share a gift of healing. Many people are uncomfortable in touching others. Most of the practice of the hand positions in Reiki I classes are to allow people to not only learn Reiki and the Hand positions, but to deal with touch issues.

Some practitioners may occasionally find that the recipient may experience sexual arousal. This will happen from time to time particularly with a female practitioner and a male recipient. (Some have speculated that this is a result of the Kundalini rising..something rising in any case!) Understand that many people touch very little in daily life. Many people only really touch others in the context of intimate relations. Because of this, they may experience arousal with the physical act of being touched. As previously stated, this is not all that common, but to know in advance it might occur is important.

Pay attention to the pressure you use as you place on yourself as it is the best guide to how much hand pressure to place on others. Be sensitive to others bodies. People who have abuse experiences may be very sensitive to being touched. Treating people who may have a difficult problem being touched is not a problem. Just as Reiki will pass through clothes, it will pass through the space above them. Simply raise your hands above the areas that might be difficult or that people do not want touched, and do Reiki. It will work just as well. You can alternatively place your hands to the side of the area and intend that it heal that area.

The subject of nudity and reiki needs to be addressed. There is never any reason to have anyone disrobe in order to use Reiki. If the energy can be sent distantly to heal (as taught in Level II) then it should have no problem passing through some simple fabric. I have heard that one school teaches that attunements have to be performed nude. This practice is never necessary and places the student in an awkward position that is grossly inappropriate.

Section 11 - The Hand Positions

There are several sets of hand positions. It has been found that Dr. Usui used 5 hand positions and then used Reiji (sensing) and Byosen (scanning) to know where to place the hands. Hayashi seems to have had 7 hands positions originally. In his clinic, there was the 12 position set that several reiki practitioners would use at once on the person receiving. Takata standardized these into the system of hand positions that is common in the west.

A reiki treatment involves giving reiki using the hands. The hand positions are sets that some of the early masters of reiki found worked well in treating the majority of the meridian and important areas of the body. The sets, whether you use Takata's 12, Hayashi's 7, or another set are a good general all over treatment.

The hand positions were designed for people that have not developed Reiji and Byosen. They cover the majority of the meridians and treat most of the major and minor organs. As your intimacy with the Reiki energy develops with practice, Reiji will develop naturally and you will intuit more where your hands should go. Byosen is taught in many level II Reiki classes.

Remember Reiki is in the DOing and BEing. You will learn far more by Doing reiki than reading a book. My suggestion is learn and use the hand positions and use them. You will notice over time that you will develop a sense of when to move your hands and how long to hold them in any location.

The Reiki hand positions are relatively simple to do and generally correspond to the seven basic chakras. Each position is held for 3 to 5 minutes, more or less. Trust your intuition. At times you might feel led to place your hands on a certain area, and in this case trust your intuition and do that. Reiki sessions are conducted with the client fully clothed. When working around private areas you may want to hold your hands about 3 to 5 inches above the area instead of directly on the person.

After your Reiki I attunement it is nice to practice Reiki as much as you can. Self treatments help to teach you the hand positions and the experience of giving Reiki. The most difficult part of giving treatments at first will be self-consciousness at doing Reiki on others and being a clear channel. Many people feel self-conscious doing Reiki on others at first. Touching another person is an intimate and trusting act. You may wonder what in the world you are doing, if you are doing it correctly, or worry that they might think you some flake, or even hopeful that the Reiki will work. In all these cases simply be free of expectations and keep the ego in check. The Reiki will work, even if you do not believe in it. There is no wrong way to do it. The self-consciousness in touching others and in the process of doing Reiki will decrease in time as you get more practice in doing Reiki on others. Nothing breeds self confidence like practice.

The hand positions for self treatment are the same as for treating others. You will learn far more about reiki by doing treatments to yourself (and others) than you will ever learn in any class or book.

Self healing is wonderful thing to do. You can give self treatments at any time. You can do them in meetings, on a bus, in traffic, or in the park. If you are not free to do the traditional hand positions, place your hands where you can in an unobtrusive manner and let the reiki flow!

Rather than recreate the wheel (until i get my pictures scanned), here are links to Sets of Hand positions that others have graciously posted on the Web.

Hand positions

[Hand positions for treatment](#)

[Drawings of Hand Positions](#)

[Traditional Japanese Reiki Hand Positions](#)

Usui, Hayashi, and Takata all taught that certain hand position (or series of them) is related to treating certain illnesses. In actual practice, Usui originally used 5 hand positions and then used Reiji (intuitive knowing) and Byosen (scanning of the person's energy body or field to guide hand placement) to know what areas needed treating. This implies that they knew what needed treating and would place the hands there to guide the energy to where it was needed. It shows a specific level of skill. In the Usui Reiki Ryoho Gakkai in Japan you would not be allowed to study the second teachings until you had developed Reiji.

In starting to do Reiki use the hand positions. These were developed by Usui, Hayashi, and Takata as a general overall guide for those that had not yet developed Reiji or Byosen. A copy of Dr. Hayashi's manual is on this site giving a guide to treating many different specific illnesses. For general treatments my preference is to use the Traditional Japanese Reiki 7 positions.

Section 12 - Reiki Treatments

A Reiki healing session takes about an hour. There hand positions placed at various points of the body. The hands are either gently placed directly on the body or about 3 inches above, and the energy flows from the Reiki practitioner into the recipient.

A Reiki treatment is generally a very relaxing and stress reducing experience. It can also be an emotional release for people. Both treatments and the attunements can cause the release of held emotions. Reiki can release this blocked energy which allows the body's energy to flow freely.

Treatment

Preparation prior to treating yourself or others is a meaningful way to prepare to do reiki. It is not technically necessary, but it pleasant to do and helps separate everyday consciousness with proper mindfulness and a setting of the sacred. What follows are some guidelines that I use when treating self and others. These are not "required" or necessary to do reiki. Some of these are in the Hayashi tradition and will add to your experience, the recipient's experience and understanding the spiritual mystery that is reiki.

My recommendation is to have glasses of water easily accessible for both Reiki practitioner and the recipient. People get thirsty when doing reiki. The water helps ground and flush out the system of anything that was released. Likewise after an attunement, drink plenty of water to help keep the system balanced and to flush out the released impurities.

Treatment can be done on a table, the floor, a bed, a chair or other arrangements as needed. A massage table is ideal, but they are expensive, particularly since most people do not see Reiki as a business but use it on their family and friends. Some considerations to take into account are your comfort and the recipient's comfort. It can be distracting to be giving reiki standing in an awkward position that strains the back.

A. Mindfulness Preparation

Do Gassho. Place the hands in prayer position in front of the heart. Wait to feel the connection with reiki. Allow yourself to be mindful of the energy. Let go of all conscious desire of what the energy should do, what it needs to do. Let go and let reiki. Reiki works best when ego works least and so my formulaic cutesy little pneumonic is "when ego goes, reiki flows". This is right mindfulness. We let go of expectations, desires of what Reiki should do and other controlling aspects of our ego and instead let reiki work.

Some schools teach that it is important to ground and center themselves in preparation prior to treatment. To ground is simple, feel the connection to the earth, or visualize roots from your feet flowing into the earth.

B. Beginning Reiki - Touching the other

Move the hands from Gassho and let the palms be face up, towards the ceiling as if you were holding precious water in them or a delicate butterfly rested on them. Your hands are the sacred holding this loving gift. You have connected to reiki, feel the energy in them. Turn them over gently and lay them on yourself or the person you are treating. The pressure is loving and gentle. Do not press. If there are reasons not to touch the other person (i.e., sensitivity to touch due to abuse, burns, wounds, risk of infection) then simply hold the hands above the area to be treated.

C. Treating

Keep the hands on that position for 3 to 5 minutes. This is not a hard and fast rule but a simple guideline. Some experience that the energy begins to flow after laying the hand down. The energy will seem to increase for a time, and then ebb. You might feel this as tingles, or heat. When it ebbs, move to the next position. There are times you feel nothing and in these cases follow the 3 to 5 minute guideline.

