



sol reiki
level 1 + 2
manual

本尊念

international house of reiki manual included

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WHAT IS REIKI?

Reiki is a transformative practice that taps into universal life force energy that is within and all around us, harmonizing and revitalizing the body, mind, and spirit. Through gentle touch or hovering hands, practitioners allow this healing energy to flow through them, dissolving energy blockages, promoting relaxation, and stimulating the body's natural ability to heal. Reiki transcends the boundaries of the physical, nurturing emotional balance, mental clarity, and spiritual well-being. It's a journey of connection, where energy flows to restore harmony within, fostering a sense of rejuvenation and inner peace.

BENEFITS OF REIKI

Accelerates the body's natural ability to heal itself and return to its natural state, deep relaxation, reduces stress and anxiety, experience inner-peace and calmness, removes energy blockages, improves focus, aids with better sleep, heals past trauma, detoxifies your system, helps you discover your life purpose, increases your vibrational frequency, re-establish spiritual balance, compliments medical treatments or other therapies and more!

WHO CAN PRACTICE REIKI?

Anyone can practice reiki. Every human has reiki energy within them. Taking a class and getting attuned simply teaches you how to tap into your energy and the attunements raise your vibration to strengthen your energy.

No matter what you want to do in life, you can integrate and infuse reiki into everything you do! Reiki enhances your daily life, can be used for self-healing, it can enhance any type of work that you do, or you can start a career simply offering reiki treatments or classes. There are no limitations as to what you do with Reiki. The energy is universal!

What is Sol Reiki

Sol Reiki, is an inspired extension of the Usui Reiki Ryoho system, created by Sol Manalo. While learning the foundational elements of Usui Reiki, Sol Reiki offers a deeper dive into self with additional insights to enhance your human experience.

In Sol Reiki, you'll delve into the timeless wisdom of the traditional Usui Reiki system, mastering its five elemental components. However, Sol Reiki goes beyond by introducing the chakra system, updated precepts, and embracing four empowering pillars.

These pillars serve as guiding principles, illuminating the path toward personal growth and spiritual evolution. Rooted in Sol Manalo's profound innerstanding and experience, Sol Reiki empowers practitioners to cultivate deeper self-awareness by understanding the chakras, nurture self-love, fulfill your soul purpose, create space for holistic healing, and embody authentic self-expression.

Through Sol Reiki, practitioners discover how to integrate Reiki energy into their daily lives, aligning with the principles of knowing oneself, loving oneself, healing oneself, and being oneself. Reiki has profoundly impacted Sol's life, providing invaluable practices for living in harmony with these principles to share with others. It has enabled her to navigate life's challenges with grace, cultivate compassion for herself and others, and foster a deep sense of inner peace and fulfillment.

Together, we'll explore how living an intentional life with purpose is powerful; drawing strength from your own experiences, and embracing the radiant potential that resides within you.

About Sol

I am Sol and I am so happy you made it here! I am a certified kundulini + usui reiki teacher, the creator of Sol Reiki and the Self-Discovery Reiki Cohort, a sound therapist, meditation guide, a creative with a passion for writing and directing visuals, I create music; and I am the founder of the platform, 1!

I am also a proud momma, a loving partner, a sister, daughter, and friend-- I am a

multi-dimensional being and I have many creative gifts & passions! I am here to create spaces for self-discovery, healing, creative expression, and soul connections. I feel like I've literally lived many lives within this lifetime as so much has changed throughout the years!

Growing up, I grappled with attachment issues, battled depression, and wrestled with anxiety. Feeling like I didn't quite belong was a constant companion. I'll admit, there was a time when self-love felt distant, almost unreachable. But life took a turn when I embarked on a whirlwind of a journey within.

Life threw me a curveball in the form of a car accident at 19 and shortly after, I was introduced to the law of attraction. Suddenly, everything clicked. I realized that so much of what I was struggling with was rooted in my subconscious - all the trauma, pain, and insecurities; and I was manifesting my external reality. With this new innerstanding, I slowly began to transform my life.

Through the intricate tapestry of experiences, I ventured into the realms of psychedelic medicine, where I faced ego deaths and ultimately underwent a spiritual awakening at the age of 21. It was then that I remembered my purpose: to create a peaceful world, one with systems that truly support humanity, and to empower humans to embrace their innate creative power. I realized the super power of doing all of this is -- **being your most authentic self!**

In 2017, at the age of 23, Reiki found me, or maybe I found Reiki - a cosmic meeting that transformed my life. Since then, my path has never been the same. Reiki's powerful energy resonated deeply within, guiding me on a path of renewal, balance, and empowerment; reminding me that this energy has always been within & all around me, and flows through all of existence.

Through my journey, I've learned that no matter where we've come from, transformation is possible when we step into who we truly are. Now let's be real--my journey wasn't and still isn't all glitter and rainbows, love, and light. I still face many challenges, have to face my shadow, re-integrate, and have to check my ego..but I will say--having the awareness of self and having the energetic practices and tools I need to bring myself back into alignment has been so helpful!

And this is why I've designed my platform, my courses, and offerings to share not just my story, but to inspire and empower you on your unique journey to be the multi-dimensional being that you are. I believe that it all starts with self-love, and that my love for self will inspire others to love themselves-- and it's just this beautiful

trickle effect that will spread until everyone is at peace.

Your story is important, your journey matters, and I'm here to support you as you uncover the divine creative being you've always been!

Sol Reiki Precepts

These precepts are inspired by the teachings of Mikao Usui, the founder of Reiki. However, I've reworded them using positive language to reflect a more empowering and uplifting perspective. By transmuting these precepts with positivity, we can amplify their transformative power and integrate them more deeply into our lives.

I am peaceful: This precept invites us to cultivate inner peace and tranquility in our thoughts, emotions, and actions. By consciously choosing peace, we can navigate through challenges with calmness and serenity, promoting harmony within ourselves and in our interactions with others.

I am patient: This precept invites us to cultivate patience in every aspect of our lives. By embracing patience, we can navigate challenges with calmness and resilience, trusting in the natural unfolding of events. Patience allows us to be present in the moment, without rushing or forcing outcomes, and fosters a sense of inner peace and contentment.

I am grateful: Gratitude is a transformative practice that shifts our perspective from scarcity to abundance. This precept reminds us to appreciate everything in each moment. By having an attitude of gratitude, we open our hearts to the richness of life and invite more fruits to flow into our experience.

I am honest: This precept encourages us to speak and act authentically, with integrity and sincerity. By aligning our words and actions with our values, we build trust and strengthen our connections with others, fostering genuine and meaningful relationships.

I am kind to myself and others: Kindness begins with self-compassion and extends outward to encompass all beings. This precept reminds us to treat ourselves and others with compassion, empathy, and respect. By practicing kindness, we create a ripple effect of positivity and compassion that uplifts and inspires those around us.

Sol's Pillars

In addition to the precepts, I've developed a set of guiding principles that I call **Sol's Pillars**. These principles are rooted in the knowing that true empowerment and fulfillment come from within, and by embracing these truths, we can step into our power and limitless potential.

Stepping Into Your Power

The path to empowerment begins with *knowing* yourself, *loving* yourself, *healing* yourself, and *being* yourself. These principles serve as roots for embracing authenticity, cultivating self-compassion, and unlocking our innate potential.

Knowing Yourself: Self-awareness is the foundation of personal growth and transformation. By knowing our strengths, weaknesses, values, and desires, we gain clarity about who we are and what we want out of life. Knowing ourselves allows us to make empowered choices and live authentically.

Loving Yourself: Self-love is a radical act of kindness and acceptance toward ourselves. It involves treating ourselves with compassion, forgiveness, and unconditional love, regardless of our flaws or imperfections. When we love ourselves unconditionally, we nurture our sense of worthiness and create a foundation of inner peace and resilience. Moreover, self-love is the key to fully loving others, as we can only give to others what we possess within ourselves.

Healing Yourself: Healing is a journey of self-discovery, self-care, and acceptance where we address past wounds, traumas, and limiting beliefs that hold us back. By embracing healing practices such as Reiki, mindfulness, and self-reflection, we can release emotional, mental, and physical baggage to cultivate greater wholeness and well-being.

Being Yourself: Authenticity is the ultimate expression of self-empowerment. It involves embracing our true selves, unapologetically and wholeheartedly, and living in alignment with our values, passions, and purpose. When we honor our authentic selves, we unlock our full potential and create a life of meaning and fulfillment.

Embracing Sol's Pillars

By embracing Sol's Pillars, we embark on a journey of self-discovery, growth, and empowerment. These principles serve as a compass, guiding us toward a life of authenticity, joy, and fulfillment. As you explore these pillars, I invite you to reflect on how they resonate with you and how you can integrate them into your Reiki practice and your daily life. By embodying these, you not only inspire your own transformation but also become a beacon of light, inspiring others to do the same.

Holistic Approach

A holistic approach means looking at the big picture of your health. It's not just about fixing one problem; it's about considering how everything in your life affects your well-being. This includes your body, mind, emotions, and even your spirit or inner self. Instead of just treating symptoms, holistic health looks to find the root causes of issues. It's like seeing the body as a whole ecosystem where everything is connected. So, holistic health might involve things like eating well, exercising, managing stress, and even exploring spiritual practices to help you feel your best.

Lineage

Mikao Usui (founder of the Usui Reiki Ryoho)

Kanichi Taketomi (3rd President of the Usui Reiki Ryoho Gakkai)

Koyama Kimiko (6th President of the Usui Reiki Ryoho Gakkai)

Doi Hiroshi (current member of the Usui Reiki Ryoho Gakkai)

Frans Stiene (International House Of Reiki)

Kerri Draper (Huntington Beach Reiki)

Sol Manalo (creator of Sol Reiki - an extension of the Usui Reiki Ryoho)

Sol's Reiki Journey

2017 • Certified in Usui Level 1

2020 • Certified in Usui Level 2, 3, + Master

2021 • Began teaching Level 1 + 2

2022 • Created the 5 week Self-Discovery Reiki 1 + 2 Cohort

2023 • Certified in Kundalini Reiki

2024 • Began teaching Level 3 + Master, created Sol Reiki

ABOUT THE INTERNATIONAL HOUSE OF REIKI



The International House of Reiki is honoured to be able to teach a traditional Japanese form of Reiki called Usui

Reiki Ryoho. The term Usui Reiki Ryoho is a generic one utilised by many teachers over the years and yet there is a specific reason for its use by the International House of Reiki. By constantly reflecting on its translation, Usui Spiritual Energy Healing Method, the teachings are brought into line with what the founder Usui Mikao would have been influenced by and taught. Frans and Bronwen have no desire to create a new form of Reiki but rather to turn inward and find the teachings within the system utilising what is known of it from an historical perspective. For this reason Frans and Bronwen constantly work at returning to the traditional practices and Ways taught back in the early 1900s in Japan. Usui Reiki Ryoho, as taught by the International House of Reiki, is therefore a non-modernised form of Reiki, attempting to teach the origins of the system of Reiki from its Japanese perspective.

These teachings include physical and energy enhancing techniques to help practitioners delve deeper into their practise. The difference between Reiki courses with the International House of Reiki and most modern Reiki courses is that the initiation process, course information and techniques taught stem directly from Frans and Bronwen's research into the Japanese origins of the system. The teachings also have a different focus than modern forms of the system of Reiki with the International House of Reiki always taking personal development and spirituality as a starting point.

The International House of Reiki is founded by Reiki Teachers Frans Stiene and Bronwen Logan. The centre prides itself on its professionalism, quality of teaching standards, student support systems and strong ethics.

Frans and Bronwen are authors of the internationally acclaimed The Reiki Sourcebook, The Japanese Art of Reiki, the A-Z of Reiki, the Reiki Techniques Card Deck and Your Reiki Treatment. Frans is also the author of The Inner Heart of Reiki – Rediscovering Your True Self and Reiki Insights. Bronwen has also recorded numerous meditations as well as the Sounds True produced CDs Reiki Meditations for Self-Healing and Reiki Relaxation. Bronwen also performs the audio books of The Japanese Art of Reiki, Your Reiki Treatment, The Inner Heart of Reiki and Reiki Insights.

Through successfully pinpointing five major elements of the system of Reiki (the precepts, meditations, hands-on healing, mantras and symbols, and reiju/attunement), Frans and Bronwen provide students with a fundamental structure when teaching the system of Reiki. Their research into the Japanese energetic system and the Japanese cosmology of Earth, Heaven and Humanity have resulted in a clarity and completeness to the system that has not been taught or understood in the current world of Reiki.

Frans and Bronwen originally studied in Kathmandu, Nepal in 1998 and operated a Reiki centre in Darjeeling in the Indian Himalaya which ran for one year. This has now grown to include centres in North America, Europe and Australia. In continuing their research into Japanese arts and Ways they have visited Japan to meet with various Japanese Reiki Teachers, and take in Reiki founder Usui Mikao's memorial stone in Tokyo as well as other Reiki sites such as Mt Kurama and Mt Hiei near Kyoto. They have connected with teachers of many Japanese arts and Ways around the world and researched Usui's life, focusing on the influences on his teachings. Their aim is to provide students with the most comprehensive and up to date information about the teachings as well as a strong energetic connection to the founder, Usui Mikao.

The centre prides itself on its professionalism, quality of teaching standards, student support systems and strong ethics

As interest in the original aspects of the system grows, and with Bronwen based in Australia and Frans in Holland, they continue to research and teaching at an international level. Apart from studying the teachings of Doi Hiroshi, Inamoto Hyakuten & Chris Marsh, Frans is also studying with Shugendo priests in Japan who help us to understand what Mikao Usui would have practiced himself.

International House of Reiki courses attract those who are searching for truth and inner connectedness through the system.

Frans and Bronwen have been active members in the Reiki community since 1999, holding executive positions in local Reiki associations. In 2009, to help support the growth and understanding of the Japanese aspects of the system of Reiki, Frans and Bronwen founded a non-profit association, Shibumi International Reiki Association www.ShibumiReiki.org. This international association was developed in response to the needs of International House of Reiki students and others in the Reiki community who wished to be members of an association based on authentic Japanese Reiki principles.

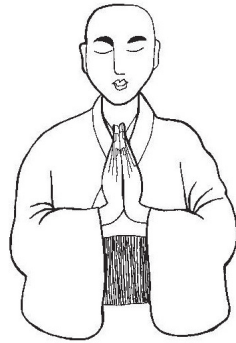
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Developing
Spiritual
&
Mental Focus

Reiju
&
Attunements

Techniques
&
Meditations



YOU

Mantras
&
Symbols

Hands-on
Healing

INTRODUCTION

Everything has energy or 'ki' in it – even a piece of paper or a plant, every item in the room, the building itself, the city, the country, the world, the universe and on and on. There is an unlimited amount of energy. This energy may seem invisible or elusive but it is, in fact, all encompassing. It is this energy that makes, not just humans, but worlds function. It is the fuel that drives humans and gives ultimate structure and purpose in life. This is Reiki. It is the energy of everything, it is neither a religion nor is it intrusive.

If we already have energy or ki, why do we need the practise of Reiki? To help understand, envision a free flowing river. This beautiful river is like energy flowing easily down through the body. Occasionally a pebble, or even a rock, will fall into that river, making the flow of the water a little more difficult. These pebbles are human worries, fear, anger, and each pebble builds on top of the other. Soon there is only a trickle of water running in that once beautiful free-flowing river. And so it is with energy in the human body. Energy flow can be obstructed so much that at this point physical pain may be experienced.

During a Reiki treatment the pure flow of energy is re-aligned within the body. It washes down, clearing obstructions and strengthening the flow of energy. This not only helps us feel physically better, but it allows us to feel a connection to the understanding of one's purpose on earth and the most effective way of achieving it.

Reiki
=
Spiritual Energy

MEANING OF REIKI

靈氣

Reiki, the word, is Japanese. It is written with two Japanese kanji, meaning 'spiritual energy'.

靈

is rei – (lit. Japanese) spiritual

氣

is ki – (lit. Japanese) energy

Previously these two kanji have been translated as 'Universal Energy' (or Universal Life Force Energy) outside of Japan. This a translation of the second kanji, 'ki', only. The concept of ki is naturally the energy of everything including Heaven and Earth, the entire universe.

The first kanji, 'rei', may have been left out of English translations due to the fact that the term 'spiritual' was not the focus of the modern practise.

In Chinese, the same two kanji used to represent Reiki are pronounced differently but have a similar meaning. In Chinese, Reiki is called Ling chi.

“Ling chi is the subtlest and most highly refined of all the energies in the human system and the product of the most advanced stages of practice, whereby the ordinary energies of the body are transformed into pure spiritual vitality. This type of highly refined energy enhances spiritual awareness, improves all cerebral functions, and constitutes the basic fuel for the highest level of spiritual work.”

Chi-gung: Harnessing the Power of the Universe
by Daniel Reid

The deepest meaning of Reiki is True Self.

THE WORD, REIKI

The word 'Reiki' is also used today to represent a healing system.

Usui Mikao, the founder of the system of Reiki, did not call his teachings by this name. 'Reiki' appeared written in conjunction with his teachings but this was merely to point out that the teachings worked with spiritual energy.

'Reiki', the word, can be found in the branches of schools that developed from Usui Mikao's teachings. Both the Usui Reiki Ryoho Gakkai (Society of the Usui Spiritual Energy Healing method) and Hayashi Reiki Kenkyu Kai (Hayashi's Spiritual Energy Research Society) use the word 'Reiki' to signify 'spiritual energy', but neither actually called the system, Reiki.

Hawayo Takata was the first student of these teachings outside of Japan. Hayashi Chujiro, her teacher, came with her to Hawaii to help her set up her practice. At his farewell dinner in 1938, he presented her with a Western-style certificate. This official gesture ensured that she was viewed as a legal teacher and practitioner in these teachings under American law. The certificate states in English that Hawayo Takata 'has passed all the tests and proved worthy and capable of administering

the treatment and of conferring the power of Reiki on others'. This appears to refer to the word Reiki as meaning 'spiritual energy' rather than the name of a system. The certificate also states in English that she was a 'Master of the Usui Reiki system of drugless healing'. Here the word 'system' appears to have been translated from the Japanese word Ryoho while the word Reiki has been left as is. In neither instance does the certificate convey that the system was called Reiki by Hayashi Chujiro.

The downside to using 'Reiki' to mean a system is that people can become confused about what particular practises fall under that name. All the systems named 'Reiki' today claim to use spiritual energy in their practise, yet how they work with energy can vary enormously. Since there is no standardised 'Reiki' healing method, we have chosen to define what we are expressing by using the term 'system of Reiki' when talking about the particular teachings we practise.

"There are not different flavors of Reiki – rather different flavors of thought, practice and intention."

The Reiki Sourcebook
by Bronwen & Frans Stiene

Excerpt from Mrs. Takata's diary Dec 10th 1935:

"Meaning of "Reiki" Energy within oneself, when concentrated and applied to patient, will cure all ailments – it is nature's greatest cure, which requires no drugs.

It helps in all respects, human and animal life. In order to concentrate, one must purify one's thoughts in words and to meditate to let the true "energy" come out from within. It lies in the bottom of the stomach about 2 inches below the navel. Sit in a comfortable position, close your eyes, concentrate on your thoughts and relax."

Some translations of the word Rei: 霊

- Spirit.
- Life.
- Soul.
- Inconceivable spiritual ability
- Bright.
- Unpolluted.
- Pure.
- Divine.
- Mysterious.
- Spirit; the spiritual aspect of the human being

Some translations of the word Ki: 気

- Mind.
- Spirit.
- Breath.
- Energy.
- Air.
- Invisible life-force.
- Vital energy connected to the breath.
- Steam.

THE SYSTEM OF REIKI

There are three levels to the system of Reiki.

SHODEN LEVEL I (JAPANESE: BEGINNER TEACHINGS)

Shoden teaches how to practise healing the self and the basics about helping others. At this level the student is heading out on the path to self-discovery, this is just the beginning.

OKUDEN LEVEL II (JAPANESE: HIDDEN OR INNER TEACHINGS)

Okuden is where students learn three mantras and three symbols that aid in focusing the energy. At this level you discover your hidden inner qualities such as your Earth, Heaven and Heart energy. There is the opportunity to develop a professional treatment practice from these teachings.

SHINPIDEN LEVEL III (JAPANESE: MYSTERY TEACHINGS)

Shinpiden focuses on personal development and teaches the student how to perform attunements. At this level you move into discovering more about the mysteries of life. How you relate to yourself and the universe. This can be practised for the rest of your life and is always a personal practise which can develop into a professional teaching practice if you so desire.

There are also deeper Japanese cultural and philosophical understandings that are taught at each level, which will be explained in more detail with the appropriate levels.

THE FIVE ELEMENTS

There are five major elements that make up the complete system of Reiki.

1. Developing Spiritual and Mental Focus.

This occurs through working with the precepts, and, traditionally, poetry which was written by the Meiji Emperor.

2. Techniques and Meditations.

These traditional practises are taught throughout all three levels.

3. Hands-on Healing.

This is the physical aspect which can be used on the self or others for the purpose of healing.

4. Four Mantras and Symbols.

Four mantras and symbols. Three in Level II and one in Level III.

5. Reiju/Attunements.

These are received during a Reiki course (and at follow-up practise groups) and taught at the Shinpiden level.

Reiki is not about paperwork or a timetable or any other human schedule. It is an energetic practise and therefore can only be experienced energetically. Reiki is a lifetime practise, so there should be no hurry to move to the next level.

For each individual there will be an appropriate time to move on to a new level. Once a student has completed Shoden, it will take time to practise what has been learned, and to adjust to the new level of energy in the body, before moving on to the next level of teaching. Largely, it will depend upon a student's home situation and the availability of time to practise. A mother with a full-time job and numerous hobbies may have little time to practise. A traveler who has taken 12 months off may have 'all the time in the world'.

"Everyday must be seen as practice.

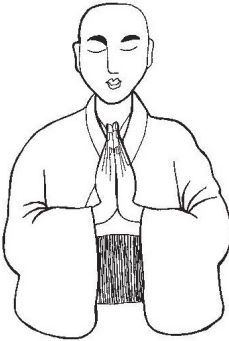
Practice is not about maintaining one's current life-style but about advancing one step at a time."

Mitsunaga Kakudo

**Developing
Spiritual
&
Mental Focus**

Reiju
&
Attunements

Techniques
&
Meditations



YOU

Mantras
&
Symbols

Hands-on
Healing

DEVELOPING THE SPIRITUAL AND MENTAL FOCUS

I. THE PRECEPTS

*The secret of inviting happiness through
many blessings*

The spiritual medicine for all illness

For today only:

Do not anger

Do not worry

Be grateful

Be true to your way

Be compassionate to yourself and others

Do gassho every morning and evening

Keep in your mind and recite

Usui Reiki Ryoho

Improve your mind and body

The founder – Usui Mikao

The Reiki precepts are one of the five main elements of the system of Reiki. Precepts are an instruction or guide and have been used as guidelines for conduct for centuries in many spiritual and religious practices.

Introduced to the system by Usui Mikao, the precepts are an excellent first step to help students begin their path to self healing. It is believed that Usui Mikao taught precepts from as early as 1915.

A precept is not an affirmation. There has been confusion about their use since great books like Louise Hay's 'You Can Heal Your Life', which includes affirmation work, became popular. Affirmation work has certain guidelines and usages that are unrelated to precepts (such as the use of the term 'do not').

Definition of 'precept': A rule or principle prescribing a particular course of action or conduct.

Definition of 'affirmation': Something declared to be true; a positive statement or judgment.

The precepts of the system of Reiki are the foundation. In essence, the precepts are the key to the other four elements. If a practitioner looks deeply enough within each of these elements, the precepts can be found. In fact, without the precepts the whole system would fall apart.

These precepts are the student's first spiritual teachings. The teachings are universal. They are consistent with and support any personal or religious beliefs.

Below you will find the main point of the Precepts:

For Today only:

Do not anger

Do not worry

Be grateful

Be true to your way

Be compassionate to yourself and others

For today only is a practical sentence to keep the practitioner's minds focussed on the NOW. It is a typical Buddhist stance. By focusing on tomorrow – well, tomorrow never comes. Each moment of life is NOW. If these precepts are practised NOW then they are being practised in each and every moment of the practitioner's life.

Do not anger is a basic Buddhist principle. Anger not only hurts those in the practitioner's vicinity, but the practitioner himself or herself. Anger is the antithesis of balance. Once the practitioner is no longer a victim to emotions such as anger, then the practitioner is free to focus energetically on his or her spiritual path.

Do not worry as this causes stress at all levels. Stress lowers the immune system, opening the practitioner up to the possibility of disease. Worrying represents a lack of faith. Fearfulness indicates that we do not trust the natural experience of life to provide what is best for us as practitioners.

Be grateful means being grateful for everything that comes our way, no matter whether it is "good" or "bad". By being grateful we begin to open our mind more and more enabling a greater flow of energy within our own being.

Be true to your way and your being involves allowing and accepting who you are in this moment in time.

Be compassionate to yourself and others helps the practitioner to remember the connection among all things within the universe.

*The Reiki Precepts can be listened to in Japanese at
www.IHReiki.com*

Another set of traditional precepts said to be Usui's original precepts can be found here:

Do not bear ANGER

怒るな。Ikaru-na

For anger is Illusion.

なぜなら、Naze-nara 怒りは Ikari-wa
幻想 Genso であるから de-aru-kara

Do not be WORRIED

心配するな。Shinpai-suru-na

Fear is Distraction.

