

Reiki Plain and Simple

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 oneself, 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 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 novice 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 heavy urine or loose stools following an 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 responce 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 expereince 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 separateness. 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., Dumo), 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 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 Reikisession 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 expereince, 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. Reikiworks best when ego works least and so my formulaic cutesy little pneumatic 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 reikiwork.

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 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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