D. Moving between Positions

Pick up the hands. Place them again in Gassho. Again feel the connection for a moment and then place them on the next position. This practice helps us

keep the proper mindfulness. It also helps keep us centered. Lastly, it helps protect us legally. It is sad to say but we live in a legally contentious time. Some massage boards wish to regulate reiki because they see it as a business that falls under their auspices. Even if you do not follow the Gassho between positions, never slide the hands between positions. This might be misconstrued as "massage".

E. Finishing

When you are done again place hands in gassho. Some schools of Reiki suggest: that you rinse your hands and arms in cold water to break energetic contact with the person. This is generally good advice and helps break the energetic connection. When you are done with treatment, simply intend that the Reiki session is complete and that you are not connected to the person. Some teachers also suggest that you break the energetic connection to your client, by "karate chopping" the astral cords that collect at your solar plexus. A practice that was used in Japan was called Kenyoku or "Dry Bathing". This was part of Usui's Reiki Ryoho that was developed from Shinto practices to cleanse and purify the body and spirit.

To Do Kenyoku (Dry bathing), do the following steps.

Kenyoku is done either in the aura or energy field several inches above the body, or with the hand on the body.

To begin, put your fingers from your right hand near the top of the left shoulder. Your hand is flat, with the fingertips where the collar bone meets the shoulder.

Draw the flat hand down across the chest in a straight line down to the right hip. Exhale as you go. People who come from martial art schools will recognize this as an open handed down block.

Repeat this procedure on the right side, reversing the directions (i.e., using your left hand from the right shoulder to the left hip.)

Repeat the procedure again on the left side.

Now, place the right hand on the edge of the left shoulder at the top of the arm. The fingertips that are on the edge of the shoulder are pointing outwards.

Bring the right hand down the outside of the arm all the way to the tips of the fingers. The hand is flat to the arm the entire length of travel. You can keep the left arm straight and at your side, or hold it up slightly. Again exhale as you go. Martial artists will recognize this as a shirk which would be to remove the hand of someone that has grabbed your wrist or arm.

Do this again on the right side, with the left hand on the shoulder and bringing it

down the right arm to the fingertips.

Do this again on the left side.

Section 13 - Group Healing

In Dr. Hayashi's clinic in Japan, the practitioners worked in teams. Group sessions involve several Reiki practitioners working on one client all at the same time. This has the benefit of allowing many people to be treated more rapidly. It is also a blissful and pleasant experience. Groups generally consist of 2 to 4 practitioners. (any more than that and it gets crowded!!!). To organize a group, designate someone the leader. That person does the head positions. Divide up evenly the remaining positions with the other practitioners. Have people change positions at the same time as instructed by the leader. This way everyone starts and finishes about the same time.

Reiki "Shares" are times when a group of Reiki practitioners get together and share Reiki group healing sessions together.

Section 14 - The Attunement

The reiki system is one that awakens this energy from teacher to student with an initiation. This initiation is often referred to as an empowerment or an attunement. An attunement is a ritual action performed by the reiki teacher to awaken in the student this energy.

There is a tremendous amount of speculation regarding how attunements work and why, and while all interesting theories and beliefs, all fall short of the mark.

I will share with you that you are, and always were this Universal life energy. The attunement gives you nothing you already were not. This "energy" is in everything, flowing everywhere. To paraphrase wise Solomon, "it shines on the wicked and the just". It is intangible, amorphous and everywhere. You breath it in on everybreath, you express it in every thought, and every movement. The teacher does not give you reiki, nor does the attunement. What it does it bring back into awareness that which you already had and were. It is like having something so familiar around you that you forget it is there, and the attunement just brings it back into consciousness. Once you see it, then you can express it in your being. Then you are reiki.

Attunement styles and systems vary greatly from style to style and even from reiki teacher to teacher. Some people have elaborate rituals that they believe

must be performed exactly. Others are less structured. Some add from other rituals to the process by burning colored candles, using incense, playing music, saying prayers, calling "guides", using power animals, etc. These things do nothing to add to the process but may provide additional meaning for those that have the beliefs associated with them.

During the attunement there are some things that are common to all the reiki styles. You will generally be asked to sit in a chair, with the back straight. Most teachers ask for a period of quiet, contemplation or meditation for a few minutes before doing the process. Most teachers will place their hands on your head, forehead and on your hands during the attunement. Some may include tapping movements, and others may use a gentle breath empowerment technique. The touching is generally light and not over personal areas.

This concludes the "Reiki Plain and Simple - Level One Manual". It is my hope that this material was of benefit. May your journey be blessed.

Be Well, Be Mindful, Be happy

Vinny Amador

On to Level II

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Reiki Plain and Simple 6

A comprehensive Guide to Usui Shiki Ryoho

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Reiki Level II Manual

For your Reference: A Quick Reference Reiki Glossary is available which explains Reiki Terms, Practices and Concepts.

SECTION ONE - Introduction

Reiki II is the level where students learn the three symbols (power, distance, and emotional/mental symbols). With this comes the skill of being to focus healing on mental and emotional problems, and distant healing those not physically present. These are the major focus of Level II Reiki. Reiki two is the next exciting step in learning to use Reiki. It is commonly reported that with Reiki II comes an increase in the power of Reiki. I have seen claims of 100% increase in the power of the reiki energy and all sorts of other claims. Realistically, people respond to Reiki II just like they do to Reiki I, and that is individually. The level II attunements were designed to increase your channel or your ability to handle and allow the reiki energy to flow.

This level is referred to as Second Degree Reiki, Reiki Level II or just Reiki II. In this level, the first 3 Reiki symbols and their use are taught and the student receives another attunement. This Attunement is an initiation into the healing symbols of Reiki that enables a person to use the Level II symbols. In the Second Degree, participants learn how to use the three symbols for for mental healing, and to send distant Reiki.

The symbols do not represent separate energies, but a specific method of

focusing on a specific aspect of the Reiki energy. The symbols allow a convenient point of focus. The Hon Sha Ze Sho Nen is a tool for focusing in distant healing, and the mental/emotional symbol is a practice of harmony. You are not so much directing the energy as focusing on an aspect of it for the good of the recipient.

SECTION TWO - Living the Principles

**The Secret Method of Inviting Blessings.
The spiritual Medicine of Many Illnesses.
For today only do not anger, do not worry.
Be Grateful and
Do your work (spiritual awakening) with appreciation.
Be kind to all living things.
In the morning and at night,
with hands held in prayer,
Think this in your mind,
chant this with your mouth.
The Usui Reiki Method to change your mind and body for the better**

We again begin with the principles, the spiritual basis of the Usui Reiki System. In level I you were taught the 5 Principles of the Meiji Emperor that Usui adopted into the Reiki system. These principles were to be said morning and at night to focus you on bringing your life more into sync with the Universal Source of Light, Love and Harmony that is Reiki.

If you have been doing the principles morning and evening daily you will have noticed that they have effected you. When said often they have the effect of transforming the mind away from the ego based fear, anger and worry, into a greater focus on your life mission, awakening, gratitude, and compassion to all.

Most people begin to see a pattern. At first you will react as you always have based on the ego and its conditionings. As you practice the principles more they begin to become part of your consciousness. Then when something adverse happens you might still react but afterwards remember the principles and establish control. As time passes you will find that as you are reacting you remember the principles and begin to stop the reaction. Over time you become aware of the pattern and its purpose and stop the reaction earlier and earlier in the cycle. Finally you are free of that conditioning and free to respond to the situation in kindness.

This is the basis of the principles and how they work. Say them daily and practice, practice, practice!

SECTION THREE - Level II Ethics

A large part of Level II Reiki is Distance Healing. This is a process of using a variety of methods and the reiki distant symbol to send the energy to someone not in the same location as you. They may be anywhere in the world.

When you do reiki in-person, you generally always ask the permission of the recipient prior to doing it. With distant healing it is possible to send reiki to someone without asking. There are times a person is not able to directly ask for the healing themselves. Sometimes you get requests to heal someone by a friend or relative of a person (i.e., My friend has cancer, can you please send them Reiki?). There are different views regarding the sending of this energy without permission.

Some masters teach that it is always appropriate to send, as an act of compassion. They feel that if it is not possible to get permission from the person you can request permission from the person's "Higher Self". You might be asking yourself, "what does that mean?" People talk of connecting to other's "higher selves" and that they somehow can know what the other person's "higher self would want. I cannot answer this question for you regarding this.