心配は Shinpai-wa
気持ちを Kimochi-o
散乱させる Sanran-sa-se-ru

*Be true to your WAY and
your BEING.*

あなたが Anata-ga
歩む道と Ayumu-michi-to
自己自身に Jiko-jishin-ni
忠実で Chujitu-de
ありなさい ari-nasai

*Show COMPASSION to yourself
and others.*

あなた自身と Anata-jishin-to
他者に Tasha-ni 対して Tai-shite
慈悲の Jihi-no 心を Kokoro-wo
向けなさい Muke-na-sai

*Because this is the centre of
Buddhahood.*

なぜなら Nazenara
、このことは Kono-koto-wa
、仏性の Busho-no 核心を Kakushin-o
なすものであるから nasu-mono-de-
aru-kara

[If “Being” is literally translated into Japanese, it is Sonzai. But if we translate it by the context of Usui-san's thought, it may be “Jiko-jishin (= true self)”]

The precepts actually show us what the outcome can be from working with the system of Reiki. When we practise the system of Reiki we start to feel less angry, less worried, more true to our being, and more compassionate. Practising with the precepts will bring us into a state of ‘Buddhahood’; in other words, the system of Reiki will help us to realise our own true essence.

The precepts are listed in a specific order. This reflects the wisdom that the more we let go of the anger, worry and fear, the more true to our way and our being we will be. The more true to our way and our being that we are, the more compassionate we will eventually become. If we haven't dealt with our worries and our anger, then it will be very hard for us to be compassionate.

We can also relate the precepts to other elements of the system of Reiki. For example, if during a hands-on healing session we worry that we might be taking on a person's energy, that fear is a distraction from the healing session. If we have been working with the precepts then we know that we need to work more to strengthen our inner knowledge and to rid ourselves of the worry. Another example might be in relation to meditation. If we meditate, and then worry that the meditation is not going well, we obstruct its flow.

The precepts embody four elements within the system of Reiki; meditations, hands on healing, mantras and symbols, and the reiju/attunements. If we do not maintain focus on the precepts, the other elements will be very difficult to practise successfully.

Do not bear anger for anger is an illusion

Do not be worried fear is a distraction

Be true to your way and your being

Show compassion to yourself and others

Because this is the center of Buddhahood

WORKING WITH THE PRECEPTS

One of the most interesting methods of working with the precepts is to meditate on them.

1. Gassho – to centre the mind.
2. Focus on your breathing as this will support you in moving into a calm state.
3. Now focus on the first precept, 'Do not bear anger for anger is an illusion'.
 - a) What can you feel or sense within yourself?
 - b) Is there a physical tightness or opening?
 - c) Do you feel any old anger coming up?
4. Sit and observe your responses. Do not judge what is happening or coming up for you; just observe and then let them go.

When you first begin to work with the precepts, it is better to focus on one precept at a time. That will allow you to discover the many layers that exist within each of these precepts. When you have been meditating with the precepts for a while you can start to combine any two of them and see how they relate to each other, for example, 'Do not be worried, fear is a distraction' with 'Be compassionate to yourself and others'.

"When you observe the precepts without trying to observe the precepts, that is true observation of the precepts."

Not Always So
by Shunryu Suzuki

Further work with the Reiki Precepts can be found in the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

CHANTING THE PRECEPTS

今日 丈けは

kyo dakewa

Today only

怒る な

ikaru na

Do not anger

心配 すな

shinpai suna

Do not worry

感謝 して

kansha shite

Be grateful

業 を はけめ

gyo o hageme

Be true to your way

人 に 親切 に

hito ni shinsetsu ni

Show compassion to yourself and others

Kyo dake wa

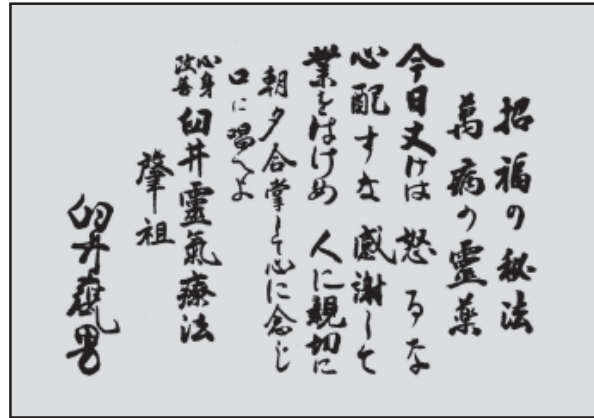
Ikaru-na

Shinpai suna

Kansha shite

Gyo o hage me

Hito ni shin-setsu ni



2. MEIJI EMPEROR'S GYOSEI

A component of Usui Mikao's original teachings was the recitation of waka as written by the Meiji Emperor (he ruled Japan from 1867-1912).

Waka, also called tanka, are very short fixed poems containing 31 syllables, and are said to be exceedingly expressive of the feelings of the Japanese people. 'Gyosei' literally means 'created (by the emperor)'. But the actual meaning is 'the waka created by the emperor'. A certain portion of the Japanese community commonly recited waka at the turn of the 20th century.

Usui Mikao included 125 waka in the system of Reiki as an aid to contemplation. His recommendation was that all students recite these gyosei as a form of self-development. Meditations on the Emperor's waka were considered at the time to help generate greater amounts of energy. In this way, students would not only be practising energy enhancement through meditations and techniques but also developing greater contemplative skills. A book written by a student of Usui Mikao in 1933 (7 years after Usui Mikao's death) teaches meditations on the Emperor's waka as a way to generate greater amounts of energy.

These poems never travelled with Hawayo Takata when she returned to Hawaii in 1938. It is only since the mid 1990s that modern teachers have learned about the existence of waka, and begun to understand the significance of these poems within the structure of the

system of Reiki. Today, there is the inherent difficulty of translating their cultural meanings from the Japanese language into Western language and meaning.

Here are 4 examples of the waka, written by the Meiji Emperor, that Usui Mikao used in the system of Reiki. These have been translated by (and are copyrighted to) Japanese Reiki Teacher Inamoto Hyakuten.

*While a moon on an autumnal night
remains just the same as ever,
in this world the number of the deceased has become
larger*

*Thinking of lowly people standing in
a boiling hot paddy field
I hesitate to utter "it's hot"*

*As a great sky in clear light green
I wish my heart would be as vast*

*Maple leaves tinted by frequent showers in late autumn
just a whiff of wind scattered*

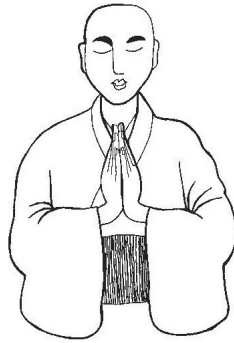
More translated waka can be found in the Addendum under Reiki Ryoho Hikkei (Manual used by the Usui Reiki Ryoho Gakkai today in Japan).

*The gyosei can be listened to in Japanese at
www.IHReiki.com*

Developing
Spiritual
&
Mental Focus

Reiju
&
Attunements

**Techniques
&
Meditations**



YOU

Mantras
&
Symbols

Hands-on
Healing

TECHNIQUES AND MEDITATIONS

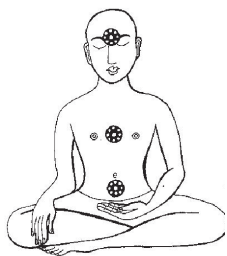
Techniques and meditations are one of the five main elements of the system of Reiki. Various techniques and meditations are taught throughout the three levels of the system. In this Shoden manual, there are a number of techniques integral to this level. In the Addendum there are a number of additional techniques that are, or have been, practised in Japan, and may be practised by the practitioner if desired. These Addendum techniques are not considered foundation practises.

Before beginning to practise traditional techniques, it is important for the student to understand the traditional Japanese beliefs about energy.

The Japanese think of energy in a distinctive way that is different from that of other cultures. Since Hawayo Takata's death in 1980, many New Age techniques have been incorporated into the system of Reiki. This was a result of the lack of understanding that practitioners had of the system of Reiki's Japanese roots. Today, with the re-emergence of original teachings and techniques, practitioners are beginning to retrace their steps and to begin to work with Japanese elements. These elements are essential to the techniques as they bring the practitioner into the correct state of mind – with correct posture, thought and understanding.

The Japanese meditations that follow are known as 'ki' or energy meditations. They are based on the Japanese understanding of energy. These meditations will lay bare the individual's original energy.

I. THE THREE DIAMONDS



In the Japanese tradition, there are three energetic centres, 'the three diamonds'. The most well known is the hara, which literally means stomach, abdomen or belly. Energy is stored at this point of the body, and from there it expands throughout the whole body. The other

two centres are located at the head and the centre of the chest. By clearing and connecting all three energy centres the practitioner creates unity and balance. This energetic system is the backbone of the system of Reiki.

These three diamonds correspond to the energy of Earth (Jap: chi), Heaven (Jap: ten) and Oneness or Humanity (Jap: jin). The Earth centre is located just below the navel at the hara, the Heavenly centre is located in the head and the Oneness centre is located in the Heart (middle of the chest).

In traditional Japanese teachings and exercises that are

still practised today, this energetic system remains the main focus for building a person's energy.

“Always try to remain in communion with Heaven and Earth; then the universe will appear in its true light. If you perceive the true form of Heaven and Earth, you will be enlightened to your own true self.”

Quote from Morihei Ueshiba, founder of aikido

Most important, however, is to first develop the hara or Earth energy connection, as this is the body's central axis point. Re-establishing this connection with the original energy through the hara will ensure good health and recovery from illness. Original energy is the energy one is born with. A strong hara (the belly) in a practitioner is indicated by a firm and collected stance. The shoulders are low and hanging loose. The legs are slightly apart with the body weight evenly distributed. The sumo wrestler is a good example, his body is large and heavy yet somehow quick and nimble. It is not the wrestler's physical strength that wins a fight, but the centredness which comes from connecting to the hara. The hara is like a building block. It is from this point that strength is developed. When the practitioner has strong hara energy there is always access to a reliable source of strength whenever needed. An inner attitude results from focusing on the hara. From this central point the practitioner has an enhanced ability to cope with everyday tasks and sudden emergencies with ease.

Today people are often afraid of being large and of carrying a protruding belly. The belly is culturally rejected and therefore the natural centre for gravity within the body is lost. Instead, the contemporary Western physical ideal is: broad shoulders, a prominent chest, and a narrow abdomen. Many people spend countless hours at the gym to achieve this ideal. What they end up with is the shape of an upside down pyramid – one that is unstable and ready to topple at any time. In the Japanese energetic tradition, sticking out the chest strengthens the connection to the ego. This creates a disconnection between mind and body, with the axis of gravity located in an unbalanced point of the body.

Many New Age practitioners focus on energetically building the energy in the head. Their intent is to develop the intuitive and psychic abilities of the practitioner. However, by working solely on this area of the body, it is easy for the practitioner to become top heavy and unbalanced. Though there are a great many psychics practising today who are genuinely helping others heal and grow, their overemphasis on the mind energy centre can result in personal lives that are confused and unbalanced. This is an excellent example of the instability created by failing to first build the hara.

Below are the kanji of the traditional Japanese terms for the three diamonds.

下丹田 KA TAN DEN (Ge tanden) – Below Tanden (hara, below navel)

中丹田 CHU TAN DEN – Middle Tanden (middle of chest/heart)

上丹田 SHÔ TAN DEN (Ue tanden/Jo tanden) – Upper Tanden (forehead)

I. HARA/EARTH KI (THREE FINGER WIDTHS BELOW THE NAVEL)

In this centre one's original energy is stored. This is the energy one is born with, the energy that is the essence of your life and supports your life's purpose. Original energy is not only the energy one receives from one's parents when one is conceived. Most importantly it is the energetic connection between the practitioner and the universal life force. It is through this centre that one connects with the strength of Earth Ki.

II. HEART/HEART KI (CENTRE OF CHEST)

The energy in this centre is connected with emotions. This 'human' energy connects one fully with the human experience. Through this centre one learns life's process – from childhood through to adulthood and back to being a child. When one is a child, one is without experience, yet as one grows older one becomes a child with experience. This energy is also known as Heart Ki.

III. HEAD/HEAVEN KI (FOREHEAD)

Here exists energy connected with one's spirit: Heavenly Ki. When connected with this centre, one may see colours or develop psychic ability. When working with this energy it is important to remain balanced and centred. When working with Heaven Ki, it is important to also spend time focusing on other energy centres through meditation or the relevant techniques.

The three diamonds of Earth Ki, Heaven Ki and Heart Ki are at the foundation of the system of Reiki. They are also central to Japanese culture, religion and philosophy. In Buddhism, a diamond is often used as an analogy of the self. Each and every day a practitioner polishes the diamond by performing his or her practise. This is a constant task for humans who, in the course of daily life, attract dirt: becoming muddy and tarnished. A diamond is so sharp that it can cut through almost anything that distracts us from our practise; strengthening our energy. When we polish each of our three diamonds – Earth, Heaven and Heart, we become like a precious diamond – clear and sparkling.

The three diamonds can be found as a guided meditation in the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

METHOD TO CONNECT THE THREE DIAMONDS

This technique is traditionally a Qi Gong technique. Qi Gong is a Chinese physical practise that uses slow choreographed movements to stimulate the flow of energy. This technique can be easily be used in conjunction with Reiki. The intent of the technique is to connect the three diamonds with each other.

- Heaven Ki is located within the head (forehead)
- Heart Ki is located in the heart (middle of chest)
- Earth Ki is in the hara in the abdomen (just below the bellybutton)

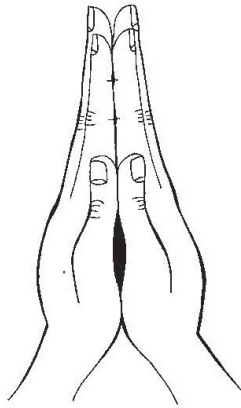
Often, we only use one of the three diamonds instead of connecting all three energy centres together. The most important thing while practising this technique is to state your intent and to move slowly. You can do this either on yourself or on a client or recipient. It is a very helpful technique to use at the end of a treatment.

1. Gassho (instructions on how to perform gassho are in next section) – to centre the mind and set intent.
2. State your intent that you are going to connect the three diamonds.
3. Place both your hands about 4 inches (10 cm) off the body over the hara. Feel the connection.
4. Move both your hands to the centre of the chest (heart) and stay until you once again begin to feel a connection. Imagine that you have connected the hara with the heart centre.
5. Now move your hands to the forehead and again stay until you feel the connection. Imagine that you have connected the heart with the mind.
6. Bring your hands to the heart centre again, feel that connection.
7. Then move your hands down to the hara. You have completed one cycle of this technique. Repeat steps 3 to 7.
8. Gassho – to give thanks.

“The three diamonds will merely remain concepts until they are experienced.”

The Japanese Art of Reiki
by Bronwen and Frans Stiene

2. GASSHO



Literally gassho means 'to place the two palms together'. It actually has several interpretations at different levels.

Initially it is a sign of reverence. It also says, 'I revere the Buddha nature in you' – a non-judgmental manner of showing respect for all beings.

The gassho brings all opposites together. It creates unity within the body by bringing the left- and right-

hand side together. All opposites become one.

It is possible to see how focussed an individual is by the appearance of their gassho. If their concentration is poor, their gassho will be loose and sloppy. A firm gassho indicates a quiet and focussed mind. A firm gassho supports the integration of mind and body as one.

There are many varieties of gassho. When performing gassho the eyes must be kept on the tips of the middle fingers.

FORMAL GASSHO

The formal gassho is commonly used on a daily basis in Japan. It is used when entering a temple, and before eating. Gassho aids in retaining an alert mind.

Place the hands together, palm-to-palm in front of the face. The fingers are straight and palms are slightly pressed together. The elbows are not touching the body and the forearms are not quite parallel to the ground. There is one fist's distance from the fingers to the tip of the nose.

"Something that is always important to remember is; how you approach your meditation determines what you get out of it."

The Japanese Art of Reiki
Bronwen and Frans Stiene

3. SEIZA



Seiza, or correct sitting, is a traditional Japanese style of sitting on top of the ankles, with the legs folded underneath and the back erect.

When sitting in seiza correctly, it is comfortable and easy to maintain.

To sit in seiza, the legs bend at the knees and the left knee is placed on the floor. The right knee is placed about 8 inches

(20 cms) from the left. Position the feet onto the floor so that the big toes just touch each other. The buttocks are lowered until they rest on or between the heels. If the legs tire or fall asleep, then the practitioner must slightly rise up off the knees to allow better circulation. A pillow can also be placed behind the knees to help lift the pressure off the heels. The more it is practised the easier it becomes and the longer the seiza position can be sustained.

The motivation behind sitting in seiza is that the leg that has contact with the floor along to the toes is representative of a large foot. When standing, the body's weight is on the balls of the feet rather than the soles. This is the perfect posture of balance.

From this position the body feels relaxed. Relaxation should be refreshing. Relaxation is when the body is supported permitting the circulation of blood, oxygen and energy to flow with ease. In the ancient Chinese tradition, energy enters the body with the breath and moves through the body in the blood. When all three are free to move with ease – breath, energy and blood – the practitioner becomes relaxed, strong and healthy.

When in seiza, the spine is slightly s-shaped in a natural position. To support the head it must be balanced on the top of the spine. That can be accomplished by pulling the chin in slightly and stretching the back of the neck. When sitting in seiza you should feel as if someone has taken a strand of hair from the crown and is pulling it up, stretching the spine. Sitting supported releases stress from the body, keeping it light and buoyant.

To check that the posture is relaxed, imagine that a string is attached to the crown on the inside of your head. This string drops down through the neck and torso and is attached to a weight approximately 3 inches (8 cms) below the navel inside the body – the hara. You will be able to tell if you are sitting too far forward or too far back if the string touches the insides of the body.

When sitting in seiza, the practitioner relaxes the body. Shoulders and arms are relaxed with the palms of the hands facing downwards onto the knees. The eyes are either closed or gazing gently at the floor 3 feet (1 metre) in front of the body.

Quiet sitting is the essence of seiza. One translation of the word seiza actually means 'to sit still'. This particular kanji is referenced by a student of Usui Mikao in a 1933 book describing the technique Hasurei Ho (Okuden technique). Here is a simple introduction to this practise:

The practitioner breathes slowly and naturally, not forcing the breath, breathing in through the nose. The lungs fill naturally in relaxation and the hara in the lower abdomen also responds. The practitioner releases the breath, breathing out until the need to breathe in takes over once again. The chest and shoulders are relaxed throughout. The body is imagined as a glass with a carafe of water being poured down into it. The body begins to fill with life giving air and energy all the way into the lower torso. Ancient Taoists believed that each person has a limited number of breaths in this lifetime. By breathing slowly and calmly, one can extend the length of one's lifetime.

While following the breath, the practitioner counts both inhalations and exhalations. Later, only the exhalations are counted, and finally the practitioner just sits, without counting at all. Breathe in while counting from one to 10 and then begin again from the count of one. If the count is lost, begin again at one. Don't try to remember the last number, that is not what is important. Just count.

The practitioner focuses on relaxing the mind. All thoughts that enter float past like clouds in the sky. There is no resistance or energy put into following the thought's journey – the practitioner remains focussed solely on the action of the breath. If the mind becomes distracted by ideas and thoughts the practitioner should not berate oneself. Simply bring your mind back to focus on breathing in and out. Be aware of the movement of energy in and around the body. Keep the memory of the sense of wholeness and light that is felt. This sensation of wholeness is there to be taken and drawn on each moment of the day. It will always be there. When the practitioner is ready to return to the room and the more usual sensation of the body, the hands are shaken a couple of times.

“The body is in many ways a physical representation of the mind.”

The Japanese Art of Reiki
by Bronwen and Frans Stiene

KENYOKU HO (TECHNIQUE 1)



A method of dry bathing or brushing off

kenyoku – dry bath
ho – method

This is a practise to purify the body, heart and spirit. This technique is generally used before and after the practise of any energy work. It is based on a Shinto misogi (purification) technique.

It begins by clearing any tension in the shoulders, heart, stomach and liver with stroke 1. Stroke 2 clears any tension in the shoulder, heart, stomach and spleen. Strokes along the arms specifically clear the arm and hand meridians.

1. Gassho – to centre the mind and set intent while standing or sitting.
- 2a. Place your right-hand on the left shoulder (where collarbone and shoulder meet). Breathe in – and on the out breath – sweep diagonally down from the left shoulder to right hip.
- 2b. On the in breath place your left-hand on the right shoulder and – on the out breath – sweep down diagonally from right shoulder to left hip.
- 2c. Breathe in returning your right-hand to the left shoulder and – on the out breath – sweep diagonally down from left shoulder to right hip.
- 3a. With the left elbow against your side and with your arm horizontal to the ground, place your right-hand on the left forearm. Breathe in and – on the out breath – sweep downwards along the arm to the fingertips.
- 3b. With the right elbow against your side and with your right arm horizontal to the ground, place your left-hand on the right forearm. Breathe in and – on the out breath – sweep down along the arm to the fingertips.
- 3c. Breathe in and with the left elbow against your side and with your arm horizontal to the ground, place your right-hand on the left forearm. On the out breath sweep down along the arm to the fingertips.
4. Gassho – to give thanks.

Kenkyoku Ho can be found as a guided meditation in the CD Reiki Ho by the International House of Reiki

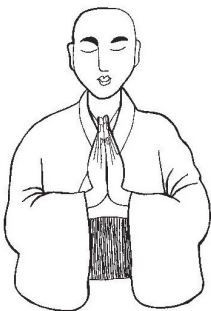
JOSHIN KOKYU HO (MEDITATION 1)

Focusing the mind on one thing with breath

joshin – focusing the mind
kokyu – breath, respiration
ho – method

It is used to focus the mind, clear the meridians and to build energy in the hara.

1. Sit and gassho – to centre the mind and set intent. Close your eyes.
2. Place your hands in your lap, palms facing upwards.
3. With each in breath feel the energy coming in through the nose, moving down to the hara and filling the body with energy.
4. On the out breath, expand the energy out of the body, through your skin, and continue to expand the energy out into your surroundings.
5. Repeat steps 3 and 4 until finished. The exercise may take anywhere from five minutes to half an hour. If you begin to feel dizzy, then finish the exercise and slowly build on the amount of practise time.
6. Gassho – to give thanks.

SEISHIN TOITSU (MEDITATION 2)

Creating a unified mind

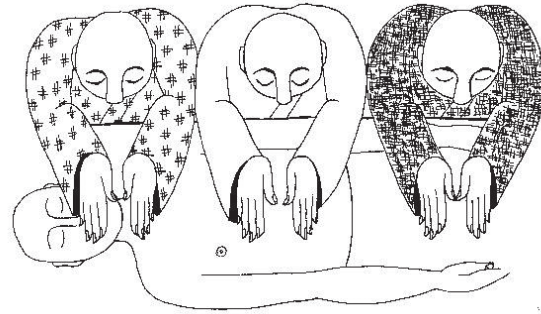
seishin – spirit, mind, soul, intention

toitsu – to unite, unify (to make one)

It is used to clear your mind, to develop sensitivity in the hands and strengthen the hara.

1. Sit and gassho – to centre the mind and set intent. Close your eyes.
2. Place your hands in the gassho position. Focus on your hara. On the in breath begin to bring the energy into your hands. Feel the energy move along your arms, down through your body and into the hara.
3. On the out breath, visualise energy moving from the hara back up through the body and then to the arms and out through the hands.
4. Repeat for as long as you wish.
5. Gassho – to give thanks.

Joshin Kokyu Ho and Seishin Toitsu can be found as a guided meditation in the CD Reiki Ho and the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

SHUCHU REIKI (TECHNIQUE 2)

Concentrated spiritual energy

shuchu – concentrated

rei – spiritual

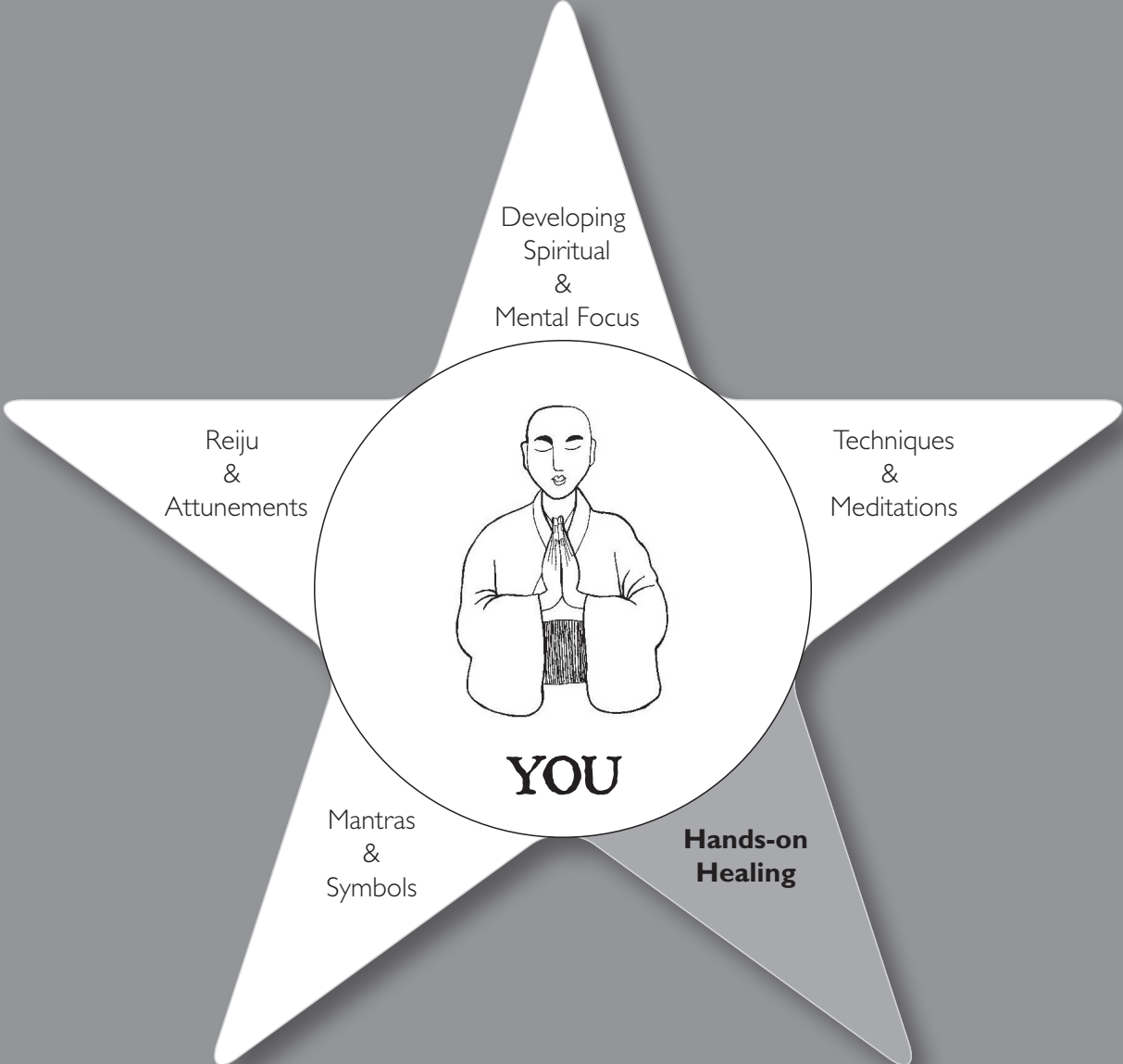
ki – energy

This is a technique in which several practitioners work on one person. Shuchu is generally performed over a shorter time frame than a regular treatment because of the intensity of multiple practitioners working on a recipient at the same time.