Others teach that the freewill of each individual must be respected and to send without asking deprives them of making the choice to receive and the choice to heal. Their beliefs are that when sending reiki without permission, you are removing from the other the right to choose to end their own suffering, from the important lessons that they need to learn to end their suffering.

I will tell you that I have been on both sides of this issue at various points in time. At first I believed that it was always appropriate to send in compassion without permission. Later, I believed that you should never send without permission. But, if you are looking for my opinion regarding this, you won't find it here or anywhere. Reiki is in the BEing and DOing of it. The nature of the energy is intuitive, does no harm and flows to causes. In reality all the many arguments and discussions regarding this is conditioned sleep. In that, we are like a group of blindfolded people swing away at a pinata, hoping we hit it. "Higher Selves", "highest good", these are all conditioned concepts that we use to try to explain away something. There is no right way, there is only what I do, or do not. I can really only *BE* reiki, and in that moment respond to what is in that moment. The rest of this is beliefs, sleep, concepts and speculation.

Be aware of what your own issues are and be mindful of them. When you feel the need to send Reiki to those who have not granted permission, you may want to ask yourself what it is about this situation that is striking chords in you. Why the need to send and intervene, rescue, save..... Many people try to

save the world in some attempt to save themselves. Once you know that you will have learned a valuable lesson in your own conditionings. Perhaps in these situations no matter what you decide, you might also consider sending to yourself to heal.

It would appear that many make this quite complicated in their attempt to set rules and beliefs for themselves. Is it not enough to simply be reiki and do what you do, now in this moment? All this talk of ok to send, not ok, lower selves, higher selves, who heals whom, seems to dizzy one so. I have wandered the paths of intellectualism and mental masturbation and when I have done so, found myself far from the moment, from from what is, and in some land where I was trying to impose my belief ridden personal truth reality on the intimate beautiful reality of *what is*.

When we talk of "higher selves", it necessitates by inference that there be a "lower self". It might seem that when we believe in this duality of "higher" and "lower" selves that we foster an illusion of something that can be conceptualized as separate and distinct from ourselves or the other person. That which we are, the essence of who we are is right now, is in this immediate moment, and is not separate. There is no "higher self" in the other person, separate from who they are and what they are right now in this present moment.

Ideas and beliefs of lower and high selves, like all beliefs that we cling to, arise in awareness and fall away in awareness. Look at who it is that believes in higher selves and see who you are..... it is not separate, not higher, not lower, just what you are, in the intimate what is, in awareness right in this present moment.

My suggestion for those out there, tying themselves up in intellectual knots trying to fathom lower and higher selves and all that it entails, would be to simply *be* reiki. Be mindful, be aware, just DO reiki. The right and wrong of any of this, is based on the beliefs we cling to. Just be open, and do what you do, mindful, and be reiki, free of the concepts, accoutrements, beliefs, techniques and suddenly none of this will matter at all.

SECTION FOUR - The Reiki Symbols

There is the traditional story told that Usui saw the symbols appear in "a bubble of light". The symbols used in the Usui healing system are part of Taoist and Buddhist practice. It is believed that Usui, who had a background in Buddhism, simply adapted common Buddhist and other cultural/religious symbols for use in his system.

I personally do not believe the symbols are secret, although there are some Masters that do. People who identify themselves as "Traditional" Reiki Masters

will generally not show the level II symbols to anyone not attuned to that level. This is an issue of contention for some in Reiki. Takata taught that the symbols were not to be openly shown. It is said that she would take the paper copies that her students wrote as practice and would burn them after the class. That was a great reverence for them. The symbols were first released in a book in Australia. They were next shown in Diane Stein's book, "Essential Reiki". The decision to show them or not, is an individual decision and there are people of good conscious on both sides of this. To argue regarding this is generally not productive as you are arguing from positions of belief and conditioning. What follows in this section is information regarding the symbols, their addition into Usui's practices, and information regarding how they are seen and used currently in Japanese Practice.

In the western "Traditional" practices the symbols are "secret" and "sacred". In the western "Non-Traditional" practices, it is not uncommon for them to be openly displayed. In Japan, the symbols appear to be somewhat common and have been observed to be written on all sorts of objects in public view. They are also a part of traditional Buddhist practice and are known by those of those traditions. It is said that in Usui's group, the "Usui Reiki Ryoho Gakkai", that the symbols are known but not used. There would therefore appear to be many different practices and opinions regarding the symbols, and different lineage's of reiki seem to have evolved their own ideas regarding this.

Some teach that the symbols have their own power, are tangible manifestations of source and all sorts of other beliefs. Some teach that seeing the symbols prior to being attuned will make it impossible to attune you. Some fear that exposing them to the public will degrade them or allow them to be used for harm or be desecrated. The symbols do not hold any "secret power", and have no power themselves. They are a convenient connection to the energy. The Symbols are a tool used to focus the Reiki energy. In order for these symbols to work you must be attuned to them. What happens during the attunement is that you are given the connection with the energy through them and they become a mental representation that helps you focus with them. In any case, Reiki cannot be used for harm. Seeing the symbols before being attuned is irrelevant. Countless people have seen them and been attuned without problem or incident. The symbols cannot be used for harm. The symbols have only the power you give to them. If you embody them with your power and belief, then they will have whatever power you imagine of them.

In American Reiki Practice, the tradition was an oral tradition with the symbols not ever being shown, and not written down. I have heard stories of masters having students practice writing the symbols in a level II class and then taking all copies of them and shredding and burning them. I have heard that showing them will make them loose their "power". I have heard that seeing them prior to an attunement will make it harder to attune the person later and all sorts of other beliefs. Symbols are a representation of something, not the thing itself. These may represent the connection to the Reiki energy, but they are not the source or the energy.

The Reiki symbols were not part of the beginning teachings by Usui but were

incorporated into the reiki system some time before the system was taught to Hayashi Sensei. The symbols were originally referred to as Symbol 1, Symbol 2, Symbol 3, and Symbol 4, and the names were the mantras associated with them. The symbols were designed to assist those who had little or no energy experience so that they could more easily connect and use the system. The symbols were Reiki "training wheels", and once you had a strong connection to the energy they were no longer needed.

In the western Usui Shiki Ryoho of the Takata line the symbols are the primary basis of the system. In some cases they are considered secret and sacred. In recent times, Some independent masters have allowed the symbols to be viewed publicly.

I believe that there is a great deal of confusion about what symbols are, what they are for and why they are used. Many people get caught up on the outward form of them, that is the drawing, which symbol is correct in shape, etc. There is an oft repeated myth that Mrs. Takata gave the symbols differently to different masters. An interesting myth. However, I think that the reality is more likely that they remembered them differently. Mrs. Takata required an oral tradition. Takata took their reproductions that they drew in class and after class burned them. These were americans learning Japanese Kanji symbols from memory so I think it more likely that the difference in symbols that have crept into Reiki are more the result of human memory and limitations than them being taught differently. In any case, the differences in the outward form do not matter and they will all certainly work. Please do not misunderstand symbols, what they are, what they are for and why they are used. To concentrate so on the outward form misleads away from the inward transformation that they are.

At their simplest level they are a stimulus -response tool. The mere act of drawing or visualizing them (stimulus) leads to connection with the energy (response).

It is said that Usui adapted them for use for those without the energy sensitivity to work with the energy directly. But again this should be placed in context. In the Usui Reiki Ryoho Gakkai the students would meet frequently (perhaps weekly). They would say the poetry of the meiji emperor. They would chant the 5 principles. They would do the hatsurei ho meditation to strengthen the channel and increase sensitivity. They would then receive an empowerment/attunement called reiju. They practiced healing. You can see from this description that one would develop the sensitivity relatively quickly and the repeated empowerments, hatsurei ho and other practices would lead to great familiarity with the energy. Hayashi changed this model to one where people learned more quickly. Empowerments became attunements. You did 4 at the first level, probably to reflect the many Usui did, and you worked in his clinic to gain experience. The symbols became more important because the community support and group work and empowerments were not the same.

In the west you don't get that kind of community experience.