1. Gassho – to centre the mind.
2. Each practitioner places hands on the body of the person lying down.
3. The practitioners cover the main parts of the body and any imbalances.
4. Gassho – to give thanks.

“We must therefore keep our mind firmly at the center of our body [hara] that is the center of our true self, to avoid its falling into a state of imbalance.”

The Essence of Shinto – Japan’s Spiritual Heart
Motohisa Yamakage



HANDS-ON HEALING

I. SELF TREATMENT

The most important reason for completing a Shoden course is to work on the self. There are a number of ways of accomplishing this and one is by placing the hands on the body with self treatment.

During Reiki self-treatment, you place your hands on the body with the intent that you may receive whatever you may need at this moment in time. This triggers your intent and therefore the movement of energy. The body then begins a process that is called 'cleansing'. You may feel the energy actually moving when you place your hands on specific positions. When you sense the movement of energy, remain where you know that energy is being drawn on. This energy is doing what is needed by the body (either on a physical, mental, emotional or spiritual level).

When energy moves, you may also feel something apart from the movement of energy. You may also experience the re-emergence of physical, mental, emotional or spiritual scars. When you feel this, understand that this is the energy attempting to remove and/or dissolve stagnant energy. Our body's focus is on survival. The body will want to deal first with issues that compromise its survival. For example, you may think you need to work on your ability to communicate with others, but your body may draw the majority of energy to your left knee. These are not things that we consciously decide for ourselves. Your inner wisdom will direct energy where it is needed.

Working with Reiki is a wonderful way to begin to understand the concept of letting go. Let go and try not to control each area of your life. Know that what is best for you will occur and then allow that to happen.

"Usui's method appears not to have been to teach new things, but rather to help practitioners to break down their accumulated old patterns and 'bad habits'."

The Japanese Art of Reiki

By Bronwen and Frans Stiene

CHANGES THAT MAY OCCUR WHEN YOU WORK ON THE SELF:

PHYSICAL

- You may feel aches or pains not unlike the flu, diarrhoea, or sweating. It may also be the recurrence of a specific illness. Such symptoms are temporary and are the body's way of working through the removal of physical issues.
- Reiki works on all chronic and acute illnesses, including serious problems such as heart disease and cancer, as well as skin problems, flu, fatigue, headaches, and back pain.
- Reiki strengthens the immune system allowing the body to fight off illness more easily.
- More rapid healing following illness or injury.

MENTAL

- Reiki may provide you with the opportunity to deal with old issues or addictions. Know that the choice is there and at some level you have decided to allow this issue to surface. If you choose to invite it, you may also choose to decline working on it at this time.
- Your mind becomes calmer.
- You no longer feel stressed.
- When you think more clearly you can also 'see' more clearly.
- You will be able to answer all your own questions, knowing that you have the answers.

EMOTIONAL

- You may experience both emotional highs and lows as your body adjusts to the energy, gradually bringing you back into balance.
- The mind calms and becomes less erratic.
- Depression, insomnia, lack of confidence, addiction and fear-based illnesses ease or disappear.

SPIRITUAL

- Your beliefs about how you fit into the world may undergo changes. Letting go of judgements and preconceived notions will allow you to re-evaluate your life and open yourself to change and new perceptions. Your sense of connection to all people and things will strengthen from this experience.
- Increased intuition will lead to a more purposeful direction in life.

- You will feel connected and in tune with the universe.

Just remember that it's a positive thing when you feel discomfort from working with Reiki. This is a different approach to health. It is one in which you take the responsibility for your health into your own hands.

WHAT YOU CAN DO TO ASSIST THE CLEANSING PROCESS

International House of Reiki students receive ongoing training following completion of their in-person Reiki training. This ongoing training will support you in continuing your cleansing process after your course.

Students are also requested to continue with the following daily routine.

I. HANDS-ON HEALING

Treating yourself, as you wake in the morning, and/ or before you go to sleep at night. Falling asleep after performing Reiki on yourself is a wonderful experience!

Below are a set of hand positions that you may wish to use on yourself. These positions are a good place to start your Reiki practise. They are a strong foundation from which to work. But it is not essential to use only these standard hand positions. So work intuitively if you feel guided to place your hands in another area or in a different position. Allow approximately three minutes for each of the positions. Do place your hands behind your back, or on any other part of the body that feels the need for this.



Hands-on healing on the self can be found as a guided meditation in the CD Reiki Tenohira and the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

II. MEDITATION

Beginning with 15 minutes meditation once a day, practising either the Joshin Kokyu Ho and/or Seishin Toitsu meditations. These 15 minutes of meditation should naturally expand into 30 minutes or longer once you become accustomed to the routine.

III. JOURNAL WRITING

Keeping a journal and recording all thoughts and feelings that occur. Often, simply the act of writing down allows release.

IV. RECITE THE PRECEPTS

Repeating the Reiki precepts (from pages 13 or 14) daily or more often if you feel the need.

V. DRINK WATER

Drink lots of water as it is a great cleanser and aids the healing process.

CREATING A DAILY ROUTINE

You will likely find reasons not to set up a routine for yourself. Remember that by setting a reasonable amount of time aside and sticking to it you will make it easier to create a routine. The system of Reiki is about practise. If the student does not practise, very little will be achieved or maintained.

It is also possible to practise self treatment on the bus, at work, in front of the TV – you can never do enough. However, when you practise in a quiet, restful environment, your focussed awareness with what you are doing is in the moment and that is invaluable on your journey of self development.

If at any time you wish to stimulate cleansing within yourself you can also follow the online 21 day program at our website www.IHReiki.com that will take you through this process on a daily basis.

2. TREATING OTHERS

Reiki may be used on someone by physically touching or by placing the hands just off the body. Touching is a powerful element of the system of Reiki because physical touch (without sexual intimacy) is unusual in our society. To be touched without any other motivation than love is a wonderful healing process in itself.

A person who practises working with Reiki is not a 'Reiki healer' but a 'Reiki practitioner' for the simple reason that it is not the practitioner that is doing the healing but the client. The practitioner certainly makes him or herself available for the client, but it is the client who draws the energy through the practitioner. Because the energy used by the recipient is not the practitioner's personal energy – the practitioner is creating a space for healing, not 'giving' healing – the practitioner does not 'lose' any energy or feel depleted. The practitioner's own energy levels are in fact enhanced and rebalanced. This means that the practitioner also benefits from every healing. It also means that the system of Reiki is a completely safe method as it is not possible for the practitioner to pass on anything or receive anything when working with others.

If a student wishes to work professionally as a Reiki practitioner, then it is suggested that the student first work on themselves, friends and family. After a period of time of practise at the first level, the practitioner may choose to complete the second level, Okuden. If possible, a student should also join a student clinic to learn how to deal professionally with clients in a one-on-one situation before working professionally as a Reiki practitioner.

It is necessary to set the correct intent when working with others. To do this, you first you ask your client to set his or her intent to heal by stating: "I am open to receive whatever it is that I may need at this exact moment in time". Then you, as the practitioner, must also set your intent with similar words: "I am open to allow the client to receive whatever it is that [he or she] needs at this exact moment in time". These words need not be spoken aloud but can simply be repeated in the mind to aid the healing process.

Level I students are encouraged to work initially on friends and family, for a number of reasons. One, apart from the student's own personal practise of self treatment, working with family and friends is an excellent way to learn about energy. Initially when working with others, we can often sense energy more easily than with strangers and therefore gain a deeper understanding of its workings. Second, it is usually encouraging to receive feedback from those who receive treatments. This encouragement can help you to continue with your own practise.

You can offer a Reiki treatment anytime and anyplace. However, it is preferable for your client to set aside an hour to relax and give themselves over to the energy.

"Reiki works at all levels of our human experience. It is not solely logical or physical in nature, it is a holistic system. Deciding what is right or wrong for a client is not working holistically or with the client's best interest at heart."

Your Reiki Treatment
by Bronwen and Frans Stiene

CREATE A SAFE SPACE

Prior to a treatment on someone, make sure that the space you will be working in is quiet (if at all possible) and that you will be undisturbed for the allotted period of time. The treatment can take place either on a massage table, a mat on the floor, or even a dining room table with a blanket on it. Often the body cools down during a treatment, so keep a blanket or shawl handy to place over the client. You can play relaxing music, use candles or an oil burner in the room to create a safe and special atmosphere. Have a glass of water ready, since clients often need a drink afterwards. Water also helps to continue the cleansing.

PRIOR TO THE TREATMENT

- Perform Kenyoku Ho (dry bathing) on yourself.
- Ask your client about any physical or emotional issues that he/she may have and wish to work on.
- Ask the client to remove shoes, excessive jewellery and to loosen belts and tight clothes.
- Let the client know that no clothes should be removed. This will support feelings of safety.
- If the client is cold, place a blanket/shawl over the client.
- Never promise to heal the client.
- Set the right intent, that your client may receive whatever it is that he or she may require at this moment in time.
- Ask the client to also set his or her intent to heal the self and to receive whatever it is that is required for this healing to take place.

Work on developing your intuition with the Reiki Techniques Card Deck available at www.IHReiki.com.

DURING THE TREATMENT

- Start with the head.
- Move to the torso and down the front of the legs.
- If necessary, turn the client over and work down the back and the legs, depending on the client's issues and what you sense.
- Be quiet and do not talk to the client.
- If the client starts to talk about common issues encourage him or her to relax and quieten.
- If the client starts to talk about emotional issues, just let him/her talk as this is good for releasing.
- Be intuitive and allow yourself to sense where you place the hands next.
- At the end of the treatment place your hands on the soles of the feet or on the hara centre to ground the client and to signal that the treatment is finished.

AFTER THE TREATMENT

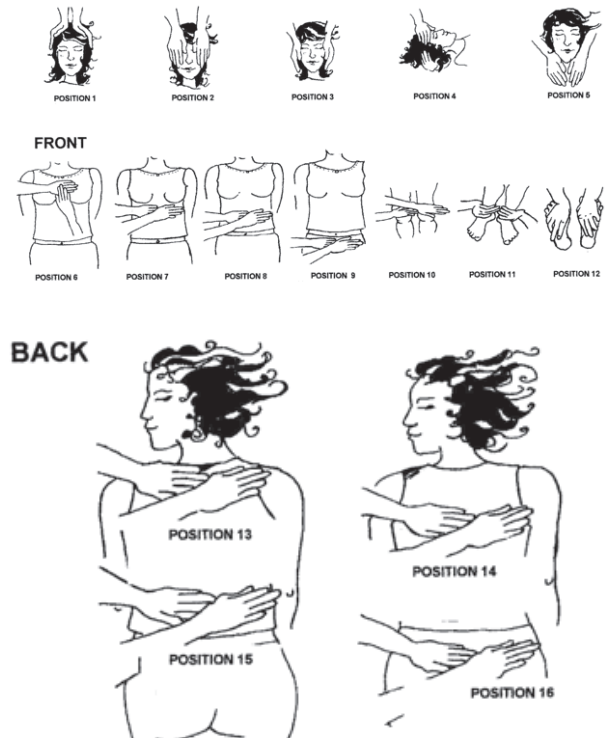
- Offer a glass of water to your client.
- Drink some water yourself.
- If the client feels the need to talk about issues – listen (but do not judge).
- Explain what the client may expect following the treatment. There is often a cleansing period – increasing headache, emotional releases etc.
- Discuss the treatment, for example you might explain what you felt without any judgements or diagnosis.
- Reassure the client that you can be contacted if necessary.

POINTS TO BE AWARE OF

- You cannot diagnose or expect a specific result.
- Be aware at all times that you do not manipulate others.
- You also have the right to refuse to practise on someone.
- Always use your intuition to guide you.
- Never attempt to give a Reiki treatment to a person who is unwilling. Respect the rights of others to learn in the way they choose.
- For a client nearing death, Reiki can bring comfort, peace, dignity, help with pain, release of sorrow and acceptance of the inevitability of death.
- Never judge.
- There is no limit to the power and ability of Reiki.
- Reiki can be used for children, babies and pregnant mothers.
- Reiki can also be used on crystals, plants, animals, insects, food, medicines etc.

HAND POSITIONS FOR TREATING OTHERS

Specific hand positions for the treatment of others can be seen on the following diagrams. These are not obligatory, but are the basis for a relaxed one-hour treatment that covers all the major organs, glands and important physical points on the body. Spend up to three minutes on positions on the head and torso, and around one minute on the legs. These are only approximate timings. It is best to sense the energy to know how long to remain in one position.



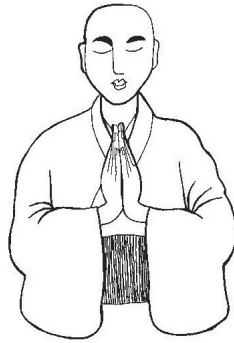
*“We are firmly protected from the inside. That is our spirit.
We are protected from the inside, always, incessantly,
so we do not expect any help from outside.”*

Not Always So
Shunryu Suzuki

Developing
Spiritual
&
Mental Focus

Reiju
&
Attunements

Techniques
&
Meditations



YOU

**Mantras
&
Symbols**

Hands-on
Healing

FOUR MANTRAS AND FOUR SYMBOLS

There are only four mantras and four symbols in traditional forms of Reiki. Three mantras and symbols are taught in the second level, Okuden, and one is taught in the third level, Shinpiden.

There has been great change in the use of mantras and symbols since Usui Mikao began his teachings in the early 1900s. Their meanings have changed and many new symbols have either been created or taken from other cultures and systems and added to the system of Reiki.

There are many misunderstandings about the basic purpose of mantras and symbols within the system of Reiki. Mantras and symbols have often had a certain mysticism attributed to them in modern times. This has led to attaching new and supposedly more significant meanings to the four traditional symbols over the years. At first, mantras and symbols were provided as 'training wheels' for students to help them connect with the energy, and discard once they had become the appropriate energy. Today, their use is often credited with enhancing the effectiveness of Reiki by offering greater protection, power and healing karma. These purported benefits were never the focus of the mantras and symbols, even though some of these ideals are by-products of their practise.

Initially, Usui Mikao introduced symbols to help those who had difficulty invoking the energy – that was all.

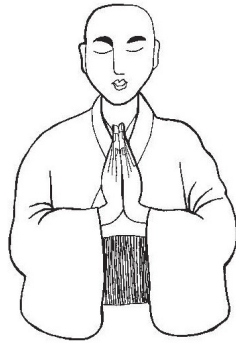
When you study further levels of the system of Reiki with the International House of Reiki, you will learn the four traditional mantras and symbols.



Developing
Spiritual
&
Mental Focus

**Reiju
&
Attunements**

Techniques
&
Meditations



YOU

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Healing

REIJU AND ATTUNEMENTS

WHAT IS A REIJU?

Reiju means spiritual blessing. It is the forerunner to what is known as an attunement or initiation in modern Reiki systems. This particular ritual dates back to the early teachings of Usui Mikao. Unlike attunements, reiju has recently entered the modern Reiki world, but has always been practised in the traditional Japanese lineages such as the Usui Reiki Ryoho Gakkai. It does not use mantras and symbols and does not change with different levels. Reiju is performed repeatedly at weekly or monthly meetings in the society. It is not a one-off practise.

Traditionally, Usui Mikao would sit with a student and allow the energy that was generated to support the student's personal practise. It was within this space that the student could access whatever he or she needed. It was then up to the student to accept or not accept what was offered. The International House of Reiki teaches along these principles.

During the International House of Reiki Shoden course you will receive a traditional reiju. Today there is much discussion about the word attunement and how it works. As was mentioned, the reiju is a forerunner to the concept of the modern attunement. There are many variations which can be complex and confusing to the Reiki student. By following the traditional understanding of what reiju is and how it works, we can also find answers to many questions that may be posed about attunements.

Reiju (lit. Japanese): Spiritual offering or blessing. Ultimately, there is no difference between the one who offers, the one who is accepting the offering, and the offering itself.

*“Mind and ch’i are fundamentally of one essence.
If you were to speak of separating them,
they would be like fire and firewood.”*

The Demon's Sermon on the Martial Arts
William Scott Wilson

WHAT IS AN ATTUNEMENT?

Attunements (and/or reiju) are one of the five main elements of the system of Reiki. An attunement is a ritual that is performed by a Reiki Teacher on a student. During an attunement the teacher completes a physical ritual around a seated student. The student generally has his or her eyes closed and might concentrate on breathing or another form of meditation.

To practise the system of Reiki, students generally receive attunements. You receive four attunements in a Level I course, three in a Level II course and one in a Level III course.

WHAT DOES AN ATTUNEMENT DO?

There have been many claims made about the effect of an attunement. What the attunement does seems quite simple, yet its ramifications are enormous for our lives – life changing to be exact!

An attunement is a powerful clearing of the energy channels that helps to awaken one's mind, heart and body from the sleep of ignorance. Once your body begins to clear its energy you will be able to channel more energy through the body than previously. This means that you will naturally be stronger in your every day life and that your ability to help yourself and others will increase when you practise the system of Reiki.

IS AN ATTUNEMENT ALL I NEED TO BE ABLE TO PRACTISE THE SYSTEM OF REIKI?

No, you must work with the other elements of the system of Reiki and also practise. Remember, this system is about self-empowerment. The more work you do on yourself, the clearer your energy channels will become and the healthier and calmer your life will be.

CAN AN ATTUNEMENT BE WRONG, BAD FOR YOU, HARMFUL OR 'DANGEROUS'?

This is impossible. Reiki is not about our own personal desires for power over others. Therefore no one can ever come to harm with Reiki. You are a part of the energy before you even receive an attunement – and during an attunement you receive more of this beautiful, life fuelling energy.

The person who receives Reiki will always take the amount of energy that is needed rather than what we believe is needed. This means that whoever receives Reiki is always in control of what is happening even if it is in an unconscious manner.

When people bring fear into the system by creating rules about energy work with intimidating consequences then you will know that their own personal issues are involved. Remember – Reiki is the energy that makes the universe function in all its perfection.

“Attunement is just a beginning and the real ability is to develop on your own [with personal practise]”

Modern Reiki Method for Healing
By Doi Hiroshi

CAN AN ATTUNEMENT BE ‘WIPE OUT’ OR DO I EVER NEED TO BE ‘RE-ATTUNED’?

Absolutely not! An attunement is a powerful clearing of the body’s energy lines, so it is impossible to undo it. Each attunement you receive takes you a step further to re-aligning yourself with the perfect function of your body, mentally, physically, emotionally and spiritually.

No student should fear that an attunement has an expiration date. If a teacher suggests such a thing, he or she is probably using the power of fear to hold on to students or clients. This is not the way of Reiki but the way of an individual’s ego.

WHAT IS A TEMPORARY ATTUNEMENT?

There is no such thing as an attunement that only lasts for a limited period of time. Some crafty individuals have been known to say that a free ‘sample’ attunement will only last for 4 (or 5 or 6 or 7...) days. Students are lead to believe they are given something wonderful and then it is taken away again. If students did not know any better and wanted to continue receiving the benefits of Reiki they would then need to pay (maybe again) to do a course with the teacher.

WHAT IS INTENT?

It is important that the teacher and student hold the right intent throughout the attunement. Intent means simply whatever you set yourself up to believe. Your intent will ensure the outcome. If your intent is to be unhappy in life, be assured that this will be the outcome. If your intent is to be compassionate in life, you will be able to achieve that. Intent rules every aspect of our lives and sometimes we are not aware of the strength of intent we possess and use.

As far as the system of Reiki is concerned, if you set the intention to use Reiki in the manner you were taught, then that is what will happen. If you intend to perform an attunement then the person will receive an attunement. If you intend to treat a person with Reiki then that person will receive a Reiki treatment. As the student or client, your intent is to be open to the attunement and allow whatever is needed to occur to happen without obstruction. It is important to set your intent clearly, that is why we use a ritual (attunement) to help us focus on our purpose or intent.

“Intent is everything.

Intent is the initial, directed thought that flickers across your mind – often before you are even consciously aware that you have begun the thinking process.”

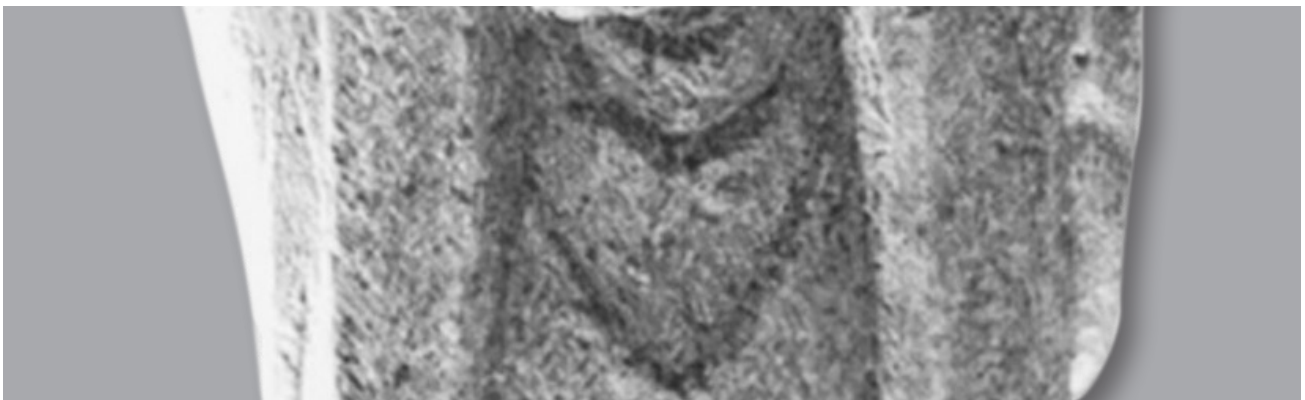
Article

“What is Intent?”

by Bronwen and Frans Stiene



THE HISTORY OF REIKI



THE HISTORY OF REIKI



To look at the history of the system of Reiki we first turn our minds to its founder Usui Mikao. The main source of factual history about Usui Mikao and his teachings is written in stone, literally. This is the carved memorial stone of Usui Mikao's life. It was placed by some of his students, one year after his death, at his gravesite at the Pure Land Buddhist Saihoji Temple in Tokyo in 1927. There is a translation of this memorial stone in the manual. Usui Mikao's wife and son are also buried at the same Saihoji Temple in Tokyo.

Usui Mikao's teachings possibly branched out even during his own lifetime. His early teachings appear to have been less formalised and structured than what later developed. At present much of the 'new' information has yet to be verified. It is hoped that this will occur in the near future for the benefit of all practitioners.

The system of Reiki spread throughout the world with the help of Hawayo Takata, who took it to Hawaii in 1938. After her death in 1980, there was confusion between her students about the exact nature of the teachings. Others freely interpreted the system to mean what they intuitively felt was appropriate. Because of the wide variations in how Reiki was being taught, a backlash eventually developed and practitioners began researching what they were practising and teaching.

From the 1990s onwards, a number of practitioners have returned to Japan to meet with traditional groups and teachers who still practise there. That has led to more information about the roots of the system of Reiki and a greater sharing of information between East and West. This has helped many modern practitioners to teach from a more open and enlightened viewpoint than had previously been possible.

"Everything in the Universe possesses Reiki without any exception."

Note from a student of Mikao Usui supplied by Hiroshi Doi

"The Natural Law of the Great Universe and each human spirit as a small universe must be constantly united and exist as One."

Note from a student of Mikao Usui supplied by Hiroshi Doi

"Everything in the universe is produced and developed by the magnificent Reiki that fills the Great Universe. Humans are a microcosm that takes the Great Spirit from macrocosm; everyone holds a part of this Great Reiki in his body. Therefore, we must always try to cultivate spirituality so that we can receive as much Great Reiki of the Universe as possible."

Note from a student of Mikao Usui supplied by Hiroshi Doi

"The universal law of the great universe and one's mind must be perpetually integrated."

Note from a student of Mikao Usui supplied by Hiroshi Doi

THE LIFE OF USUI MIKAO

To clearly illustrate the history of the system of Reiki's founder, Usui Mikao, we have written in italics any information directly relating to him. Direct quotes from his memorial stone are in inverted commas. Any extra background information is written in plain text.



Usui Mikao was born on the 15th August, 1865 in the village of Taniiai-mura (now called Miyama-cho) in the Yamagata district of Gifu prefecture Kyoto in Japan.

Kyoto was the capital of Japan at this time. Japan was also opening up the country once again after a self imposed exile which had left it culturally prosperous though far behind the Western world technologically and militarily.

Today, if you travel to Miyama-cho you will find Usui Mikao's name carved on a big Torii (shrine gate) at the Amataka Shrine close to where his home once stood. The stone Torii was donated by three brothers of Usui Mikao in April, 1923.

Usui Mikao is said to have come from a samurai family who were 'hatamoto' – a high level within the ranks of samurai.

The hatamoto were the shogun's (Japanese General) personal guard. During the Tokugawa Shogunate (1600-1867), the hatamoto were direct vassals of the shogun, and their annual revenue was fixed at a minimum of 10,000 bushels of rice.

Due to the major changes that were happening in Japan from the 1860s onwards, the samurai (Japanese warrior) class were no longer required and were offered positions as public servants.

Tsunetane Chiba, a famous samurai from the 8th century, was Usui Mikao's ancestor.

The Chiba clan was one of the most famous and influential samurai families in all of Japan according to Chiba family recorded documents.

The Usui family crest (the Chiba crest) symbolically shows the moon and a star which are the symbols of 'Myoken Bodhisattva'. She is the protecting deity for warriors as well as being adopted by the Nichiren sect. To symbolise the moon and a star, the Chiba crest consists of a circle with a dot at the top.

Usui Mikao was born a Buddhist and as a child studied in a Tendai Monastery. In the West it was believed that he was born a Christian. This was added by Hawayo Takata probably as a means to make Reiki more acceptable to Americans

during the period of WWII as there was much anti-Japanese sentiment. Christianity was outlawed by Japan at the time Usui Mikao was born.

From 1600 – 1867 Japan was shut under a policy called sakoku or 'national seclusion'. Westerners were forbidden to enter Japan and trade. Only the Dutch were excluded from this arrangement and allowed into the country as they did not support Christian missionaries and even helped suppress a Christian revolt. Through the small port of Dejima in Nagasaki Dutch traders became Japan's only link to the

West for more than two centuries. This privilege was limited, however, with the Dutch only allowed contact with Japanese merchants and prostitutes. Any Japanese who dared to venture abroad during this period were executed on their return to prevent any form of 'contamination'.

At the age of 12, Usui Mikao began the practise of a martial art called Aiki Jutsu. He eventually became an instructor in 'Yagyū Ryu' and gained 'Menkyo Kaiden' (the highest licence of proficiency in weaponry and grappling). He is also said to have reached high levels in other ancient Japanese methods. 'He was renowned for his expertise and highly respected by other well known martial artists of his time'.

Usui Mikao had one sister and two brothers, one of whom studied medicine. Usui Mikao was called Doctor Usui by Hawayo Takata and, mistakenly, many people thought of him as either a physician or a PhD. Neither is true and the term 'doctor' was probably a loose translation of the term 'sensei' which is a respectful term used for one's teacher in Japan. Hawayo Takata also claimed that Usui Mikao had been the president of Doshisha University in Kyoto, Japan and a student at the University of Chicago, America – both stories have been proven untrue by recent research into Reiki.

The literal translation of the word 'sensei' is teacher. In the Martial Arts, though, it means a lot more. It can for example mean 'one who was born before' or 'one who is due special respect because of the spiritual importance of his teachings'.

Sadako was the family name of Usui Mikao's wife and they had a son called Fuji (born 1907) and a daughter of whom no records have yet been found.

'Having learned under difficulties in his childhood, he studied hard with efforts and he was by far superior in ability to his friends. After growing up, he went over to Europe and America and also studied in China.' and 'He was a man of versatile talents and also a book lover, knowing well in

the wide range from history, biography, medical science, canons of Christianity and Buddhism and psychology up to magic of fairyland, art of curse, science of divination and physiognomy.

Usui Mikao is said to have worked in many fields, perhaps due to the fact that he travelled greatly. He was also said to have worked as a private secretary to a politician called Shimpei Goto who was Secretary of the Railroad, Postmaster General and Secretary of the Interior and State. In 1922 Shimpei Goto also became Mayor of Tokyo. Usui Mikao was in charge of security and general administration (perhaps because of his martial arts training).

At some point in his life he became a Tendai Buddhist Monk/Priest who remained in his own home, not in the temple. This is similar to what we might call a lay priest and is called 'Zaike' in Japanese or 'priest possessing a home'.

Tendai was brought to Japan by Saicho in the 8th century and names Nagarjuna as its patriarch. Apart from the belief that the Lotus Sutra is Buddha's complete and perfect teaching it also teaches meditation based on esoteric elements like mudras and mandalas. Mikkyo is a form of Buddhism also said to be brought to Japan by Saicho and can be translated as 'the secret teaching'. A close relationship developed between the Tendai monastery complex on Mount Hiei and the imperial court in Kyoto. As a result, Tendai emphasised great reverence for the emperor and the nation.

'One day, Usui Sensei climbed Mt. Kurama, where he began to do penance while fasting.'

This practise is called kushu shniren on the memorial stone. It is a form of shugyo or 'sever training' which is an aspect of shugendo training. It is also said that Usui Mikao was a shugendo practitioner.

Mt. Kurama (570 meters above sea level) is 12 kilometres due north of Kyoto Imperial Palace and can be reached in 30 minutes from Kyoto by car or train. The Kurama Temple, founded in 770 as the guardian of the northern quarter of the capital city (Heiankyo), is located halfway up the mountain. The temple formerly belonged to the Tendai sect of Buddhism, but since 1949, it has been used by the newly founded Kurama-Kokyo sect as its headquarters.

According to legend, more than six million years ago, Mao-son (the great king of the conquerors of evil and the spirit of the earth) descended upon Mt. Kurama from Venus, with the great mission of the salvation of mankind. Since then, Mao-son's powerful spirit governing the development and the evolution not only of mankind but of all living things on Earth has been emanating from Mt. Kurama, and a priest named Gantei received the spiritual transmission.

According to Tendai beliefs, Mao-son, Bishamon-ten, and Senju-kannon are the symbols of the universal soul, forming a Trinity known as 'Sonten' or the 'Supreme Deity'. These three are the symbols of power, light, and love. Sonten is the creator of the universe, and cultivates the development of everything all over the earth.

'Suddenly on the twenty first day from the start, he felt a great REIKI over his head, and at the same time as he was spiritually awakened he acquired the REIKI cure. When he tried it on his own body and members' of his family also, it brought an immediate result on them.'

There were also a number of other groups practising hands-on-healing at the turn of the century in Japan.

These included:

- Taireidou by Tanaka Morihei
- Tenohira-Ryouchi-Kenkyukai – (Association for the Study of Palm Treatments) by Eguchi Toshihiro (he was a friend of Usui Mikao's and is said to have studied with him)
- Jintai-Ragium-Gakkai – (the Human Body Radium Society) by Matsumoto Chiwake
- Shinnoukyou-Honin – a religion founded by Nishimura Taikan whose method was called Shinnoukyou-Syokushu-Shikou-Ryoho (Violet Light Healing Method)
- Johrei, a religion and uses the Reiki symbol 4.

'Having said "It is much better to give this power widely to a lot of people in the world and enjoy it among them than to keep it exclusively by his family members." Usui Sensei moved his dwelling to Aoyama Harajuku, Tokyo in April, 1922 and established an institute, where the REIKI cure was instructed openly to the public and the treatment was given, too. People came there from far and near to ask for his guidance and cure, and they overflowed outside, making a long line.'

'Tokyo had a very big fire caused by a great earthquake in Kanto district in September, 1923, when the injured and sick persons suffered from pains everywhere. Usui Sensei felt a deep anxiety about that, and he was engaged in a cure, going around inside the city every day. We can hardly calculate how many persons were saved from death with his devotion.'

On September 1, 1923, just before noon, an earthquake measuring 8.3 occurred near the modern industrial cities of Tokyo and Yokohama, Japan. This was not the largest earthquake to ever hit Japan, but its proximity to Tokyo and Yokohama and the surrounding areas, with combined populations numbering 2 million, made it one of the most devastating quakes ever to hit Japan. Tokyo's principle business and industrial districts lay in ruins. There was an estimation of nearly 100,000 deaths with an additional 40,000 missing. Hundreds of thousands were left homeless in the resulting fires.

This earthquake may have been the background inspiration for Hawayo Takata's well known beggar story where she claimed that payment for treatments was a requirement to heal. According to her, Usui Mikao healed people for free after the earthquake. She then stated that many did not heal because they did not respect the teachings as they had not put any effort into their own healing (i.e. they had not made an exchange, financial or otherwise). After the earthquake he moved to Nakano, outside of Tokyo, in 1925. He was often invited to travel throughout Japan treating people and teaching students. Usui Mikao had over two thousand students in total, more than one thousand Shoden (first degree) students, thirty to fifty Okuden (second degree) and seventeen teacher students (Shinpiden).

He used a hikkei (manual) which included the precepts, meditations and also over one hundred of the Meiji emperor's waka poetry. Students copied notes by hand and also wrote their questions. These would be answered in writing by Usui Mikao. In this manual there is a copy of the current Gakkai hikkei which belonged to Ms. Koyama (6th president of the Gakkai). This would appear to be a compilation from several manuals.

'Usui Sensei's natural character was gentle and prudent, and he did not keep up appearances. His body was big and sturdy, and his face was always beaming with a smile. But when he faced the difficulties he went ahead with a definite will and yet persevered well, keeping extremely careful.'

'As his reputation got higher and higher, it was so often when he received an offer of engagement from everywhere throughout the nation. In accordance with these requests he travelled to Kure and Hiroshima, then entered Saga and reached Fukuyama. It was at the inn at which he stayed on his way that he caught a disease abruptly, and he passed away at the age of sixty-two.'

Usui Mikao died of a stroke.

A final quote from the memorial stone of Usui Mikao says, 'Usui Sensei emphasised that "This is surely a secret process to bring a good fortune and also a miraculous medicine to remedy all kinds of diseases." by which he made his purpose of teaching clear and accurate. Furthermore, he tried to aim at making his way of guidance as easy and simple as possible, so nothing is difficult to understand therein. Every time when you sit quietly and join your hands to pray and chant morning and evening, you can develop a pure and sound mind, and there is just an essence in making the most of that for your daily life. This is the reason why the REIKI cure can very easily spread over anybody.'

STUDENTS OF USUI MIKAO

A. HAYASHI CHUJIRO (1880 – 1940)



Hayashi Chujiro was one of the twenty one teacher students of Usui Mikao. He was a Soto Zen practitioner who naturally included Shinto into its practises. In May 1925, Hayashi Chujiro became a student of Usui Mikao's school in Tokyo. He was a retired Naval Officer

(still in the reserves) and surgeon and was about 45 years old when he met Usui Mikao. The length of his study with Usui Mikao was relatively short as he only studied the teachings for 10 months before Usui Mikao's death in March 1926.

It is interesting to note that Hayashi Chujiro didn't teach the reiju but instead taught an attunement, which includes the mantras and symbols. We know this because his students use mantras and symbols in the attunement and yet other students of Usui Mikao do not.

Some researchers today question whether Hayashi Chujiro actually was one of the twenty one teacher students trained by Usui Mikao. Hayashi Chujiro is thought to have been a member of the Usui Reiki Ryoho Gakkai at first but broke away in 1931 beginning his own branch called Hayashi Reiki Ryoho Kenkyu Kai.

It is believed today that he is the first practitioner to have created a professional clinic using Reiki. Prior to this, healing appears to have taken second place to spiritual development.

Hayashi Chujiro is best known for having taught Hawayo Takata who then brought his teachings to America where they have flourished and are now taught around the whole world. In Japan, traditional teachers believe that what Hawayo Takata taught was in fact 'Hayashi's Reiki' rather than the teachings of Usui Mikao.

He wrote in 1938 that he had trained thirteen teachers. Some of his students were Tatsumi, Matsui Shouoh (not a teacher), Hawayo Takata, Hayashi Chie, and Yamaguchi Chiyoko.

Hayashi Chujiro passed away on the 10th of May 1940. Hawayo Takata reported that he died ceremoniously of a self-induced stroke, Yamaguchi Chiyoko recounts that he had killed himself by 'breaking an artery', while others say that as he was a military man the honourable method of death would certainly have been seppuku (Jap: honoured form of suicide).

B. SUZUKI SAN (1895 –)

Suzuki san, a cousin of Usui Mikao on his wife's side and a Buddhist nun, was born in 1895 and was aware of Usui Mikao her whole life. Her formal training with him began in 1915 when she was 20 years old and her relationship with him continued on a less formal basis until his death in 1926.

It's believed that Suzuki san and other students of Usui Mikao have preserved a collection of his papers from 1920, which include the precepts, waka, meditations, and teachings. This information is taught by Suzuki san's Western student Chris Marsh and has not yet been verified.

C. TENON-IN (1897 – 2005)

Tenon-in is the Buddhist name of Mariko Obaasan. It is claimed that she was a Buddhist nun who studied with Usui Mikao.

D. USUI REIKI RYOHO GAKKAI (1922 –)



The above photo is from a Japanese book by Mochizuki Toshitaka called 'Iyashi No Te' and has Usui Mikao seated 4th from the right with at least 19 of his students in 1926. This is not an official photo of the Gakkai but would probably have included Gakkai members.

Society of the Usui Spiritual Energy Healing Method. The Usui Reiki Ryoho Gakkai claims to have been created by Usui Mikao in 1922. The society still exists today, and has its eighth president. Members are asked not to discuss the details of the society with non-members. When this society was created members of the Japanese navy largely attended it. Doi Hiroshi is a member of this society.

There were once 80 divisions of the Usui Reiki Ryoho Gakkai throughout Japan, but today there are only a few remaining.

There are 3 major levels in the Usui Reiki Ryoho Gakkai. These are Shoden, Okuden and Shinpiden the teacher level. Within these levels there are 6 levels of proficiency.

Each member is supplied with two booklets – the Reiki Ryoho Hikkei and shiori. The members come together regularly and receive reiju and practise meditations and techniques together. They chant the precepts at the end of each session three times and also recite the waka together that Usui Mikao had originally brought to the system of Reiki.

Here is a list of presidents from Usui Mikao to modern day.

- Usui Mikao (1865 – 1926)
- Ushida Juzaburo (Rear Admiral 1865 – 1935)
- Taketomi Kanichi (Rear Admiral 1878 – 1960)
- Watanabe Yoshiharu (Schoolteacher ? – 1960)
- Wanami Hoichi (Vice Admiral 1883 – 1975)
- Koyama Kimiko (1906 – 1999)
- Kondo Masaki (University Professor)

E. EGUCHI TOSHIHIRO



Eguchi Toshihiro was a friend and student of Usui Mikao. According to Doi Hiroshi, Eguchi Toshihiro did not study to the teacher level with Usui Mikao.

Eguchi Toshihiro created the Tenohira Ryoji Kenkyu Kai (Palm Treatment Research Association) in 1928 and wrote a number of books:

Te No Hira Ryoji Nyumon (Introduction to Healing with the Palms) in 1930 and Te No Hira Ryoji Wo Kataru (A Story of Healing with the Palms) in 1954.

Eguchi Toshihiro is claimed to have played a large role in the formation of the modern teachings of the system of Reiki. In 1929 he taught members of the Ittoen commune this new system.

F. TOMITA KAIJI



Tomita Kaiji was a student (not a teacher student) of Usui Mikao. He wrote a book called, Reiki To Jinjutsu – Tomita Ryu Teate Ryoho in 1933. The book was re-published in 1999 with the help of Mochizuki Toshitaka (Japanese Reiki Teacher). Included in his book are case studies, the technique Hatsurei Ho (which includes

the use of waka) and hand positions for specific illnesses. The name of his school was Teate Ryoho Kai and it taught four levels Shoden, Chuden, Okuden, and Kaiden.

STUDENTS OF HAYASHI CHUJIRO

Hayashi Chujiro was a student of Usui Mikao. Some of Hayashi Chujiro's students have greatly influenced the system of Reiki as it is taught today. By researching what is/has been taught by Hayashi Chujiro's students, it is possible to trace the evolution of teachings and beliefs that have created what is known as the system of Reiki today. Below are listed a number of his more well known students.

A. HAWAYO TAKATA (1900 – 1980)



Hayayo Takata was one of the thirteen teacher students of Hayashi Chujiro. She was a first generation American to Japanese immigrant parents who lived in Hawaii. She married in 1930 and had two daughters before her husband tragically died in 1935.

On a trip to Japan, Hayayo Takata studied with Hayashi Chujiro from 1936 to 1938 and was the first to bring Hayashi Chujiro's teachings to the West. For 40 years she employed the method of storytelling to teach people about the system she called Reiki and its history.

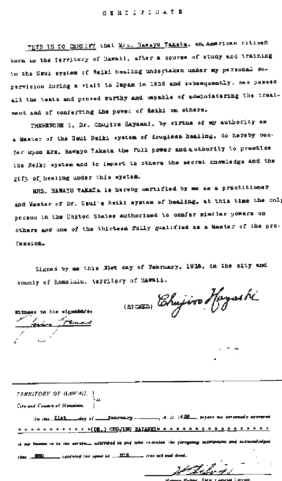
On one of about twenty audio tapes that John Harvey Gray had made during her classes, Hayayo Takata discusses meeting practitioners of Usui Mikao's teachings in Japan. She said that she actually went to Japan to teach her system of Reiki and while there spoke to these practitioners. What they taught, she explained, was highly complex and required years of training and was closely intertwined with religious practices. She felt that their approach was inappropriate for the West. Before she died in 1980 she had twenty two Reiki Teachers to carry on her teachings.

They are listed below:

- Kay Yamashita prior to 1976
- Virginia Samdahl 1976
- Ethel Lombardi 1976
- John Harvey Gray October 1976
- Beth Gray 1976 (Official certificate states 1979)
- Dorothy Baba 1976
- Barbara Lincoln McCullough 1977
- Harry M. Kuboi April 1977
- Fran Brown January 1979
- Iris Ishikuro 1979
- Phyllis Lei Furumoto April 1979

- Barbara Weber September 1979
- Bethel Phaigh October 1979
- Barbara Brown October 1979
- Wanja Twan October 1979
- Ursula Baylow October 1979
- Paul Mitchell November 1979
- George Araki 1979
- Shinobu Saito May 1980
- Patricia Bowling September 1980
- Mary McFadyen September 1980
- Rick Bockner October 1980

MRS. TAKATA'S CERTIFICATE FROM DR. HAYASHI



Translation:

THIS IS TO CERTIFY that Mrs. Hayayo Takata, an American citizen born in the Territory of Hawaii, after a course of study and training in the Usui Reiki system of healing undertaken under my personal supervision during a visit to Japan in 1936 and subsequently, has passed all the tests and proved worthy and capable of administering the treatment and of conferring the power of Reiki on others.

Therefore I, Dr. Hayashi Chujiro, by virtue of my authority as a Master of the Usui Reiki system of healing, do hereby confer upon Mrs. Hayayo Takata the full power and authority to practice the Reiki system and to impart to others the secret knowledge and the gift of healing under this system.

Mrs. Hayayo Takata is hereby certified to me as a practitioner and Master of Dr. Usui's Reiki system of healing, at this time the only person in the United States authorized to confer similar powers on others and one of the thirteen fully qualified as a Master of the profession.

of administering the treatment and of conferring the power of Reiki on others.

Therefore I, Dr. Hayashi Chujiro, by virtue of my authority as a Master of the Usui Reiki system of drugless healing, do hereby confer upon Mrs. Hayayo Takata the full power and authority to practice the Reiki system and to impart to others the secret knowledge and the gift of healing under this system.

MRS. HAWAYO TAKATA is hereby certified by me as a practitioner and Master of Dr. Usui's Reiki system of healing, at this time the only person in the United States authorized to confer similar powers on others and one of the thirteen fully qualified as a master of the profession.

Signed by me this 21st. day of February, 1938, in the city and county of Honolulu, territory of Hawaii.

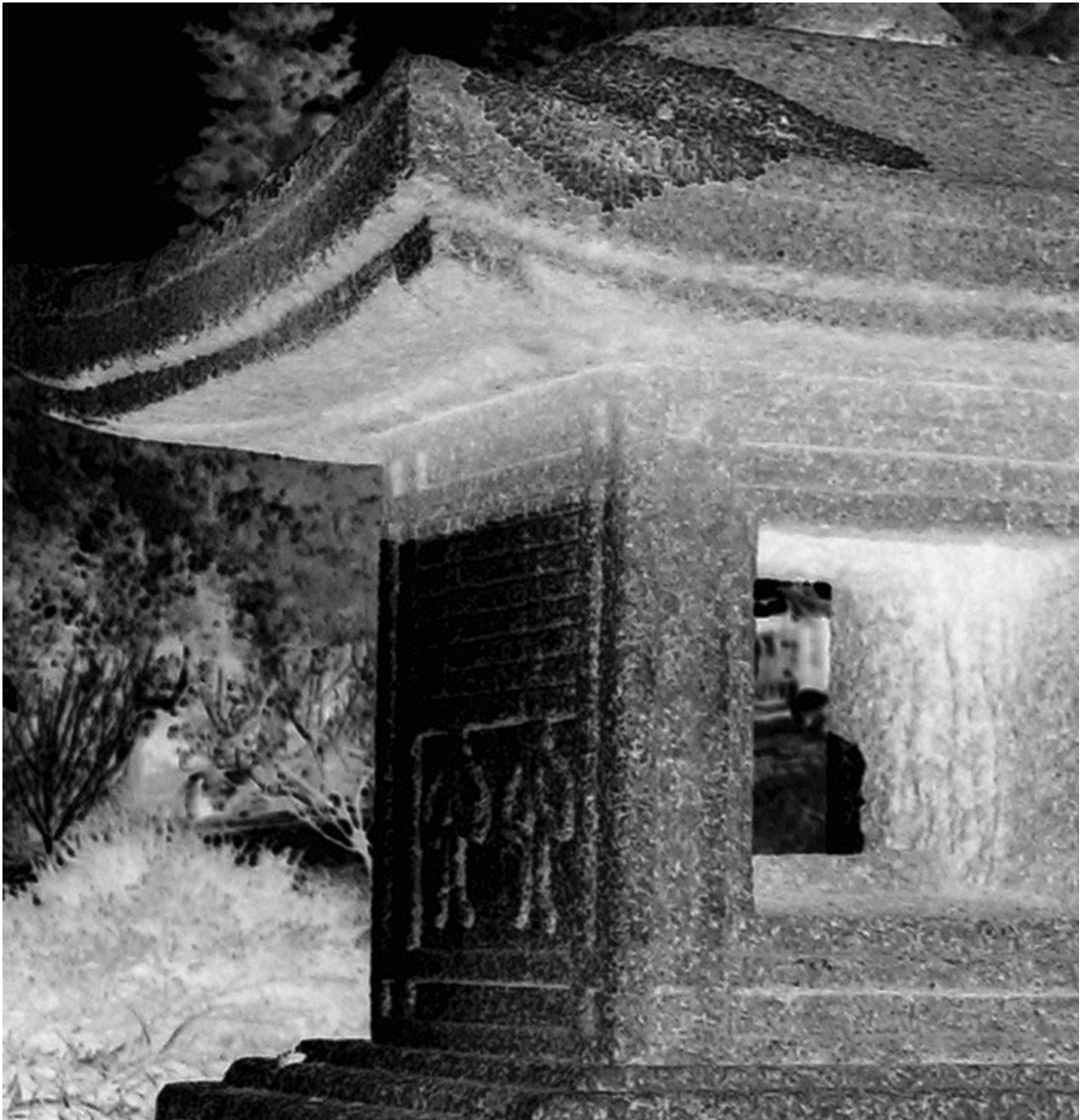
(Signed) Hayashi Chujiro.

B.YAMAGUCHI CHIYOKO (1916 – 2003)

Yamaguchi Chiyoko studied with Hayashi Chujiro in 1938 when she was just 22. Many of her family members were already practitioners by that time.

Unfortunately, Yamaguchi Chiyoko no longer had her certificates and other notes, as they were lost when she and her late husband fled Manchuria at the end of World War II. She only recently began teaching students with her son, Tadao; in a branch they called Jikiden Reiki. It appears she never learnt to become an official teacher but was taught the attunement from a relative who was hosting a course for Hayashi Chujiro.

She said that she learnt both Shoden and Okuden together over 5 consecutive days and this is what she teaches in her branch of Reiki today in Kyoto, Japan.



ADDENDUM



1) USUI MIKAO'S MEMORIAL STONE



The memorial was written and erected in 1927 (1 year after Usui Mikao's death) by Usui Mikao's students who were members of the Usui Reiki Ryoho Gakkai. The memorial stone stands in the grounds of the Saihoji Temple in Tokyo. Below is a complete translation of the memorial stone.

Reiho Choso Usui Sensei Kudoku No Hi

Memorial of the Merits of Usui Sensei, the founder of Reiho (Reiki Ryoho)

That which is attained within oneself after having accumulated the fruits of disciplined study and training is called 'Toku' and that which can be offered to others after having spread a path of teaching and salvation is called 'Koh'. Only with high merits and great virtues can one be a great founding teacher. Sagacious and brilliant men of the olden time or the founders of new teachings and religious sects were all like that. Someone like Usui Sensei can be counted among them. Sensei newly founded the method based on Reiki of the universe to improve the mind and body. Having heard of his reputation all over, people crowded around to seek his teachings and treatments. Ah, how popular it is!

Sensei, commonly known by the name 'Mikao', with an extra name 'Gyohan' is from Tani-i-mura (village) Yamagata-gun (county), Gifu-ken (prefecture). He is descended from Chiba Tsunetane. His father's name was Taneuji, and was commonly called Uzaemon. His mother was from the Kawai family.

Sensei was born on August 15 of the first year of Keio (1865 A.D.). From his youth he surpassed his fellows in hard work and endeavor. When he grew up he visited Europe and America, and studied in China. Despite his will to succeed in life, he was stalemated and fell into great difficulties. However, in the face of adversity he strove to train himself even more with the courage never to yield.