It has been said that the symbols are reiki training wheels. That is they are used while needed and then let go, like all conditionings. But even with that said, the symbols were not chosen randomly. Usui would apparently have chosen symbols present in his environment that would have had meaning to himself and those around him. Some of that meaning is culturally laden.

Here is an excerpt from the "[Reiki and Spirituality](#)" article on this web site that I believe is worth repeating.

"....Usui was a grew up studying Tendai Buddhism. (For more information on Tendai (T'ien T'ai in Chinese) please visit the [Reiki Ryoho Plain and Simple](#) e-book. As such, there are certain ideas about the world that are part of his system. Reiki exemplifies the principle of "wei wu wei", doing by not doing. By doing nothing, everything is done. Reiki is a simple practice. We place our hands on someone and by doing nothing (no controlling, no directing, just BEing) everything is done. The principles teach keeping the now, and awareness. It takes mindfulness to "not anger" and "not worry". It takes mindfulness to "be grateful", and to "be kind to all living things".

Looking at the symbols he chose to place in the system also are keys to this enlightenment system. Let us now examine these symbols and the possible implications of them. Unlike the multitude of also ran systems that have developed in the west since the death of Mrs. Takata, the Usui system had only 4 symbols, and it is fairly clear that they were added fairly late in the development of the system. They seemed to be added in as a tool for those who had trouble connecting to the energy directly.

The first symbol is the "Cho Ku Rei", the so-called "power" symbol, also called the Focus. It says "place the power here". It is an edict to do so, but something much more is implied. It is also an edict to "wake up". In the oneness you are and always have been this, interconnected with all things and one. It is an invitation to awaken, to remember by releasing the things that blind us to our true nature.

The second symbol is the "Sei Hei Ki", or the so-called "mental-emotional" symbol. It is the one mind, Buddha Mind. It is the mind of compassion. It is the focus in the now where we are a new creation every moment. It is the Harmony symbol. In the oneness that is Cho Ku Rei, Sei Hei Ki heals body mind and spirit. It cleanses and heals by helping us to remove the attachments we have that create our suffering and thus our illness.

The third symbol is the "Hon Sha Ze Sho Nen", often called the "distant" symbol but also the "connection" symbol. It is from a Buddhist Chant that means "Right consciousness is the root of everything" or "A righteous man may correct all thoughts", or "To act in the Realization of Absolute Beingness". But what might that mean, "Right consciousness"? This is clearly a Buddhist idea. Right consciousness is being fully in the moment, fully in the now. It is acting, not reacting. This is an important distinction. Reacting is based on our ego, our conditionings. Our conditionings are the cause of our suffering and our illness. It is only by letting go and removing our conditionings that we are free to be in

the moment, to respond, and ultimately to heal.

The last symbol is the "Dai Ko Mio", or the so-called "mastery" symbol. The symbol is the great shining light. The goal is Reiko is to live in the great shining light. The previous three symbols are the key, the last is the realization.

Perhaps putting them all together into a sentence might help. We are one with all things, in this oneness we heal body mind and spirit. In right consciousness we release attachments and conditionings so we live in the moment of the great shining light.

The symbols are a tool. They are a road map. They are training wheels on a bicycle that are used while needed and then removed, (like all conditionings) when no longer needed. Do not mistake the map for the journey, or the destination.

SECTION FIVE - The Power Symbol

Cho Ku Rei



The first symbol is called the Power Symbol or the ChoKuRei. This symbol is sometimes nicknamed "the light switch" as it connects us to the energy, like a light switch being turned on. It is thought to turn up the energy, and opens us as channels of the reiki energy.

The ChoKuRei symbol can help start the reiki flowing, and most practitioners use it at the beginning of sessions by drawing it on the palms of their hands. It can help overcome negative resistance patterns. Using it on an area can help reduce pain. It is also used in space clearing.

To cleanse a room, Draw it in the corners of a room intending it be cleansed. Draw it on objects in your environment intending they be cleansed and operate for your highest good. Draw it on objects and send reiki into them to empower

them with reiki.

The ChoKuRei has as many uses as you can think up! You can use the ChoKuRei at the start of a healing session to feel the energetic connection to the reiki source. You can use it to focus power at each hand position and on any problem areas. Draw it over the person at the end of a healing session to seal in the healing energies. It can be used to clear a room of negative energies. To do this, draw it in all the corners of the room intending it be filled with light. It may also be used for protection. For protection, draw it on a piece of paper and place it on or under things you want filled with reiki. Draw it on food and water before you eat and drink them so that they are filled with the love that is Reiki. You can also draw it over your head during meditation and meditate on the symbols themselves. Draw the ChoKuRei on the shower head prior to taking a shower so that the water is filled with reiki as it cleanses you! Experiment and above all have fun!

SECTION SIX - Mental/Emotional Symbol

Sei Hei Ki



The second symbol is called Sei Hei Ki. It is pronounced "say hay key". This symbol is known as the mental/emotional symbol, but also as the harmony symbol. It is used to heal mental and emotional habits that no longer work for you, and emotional and mental distress. It is also used to bring up and heal the emotional issues underneath physical problems. It helps reinforce and support positive behavior changes.

It is also used to help release negative conditioning from past experiences by changing reacting to responding. Buddhists believe that ego

is conditioning. The Zen sages knew that to be free of suffering was to end desire. It was only by removing the conditionings of life (ego), that one could be free and experience harmony and oneness. This symbol is for healing and releasing those feelings, desires and conditionings. It is also known as the Harmony Symbol.

Healing with the Sei Hei Ki can be as simple as using the symbol while doing a healing using the regular hand positions. It can also be used as part of an emotional meditation to help release and heal these conditionings and patterns that underlie problems.

REIKI EMOTIONAL HEALING MEDITATION

There are many ways to use the Mental/Emotional Symbol for emotional healing. This meditation works on the issues behind physical problems. It can help bring into conscious awareness so they can be dealt with and healed. Below is a method that I use as an emotional healing meditation. Feel free to experiment with this and to tailor it to your specific needs, or the needs of your reiki clients.

To begin get comfortable, sit in a comfortable chair, and relax. Do some form of systematic muscular relaxation to increase relaxation. One that I use is:

Allow the relaxation to come into the soles of both of your feet at the same time. Feel your feet relax. Let the relaxing sensation move up the legs into the ankles, letting the muscles and bones relax. The relaxing energy moves up the legs into the calves, relaxing them, and then up through the knees into the thighs. Allow the legs to totally relax, and then let the energy move up into the hips, relaxing the hips. And your legs and hips are totally relaxed. Now let the relaxing power move up the spine, and a warm feeling of energy moves up the spine as it relaxes the muscles of the back. The energy moves into the shoulders, and you allow your shoulders to relax. The energy now moves down the arms, and into the hands, relaxing your upper arms, fore arms, and hands. Now the energy moves up the neck, relaxing the muscles in the neck and up the head, into the scalp and the head and scalp are relaxed. The energy moves down over the forehead, and into the jaw, and you are totally relaxed and now ready to start the emotional program.

(The symbols used are Cho Ku Rei, Hon Sha Ze Sho Nen, and Sei Hei Ki. If you have not yet memorized them, have a picture of the three of them together.)

Try to bring the emotional issues to be worked on into awareness. If you cannot get a good handle on the issue, then concentrate on the feelings that you have regarding this matter. Draw the ChoKuRei in front of you and on your palms, and above the crown. Then do the same with the Hon Sha Ze Sho Nen.

Draw the Sei Hei Ki in front of you. Again connect with the issue, either the feelings of it or create a visual picture of it in your mind. Draw the Sei Hei Ki and visualize it over the problem. Meditate on the symbol, and feel it bring

healing into you. Know that it is working for your highest good bringing healing to your emotions.

Next draw again the ChoKuRei, Hon Sha Ze Sho Nen, and again the Sei Hei Ki and connect to the issue. Concentrate on sending emotional healing to yourself at the point that this problem occurred, healing within you the past that continues to hold on and create the issue in you. Use an affirmation. "I am healed and whole", "I release this for my highest good", or anything that you think of that will help the healing process. Repeat the affirmation three times.