One day, he climbed Kurama-yama and after 21 days of a severe discipline without eating, he suddenly felt One Great Reiki over his head and attained enlightenment and he obtained Reiki Ryoho. Then, he tried it on himself and experimented on his family members. The efficacy was immediate. Sensei thought that it would be far better to offer it widely to the general public and share its benefits than just to improve the well-being of his own family members. In April of the 11th year of

Taisho (1922 A.D.) he settled in Harajuku, Aoyama, Tokyo and set up the Gakkai to teach Reiki Ryoho and give treatments. Even outside of the building it was full of pairs of shoes of the visitors who had come from far and near.

In September of the 12th year (1923 A.D.) there was a great earthquake and a conflagration broke out. Everywhere there were groans of pains from the wounded. Sensei, feeling pity for them, went out every morning to go around the town, and he cured and saved an innumerable number of people. This is just a broad outline of his relief activities during such an emergency.

Later on, as the 'dojo'¹ became too small, in February of the 14th year (1925 A.D.) the new suburban house was built at Nakano according to divination. Due to his respected and far-reaching reputation many people from local districts wished to invite him. Sensei, accepting the invitations, went to Kure and then to Hiroshima and Saga, and reached Fukuyama. Unexpectedly he became ill and passed away there. It was March 9 of the 15th year of Taisho (1926 A.D.), aged 62.

His spouse was Suzuki, and was called Sadako. One boy and one girl were born. The boy was named Fuji and he succeeded to the family. Sensei's personality was gentle and modest and he never behaved ostentatiously. His physique was large and sturdy. He always wore a contented smile. He was stout-hearted, tolerant and very prudent upon undertaking a task. He was by nature versatile and loved to read books. He engaged himself in history books, medical books, Buddhist scriptures, Christian scriptures and was well versed in psychology, Taoism, even in the art of divination, incantation, and physiognomy. Presumably sensei's background in the arts and sciences afforded him nourishment for his cultivation and discipline, and it was very obvious that it was this cultivation and discipline that became the key to the creation of Reiho (Reiki Ryoho).

On reflection, Reiho puts special emphasis not just on curing diseases but also on enjoying wellbeing in life with correcting the mind and making the body healthy with the use of an innate healing ability. Thus, before teaching, the 'Ikun' (admonition) of the Meiji Emperor should reverently be read and Five Precepts be chanted and kept in mind mornings and evenings.

Firstly it reads, 'Today do not anger', secondly it reads, 'Do not worry', thirdly it reads 'Be thankful', fourthly it reads, 'Work with diligence', fifthly it reads, 'be kind to others'.

¹ Dojo is a place of the path

These are truly great teachings for cultivation and discipline that agree with those great teachings of the ancient sages and the wise. Sensei named these teachings 'Secret Method to Invite Happiness' and 'Miraculous Medicine to Cure All Diseases'; notice the outstanding features of the teachings. Furthermore, when it comes to teaching, it should be as easy and common as possible, nothing lofty. Another noted feature is that during sitting in silent meditation with Gassho and reciting the Five Precepts mornings and evenings, the pure and healthy minds can be cultivated and put into practise in one's daily routine. This is the reason why Reiho is easily obtained by anyone.

Recently the course of the world has shifted and a great change in thought has taken place. Fortunately with the spread of this Reiho, there will be many that supplement the way of the world and the minds of people. How can it be for just the benefit of curing chronic diseases and longstanding complaints?

A little more than 2,000 people became students of Sensei. Those senior disciples living in Tokyo gathered at the dojo and carried on the work (of the late Sensei) and those who lived in local districts also spread the teachings. Although Sensei is gone, Reiho should still be widely propagated in the world for a long time.

Ah, how prominent and great Sensei is that he offers the teachings to people out there after having been enlightened within!

Of late the fellow disciples consulted with each other about building the stone memorial in a graveyard at Saihoji Temple in Toyotama-gun so as to honor his merits and to make them immortalized and I was asked to write it. As I deeply submit to Sensei's greatness and am happy for the very friendly teacher/disciple relationships among fellow students, I could not decline the request, and I wrote a summary in the hope that people in the future shall be reminded to look up at him in reverence.

February, the 2nd year of Showa (1927 A.D.)

Composed by: Ju-sanmi (subordinate 3rd rank),
Kun-santo (the 3rd Order of Merit)
Doctor of Literature Okada Masayuki

Calligraphy by: Navy Rear Admiral,
Ju-yonmi (subordinate 4th rank), Kun-santo (the 3rd
Order of Merit),
Ko-yonkyu (the distinguished service 4th class)
Ushida Juzaburo

Translated by Inamoto Hyakuten

2) REIKI HEALING METHOD MANUAL OR REIKI RYOHO HIKKEI

This manual comes from Mrs. Koyama who was the 6th president of the Usui Reiki Ryoho Gakkai. The Gakkai claim that Usui Mikao was their first president. The text on the left is the Japanese manual and the text on the right is its English translation.

Note: **The Guide to the Method of Healing** was probably written by Hayashi Chujiro at Usui Mikao's request to help those who could not work intuitively with the hand positions.

Thanks go to Andy Bowling for the use of this text.
Thanks go to Doi Hiroshi for the translation of the waka.

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5. Questions and Answers

I. USUI REIKI RYOHO PRINCIPLES

*The Secret Method to Invite Happiness
The Miracle Medicine for All Diseases*

*For today only, do not be angry.
Do not be anxious, and be grateful
Work hard and be kind to others.*

*Gassho and repeat them in your mind
at the beginning and the end of each day.*

*Usui Reiki Ryoho – Improve your mind and body
Founder Usui Mikao*

2. OPEN TO PUBLIC TEACHING AND EXPLANATION

By founder: Usui Mikao

From ancient times whenever someone develops a secret method the one would teach this to the people among family, as a legacy for the later generations of the family living. That idea, not to open to the public and keep that sacred method in the family, is really the past century's bad custom.

In modern days we have to live together. That's going to be the basis of happiness, earnestly wanting social progress. That's why I definitely won't allow to keep this for myself.

Our Reiki Ryoho is a creative idea, which no one has developed before and there is nothing like this in this world. Therefore I am going to open this idea to anybody for the peoples benefit and welfare.

And everyone will receive the blessing from God. With this, expect everyone to have soul and oneness. Our Reiki Ryoho is an original therapy method using the power based on Reiki, which is a universal power in the universe.

With this, first for human beings themselves to be strong and healthy. Then to improve the thoughts, to be mild and healthy, and human life to be pleasant.

Nowadays inside and outside of living we need improvement and restructuring away from illness and suffering, many fellows have worrying mind out of illness and accident.

I dare to openly teach this method.

3. GUIDE TO METHOD OF HEALING (RYOHO SHISHIN)

I. BASIC TREATMENT OF BODY PARTS

Head area – Forehead (hairline), general area, temples (temple) general area.

Back of the head area – neck area, crown area, stomach, intestines.

Lowering Fever – Same as before (head area), however, treat the source of the disease itself.

Eye – eye, inner eye corner, outer eye corner, neck area, Cranial vertebrae – C1, 2, 3.

Nose – nose bone, nose flares, between eyebrows, neck area, Cranial vertebrae – C1, 2, 3.

Ear – ear canal, front part (_____) and back part (_____) of ear, Cranial vertebrae – C1.

Mouth – cover mouth without touching lips.

Tongue – top side of tongue, root of the tongue (most likely from the outside, neck, under the chin).

Throat – thyroid cartilage, neck area.

Lung – lung area, back, inside of shoulder blade, Thoracic vertebrae T2, T3, T4, T5 T6.

Heart – heart area, Cranial neck vertebrae, C5, C6, C7. Thoracic vertebrae, T1, T2, T3, T4, T5.

Liver – Liver area, Thoracic vertebrae T8, T9, T10. (especially right hand side)

Stomach – stomach area, Thoracic vertebrae T4, T6, T7, T8, T9, T10

Intestine – ascending colon, transverse colon, descending colon area, small intestine area, (navel point area), Thoracic vertebrae T6, T7, T8, T9, T10, Lumber vertebrae, L2, L3, L4, L5, buttocks.

Bladder – bladder area, Lumber vertebrae L4, L5.

Uterus – uterus area and both sides of it, Thoracic vertebrae T9, T10, T11, T12, L1, L2, L3, L4, L5, sacrum, coccyx.

Kidney – Kidney area, Thoracic vertebrae T11, T12

Half Body Treatment – neck muscles, shoulders, back muscles, both sides of the vertebrae, waist area, hip area. This is called 'Hanshin Chiryō' and is done on the back. Rub along the areas indicated above.

Tanden treatment – under the navel, the area 3 finger widths down.

2. NERVE DISEASE

Nerve Weakness – head area, eye, heart, stomach, intestines, reproductive organs, affected area, half body.

Hysteria – same as before

Cerebral Anemia – head, stomach and intestine, heart.

Cerebral Hemorrhage – same

Meningitis? – same

_____ ? – same

Headache – head area* (especially temples)

Insomnia – head area* (especially back of head)

Dizziness – head area* (especially forehead area)

Cerebral Apoplexy (palsy) – head area* (especially affected side) heart, stomach and intestine, kidney, paralyzed area.

Epilepsy – Head area*, stomach and intestines

Dancing Disease (Chorea) – head area*, heart, affected area, palms, sole of feet, half body.

_____ ?? – ('pasedo'?, symptoms: eyes are bulging out) head area*, eye, thyroid, heart, uterus, half body.

Nerve Pain (Paralysis) – head area*, stomach and intestine (improve bowel movement) affected area

Hiccups – diaphragm, forehead, Cranial vertebrae C3, C4, C5

Laryngitis – forehead and temples, (mainly left hand side), throat area.

_____?? – (if you keep writing – pain in neck), head area, elbow, thumb

Tinnitus – ears, head area

3. RESPIRATORY DISEASES

Bronchitis – Bronchi, Trachea, coughing, throat, chest area, affected area

Asthma – Head area, chest area, heart cavity, throat, nose, heart

Tuberculosis – Head area, lung area, stomach and intestines, heart, tanden

Pleurisy – Head area, affected area, stomach and intestines, tanden

Pneumonia – Head area, heart, affected area, tanden

Hemoptysis – Affected lung area

Nose – Bleed Nose

Ozena – Nose, forehead or depression of chin

4. DIGESTIVE SYSTEM DISEASES

Various diseases of esophagus – Esophagus, heart cavity area, stomach, intestines

Stomach diseases: Gastritis, gastric ulcer, stomach cancer, stomach convulsion, dilation of stomach, gastroptosis -Head Area, heart cavity area, stomach and intestines

Inflammation of the intestine, intestine ulcer, diarrhea, constipation, etcetera – Stomach and intestines

Appendicitis – Affected area (mainly right hip bone cavity), head area*, stomach and intestines

Parasite in intestines – Head area*, intestine

Hemorrhoids – Anus

Abdominal edema – Head area*, Belly area

Peritonitis – Head area, affected area, tanden???

Jaundice – Head area, stomach, intestines, liver, heart

Chololithiasis – Liver (where pain is), stomach and intestine

Hernia – Affected area (herniated part), intestine wall

5. CIRCULATORY/CARDIOVASCULAR DISEASES

Myocarditis – Head area, heart, liver, kidney, bladder

Endocarditis – Heart

Edema – Heart, liver, kidney, bladder

Arteriosclerosis – Head area, heart, kidney, stomach and intestines, tanden

High Blood Pressure – Same as before

Crest Heart Disease?? – Head, heart, stomach and intestine, area of pain

Beri Beri – Heart, stomach and intestines, leg area

6. METABOLIC AND BLOOD DISEASES

Anemia – Treat source of disease, head*, heart, kidney, stomach and intestine, half body

Purpura – Head area, heart, kidney, stomach and intestine, spots, tanden?

Scurvy – Head area, lung area, heart, kidney, stomach and intestine, half body, tanden?

Diabetes – Head area, heart, liver, pancreas, stomach and intestine, kidney, bladder (half body rub upwards against vertebrae)

Fat ___ (obesity)? – Heart, kidney, stomach and intestines, half body

Arthritis? – Heart, kidney, bladder, stomach and intestine, tanden?, pain area

Heat Stroke – Head area, heart, chest area, stomach and intestine, kidney, tanden?

7. URINARY DISEASES

Nephritis – Kidney, heart, bladder, Stomach and Intestines

Pyelitis – Kidney, bladder, tanden

Kidney Stones – Kidney, stomach, intestines, bladder, pain area

Uremia – Head area, eyes, stomach, intestines, heart, kidney, bladder, tanden

Cystitis – Kidney, bladder

Bladder Stones – Kidney, bladder, pain area

Bed Wetting – Head area (crown area) bladder, kidney

Anuria – Kidney, bladder, urethra

8. SURGICAL AND DERMATOLOGICAL DISEASES

Wound – Affected area (if excessive bleeding, use technique to stop bleeding)

Fireburn – Iceburn Affected area (treat with a distance until pain goes away)

Sprain, Blow – Affected area

Inflammation in Lymph Glands – Affected area, tanden

Fracture – Affected area (five reeky over fixed bandage)

Splinter – Affected area

Dislocation – Affected area

Beriosis, Osteomyelitis, Arthritis, Muscle inflammation – Affected area, tanden

Muscular Rheumatism – head area, pain area, stomach, intestines, (enhance the bowel movements)

Vertebrae, Caries (TB of the spine) – Head area, affected area, tanden

Scoliosis – affected area

Pain in Vertebrae Marrow (lupus?) – Heart cavity diaphragm*, head area, tanden, pain and troubled area

Unconsciousness – Heart, Head area, drowned person – let them throw up water

Various Rashes, Hives – Tanden, affected area

Allergy – Stomach, intestines, tanden, affected area

Baldness – Head area, stomach, intestines, affected area, tanden

Hansen's Disease (Leprosy) – Head area, stomach, intestines, tanden, affected area, bladder

Fungus Poison – Head area, stomach, intestines, tanden, affected area

9. PEDIATRIC DISEASES

Colic (night crying) – Head area, stomach, intestines

Measles – Head area, stomach, intestines, heart, rashed area

German Measles – Same as before

Whooping Cough – Head area, stomach, intestines, heart, lung, throat, heart cavity area

Polio – head area, stomach, intestines, vertebrae numbness area

Tonsillitis – Affected area

10. GYNECOLOGICAL DISEASES

Various Diseases in the Uterus – Uterus area

Through Pregnancy – Uterus. (If you treat the womb, the fetus grows healthy and delivery is easy)

Time of Delivery – Sacrum area, lower abdomen area

Morning Sickness – Head area, uterus, stomach, Intestines, diaphragm

Various Symptoms On Mother's Breast – Breast

Extra Uterine Pregnancy – Head area, uterus, Pain area

11. CONTAGIOUS DISEASES

Typhoid Fever – Head Area, Heart, stomach, intestines, spleen, tanden, (be careful with attached disease and treat it)

Paratyphus – Same as before

Dysentery – Head area, Heart, stomach, intestines, tanden

Infant Diarrhoea – Same as before

Diphtheria – Head area, throat, heart, chest area, stomach, intestines, kidney, tanden, (inject blood serum)??

Cholera – Head area, stomach, intestines, heart, tanden

Scarlet Fever – Head area, mouth, throat, heart, stomach, intestines, kidney, tanden, scarlet coloured area

Influenza – Head area, heart, lungs, stomach, intestines, tanden, Half body, pain area

Epidemic Cerebrospinal Meningitis – Head area, neck area, eyes heart, stomach, intestines, kidneys, bladder, spinal cord, (mainly cerebral vertebrae), tanden, hard area, or stiff area.

Malaria – Head area, heart, stomach, intestines, liver, spleen, tanden, you better treat about 1 hour before convulsion

St. Anthony's Fire (Crysipelas) – Head area, heart area, stomach, intestines, tanden, affected area

Tetanus – Head area, heart area, stomach, intestines, tanden, wound area, pain area.

4. MEIJI EMPEROR'S POEMS (MEIJI RENNO GYOSEI)

1) "Me ni mie nu kami ni mukaite hajizaru wa hito no kokoro no makoto nari keru"

You have a right pure soul, if you have nothing to be ashamed of in front of God, whom you cannot see, who knows you all. I wish everyone had such soul.

2) "Ware mo mata sarani migakamu kumorinaki hitono kokorowo kagami ni ha site"

I wish my mind clear like great people unknown but have great mind and soul. Though I am the Emperor, I am not a great as a human.

3) "Ten wo urami hito wo togainuru kotomo araji waga ayamachi wo omoikaesaba"

I have consecutive unhappiness and pain that I cannot control. Easy to think that there is no God, I tend to think that the other person is to blame for all. Is this really blamed on other person? Am I always right without any fault? No, I can remember that I also have many faults. This is blamed on me, I know that this is the result I bring, and now I am free from ill feeling.

4) "Asamidori sumiwatari taru oozora no hiroki wo ono ga kokoro tomogana"

I stand at the green springtime field, looking up at the broad clear blue sky, and I wish my mind were like that sky.

5) "Nanigoto mo omouga mamani narazaru ga kaerite hito no mi no tameni koso"

No one is always in control of his/her own will. People get disappointed and feel discontent when things do not go as expected. The expectation and desire cannot be satisfied completely and grows more if a desire is satisfied, but it will result in ruin. So I experience reality with much intentional detachment.

6) "Isasaka no kizu naki tama mo tomosureba chiri ni hikari wo usinainikeri"

If you get a beautiful, bright and scratch-less jewel. without constant polishing and cleaning, it will lose its brightness by a little dust. So human hearts also, beautiful and pure heart cannot be kept without constant polishing.

7) "Ikanaramu kotoaru toki mo utsusemi no hito no kokoro, yo yutaka naranamu"

Human, that is manifestation of a God, should always have hope, bright and broad-minded heart as God has, whatever may happen.

8) "Utsuwa niha shitagai nagara iwagane mo tosu ha mizu no chikara narikere"

Water does not oppose any vessels and it is stayed as the vessel form. Water seems to be obedient, flexible, and not self-assertive. However, water can break rocks with its consecutive concentrated drops. So people should also have flexibility for any situation such as thought and human relationship, and have consecutive concentration to do something important.

9) "Yuki ni tae arashi ni taeshi nochi ni koso matsu no kurai mo takaku miekere"

People have been likened to pine tree because it is said that pine tree bring good luck. And people evaluate the shape and balance of pine tree, but the real worth is different. When the coldest winter came after the lapse of many years, pine trees could survive deep snow and storm though other trees died all. Pine trees showed their toughness and people evaluated the great pine trees.

10) "Kurenubeku narite iyoioy oshimu kana nasukoto nakute sugishi hitohiwo"

Today I had nothing to do and I find that now is evening. I felt sorry for that at first, but I changed my mind that this is not so bad, is it? Yes, it is BAD because any moment is very precious for people and I waste my precious time today. Well, however, I should not regret my passed day for so long. Now I try to live my new day without regret.

5. QUESTIONS AND ANSWERS

Q. What is Usui Reiki Ryoho?

A. Graciously I have received Meiji Emperor's last injunctions. For achieving my teachings, training and improving physically and spiritually and walking in a right path as a human being. First we have to heal our spirit. Secondly we have to keep our body healthy. If our spirit is healthy and conformed to the truth, body will get healthy naturally. Usui Reiki Ryoho's missions are to lead peaceful and happy life, heal others and improve happiness of others and ourselves.

Q. Is there any similarity to hypnotism, Kiai method, religious method or any other methods?

A. No, there is no similarity to any of those methods. This method is to help body and spirit with intuitive power, which I've received after long and hard training.

Q. Then, is it psychic method of treatment?

A. Yes, you could say that. But you could also say it is physical method of treatment. The reasons why is Ki and light are emanated from healer's body, especially from eyes, mouth and hands. So if healer stares or breathes on or strokes with hands at the affected area such as toothache, colic pain, stomachache, neuralgia, bruises, cuts, bums and other swellings with pain will be gone.

However a chronic disease is not easy, it's needed some time. But a patient will feel improvement at the first treatment. There is a fact more than a novel how to explain this phenomenon with modern medicine. If you see the fact you would understand. Even people who use sophistry can not ignore the fact.

Q. Do I have to believe in Usui Reiki Ryoho to get better result?

A. No. It's not like a psychological method of treatment or hypnosis or other kind of mental method. There is no need to have a consent or admiration. It doesn't matter if you doubt, reject or deny it. For example, it is effective to children and very ill people who are not aware of any consciousness, such as a doubt, rejection or denying. There may be one out of ten who believes in my method before a treatment. Most of them learn the benefit after first treatment then they believe in the method.

Q. Can any illness be cured by Usui Reiki Ryoho?

A. Any illness such as psychological or an organic disease can be cured by this method.

Q. Does Usui Reiki Ryoho only heal illness?

A. No. Usui Reiki Ryoho does not only heal illness. Mental illness such as agony, weakness, timidity, irresolution, nervousness and other bad habit can be corrected. Then you are able to lead happy life and heal others with mind of God or Buddha. That becomes principle object.

Q. How does Usui Reiki Ryoho work?

A. 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 can't solve it. But I believe that day will come naturally.

Q. Does Usui Reiki Ryoho use any medicine and are there any side effects?

A. Never uses medical equipment. Staring at affected area, breathing onto it, stroking with hands, laying on of hands and patting lightly with hands are the way of treatment.

Q. Do I need to have knowledge of medicine?

A. My method is beyond a modern science so you do not need knowledge of medicine. If brain disease occurs, I treat a head. If it's a stomachache, I treat a stomach. If it's an eye disease, I treat eyes. You don't have to take bitter medicine or stand for hot moxa treatment. It takes short time for a treatment with staring at affected area or breathing onto it or laying-on-of-hands or stroking

with hands. These are the reason why my method is very original.

Q. What do famous medical scientists think of this method?

A. The famous medical scientists seem very reasonable. European medical scientists have severe criticism towards medicine.

To return to the subject, Dr. Nagai of Teikoku Medical University says, "We as doctors do diagnose, record and comprehend illnesses but we don't know how to treat them."

Dr. Kondo says, "It is not true that medical science made a great progress. It is the biggest fault in the modern medical science that we don't take notice of psychological affect."

Dr. Kuga says, "It is a fact that psychological therapy and other kind of healing treatment done by healers without doctor's training works better than doctors, depending on type of illnesses or patient's personality or application of treatment. Also the doctors who try to repel and exclude psychological healers without doctor's training are narrow-minded." From Nihon Iji Shinpo. It is obvious fact that doctors, medical scientists and pharmacists recognize the effect of my method and become a pupil.

Q. What is the government's reaction?

A. On February 6th 1922, at the Standing Committee on Budget of House of Representatives, a member of the Diet Dr. Matsushita asked for government's view about the fact that people who do not have doctor's training have been treating many patients with psychological or spiritual method of treatment.

Mr. Ushio, a government delegate says, "A little over 10 years ago people thought hypnosis is a work of long-nosed goblin but nowadays study has been done and it's applied to mentally ill patients. It is very difficult to solve human intellect with just science. Doctors follow the instruction how to treat patients by medical science, but it's not a medical treatment such as electric therapy or just touching with hands to all illnesses." So my Usui Reiki Ryoho does not violate the Medical Practitioners Law or Shin-Kyu (acupuncture and moxa treatment) Management Regulation.

Q. People would think that this kind of healing power is gifted to the selected people, not by training.

A. No, that isn't true. Every existence has healing power. Plants, trees, animals, fish and insects, but especially a human as the lord of creation has remarkable power. Usui Reiki Ryoho is materialized the healing power that human has.

Q. Then, can anybody receive Denju of Usui Reiki Ryoho?

A. Of course, a man, woman, young or old, people with knowledge or without knowledge, anybody who has a common sense can receive the power accurately in a short time and can heal selves and others. I have taught to more than one thousand people but no one is failed. Everyone is able to heal illness with just Shoden. You may think it is inscrutable to get the healing power in a short time but it is reasonable. It's the feature of my method that heals difficult illnesses easily.

Q. If I can heal others, can I heal myself?

A. If you can't heal yourself how can you heal others.

Q. How can I receive Okuden?

A. Okuden includes Hasurei Ho, patting with hands method, stroking with hands method, pressing with hands method, telesthetic method and propensity method. I will teach it to people who have learned Shoden and who are good students, good conduct and enthusiasts.

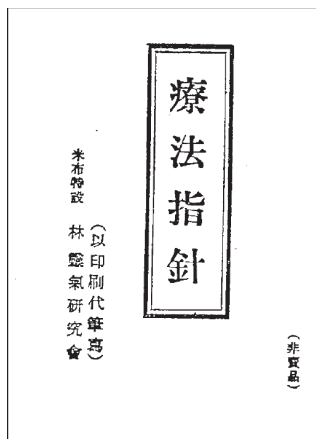
Q. Is there higher level more than Okuden?

A. Yes, there is a level called Shinpiden.

3) HAYASHI CHUJIRO'S MANUAL OR RYOHO SHISHIN

This manual was given out by Hayashi Chujiro to his students; Hawayo Takata received a copy of this manual. The head positions in this manual are identical to those in Usui Mikao's manual – he also explains that the head needs to be treated all times.

It is not known who did the translation of this text. The actual Japanese text of Hayashi's manual and the translation were parts of a 1993 Master Manual given by Thomas Hunt to his students. Light and Adonea received this Master Manual in 1994 and recently compared the text with two other translations of the same text by Teruko Low (done about 1992) and Midori Egi (done about 1998) (for accuracy and completeness) and made changes as necessary. This Manual is ©1999 Universal Copyright Light and Adonea – you may copy this information for your students. If you copy or edit this text in any way please keep this copyright notice intact.



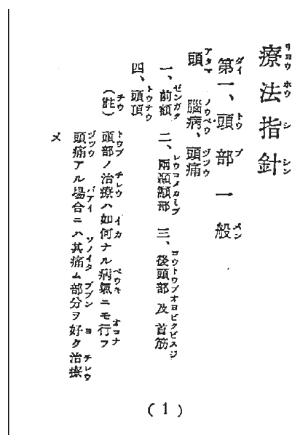
Healing Method Guideline (Ryoho Shishin)

Set up especially for American distribution (Bei fu tokusetsu)

Hayashi Reiki Research Society (Hayashi Reiki Kenkyu Kai)

(This printed copy is a substitute for the original copywork)

(Not for sale)



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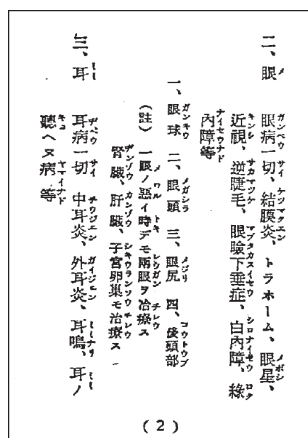
DISORDERS AND THERAPEUTIC GUIDELINES

CHAPTER I – HEAD REGION

1. Head; Brain Diseases, Headache

1. front of jaw
2. temples
3. back of the head and back of the neck
4. Top of the head

(note) With any disease you can include head treatment as a part of the disease treatment. In the case of headache, you should treat very thoroughly the place on the head that is aching.



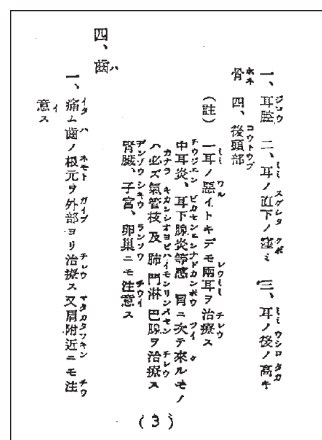
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2. Eyes; All kinds of eye diseases, conjunctivitis, trachoma, leucoma, nearsightedness, trichiasis, ptosis, cataract, glaucoma, etc.,

1. eye balls,
2. inside corners of eyes,
3. outside corners of eyes,
4. back of the head

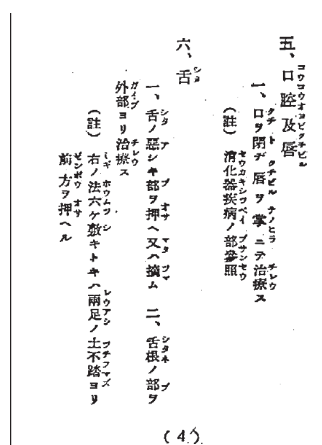
(note) Even though one eye has a problem, you treat both eyes. You also treat the kidneys, liver, wombs, and ovaries.

3. Ears; All kinds of ear diseases, tympanitis, external otitis, ringing ear, hard of hearing, etc.



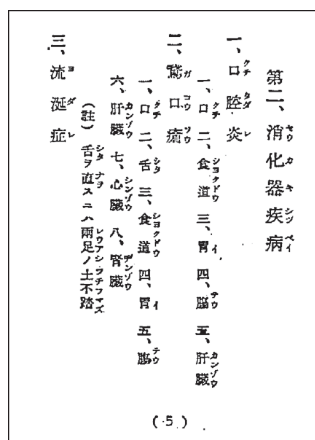
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1. auditory canal 2. depression just below the ears
3. high bone behind the ears 4. back of the head.
(note) Even though one ear has a problem you treat both ears. In the case of diseases which follow colds, such as tympanitis and parotitis, you must treat bronchi, and hilar lymph. Also pay attention to the kidneys, womb, and ovaries.
4. Teeth
1. In the case of a toothache, treat from the outside at the root of the tooth.



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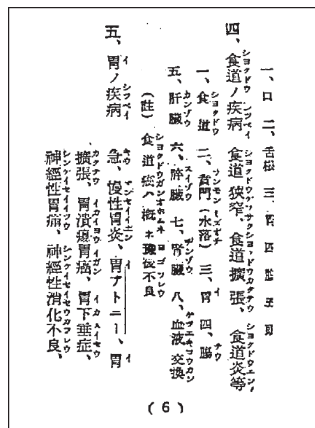
5. Oral Cavity
1. Shut the mouth, and then treat the lips by holding the palms on them.
(note) See chapter Diseases of Digestive Organs
6. Tongue
1. Press on or pinch the diseased part of the tongue.
2. Treat the root of the tongue from outside the mouth.
(note) If you find this technique difficult, then press both arches of the feet forward.



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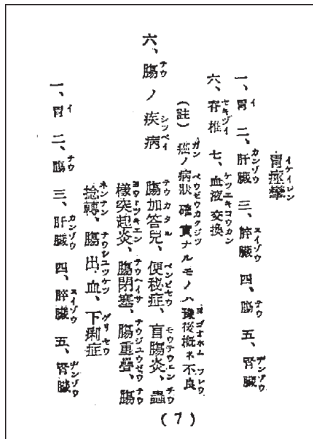
CHAPTER 2; DISEASES OF DIGESTIVE ORGANS

1. Stomatitis
1. mouth 2. esophagus 3. stomach 4. intestines 5. liver.
2. Thrush
1. mouth 2. tongue 3. esophagus 4. stomach
4. intestines 6. liver 7. heart 8. kidneys.
(note) To heal the tongue, treat the arches of the feet.
3. Saliva



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1. mouth 2. root of the tongue 3. stomach
4. intestines 5. head.
4. Esophagus Diseases; stricture of the esophagus, dilation of the esophagus, esophagitis
1. esophagus 2. cardia (solar plexus) 3. stomach
4. intestines 5. liver 6. pancreas 7. kidneys
8. blood exchange.
(note) In the case of esophagus cancer, the prognosis is most likely not very good.
5. Stomach Diseases; acute and chronic gastritis, gastric atony, gastric dilation, gastric ulcer, stomach cancer, gastropnoia, neurologic stomach ache, neurologic dyspepsia, gastrosppasm

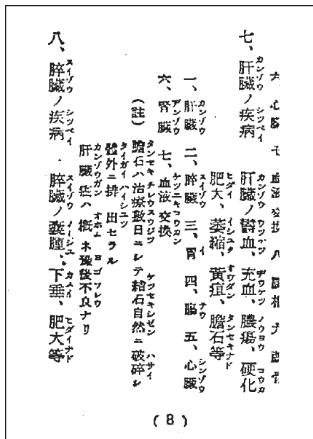


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- 1. stomach 2. liver, 3. pancreas 4. intestines
- 5. kidneys 6. spinal cord 7. blood exchange.

(note) If the condition of the cancer is obvious, the prognosis is most likely not very good.

- 6. Intestine Diseases; intestinal catarrh, constipation, appendicitis, vermiform process, ileus, invagination, intestinal volvulus, intestinal bleeding, diarrhea
- 1. stomach 2. intestines 3. liver 4. pancreas 5. kidneys
- 6. heart 7. Blood exchange 8. lumbar vertebrae
- 9. sacrum.

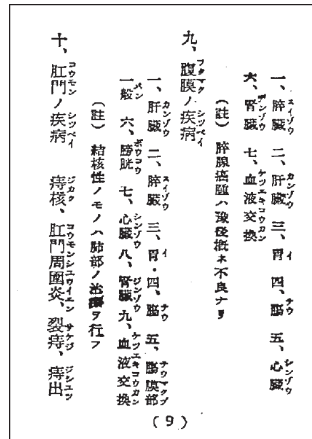


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- 7. Liver Diseases; liver congestion, hyperemia, abscess, sclerosis, hypertrophy, atrophy, jaundice, gallstone, etc.,
- 1. liver 2. pancreas 3. stomach 4. intestines 5. heart
- 6. kidneys 7. blood exchange.

(note) A few days after the treatment, gallstones will break into pieces by themselves and will be eliminated from the body. In the case of liver cancer, prognosis is most likely not very good.

- 8. Pancreas Diseases; liver cyst, ptosis, hypertrophy, etc.



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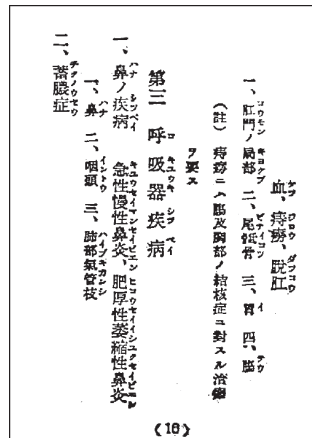
- 1. pancreas 2. liver 3. stomach 4. intestines 5. heart
- 6. kidneys 7. blood exchange.

(note) In the case of pancreas cancer, prognosis is most likely not very good.

- 9. Peritoneum Diseases
- 1. liver 2. pancreas 3. stomach 4. intestines
- 5. peritoneum area 6. bladder 7. heart 8. kidneys
- 9. blood exchange

(note) In the case of tuberculous diseases, treat the lung area.

- 10. Anal Diseases; hemorrhoid, inflammation of anus area, open sores of anus area, bleeding piles anal fistula, prolapse of the anus.



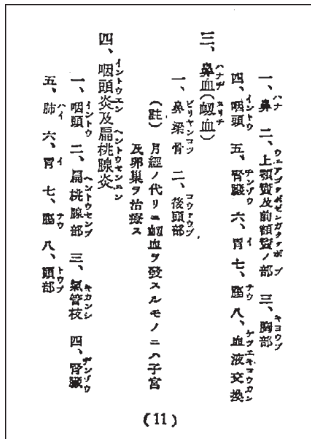
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- 1 the affected part of anus 2. coccyges 3. stomach
- 4. intestines.

(note) In the case of anal fistula, do the same treatment as intestinal and pulmonary tuberculosis.

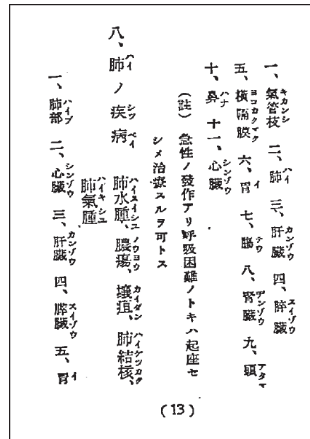
CHAPTER 3; RESPIRATORY DISEASES

- 1. Nasal diseases; acute and chronic nasal catarrh, hypertrophic and atrophic nasal catarrh
- 1. nose 2. throat 3. bronchi.
- 2. Maxillary Empyema



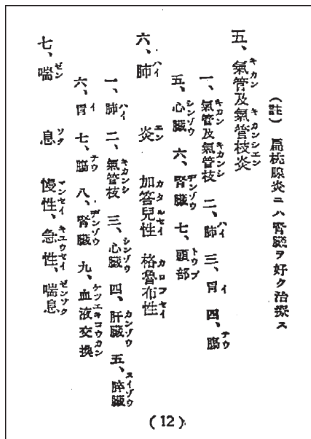
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1. nose 2. depression of upper and front jaw
3. chest 4. throat 5. kidneys 6. stomach 7. intestines 8. blood exchange.
3. Nosebleed (epistaxis)
 1. nasal bones 2. back of the head.
 (note) If menstruation is late and nosebleed occurs, treat the wombs and ovaries.
4. Sore Throat and Tonsillitis
 1. throat 2. tonsil 3. bronchi 4. kidneys 5. lungs 6. stomach 7. intestines 8. head.



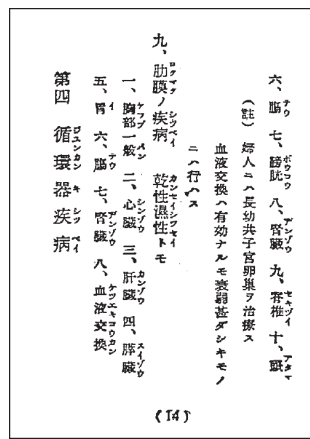
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1. bronchi 2. lungs 3. liver 4. pancreas 5. diaphragm 6. stomach 7. intestines 8. kidneys 9. head 10. nose 11. heart.
- (note) In the case of an acute attack, you may let your patient sit up and treat them in this position.
8. Lung Diseases; pulmonary edema, abscess, , pulmonary tuberculosis, emphysema of lungs
 1. lung area 2. heart 3. liver 4. pancreas 5. stomach 6. intestines 7. bladder 8. kidneys 9. spinal cord 10. head.



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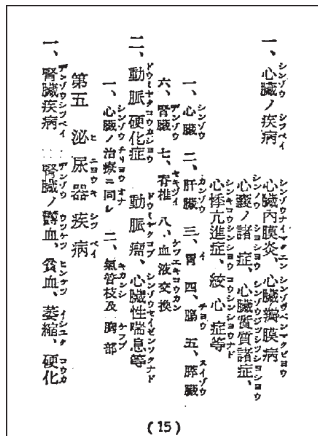
- (note) In the case of tonsillitis , treat the kidneys well.
5. Tracheitis and Bronchitis
 1. trachea and bronchi 2. lungs 3. stomach 4. intestines 5. heart 6. kidneys 7. head.
 6. Pneumonia; catarrhalcroupous
 1. lungs 2. bronchi 3. heart 4. liver 5. pancreas 6. stomach 7. intestines 8. kidneys 9. blood exchange.
 7. Asthma; chronic and acute asthma



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- (note) In the case of women regardless of their age , always treat the wombs and the ovaries. Doing blood exchange is effective, but do not do it with very weak and very sick patients.
9. Pleura Diseases; both dry and moist
 1. chest area in general 2. heart 3. liver 4. pancreas 5. stomach 6. intestines 7. kidneys 8. blood exchange.

CHAPTER 4; CARDIOVASCULAR DISEASES

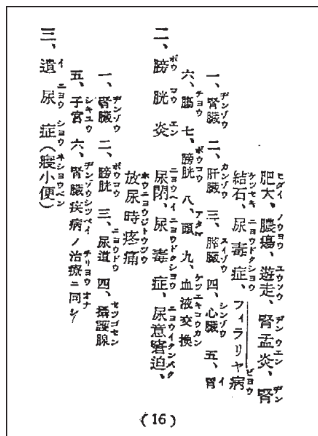


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1. Heart Diseases; endocarditis, heart valve diseases, various symptoms of pericardium, various symptoms of the heart itself, palpitation, angina pectoris, etc.,
 1. heart 2. liver 3. stomach 4. intestines 5. pancreas 6. kidneys 7. spinal cord 8. blood exchange.
2. Arteriosclerosis; aneurysm, cardiac asthma, etc.,
 1. same as treating heart problems
 2. bronchi and chest area.

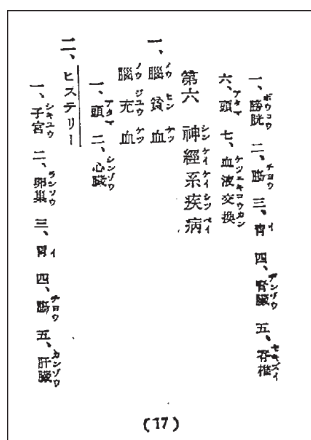
CHAPTER 5; URINARY ORGAN DISEASES;

1. Kidney Diseases; kidney congestion, anemia, atrophy, sclerosis, hypertrophy, abscess, wandering kidney, pyelitis, kidney stone, uremia, filariasis



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1. kidneys 2. liver 3. pancreas 4. heart 5. stomach 6. intestines 7. bladder 8. head 9. blood exchange.
2. Cystitis; urinary retention, uremia, urgency, pain when urinating
 1. kidneys 2. bladder 3. urethra 4. prostate gland 5. wombs 6. same as treating kidney diseases.

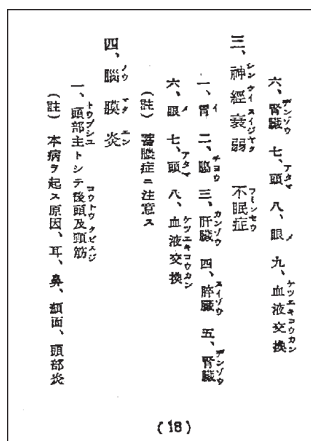


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3. Enuvesis
 1. bladder 2. intestines 3. stomach 4. kidneys 5. spinal cord 6. head 7. blood exchange.

CHAPTER 6; NEUROLOGICAL DISEASES

1. Cerebral anemia, Cerebral hyperemia
 1. head 2. heart.
2. Hysteria
 1. wombs 2. ovaries 3. stomach 4. intestines 5. liver 6. kidneys 7. head 8. eyes 9. blood exchange.

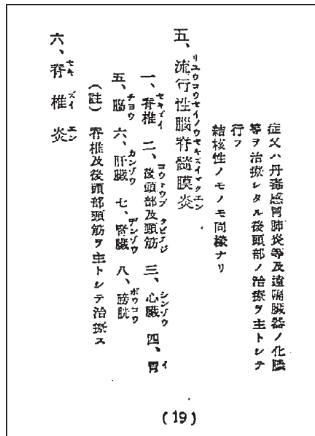


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3. Nervous Breakdown, Insomnia
 1. stomach 2. intestines 3. liver 4. pancreas 5. kidneys 6. eyes 7. head 8. blood exchange.

(note) Be careful with maxillary empyema.
4. Meningitis
 1. head, mainly back of the head and back of the neck.

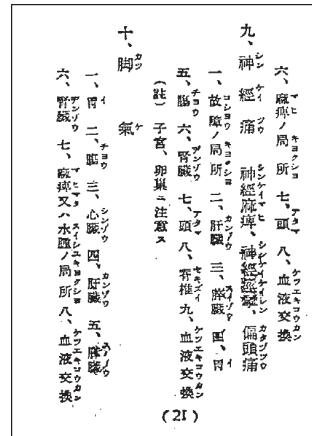
(note) Mainly treat the head in order to heal the cause of the disease, such as the nose, forehead, and inflammation of the head; also in order to heal



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- remote organs' diseases, such as gastritis and pneumonia caused by erysipelas. Same for tuberculous one
- Epidemic Cerebrospinal Meningitis
 - spinal cord 2. back of the head and back of the neck 3. heart 4. stomach 5. intestines 6. liver 7. kidneys 8. bladder.

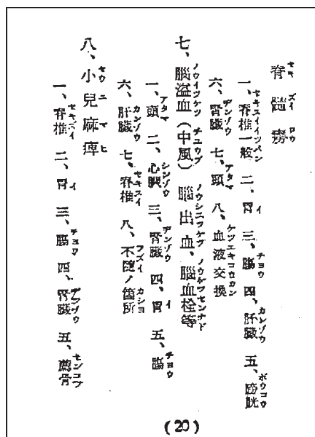
(note) Mainly treat the spinal cord, back of the head and back of the neck
 - Myelitis



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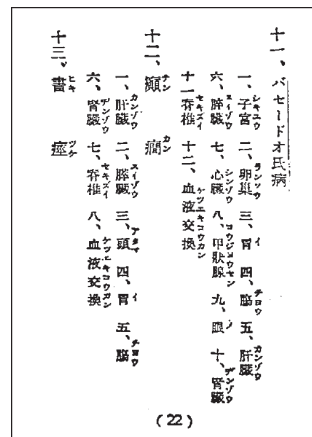
- Neuralgia; Palsy, Neural spasticity, Migraine
 - affected area 2. liver 3. pancreas 4. stomach 5. intestines 6. kidneys 7. head 8. spinal cord 9. blood exchange.

(note) Pay attention to the womb and ovaries.
- Beriberi
 - stomach 2. intestines 3. heart 4. liver 5. pancreas 6. kidneys 7. paralyzed or edematous area 8. blood exchange.



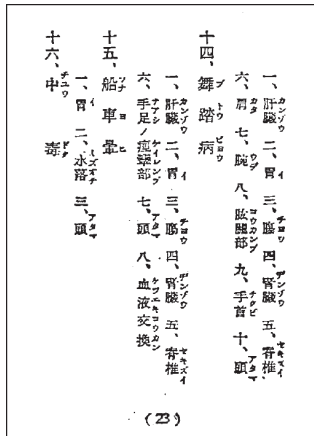
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- Cerebral Hemorrhage, intracerebral bleeding, cerebral thrombosis, etc.,
 - head 2. heart 3. kidneys 4. stomach 5. intestines 6. liver 7. spinal cord 8. paralyzed area.
- Polio
 - spinal cord 2. stomach 3. intestines 4. kidneys 5. sacrum 6. paralyzed area 7. head 8. blood exchange.



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- Graves' disease
 - womb 2. ovaries 3. stomach 4. intestines 5. liver 6. pancreas 7. heart 8. thyroid 9. eyes 10. kidneys 11. spinal cord 12. blood exchange.
- Epilepsy
 - liver 2. pancreas 3. head 4. stomach 5. intestines 6. kidneys 7. spinal cord 8. blood exchange.
- Convulsion
 - liver 2. stomach 3. intestines 4. kidneys 5. spinal cord 6. shoulders 7. arms 8. elbow joint area 9. wrist 10. head.



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14. Chorea

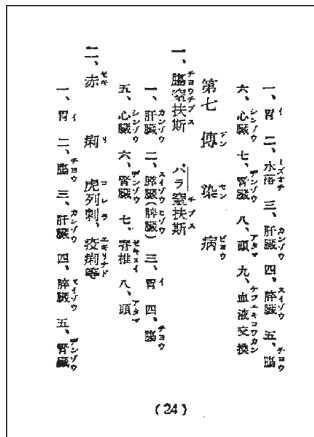
1. liver 2. stomach 3. intestines 4. kidneys
5. spinal cord 6. spastic area at the legs and arms
7. head 8. blood exchange.

15. Sea Sick

1. stomach 2. solar plexus 3. head.

16. Food poisoning

1. stomach 2. solar plexus 3. liver 4. pancreas
5. intestines 6. heart 7. kidneys 8. head
9. blood exchange.



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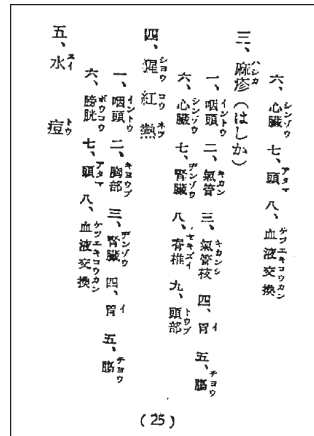
CHAPTER 7; INFECTIOUS DISEASE

1. Typhoid; Paratyph

1. liver 2. pancreas (spleen) 3. stomach 4. intestines
5. heart 6. kidneys 7. spinal cord 8. head.

2. Dysentery; Cholera, children's dysentery and others

1. stomach 2. intestines 3. liver 4. pancreas 5. kidneys
6. heart 7. head 8. blood exchange.



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3. Measles

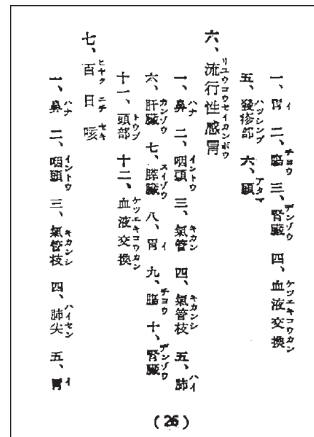
1. throat 2. trachea 3. bronchi 4. stomach 5. intestines
6. heart 7. kidneys 8. spinal cord 9. head.

4. Scarlet Fever

1. throat 2. chest 3. kidneys 4. stomach 5. intestines
6. bladder 7. head 8. blood exchange.

5. Varicella

1. stomach 2. intestines 3. kidneys 4. blood exchange
5. affected area 6. head.



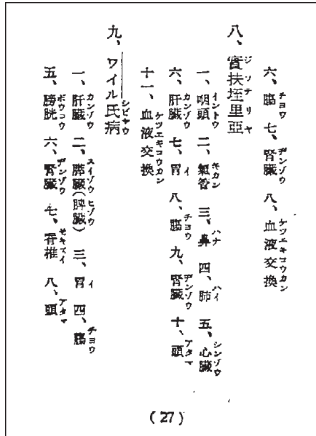
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6. Influenza

1. nose 2. throat 3. trachea 4. bronchi 5. lungs 6. liver
7. Pancreas 8. stomach 9. intestines 10. kidneys
11. head 12. blood exchange.

7. Whooping Cough

1. nose 2. throat 3. bronchi 4. apex of the lungs
5. stomach 6. intestines 7. kidneys 8. blood exchange.



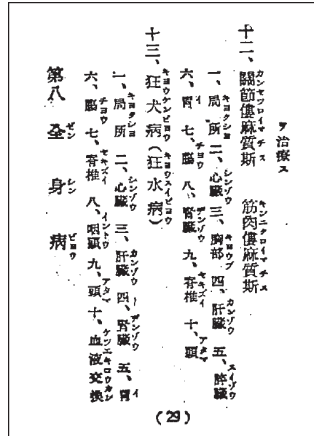
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8. Diphtheria

- 1. throat 2. trachea 3. nose 4. lungs 5. heart 6. liver
- 7. stomach 8. intestines 9. kidneys
- 10. blood exchange.

9. Weil's disease

- 1. liver 2. pancreas 3. spleen 4. intestines 5. bladder
- 6. kidneys 7. spinal cord 8. head 9. blood exchange



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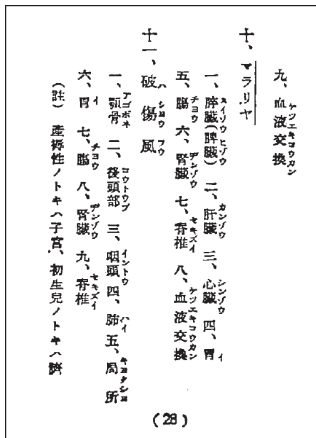
12. Articular Rheumatism, Muscular Rheumatism

- 1. affected area 2. heart 3. chest 4. liver 5. pancreas
- 6. stomach 7. intestines 8. kidneys 9. spinal cord
- 10. head.