Meditate on the harmony and universal love that the Sei Hei Ki is a representation of. Allow the symbol to be part of your consciousness and let it flow over you. When done, draw the ChoKuRei in front of you.

Do this every day for a week and pay close attention for the changes that will occur in your life.

Alternative Emotional Healing Method

This above method is one method that can be used. Another is to do a treatment using all the hand positions, and draw the Sei Hei Ki symbol at each position, asking that whatever patterns and conditionings are being held are released. Again be creative and use your intuition and experiment!

SECTION SEVEN - Distance Healing

Hon Sha Ze Sho Nen

Absentee, or Distance Healing is another aspect of Reiki II. There are as many ways to do distance healing as there are healers. Reiki is unique in healing systems because it does not use the healers energy, and the symbols are a unique connection to the source of all.



The Reiki Distance Healing symbol is called the Hon Sha Ze Sho Nen. This symbol enables us to send healing energies to others at a distance. This can be used to send Reiki across the street or to other parts of the world. It can be used when doing hands on Reiki healing would be inappropriate (with a burn patient or someone with sexual

abuse issues). In these cases Reiki can be sent distantly from across the room. Such line of sight uses of the distant symbol are called "Beaming". This symbol is also a symbol of karmic release. It allows us to send reiki outside of time and space. The Hon Sha Ze Sho Nen is made up of five distinct elements. One possible meaning can be "no past, no present, no future". In distance healing, Reiki energy can be sent thousands of miles away, or across a room. With distance healing there is "no past, no present, no future", there is only the now. There is only the present moment.

Some people have seized on the "no past, no present, no future" definition as a justification that you can send Reiki into the past or future and change its outcome. I believe this is a mistaken understanding of the meaning of this symbol. Sometimes it is useful to look at something in its cultural and linguistic context to understand what it meant to those that developed it. Reading history backwards using present western ideas or a western cultural mindset creates misunderstandings and confusion. Likewise looking at this using our western new age beliefs also create confusion.

An example that might illustrate how we take for granted how our cultural conditionings and mindset influences our thinking might be found in looking at how we use words to represent actions and ideas that might not translate easily to others in another culture. As Americans we can communicate some concepts easily to other Americans with no explanation. When I say I am going to make a "Xerox", people understand that I mean to make a copy, when I say I need a kleenex, people understand that I need a tissue. Kleenex and Xerox are companies whose names are synonymous with the items that they represent generically. When I talk of the "American Dream", it is a cultural idea that refers to having a good job, getting ahead, having a house, a car, luxury items, etc. It is something that has a cultural basis that may not easily translate to those whose mindset and language have developed in another place and time.

In the same way, HSZSN must be understood in the context, culture and language that it came from. Many people have seized on the "no past, no present, no future" translation that has become so prevalent. "No past, no present, no future", is a useful definition to explain that the energy can move and be sent anywhere to heal others at a distance. It is a less useful definition to discuss ideas regarding changing the past, sending to the past and future. Let us part from this definition for a moment and look where this symbol came from.

I have had several discussions regarding the Hon Sha Ze Sho Nen with people who were native Chinese and Japanese speakers. I decided on exploring this avenue after reading Gabriel Shiver's web site where he did exactly that. Like Gabriel, I was told that it would be difficult to explain to someone who was not a Buddhist. What followed was a discussion of Buddhist thought that I was familiar with but not necessarily understood. The meaning is not "no past, no present, no future", but something more like "Right consciousness is the root of everything", or "A righteous man may correct all thoughts". The two thematic elements the same here are Right consciousness and root thoughts or

correcting them.

Usui growing up was a Tendai Buddhist. Tendai teaches meditation, mindfulness, repentance, the Lotus Sutra, and Mikkyo (esoteric Buddhism) . Living in the moment with attention and awareness is essential. Usui was said to have attained a Satori or enlightenment on Mt. Kurama and afterward discovered that he could heal. If you are unfamiliar with Tendai, or some of its underlying ideas and what they followers work towards, try visiting [Reiki Ryoho Plain and Simple](#) and visit the various links on the left side of the page.

In buddhism, Right Consciousness or Right thinking are embodied in the eight fold path. I could not possibly do justice to trying to explain that in this short discussion and it would be a disservice to do so, however, a Book like "Buddhism Plain and Simple" by Steven Hagen would be an excellent place to start. The whole purpose of all this is to be so focused on the now, the actual experience that we are in our immediate experience moment by moment. In this we see the root of thought coming and going and have become so aware of our conditionings and discarded them that we experience right consciousness and see the actual experience of reality. Usui's system was a secular enlightenment system that allowed you to heal self and others.

To a zen buddhist, the past does not exist. It has happened. It cannot be undone. A zen buddhist would see your clinging to the past and holding onto it tightly as your mind grasping a conditioning, and that attachment would bind you to dukkha or suffering. When you hold onto these conditionings and not stay in the present, you deprive yourself of fully experiencing this present moment. When you hold onto the past you recreate it, not as it was, but as you presently need it to be based onto all the conditionings that you have. If you anger yourself at something that happened in the past you do not relive anger but recreate it for yourself in the present. In the same way, we can create the future, indeed a multitude of them with imagination and longing and desire. We can invest energy into that future and even feel emotional responses to that future. We invest our ego, our desires and wants into this possible future and in so doing we condition ourselves and our reactions and limit our ability to be in this "now" and be spontaneous and genuine. We also prevent ourselves from responding in the moment when we arrive in that future. So when we are sending to the "past" and "future" we are sending to ourselves in the Now, healing that which we carry with us. By holding onto the past or future, we not only do not heal, but perpetuate our suffering in the present. By holding onto the past or future, we do not heal and we create more suffering for ourselves by not fully being in the present. When we read HSZSN, "A righteous man may correct all thoughts", it can be seen that it is by healing these that we do not anger, do not worry, and thus truly heal.

SECTION EIGHT - Distant Treatments

These methods are useful for sending distant Reiki treatments. Over time, you will discover that you need to use the distant symbol less, and that the structured methods are also less needed. This is as it should be. As you develop increasing familiarity with the energy you will naturally find that the symbols, like all tools, can be put aside when no longer needed. However, it should be cautioned not to be hasty in initiating this. Take your time and let the connection to the energy strengthen and grow. These are some possible methods for sending distant reiki. There are a multitude of them, as many as there are practitioners. Use one of these or invent your own.

Regardless of what technique you use to send distant healing, it is important to be mindful of what you are doing and stay in the moment. Do not attach yourself to the outcome but simply send and let reiki do what it will.

A. The Photo Technique

The simplest technique for sending Reiki to someone at a distance is to use a photo of them. This technique was taught to Takata by Hayashi. Draw the three symbols with your finger on the picture and say the names of each symbol three times as you draw them. Intend that the person be filled with Reiki. Then place the photo between your hands, and then send the Reiki. You can also do a self treatment using the photo under your hands as you treat yourself intending that the person receive the treatment.

B. The Proxy Methods

Knee Method - Pillow Method - Teddy Bear Method

Proxy methods are using one thing to represent another. People use these methods to help gain an energetic rapport with the person. Many people have difficulty believing that reiki can transcend time and space and the proxy gives their minds something to grasp to get past the limitations of the mind. Anything can be used as a proxy. Technically the photo technique above is a proxy method that uses the photo to represent the person.

The basis of the proxy method is that we intend that the object represents the person. If you are using a pillow, you would intend that the top part represent the crown, the middle the waist, and the bottom the feet. A teddy bear is easy, the head represents the head, etc. In the knee method, use the right knee and thigh to represent the back, and the left knee and thigh to represent the front of the person treated. The knee corresponds to the head, the base of the thigh would be the feet.

Which ever method you use, begin by drawing the three symbols on the object used to represent the person. Then treat the proxy intending that you are treating the person.

Some masters use the wording and say, "By the 'Law of Correspondence', my right knee represents the head positions". It would seem to me that the vocalizations "by the law of correspondence" are drawn from Wiccan practices, or from Western Hermetic Magick. In Reiki, no formalized ritual is necessary, nor the adherence to Wiccan or other Magickal practices. Intent is the Key to utilizing the intelligent energy of Reiki. Simply intend it to heal the person and send it, Reiki will do the rest.