13. Rabies

- 1. affected area 2. heart 3. liver 4. kidneys 5. stomach
- 6. intestines 7. spinal cord 8. throat 9. head
- 10. blood exchange.

CHAPTER 8;WHOLE BODY DISEASES



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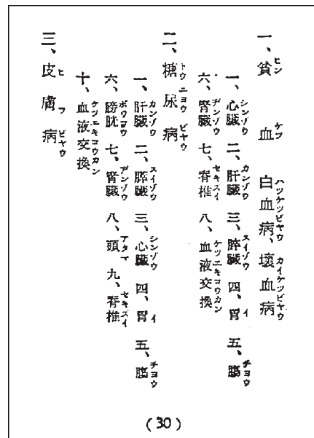
10. Malaria

- 1. pancreas (spleen) 2. liver 3. heart 4. stomach
- 5. intestines 6. kidneys 7. spinal cord
- 8. blood exchange.

11. Tetanus

- 1. jawbone 2. back of head 3. throat 4. lungs
- 5. affected area 6. stomach 7. intestines 8. kidneys
- 9. spinal cord.

(note) In the case of puerperal tetanus, treat the womb. In the case of primary child, treat the navel.



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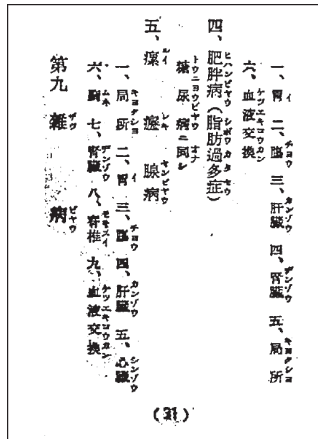
1. Anemia, Leukemia, Scorbutus

- 1. heart 2. liver 3. pancreas 4. stomach 5. intestines
- 6. kidneys 7. spinal cord 8. blood exchange

2. Diabetes

- 1. liver 2. pancreas 3. heart 4. stomach 5. intestines
- 6. bladder 7. kidneys 8. head 9. spinal cord
- 10. blood exchange.

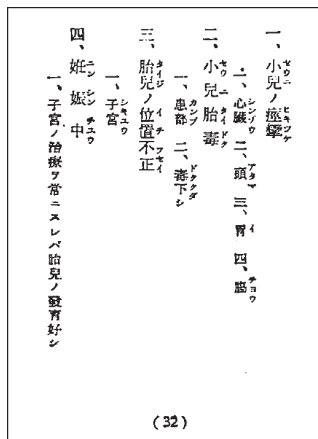
3. Dermatological Diseases



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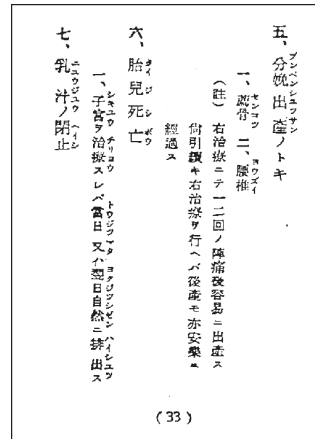
- 1. stomach 2. intestines 3. liver 4. kidneys
- 5. affected area 6. blood exchange.
- 4. Obesity (Adiposis)
The same as diabetes.
- 5. Scrofula
1. affected area 2. stomach 3. intestines 4. liver
5. heart 6. chest 7. kidneys 8. spinal cord
9. blood exchange.

CHAPTER 9; OTHER DISEASES



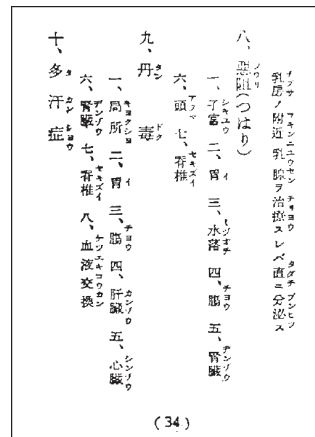
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- 1. Infantile Convulsion
1. heart 2. head 3. stomach 4. intestines.
- 2. XXX
1. affected area 2. head 3. intestines.
- 3. Wrong position of fetus
1. womb.
- 4. Pregnancy
If you treat the womb continually, the growth of fetus is healthy.



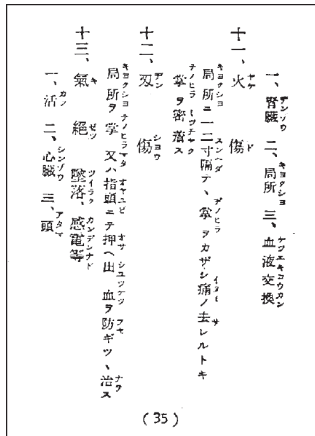
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- 5. Delivery
1. Sacrum 2. lumbar spine
(note) If you treat these areas, after twelve labor pains the baby will be born very easily. If you keep on treating these areas after the birth of the baby, the afterbirth will be easy as well.
- 6. Death of Fetus
1. If you treat the womb, the dead fetus will naturally come out on the same day or the next day.
- 7. Cessation of Mother's Milk
If you treat around the breast and mammary gland, the mother will soon start having milk.



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- 8. Morning Sickness
1. womb 2. stomach 3. solar plexus 4. intestines
5. kidneys 6. head 7. spinal cord.
- 9. Erysipelas
1. affected area 2. stomach 3. intestines 4. liver
5. heart 6. kidneys 7. spinal cord 8. blood exchange.
- 10. Hyperhidrosis
1. kidneys 2. affected area 3. blood exchange.



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11. Burn

Put one hand one or two inches away from the affected area. When the pain is gone, put the hand on this area.

12. Cut by a Sword

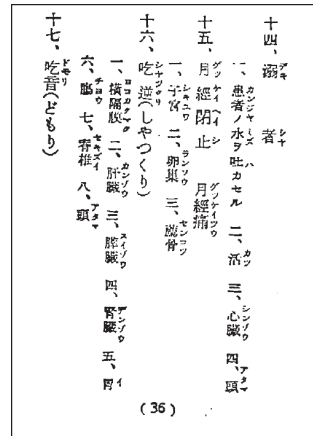
Treat as you press the cut with a thumb or a palm to prevent bleeding.

13. Unconsciousness; by falling, an electric shock. etc.,

- 1. *katsu 2. heart 3. head.

What 'katsu is, the following comes from the book 'The Martial Arts' – by Peter Lewis. Jiu-Jitsu – The Secret Art of Resuscitation. page 80.

Kuatsu is the ancient art of resuscitation or revival, itself a branch of jiu-jitsu. It is so highly specialized that years of thorough training were given to instructors who had been carefully selected. They learned the art under a strict oath of secrecy. Kuatsu was considered to be supreme knowledge in jiu-jitsu. Methods of kuatsu are numerous and vary from school to school. One of the simplest methods used for resuscitating those who have been temporarily suffocated by choking involves grabbing the patient from the back and pushing upwards in a sharp movement. It is thought that the knowledge of kuatsu stems from the sister art of acupuncture, that of Shiatsu.



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14. Drowning

- 1. Let the patient throw up water
- 2. *katsu 3. heart 4. head.

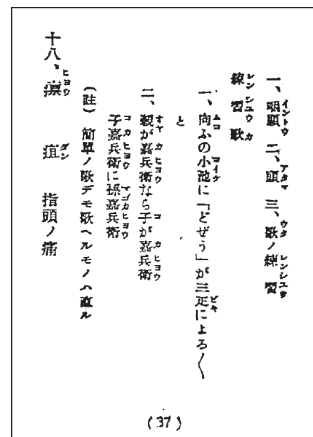
15. Menopause, Period Pains

- 1. womb 2. ovaries 3. cranium.

16. Hiccup

- 1. diaphragm 2. liver 3. pancreas 4. kidneys
- 5. stomach 6. intestines 7. spinal cord 8. head.

17. Stuttering



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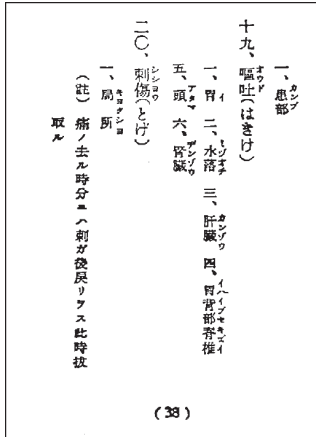
- 1. throat 2. head 3. singing practice.

18. Practice Song

- 1. Mukou no Koike ni "Dojo" ga sanbiki nyoro-nyoro to. (There are three loaches wiggling in the pond over there.)
- 2. Oya ga Kahyo nara ko ga Kahyo. Ko-Kahyo ni Mago-Kahyo. (The parent is Kahyo, his child is Kahyo. Son, Kahyo and grandson, Kahyo.)

(Note) Those who can sing songs can be healed.)

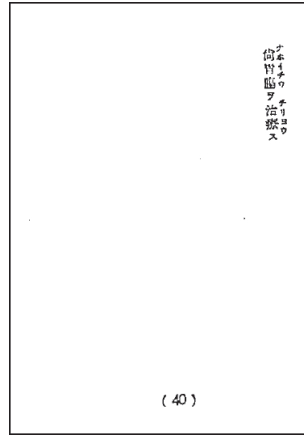
19. Pain at the tip of fingers



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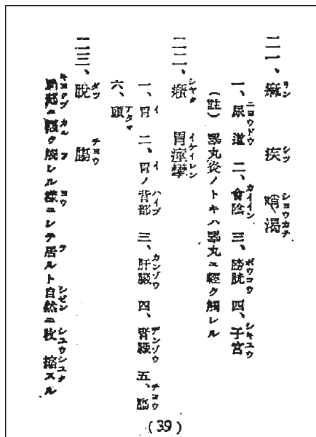
- 1. affected area.
- 20. Vomiting
 - 1. stomach 2. solar plexus 3. liver
 - 4. spinal cord at the back of stomach 5. head
 - 6. kidneys.
- 21. Splinter
 - 1. affected area.

(note) When the pain leaves, the splinter comes back. You pull the splinter out at this moment.



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(stamp) "Seal of Supervision of the Japanese Reiki Research Association"

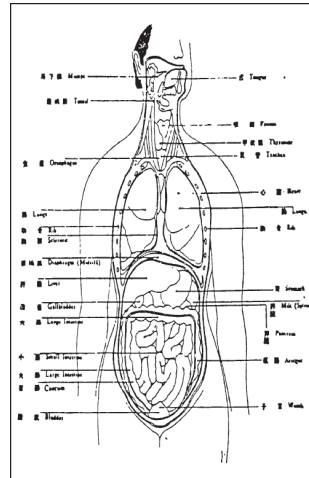


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- 22. Gonorrhea
 - 1. urethra 2. hui-yin 3. bladder 4. wombs

(note) If it is orchitis, apply your hand lightly on the testicles.
- 23. Spasm of Pain, Stomach Cramps
 - 1. stomach 2. on the back at the stomach 3. liver
 - 4. kidneys 5. intestines 6. head.
- 24. Hernia

As you touch the affected area lightly, it will contract by itself. Treat stomach and intestines.



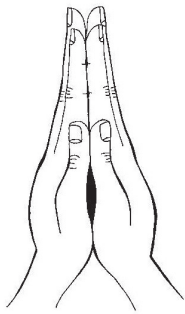
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Drawing of the organs of the body

4) ADDITIONAL TECHNIQUES

When Usui Reiki Ryoho was first taught in the West at the end of the 20th century it included a variety of techniques. As more research into the system occurred it appeared that many of these were not 'traditional' techniques as such but had been included into Japanese Reiki practises after Usui Mikao's death. We have included some of them below for your interest.

A. GASSHO MEDITATION



A meditation method concentrating on the hands

Gassho – to place the two palms together

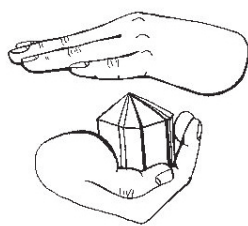
This is a meditation technique to calm and focus the mind.

1. Sit and Gassho to centre the mind and set intent. Close your eyes.

2. Breathe in naturally focusing on the point where your two middle fingers come together. When your mind wanders use this physical point as your focus to bring yourself back to this single pointed meditation.
3. Continue the meditation for up to 30 minutes.
4. Gassho – to give thanks.

A guided version of this meditation can be downloaded at www.IHReiki.com

B. JAKIKIRI JOKA HO



A method for energetically cleansing and enhancing inanimate objects

jaki – bad, negative

kiri – cut

joka – purification, cleansing

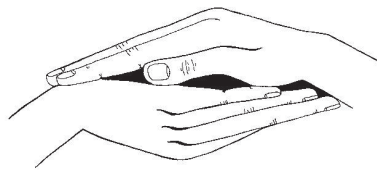
ho – method

This technique is only to be used on inanimate objects such as crystals, stones, jewellery, furniture, houses etc... Not to be practiced on humans, plants or animals. While 'chopping' with the hand focus on your hara and hold the breath.

1. Sit or stand and gassho – to centre the mind and set intent.
2. Hold the object in your non-dominant hand.

3. Place your dominant hand over the object approximately 2 inches (or 5 cm) with your palm facing the object. Chop three times in the air above the object. Hold the object and give it Reiki.
4. Chop three times above the object to seal the energy in.
5. Gassho – to give thanks.

C. REIKI MAWASHI



A current of spiritual energy

rei – spiritual

ki – energy

mawasu – pass on

This technique helps to sensitise practitioners to feel energy flow. A group of practitioners make a circle, hold hands and allow Reiki to flow first to the right and then to the left.

1. Practitioners sit in a circle and gassho – to centre the mind and set intent. Close the eyes.
2. Everyone's left palm faces up and right palm faces down, hands out to the side of the body. This way your right hand is on top of your neighbours left and so on around the circle. Though the palms are facing each other they do not touch.
3. The teacher begins sending Reiki to the right. This increases in strength as it passes from one student to another. practise this for a couple of minutes.
4. Now swap your hands and place the right palm facing upwards. Once again the teacher sends Reiki through the circle though this time from the other direction.
5. Gassho – to give thanks



D. REIKI UNDO

Movement of Spiritual Energy

rei – spiritual

ki – energy

undo – movement

This technique uses physical movement to cleanse and release the body's energy. The energy will guide the physical body once we totally let go. For each person the movement will be completely unique – release may be expressed through movement, sound, breathing or silence.

This is originally a Qi Gong practise.

1. Stand with your feet shoulder-width apart. Knees slightly bent.
2. Gassho – to centre the mind and set intent. Close your eyes.
3. Reach your hands up to the sky with both hands facing each other (forming a funnel shape). Feel the connection to Reiki. Once you feel the energy moving down through your hands, in-between your hands and onto your head then let your arms flop relaxed to the side.
4. With each in-breath feel the energy coming in through the crown on top of the head, moving down through the body and filling the hara.
5. On the out breath send the energy through your whole body from the top of the head to the tips of the fingers and toes. While, still on the same out breath, move the energy out of the physical body into the energetic body and continue to expand the energy until it reaches infinity.
6. Repeat steps 4 and 5 until there is a strong flow of energy.
7. Now let the body totally relax and breathe normally. You will want to move with the energy that is pulsing through the body. Let go but don't force yourself to move either.
8. Take as long as you feel you need. At each practise session you will find yourself giving over to the energy more and allowing it to move the body as it feels the need.
9. Gassho – to give thanks.

A guided version of this meditation can be downloaded at www.IHReiki.com



E. NENTATSU HO

A method of sending thoughts

nen– thought

tatsu – reach, attain, notify

ho – method

The concept of Nentatsu ho aims to support the changing of one's set behavioural beliefs. It is valuable for achieving goals, over-coming set beliefs and for ridding one's self of bad habits.

1. Create the thought that you wish to 'reach'. You may wish to use one of the Reiki precepts in this technique to support you in your Reiki practise and personal development.
2. Sit or lie down and close your eyes, breathing regularly.
3. Gassho – to centre the mind and set intent.
4. Place one hand on your forehead and the other hand on the back of the head at the medulla oblongata.
5. Repeat your thought for as long as five minutes saying it out loud or to yourself.
6. Remove the hand from forehead while keeping other hand in place and relax for up to five minutes. You may wish to place the hand that was on your forehead next to or on to the body.
7. Gassho – to give thanks

A guided version of this meditation can be downloaded at www.IHReiki.com



sol reiki
level 2
manual

The background of the title section features three large, faint yellow graphics. On the left is a stylized Reiki symbol, a spiral with a vertical line through it. In the center is a large, flowing, calligraphic shape that resembles a person's silhouette or a large character. On the right is a vertical column of four Japanese characters in a calligraphic style, which are the characters for 'Shizuko Nochiura' (野村 静子).

www.solhealing.life
contact: sol@solhealing.life

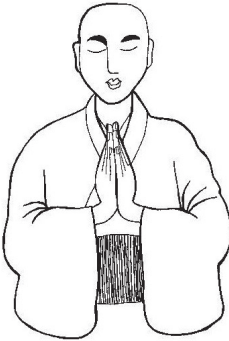
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**Developing
Spiritual
&
Mental Focus**

Reiju
&
Attunements

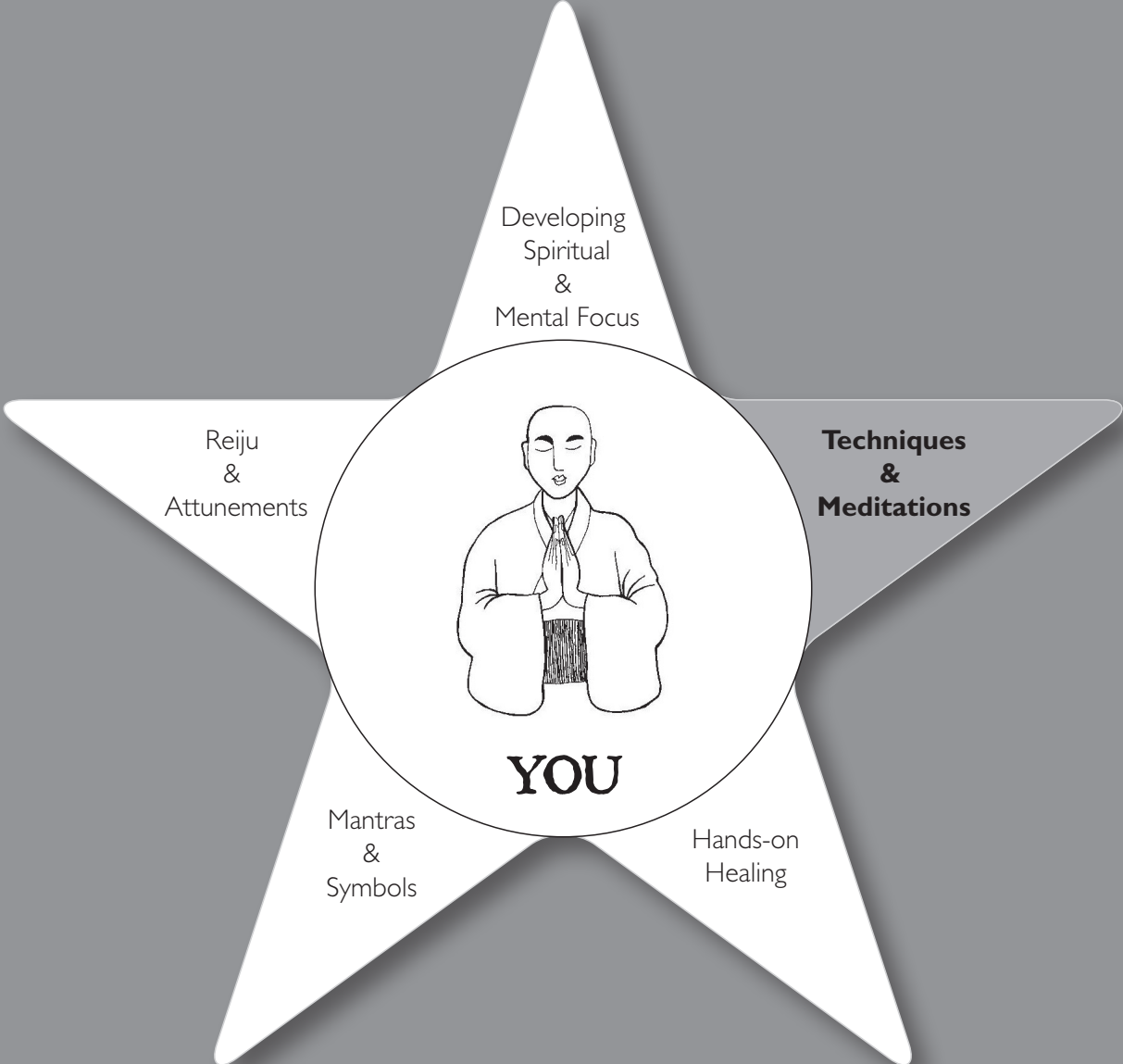
Techniques
&
Meditations



YOU

Mantras
&
Symbols

Hands-on
Healing



TECHNIQUES AND MEDITATIONS

OKUDEN ZENKI AND KOEKI TECHNIQUES

In Japan, Okuden has two stages within it. Zenki is the first stage and Koeki the second. The techniques in this section reflect the techniques taught at both stages.

A. HATSUREI HO

A method for generating greater amounts of spiritual energy

hatsu – to generate

rei – spirit

ho – method

Included in this manual are two methods that are called Hatsurei Ho, although they are practised in different ways. The aims of both of these methods is the same; to create a greater amount of spiritual energy within one's self.

METHOD I

This method cleanses the body using energy, in turn allowing for a greater flow of energy through the body. In some branches of Reiki, Hatsurei Ho is initially broken into different techniques and taught separately. These are Kenyoku Ho, Joshin Kokyu Ho and Seishin Toitsu. When practised in Japan, recitation of the waka (poems of the Emperor Meiji) and the precepts are included in the technique both before and after the meditation.

Kenyoku Ho

1. Gassho – to centre the mind and set intent while standing or sitting.
- 2a. Place your right-hand on the left shoulder (where collarbone and shoulder meet). Breathe in, and on the out breath, sweep diagonally down from the left shoulder to right hip.
- 2b. On the in breath place your left-hand on the right shoulder and, on the out breath, sweep down diagonally from right shoulder to left hip.
- 2c. Breathe in, returning your right-hand to the left shoulder and, on the out breath, sweep diagonally down from left shoulder to right hip.
- 3a. With the left elbow against your side, and with your arm horizontal to the ground, place your right-hand on the left forearm. Breathe in and, on the out breath, sweep downward along the arm to the fingertips.
- 3b. With the right elbow against your side and with your right arm horizontal to the ground, place your

left-hand on the right forearm. Breathe in and – on the out breath – sweep down along the arm to the fingertips.

- 3c. Breathe in and, with the left elbow against your side and with your arm horizontal to the ground, place your right-hand on the left forearm. On the out breath, sweep down along the arm to the fingertips.
4. Gassho – to give thanks

“If you continue this simple practice every day, you will obtain some wonderful power. Before you attain it, it is something wonderful, but after you attain it, it is nothing special.”

Zen Mind, Beginner's Mind
Shunryu Suzuki



Joshiin Kokyu Ho

1. Place your hands in your lap, palms facing upwards.
2. With each in breath feel the energy coming in through the nose, moving down to the hara and filling the body with energy.
3. On the out breath, expand the energy out of the body, through your skin and continue to expand the energy out into your surroundings.
4. Repeat steps 2 and 3 until finished. The exercise may take anywhere from five minutes to half an hour. If you begin to feel dizzy, then finish the exercise and slowly build on the amount of practise time.
5. Gassho – to give thanks.



Seishin Toitsu

1. With your hands in the gassho position, focus on your hara. On the in breath, begin to bring the energy into your hands. Feel the energy move along your arms, down through your body and into the hara.
2. On the out breath, visualise energy moving from the hara back up through the body and then to the arms and out through the hands.
3. Repeat for as long as you wish.
4. Gassho – to give thanks.

Hatsurei Ho can be found as a guided meditation in the CD Reiki Ho and the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

METHOD 2

This method is a translation of an exercise called Hasurei Ho from a 1933 book by a student of Usui Mikao. His name was Tomita Kaiji and he became a well-known healer in his own right. His book's name is *Reiki To Jinjutsu: Tomita Ryu Teate Ryoho* meaning *Reiki and Humanitarian Work: Tomita Ryu Hands Healing*. Tomita Kaiji considered this technique to be the fundamental technique for working with spiritual energy.

To begin, sit down and try to concentrate (unify) the mind and body. Choose a quiet place or somewhere comfortable where you can relax. Included in the text are two different readings of the word seiza. One means to sit still and is the first part of the technique – the other relates to the physical action of sitting in seiza.

Seiza (Japanese: to sit still)

Sit in the seiza position and gassho with the objective to gather/concentrate the energy from the heart into the palms of the hands. Hold the hands together without using force from the arms or the shoulders. Drop the shoulders and clasp the hands, joining the fingers lightly, and feel the alignment of the posture. Close your eyes.

Joshin Ho (Mind purification method)

The aim of Joshin Ho is to unify and purify the mind. Once the sitting upright is achieved, recite (in your head) some waka poetry and feel at One with its meaning.

Following is an example of waka that can be used for Joshin Ho:

*asami dori sumi watari taru o hosora no
hiroki wo wo no ga kokoro tomo gana*

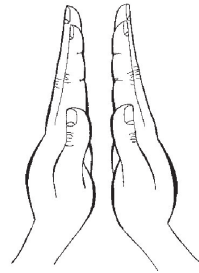
*As a great sky in clear light green
I wish my heart would be as vast*

Hasurei Ho

If you have followed the previous steps and stayed focused on the palms of your hands, they will likely start to feel warm. This is what (Tomita ryo) calls reiha (Jap: wave of rei). It describes the tingling sensation that is comparable to an electrical current. The heat created and the wave of rei are what constitute spiritual energy. Even if the sensations are weak at first, they should become stronger as you keep concentrating.