C. Finger Method

The Finger method is another method of using a representation of the person to send distant reiki. It is useful if you only have one hand free or in a place where you want to send distant reiki but do not want to attract attention to yourself. Basically, this procedure uses one of the fingers of one hand to represent a person or situation that you want to send distant healing to. Wrap your fingers of one hand around the finger that you are using as your representation. Intend that you are sending distant reiki to that person or situation. You can state it out loud as well if you like. As you do Reiki on your finger, you are doing Reiki on the person.

D. Visualization Technique

Another method is to imagine that you are there with the person receiving the healing, and do the healing as if you were there. The trick is being able to keep the visual image in your mind while you do the healing. It requires strong visual skills and intent.

E. Beaming Technique

There are two different beaming techniques. They are beaming distantly and in person beaming to someone in your location (i.e., you can see them).

To do distant beaming, draw all three symbols in the air. State the name of the person you wish to heal, and any other details about them that you need to feel connected. Intend that the person will receive Reiki as you send. Hold one or both hands at chest height, palms facing outward from you. (If you use only one hand, place the other comfortably in your lap.) Then simply send the Reiki. You will feel it pour through your hands. As you send they will be receiving reiki healing.

In-person beaming is distant reiki but done when you are with the person. It is something you can do when you want to send reiki to someone in the line of sight. This is useful for people with touch issues, or for people who it would be inappropriate to touch like burn victims or those with infectious diseases. To do beaming, extend the palms toward the person and use the symbol/word for distant healing. The difference between this and distant healing is you can see the person. (It can be noted that all Johrei Channels use beaming to send

Johrei.) You can also beam from the body, projecting out from every cell. You can also beam from the eyes, or anywhere else you care to.

F. Doing Reiki on a List of Recipients

In this method, you are doing Reiki on an entire list of people, with the intent that each are receiving a complete Reiki treatment. This is a useful technique when you have a bunch of people that want distant reiki, but you do not have time to do distant healing for each. Create a list of those that want distant healing from you. On the list you can include such things as their names, ages, locations, and what needs to be treated. Make sure you have their permission. Once you have the list, you empower the paper with the intent that it be filled with a Reiki treatment for each. then you would Then you simply reiki the list. Place your hands on the paper, and either just send reiki, or visualize the people receiving a treatment. Generally, doing the distant healing about 15 to 20 minutes is a good amount of time.

SECTION NINE - Scanning

Scanning is a technique that is useful to know. It is now clear that Usui taught a scanning technique. Scanning is placing your hands into the energy field of another to try to feel for differences in their energy field. You are basically feeling for anything different. Have the person to be scanned lay down, and start at the crown. Move the hands about 2 and 6 inches above the body. Move your hands from crown to feet and back up. It may take a few passes. Feel if it seems hot, cold, spinning, fast, slow, chaotic, etc. This is a technique that requires a great deal of practice to become proficient at. Additionally, remember not to ever diagnose anything. This is useful in finding places that may need extra attention during a healing session. (However it must be added here that since Reiki does the healing and acts for the persons highest good, that we may not be able to influence the healing in this manner with reiki in any case.)

SECTION TEN - Group Distance Healing

Group Healing is a number of Reiki (or other healers) working together to heal another person. This can be done in person or via distance. There are many methods for doing this.

In the first method, reiki practitioners sit in a circle. Each person faces the back of the person in front of them. Have everyone draw the symbols and connect to the reiki energy. The name, age and other information about the person to be treated is stated and then everyone sends reiki to the person in front of them, the last person sends the energy of all the practitioners to the person being treated.

In the second method, the practitioners sit in a circle facing the each other. Have everyone draw the symbols and connect to the reiki energy. The name, age and other information about the person to be treated is stated and then everyone sends reiki to the the person who is visualized/imagined to be in the center of the circle.

On to the Level III Master Manual

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Reiki Plain and Simple **ó**

A comprehensive Guide to Usui Shiki Ryoho

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Reiki Master Training Manual

SECTION ONE - Introduction

For your Reference: A Quick Reference Reiki Glossary is available which explains Reiki Terms, Practices and Concepts.

In traditional Usui Shiki Ryoho there are three levels. These are Level I, Level II and Level III. In level I, the emphasis is on self healing. You are given an empowerment to help you remember that you are and always have been reiki. You are taught the five principles (For today only, anger not worry not. Be grateful and humble. Do your work with appreciation. Be kind to all.) to assist you in keeping mindfulness and setting the intent. You are taught hand positions so that you can treat self and others. In the level II, you are taught the reiki symbols, emotional healing, distance healing and you receive another attunement. In the third degree, you are taught the reiki master symbol (Dai Ko Mio), what it means, given a third empowerment, and taught to attune others.

Some see level III as the completion of their reiki training. In reality there is nothing to complete, nothing to attain, and this gives you nothing you did not already have. It is not an end but a new beginning. It is a return to simplicity that we had when we learned Reiki I and had no symbols and just the energy. It is the greatest gift to be able to share Reiki with others and it is a joyful thing to do and share in attunements.

The symbol of third degree Reiki is the Dai Ko Mio which means the "great shining light". The goal of level three Reiki is to learn to live always in the light, to **be** the light.

Teacher curriculum for this manual includes the traditional Usui symbols, attunements and the knowledge to pass them. For those wishing to also study the Usui/Tibetan Symbols and system visit the [Usui/Tibetan Page](#). The Reiki Master or Level III consists of learning the master symbol, receiving the attunement, and learning the attunement process. For those wishing to learn the "Tibetan" symbols Fire Serpent, Dumo, and Raku, visit the [Usui/Tibetan Level IIIb Section](#) of this manual.

SECTION TWO -

Learning and Using the Reiki Master Symbol



Dai Ko Mio

The Usui Master Symbol

The Usui Master Symbol has several meanings. The most common is "The Great Shining Light". Another translation might be "Great Being of the Universe Shine on Me." In Zen practice, I have seen it stated as "Treasure House of the great beaming Light," and is symbolic of one's "Buddha Nature" and of states of enlightenment.

Usui developed reiki from his experience on Mt. Kurama. He had a satori, a moment of oneness, an awakening, to his true nature. In that oneness, his previous training came together for him in a way such that he developed reiki.

The definition of Reiki can be read as "Universal Life Energy". This is the most common definition used in the Western World today. The Kanji can also be read to mean the Universal life energy/spirit coming together with us. In this meaning it represents our oneness with all. This is reiki. In reiki level III, we learn the Dai Ko Mio symbol. We are one with the great shining light, the universal life energy merged with our own. This does not come about by attunement, nor by a certificate paper, but through realization. There is nothing to attain, there is no goal to reach.

The DKM is said to represent the Amida Sanzon, a triune of love, light and harmony. These three together represented the ultimate source in the same way that the Father, Son and Holy Ghost do. The DKM is the "Great Shining light". This is the source. Once you know the Dai Ko Mio, you can use it for any Reiki use, even in place of the other symbols. This is both because as a triune symbol it contains the others, and because it is the first step in moving from symbol reliance to just using the energy. Use it everywhere and anytime you might want to use the others. Use the name of it as a mantra to meditate concentrating on the Ultimate source of all, the great shining light and let it illumine you. Perhaps then you will realize that you are it.

The Dai Ko Mio is a return to simplicity. The three other symbols together in one. Level one was the simplicity of Reiki, trusting in the source, and simply doing it. Level II is learning the ways the source manifests and expands our conception of what the source can do. Level III, with the Dai Ko Mio brings us back to the simplicity and the oneness. Reiki is in the doing and BEing. The realization is that there is no past and no future. With open hands, open minds and open hearts, our total focus and attention on the now. In this awareness, loving kindness and compassion *is* the expression of our awareness. We heal. The realization is that we are the great shining light, NOW, in this moment, in every breath, radiating to all. Healing is.

Some might think this a bit esoteric, or philosophical, or mystical. It is actually very simple, but it cannot be reasoned to, it cannot be sought after, it cannot be found. It simply is. Reiki is. In awareness there is only now. It is simple, be reiki. On every breath, in awareness, now. You have all felt it. In attunements, in that moment, you know it, you are it. Be it. On every breath.

SECTION THREE - Living Reiki, Being Reiki

It is almost a universal experience that we feel reiki as spiritual. Many have come to reiki as part of their "spirituality". Some believe it will give them enlightenment. Many of us define ourselves as "seekers". We "seek", we chase this elusive whirlwind thinking that some "thing", some teaching, some messiah, some teacher is going to give us that missing piece that will finally grant us, or let us "attain" enlightenment.

Many of us seekers are experience junkies, we seek experiences, we seek one spiritual "high" after another. We talk of our "path", we seek enlightenment. This is a trap, for all these searches take us away from ourselves, or put the responsibility for the realization of our true selves in the hands of others, or outside of ourselves. In seeking outside yourself you can never find. Enlightenment is where you are, where else could it be? You search for what you already are.

Your focus determines your reality. Where your awareness is, there you will be. Reiki level III is living reiki, being reiki. We are reiki. If you see reiki as separate, something outside of yourself, you are seeing illusion. If your awareness is reiki, then you will **be** reiki. Be intimate with this moment, be reiki, simply be.

You will not find this in concepts, memories, fantasies, images, searching, and projections. You will not find it in more symbols, more systems, trademarks, businesses, arguments over whose system is "better", "stronger", "heals faster", or is taught by the "best" teacher. If you are looking for reiki as a business, spirit guides, more symbols, faster healing, secret symbols, hidden teachings, energy exchanges, crystals, arguments over who is "right" and whose way is "better", you will not find them here. These are conditioning, duality, things.

Reiki is one of many, many ways of seeing the truth, and that is healing. This is reiki. This is why it works. But don't expect reiki to do the work of removing the conditionings that veil awakening. Attunements do not equal enlightenment. Keep in mind that reiki is in the DOing and BEing. If what you are doing is not in oneness with reiki, but rather focusing your conditionings, attachments to outcome, desires and ego then might I suggest you refocus on simply being with reiki and letting it be as it is.

There are many paths people take. Do not take the path, be the path. You are reiki. In this moment Realize it, and then express it. Whatever you do, do it as an expression of this. When you work, when you play, when you sit, and stand, you are awareness, you are reiki, you are healing. In this your loving, peaceful and true nature will emerge. You heal. Do not do these for any goal, but simply for the sheer joy of it. Be reiki because you love to be reiki. Be reiki as an expression of your being, your awareness.

This is reiki in my practice, in my being. It is living reiki, being reiki. It is unlikely that you will see what is written above taught anywhere else in level III reiki. Others have different experiences, different practices. If you are a seeker, stop looking, be mindful and **be** where you are. In the search you look for ***what you think you know about*** and because of this you do not see what **is**, what is right in front of your nose, what you always were. Make everything you do an expression of reiki, of compassion, of your awareness in every moment, moment to moment. Do this not because there is anything to gain, anything to seek, anything to know, but for the love of it, for the sheer joy of it, as an expression of the oneness, awareness, awakening in your being. Reiki on every breath.

(For those that are interested in this kind of being, I would suggest you visit light-mission.org There is material regarding meditation, mindfulness, Daily Readings sent via e-mail, private teachings, and a very kind and helpful discussion list.)

SECTION FOUR THREE - About Attunements

Being able to teach reiki, and do the attunements are a large section of level III as it is taught here in the west. In this section we will discuss attunements, and then go over the process of doing them. The instructions are listed in a step by step, cook book manner.

There are many attunement sets that exist. The Usui attunements have been modified by many people who have intentionally or through the limits of memory added symbols, taken away parts, added parts and all sorts of other things. The dirty little secret of reiki is that any attunement will work. There are crown to crown variants, short forms, long forms, traditional forms, singular master attunements and many many others. All are reiki and all work. All reawaken in us that which we have forgotten.

I have seen some people into the bells and whistles attunement experience. They burn incense, have music, special lighting, candles, perform ceremonies to the goddess, catholic rituals, kaballah All of that is nice, and may provide the recipient with grand ceremony, but remember they are not necessary. My preference is SIMPLICITY. I do not play music. I do not burn incense. In my opinion, the more simple the better, anything else detracts from the experience of the attunement and the connection to the Reiki Energy. As in all things, you decide how you wish to do them.

The only real important parts of the attunement are mindfulness and intent. Keeping mindfulness means staying focused on simply doing the attunement. It means keeping the intent clear, free of attachment to outcome, free of expectations, worry, need, separateness. It is just BEing Reiki, sharing it, and in that oneness the illusion of separateness is no more. It has been said that the attunement can be done by intent alone, if the intent is clear.

SECTION FIVE - A Reiki Attunement Method

There are many attunement methods. Some changes have come about in people remembering the process differently. Other changes have come about as people changed or modified the ritual of the attunement to suit their or their student's needs. I personally have in my possession over a dozen "Usui" attunements, at least three "traditional" attunements (all different), Usui/Tibetan attunements, Tibetan/Usui attunements, Short forms, and others.

What follows is an attunement set that I developed. This attunement is an amalgam of the various attunements that I know. This method seemed to develop naturally for me, and intuitively seemed to be easy to perform and simple to do. It uses a standard form for all three levels. This is offered here for your review. As in all things, use the attunement that resonates best with

you. If you are interested in different attunements, or wish to learn other attunements, my e-book [*The Reiki Attunement Guide*](#) is available for download at MightyWords.com. Use the link below to the AngelReiki Bookstore at MightyWords.com. Understand that this e-book is merely a supplement to this manual. All the information you need to do Reiki is included in the free, "Reiki Plain and Simple" e-book you are presently reading.

When learning to do attunements it is important to practice. There are a number of possibilities for this. One is to have a person to practice on. If you have a friend who has reiki they would be a good candidate. You can do them to the level they are for practice. You can also do self attunements. You can use a proxy for these, such as a teddy bear, or you can simply perform them visualizing yourself receiving them. Take your time and learn the steps. Some find having the attunement process on notes before them comforting when they do the attunement.

Usui Reiki Attunement

This is an attunement process that I developed. It is in the Usui Tradition. This attunement is used for all three levels with the modifications for the second and third level in parenthesis. This attunement is a synthesis of elements from many different attunement sets that I had done and evolved over a time from my practices. It is easy to do, flows well, and easy to learn and remember.

The first level attunement is repeated 4 times with a minimum of an hour between attunements. Attunements may be repeated as often as the person likes. They are always pleasant to receive. Reiki Shares and other gatherings of practitioners are a good place for the beginning reiki teacher to practice.

Beginning

Begin by saying the principles. "For today only, anger not, worry not. Be Grateful and Be Humble. Do your work with appreciation. Be kind to all. Place the hands in Gassho, bow and connect to the reiki source. BE reiki. You are the great shining light, BE it, resonate it. Be mindful and keep your intent on being and sharing reiki with this person.

Some find that drawing the Power Symbol on their palms, Crown and Heart Chakras, intending them to open to the Reiki Source and Light helps them connect to reiki. Cleanse the room by drawing the four Usui Reiki symbols in the air in front of you. This not only can cleanse the room but also helps you focus, and sets the tone for the beginning as a sacred event.

Part One

On the back, draw the Cho Ku Rei from slightly above the top of the head and

down the back of the student, ending at the base of the spine. Place both hands on top of the head to get an energetic rapport with the student.

Breathe in visualize the Dai Ko Mio. Exhale the Breath into the Crown Chakra blowing the Dai Ko Mio in gold into the Crown Chakra, and move it through the middle of the student's head, and into the base of the brain. You can guide it with your hand.

Above the head, draw the Usui Master Symbol and repeat "Dai Ko Mio" three times. Again visualize the symbol moving into the into the Crown Chakra, through the head and into the base of the brain, guiding it with your hand. Do the same with the Sei Hei Ki, the Hon Sha Ze Sho Nen, and the Cho Ku Rei.

Signal the student to raise their hands held in prayer position to the top of their head. Draw the Power Symbol in the air over the hands. Then picture the Symbol moving into the hands, down into the Crown Chakra, through the head, and into in the base of the brain saying the name of the power symbol three times and guiding the Symbol with your hand. (Repeat this with the Sei Hei Ki and Hon Sha Ze Sho Nen for level II, and with the Dai Ko Mio for level III.)

Part Two

Move to the front and place the students prayer held hands in front of the heart. Draw the Power Symbol in the air in front of the middle of forehead (brow or third eye chakra). Then picture the Symbol moving into the brow chakra. Guide it in with the hand if you want. Say the name of the power symbol three times. (For Level II do the same with the Mental/Emotional Symbol and the Distant Symbol. For the Master Level, use all four symbols, remembering to repeat the name of each symbol three times).

Draw the Power Symbol in the air in front of the heart chakra. Then picture the Symbol moving into the heart chakra. Say the name of the power symbol three times. (For Level II do the same with the Mental/Emotional Symbol and the Distant Symbol. For the Master Level, use all four symbols).

Next open the student's hands like the cover of a book so they are next to each other palms up facing the ceiling. Place you left hand under their hands and with your right hand draw out the Power Symbol on the hands on the Palm. Say the name of the power symbol three times. Then place your hands on theirs and let the energy flow. (Only the Power symbol is placed in the hands in level I, the Distant symbol and mental /emotional symbol are placed in the hands in level II, and all four of the symbols are placed in the palms in the Master level.)

Bring the student's hands together in prayer position, and move them back in front of the student's Heart. Blow over the hands, down to the Solar Plexus, then up to the Third Eye and Crown, and back over the hands.

Part Three

Move behind the student. Place your hands on the student's head. Use a positive affirmation and repeat it to yourself three times, Intend it to be accepted by the student. (Some examples might be: "You are a perfectly attuned", "you are a competent Reiki Healer", or "you are filled with Divine Love and Wisdom", or any other affirmation that is significant to you or the student. You can say them out loud if you prefer.

Place your hands together with the index fingers touching and the thumbs together. Both your hands will be open, palms down, fingers pointing toward the front of the recipient. Let the reiki flow and flow. Be Reiki. Do this for a minute or so, experiencing the moment with them.

Move your hands to the student's neck, and then place the right hand on top of the head and the left at the base of the skull. Visualize a door and then draw the power symbol on it and see the door being closed. Say to yourself, "I seal this Attunement with Divine Love and Wisdom". Intend that the Process is sealed and complete and the student is now forever connected directly to the Reiki Source. You can say, "you forever connected to the Reiki source."

You can say, "We have both been blessed by this attunement".

Part Four

Move back to the front of the student. Hold your palms toward them. Visualize a white mist surrounding you. Breathe in and be filled with this white light mist of reiki. Blow the mist at the student allowing the final energy of the attunement to bless the student. Say, "the attunement is complete".

Some suggest that afterwards wash the hands to ensure that the energetic connection with the student is broken.

SECTION SIX - Performing Distant Attunements

Distant Attunements

Occasionally, there are times when we as Reiki Masters would like to share Reiki with someone (a friend, family member, loved one) and the limits of distance prevent us from being there with them. Distant Attunements are one way to bridge this gap and to allow us to be able to share this great gift with others. Understand fully that Distant Attunements are not part of Usui's,

Hayashi's or Takata's teachings. Distant attunements are a non-traditional technique that is a logical extension of Distant healing and the distant symbol.

Distant Attunements are also possible and appropriate and just as perfect as their hands-on counterparts. It is done by using the distant symbol and visualization and intent. The Master/Teacher visualizes the symbols entering the Crown Chakra of the recipient and move through the aura. He or she can visualize each of the attunement steps, and see and feel them taking place. You can use a picture of the person or a teddy bear or other representation to assist when doing them.

Distant Attunements are easy to perform if you are familiar with a "hands-on" attunement procedure. There is no special procedure to perform, just some slight modifications to the regular attunement set you are familiar and comfortable with. The modifications will be described below.

Some people have difficulty with the concept of distant attunements, and have some issues with the process. These are discussed in my article on this web site on [Distant Attunements](#).

Distant Attunement Procedures

1. Use your regular attunement set that you are familiar and comfortable with.
2. This practice is best done by either arranging a set time with the person for them to receive, or to be on the telephone or on-line with them.
3. Have them meditate, pray or other activity to clear the mind and prepare for about 20 minutes prior to the start time of the attunement.
4. You must both state clearly that the intent for the attunement to be done.
5. Begin the attunement as usual. State clearly that you intend to attune the person. Draw the Hon Sha Ze Sho Nen in the air and state that you intend this to be fully empower the person.
6. Some people use a teddy bear, photo or other proxy to gain an energetic rapport with the person to be attuned. This can be helpful. You can also just "feel" the sense of them and do it. These are nice ways to "feel" the connection, but simply intend and will the attunement to be done, and perform it. Trust the divine source and the reiki attunement will be done.
7. Perform the attunement. Visualize doing it. See the symbols and draw them as usual.

Following these easy steps will fully allow someone via distance to be attuned to reiki.

SECTION SEVEN - Attunement Issues and Concerns

Here are some notes about attunements in no particular order. These are practices that you can do during attunements that you may be led to do, or issues regarding the process.

1. Do the principles before starting. Say them several times. Have the person say them with you. They remind us, to "not worry", to do our work with appreciation, to be grateful and humble. It is a wonderful way to begin.
2. All attunements are unique. They are individual. Sometimes you will have feelings to do something or another that might not be in the "script". Trust your intuition and do them.
3. It is the energy that you share. The symbols set the intent and mindfulness.
4. Some teach that if you feel blockages or the hands not heating up, you can place the person's finger tips against your palm and send the energy up to the heart, or blow up from palm to heart to open the channel.
5. Some like to use the Raku Symbol after attunements to "disconnect" from the other person, **or** make sure to "mentally" disconnect from the other person by intent.
6. Remember that Intent is the key for a "perfect attunement". You are just a channel, sharing the oneness of reiki with the recipient. You cannot mess up! Forgetting a step or action is not going to matter. The reiki source will make sure that it is right and trust that it will.
7. When you finish giving an attunement, it is likely that you will feel exhilarated. You should not feel drained. Make sure you separate yourself from all expectations. Do the attunement with the intent that the person be perfectly attuned to Reiki. Let the Reiki do the work. Do not strain, or try to put your own energy into the process. Do not use your energy, let the Reiki do the work. It has been my experience that when people first do attunements, that they tend to be concerned that they will do it "right" or that it won't work. Some may feel the need to prove it works when they first attune others. My suggestion to keep your intent clear. It is also my experience that when people try to make sure it works, they tend to push and thus push their own energy. Stay in the moment, attention on the attunement. The symbols help you keep mindfulness.
8. The easiest way to perform the attunement is for the student to sit on a chair with their feet on the floor. Have the students hold their hands with palms

together at chest height (namaste or Gassho position), and tell and show them where you will touch and what you will do with their hands.

9. You can do the Attunements without symbols. Only attempt this if you have sufficient experience with the energy and with doing attunements. The empowerment that Usui used was called Reiju and was a symbol-less attunement. The level one attunement of the Alliance that I was taught is done without symbols. Usui's reiju is done without symbols.

10. Do not use your own energy. We do this when we are attached to outcome. When we worry if we are doing it "right", when we fret and worry that it won't work, that people will be disappointed in the result, we are attached to the outcome. People who want to ensure that the attunement "takes" or "works" are likely to push. This push is not reiki, it is your own energy. You can deplete yourself doing this. Detaching from outcome means, intending to pass the attunement, and then keeping right mindfulness while doing it. Stay focused totally on what you are doing, moment by moment.

For those wishing more information about attunements or learning different Attunement Rituals, my e-book [The Reiki Attunement Guide](#) is now available at [MightyWords.com](#). Understand that this e-book is merely a supplement to this manual. All the information you need to do Reiki is included in the free, "Reiki Plain and Simple" book you are presently reading.

If you would like to purchase the attunement guide, Use the link here to the AngelReiki Bookstore. The Reiki Attunement Guide is at the top left. It is available as "e-matter" so you can download your copy today in less than 5 minutes!

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CLOSING

This concludes the Reiki On-Line Manual. It is my hope that it helps people understand Reiki, as well as leads people to study reiki. If you are new to reiki, I encourage you to find good training and practice once you receive the attunements.

May this be of benefit.

Be Well, Be Mindful.

Vinny Amador

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