Five Day Plan

Repeat the above steps for five consecutive days, and concentrate for at least 30 minutes (progressively increasing the time spent in concentration until you eventually reach an hour).

B. ENKAKU CHIRYO HO

Remote Healing

enkaku – distant, remote

chiryō – treatment, cure, remedy

ho – method

This technique can be practised in a number of different ways.

In traditional Japanese teachings there is not a belief that you 'send'

Reiki or even that you need to connect to another person. Instead, you become One with that person. The concept is that we are all already One, and therefore do not need to do anything to make this connection happen.

Below are two methods that can be used to practise Enkaku Chiryō Ho.

METHOD 1

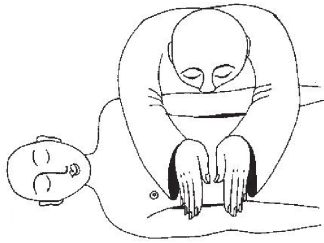
1. Gassho – to centre the mind and set intent.
2. Think of the person with whom you would like to connect. Feel – with your whole being – this person. In your mind, sense that person's voice, the feel of the person's skin, and the person's smell. With all of your senses, become aware of who they are, and allow yourself to feel the connection to their being.
3. Visualise or draw the Symbol 3 and repeat its jumon three times.
4. Visualise or draw the Symbol 2 and repeat its jumon three times.
5. Visualise or draw the Symbol 1 and repeat its jumon three times.
6. Continue focusing on the person for as long as you feel the energy moving.
7. Gassho – to give thanks.

Enkaku Chiryō Ho can be found as a downloadable guided meditation at www.IHReiki.com

METHOD 2

This method uses only the jumon *ho ah zey ho ney* and no other jumon is necessary.

With this jumon you once again experience becoming One with the person you would like to help. When you are One with the person, you let the energy decide whether the person needs energy, and whether it is Earth or Heavenly energy. Just take a step back without your mind becoming involved or deciding what is 'good' for someone. The more you strengthen your energy the easier the technique will become.

C. BYOSEN REIKAN HO

Sensing Imbalances

byosen – before illness

reikan – inspiration, sacred intuition

ho – method

To be used on yourself or others to sense imbalances in the body.

1. Gassho – to centre the mind and set intent.
2. Move the hands approximately 2 to 6 inches (5-15 cm) over the sitting, standing or lying body, waiting to experience a sensation in your hands.
3. When you sense hibiki (heat/cold/tingling/pain/itchiness/pulsating etc...) in your hands place your hands on that part of the body.
4. Keep your hands on that part of the body until the hibiki has passed. Then resume moving your hands over the body to see if there are other areas where you sense hibiki.
5. Gassho – to give thanks.

Byosen Reikan Ho can be found as a downloadable guided meditation at www.IHReiki.com

D. REIJI HO

A method of being guided by spirit

rei – spirit

ji – show

ho – method

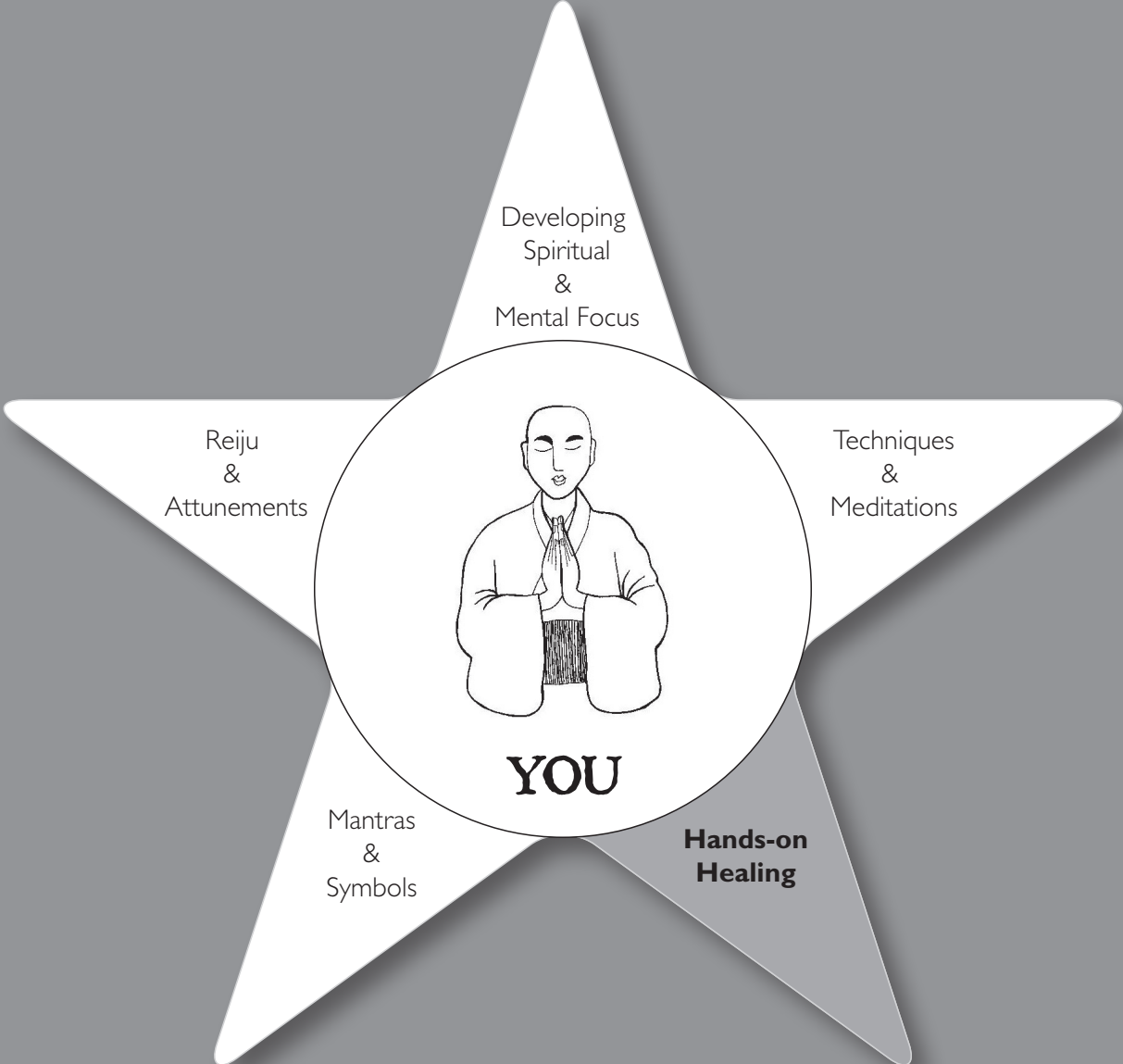
Once a student is confident working with Byosen Reikan

Ho, then Reiji Ho is taught. This technique guides your hands like magnets to the places on the body that are in need of treatment. Practising Reiji Ho will heighten your sensitivity to energy work. It can be practised on yourself or others. The hands are placed in gassho in front of the forehead, thus stimulating Heaven ki at this intuitive centre, which helps to sense the body's imbalances.

1. Sit or stand and gassho – to centre the mind and set intent.
2. Move your hands maintaining them in the gassho position, up to your forehead, keeping your hands centred in between your eyes.
3. From this position allow the Reiki to draw your hands like magnets to the areas of the body that need it.
4. Hold your hands there until you sense that that part of the body is balanced.
5. Move on to the next position that draws your hands.
6. Continue to allow the hands to be drawn to the different parts of the body until it is no longer necessary, and then let the hands relax onto your lap or to the sides of the body.
7. Gassho – to give thanks.

“We humans hold the Great Reiki that fills the Great Universe. The higher we raise the vibration of our own being, the stronger the Reiki we have inside will be.”

Note from a student of Mikao Usui supplied by Hiroshi Doi



HANDS-ON HEALING

I. PERFORMING TREATMENTS PROFICIENTLY & PROFESSIONALLY

To become a proficient Reiki practitioner you will need to follow a certain structure in your treatments. This treatment structure will ensure that you are confident in what you do, and that your client is confident in you.

Even though you will initially be performing treatments on friends and family, you will still want to support your client's healing in the most professional way possible. The guidelines set out in this section will help you do that.

If you decide to develop into a professional practitioner, then the International House of Reiki recommends that you initially get as much as experience as possible in performing treatments under the guidance of your teacher. A major part of professionalism is experience in your field. Be sure that you have offered a substantial number of treatments without charge before beginning to charge money for treatments. When charging money for treatments (and in some cases when volunteering your services in a professional environment), you will be required to have professional liability insurance. Such insurance will cover you in case someone hurts themselves in your presence. For example, a client may do something as simple as twisting an ankle coming up a step.

To enhance your credibility as a professional practitioner, the International House of Reiki recommends that you join Shibumi International Reiki Association (www.ShibumiReiki.org). Membership in Shibumi will give you the support of a professional international community that provides you with Codes of Ethics and Practice, Complaints Procedures for your clients, high standards, a professional directory listing, and much more. You will find the Shibumi Codes for practitioners in the Addendum.

“Each being is itself pure source, and pure source is nothing but each being. They are not two things.”

Branching Streams Flow in the Darkness
by Shunryu Suzuki

2. STAGES OF A REIKI TREATMENT

PRE-TREATMENT



Before a client enters the room make sure that it is completely ready for the treatment and that you are prepared.

- The massage table is set up with a blanket on it, ready for if it is required.
- Place a bolster on the table (to be placed under the client's knees or ankles).
- The lights/candles/music are on.
- A glass of water is ready for client.
- The Client Information Form and pen is on the table.
- Your mobile phone is switched 'off'.
- Your hands have been thoroughly washed with soap (hygiene).

Once the client has entered the room:

- Shake their hands, look them in the eyes and welcome them with their name. This sets up immediate friendly and energetic contact.
- Seat them, offer them the water, and after initial pleasantries ask them to read and sign the Client Information Form. A sample form is provided in this manual.
- Ask if they have ever had a treatment. If yes, ask how they found their treatment experience.
- Review the basics about a Reiki treatment, even if the client has previously had a treatment.
- Everything has energy in it. The practitioner has been taught how to tap into this and channel the energy through the body and out through the hands.
 - The hands are placed on or off the body and left from one minute up to five minutes (or longer) in each position.
 - The client can feel this energy (not necessarily in a conscious way) and draws it in using it to wash through his/her own energy lines or meridians.
 - Reiki treatments are very SAFE, since the practitioner does not manipulate the energy, but allows the client to do what he/she needs to with the energy.
 - Reiki is about self-responsibility; any healing is

- really in the client's hands.
- Explain that you cannot promise any results.
- The practitioner does not touch any private parts of the body, and the client does not need to remove any clothing.
- The treatment promotes a cleansing, which sometimes can be felt physically or emotionally, and is generally very relaxing.
- Ask the client what they feel that they would like to work on. They do not have to work on any one thing if they don't want to. Reiki is great as a general relaxation tool.
- Asking questions helps the practitioner to observe the client's emotions, voice and self-expression. Although energy is drawn to where it is required in the body, knowing where there is an issue allows you to place your hands on that specific body part giving acknowledgement and comfort to the client. Also, by voicing any relevant issues to the practitioner, a client instigates the healing process through acknowledgement even before the hands-on healing treatment begins. Basic questions can focus on:
 - If and when you experience headaches or dizziness.
 - What type of pain, if any, you may have.
 - Your thirst, appetite, and tastes.
 - Sleep patterns.
 - General medical history.
 - General physical activity.
 - Emotions.
- If the client informs you of a painful area, you can ask the client some direct questions about it. This will help you to pinpoint the area and gives the client the opportunity to talk about their issues/pain. It feels good for the client to have someone listening to his or her complaints and to be reassured that the practitioner can support the client's healing process. You may wish to explore these questions:
 - Is the pain stagnant or does it moves around?
 - Does the pain feel better or worse with pressure?
 - Does the pain feel better or worse with heat/warmth?
- Seek clues as to what is going on with your client, so that you can focus on the client's body language during your assessment. Once again this will enable you to have a better understanding (and therefore compassion) of the client's situation, enabling you to treat your client accordingly. These questions may help you to gain a better understanding of your client:

- Is the client sitting in a sloppy, tired position?
- How is the voice of your client?
- Does your client look full of strength?
- How does he/she express him/her self?
- Ask if the client has any more questions. Remember that you are not a counsellor. Though you must be aware of your client's responses, you are not to undertake any attempt at counselling unless you have been trained to do so and the client contracts these specific services with you.
- When the client is ready ask him/her to remove shoes and to climb onto the table.



TREATMENT

Once the client is on the table:

- Ask if he/she would like a blanket.
- Place a bolster underneath the knees to take the pressure off the lower back. Later, when the client turns over onto the front, you can place the bolster under the ankles for the same reason.
- Explain where you are going to put your hands. For example – the first treatment is a general all over body treatment. You will spend about 15 minutes on the head, 15 minutes on the torso and legs and then you will be asking the client to turn over and you will spend 15 minutes working down the back of the body. Explain that you will rub the feet at the end of the of the treatment so that the client will know that the treatment session has ended.
- Just before you begin the treatment session, do the Kenyoku Ho (dry bathing) exercise and then gassho – to indicate that you respect the client, yourself and the energy.
- Ask your client to have the intent that he/she wants to heal themselves and to say 'I am open to receive whatever it is that I may need at this exact moment in time'.
- Set the intent as practitioner that both you and the client receive whatever it is that you may each need at this exact moment in time.
- Keep the entire treatment within the one hour allotted. Including the discussion pre- and post-treatment.
- Make sure that the music runs throughout the whole treatment, that it is not too loud, and that the door is locked so that no-one can enter while you are performing the treatment.
- At the beginning of the treatment ask the client to close his/her eyes and lead the client into a light relaxation by asking him/her to breathe down into

the lower abdomen or hara. You can enhance the client's ability to relax by placing your hands on the client's hara so that the area can be felt filling with breath on the in-breath and going down on the out-breath. Ask the client not to force the breathing, but to breathe in a relaxed manner. Talk the client through the breathing process several times in a soothing voice.

The rationale for this type of breathing is that it gives the client's mind something to follow. When the practitioner first places the hands on the client, the client's mind might start working overtime, because suddenly everything is so still and the client is used to having an experience of 'busy, busy'. By having something such as focussed breathing to pay attention to, the client's mind naturally slows down and eventually lets go.

Explain to the client that it is not a requirement to continue deep breathing throughout, but that this kind of focussed breathing is useful at the onset of the treatment to support the body moving into relaxation. When the client is relaxed, the client will be able to draw more energy through the body.

- If the client wants to talk through a treatment, then let the client talk. When a client talks during a treatment, it is a sign that the client needs to release. If the client seems to be engaging in banter then just lovingly suggest to the client that this is a good time to completely relax and let go, and that it might be easier if there is no talking. Do your best to convey this suggestion without conveying a judgement that the client should not be speaking. If the client has been talking a lot, consider beginning the breathing again to help the client achieve a more peaceful state.
- If the client has a 'release', and feels like laughing or crying, then just let it happen. Never 'comment' about what the client is doing, since each individual client will respond in his or her own personal way. Avoid asking if everything is okay (even if the client is shedding a tear), as this brings the client out of the release and may make the client feel that he/she should put on a face to 'be okay' again. Unless you are concerned for the client, let the person go through whatever is needed. This is the client's time to work through issues, in whatever way is best for him or her.
- Be guided by your hands. Keep your hands in a particular position as long as your hands indicate you to do so. Take care that you don't move too fast and miss out on any subtle indications that you might feel.
- Do not try to force the energy by trying to control the energetic flow.

- Manage your treatment time so that you complete the session, including post-session processing, within the allotted time. The client may need to be elsewhere and will begin to get uneasy if the treatment is too long. You may also have another client waiting.
- End the treatment either at the hara or on the feet with a small rub.
- Gassho, to give thanks, at the end of the treatment.

POST-TREATMENT



- Some clients will wake up very slowly (while you have other clients waiting!). You can get the client reoriented back to the room by turning the music down, or pouring water into a glass.
- Offer water to the client immediately after the treatment. Explain that drinking will help cleansing. It will also help ground the client.
- Once the client sits up on the Reiki table ask how it was. Let the client talk and don't pass any judgements. Just be a good listener.
- When the client asks you what you felt (and they will), explain the different sensations that you felt, either in the client's body or your own. You can always turn the question around and ask them what they felt. Don't attach any interpretations to what you experienced during the treatment. To clarify what your experiences might mean, explain that any area where you sensed particular activity is one where there may be a lot going on. Your experience with any area of the client's body is not necessarily positive or negative. The area where there was a lot of activity might be drawing more energy because the client uses it a lot, or because it is weaker for example. This fact is unimportant. What is important is that you and the client recognise that the Reiki is working on it, and that you both know that it might be an area to spend more time on at a later date.
- Be careful with the terminology you use:
 - Do not use negative or positive terms.
 - 'Blocked' is a negative term.
 - 'Open' is a positive term.
 - Speak from the 'I' perspective rather than the 'you' perspective. When you speak to your client, keep your statements descriptive rather than evaluative or judgemental e.g. 'I felt that there was a lot of movement around the heart area,' instead of 'You have a problem in the heart area'.

- If the client is still groggy after the treatment tell him/her to wait until he/she feels grounded. Explain that the client should not drive until he/she is sure that it is safe to do so (suggest that the client sit in a café and have a cup of tea before driving or taking public transport).
- Alert the client that there may be some discomfort from the treatment later in the day, or over the next couple of days. Any discomfort is a good sign, as it means that the Reiki is starting to move things in the body. If the client experiences post-treatment symptoms, either positive or negative, the client may wish to undertake additional Reiki treatments to continue the cleansing. Provide the client with a phone number to contact you if they have any distressing symptoms, questions or concerns. Ensure that the client has the appropriate contact numbers to reach you.

Once the client has left the treatment space record your comments about the treatment on the Client Information Form. These will include what you and the client felt during the treatment, the 'results', and any other relevant material (e.g. length of treatment or special issues brought up by client).

Additional Treatment Considerations

- Three Reiki treatments is a good number of treatments to suggest for a client, since it helps to have a time frame within which to expect some preliminary results from the treatments. It also ensures that when Reiki starts to help the client, the client will be receiving Reiki to continue the process.
- Reiki treatments work on some or all of these levels: physical, mental, emotional, spiritual.
- The practitioner must remember that the healing is in the client's hands and never to judge a client.
- If a client seems to have problems that you feel you cannot deal with, remember you are not a counsellor or a doctor. Refer the client on to an appropriate mental health practitioner. You can always provide a phone number for free 24 phone counselling services such as those listed below:
 - Lifeline Australia 13 11 14
 - USA National Suicide Prevention Lifeline 1-800-273-8255
 - UK Samaritans 020 7734 2800
 - Keep a phone number handy for emergencies.
- Remember, you are not a healer; you are a Reiki practitioner.
- Never treat a child alone without a parent present.
- Relax and enjoy the treatment. You and your client will both benefit from the Reiki treatment.

3. CLIENT'S CASE NOTES

Professional Reiki practitioners must keep notes about the their treatments. This will help you track the progress of your clients. Professional notes will also be helpful if there is ever any question about the integrity or credibility of your work with a client.

Case activity notes are written to document what occurred during each session. These notes should encompass problem identification, assessment, and implementation of treatment goals.

In many countries, legislation mandates that the client has access to any records kept by a health provider. While current legislation does not mandate a specific format for case notes documentation, the International House of Reiki suggests a specific written protocol.

The International House of Reiki recommends the SOAP format. SOAP is a structured and traditional format for the recording of clinical information. The majority of these notes may be filled in during the pre-treatment interview. Other notes may be written up after the treatment when the practitioner takes the time to think about the treatment, and plans for the subsequent treatments.

SOAP is an acronym that stands for four areas in which the practitioner should structure the taking of case notes.

At www.IHReiki.com you can order a Professional Practitioner & Teacher Toolkit CD which includes an example Client Information Form that utilises the SOAP method of collating information.

S = SUBJECTIVE DATA

The practitioner writes 'S' and then describes or quotes the client's view of the problem. 'S' is what the client tells the practitioner. Subjective data 'S' includes:

- The client's perception of his/her problem.
- What the client thinks or believes is wrong.
- The client's description of his/her symptoms.
- Direct quotes from the client about his/her problem.

O = OBJECTIVE DATA

The practitioner writes 'O' and then records factual data and observations here. 'O' is information that can be verified by others. The client's personal appearance and/or behaviour may be described, but not assessed. Relevant details concerning the client's finances, living arrangements, and so forth may be included.

Objective data 'O' includes:

- What the practitioner can observe about the client:
For example:
 - Appearance, posture, body language.
 - Behaviour, overt expressions of emotion.
 - Conversation, affect, stated mood.
 - Memory.
 - Results of any clinical evaluation.
 - Verified medical data, obtained from medical records bearing on the client's mental health (medications).

A = ASSESSMENT

The practitioner writes 'A' and then provides analysis of the meaning of the client's perceptions and the factual observations. 'A' represents the conclusions/ conceptualisations of the practitioner after analysis of the subjective and objective data.

Assessment 'A' includes:

- Synthesis of Subjective and Objective findings.
- Best behavioural description, including any safety issues, etc.

P = PLAN

The practitioner writes 'P' and then states what he or she plans to do for the resolution of the identified problem(s). The client's responsibilities should be stated. Discussion of this can be included here as well as the scheduling of the next session. Plan 'P' includes:

- Treatment discussion/explanations, etc.
- Goals or treatment objectives and how they are (or are not) being met.
- Specific recommendations – referrals to other clinical or social services.

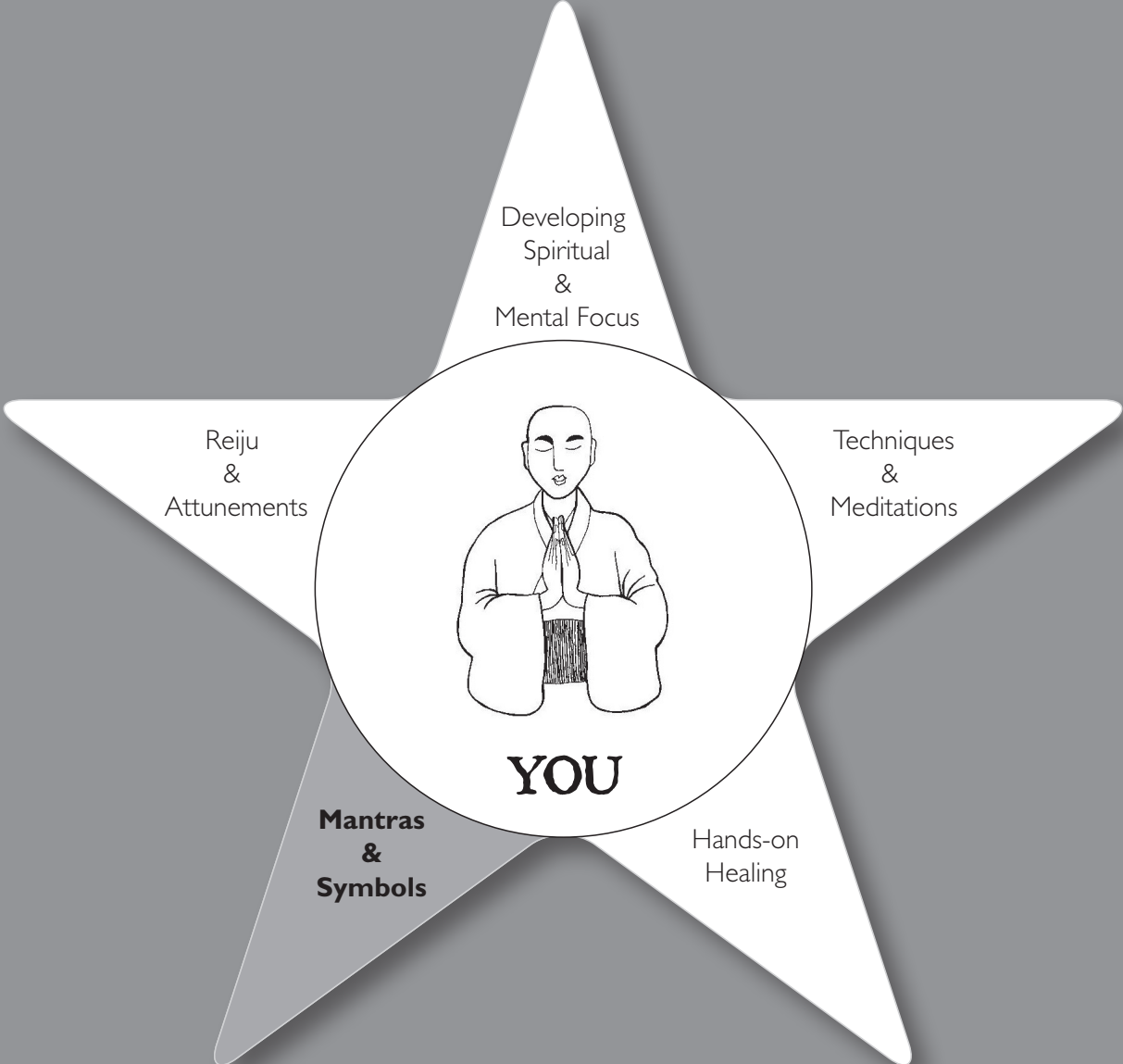
4. CLIENT INFORMATION FORM

It is wise to ask a client to sign a form before the treatment that explains the nature of the treatment so that there are no misunderstandings on behalf of the client or the practitioner. Below is an example of such a form.

I, the undersigned understand that the Reiki session given is for the purpose of stress reduction and relaxation to promote healing. I understand very clearly that a Reiki session is not a substitute for medical or psychological diagnosis and treatment. Reiki practitioners do not diagnose conditions nor do they prescribe, perform medical treatment, nor interfere with the treatment of a licensed medical professional. It is recommended that I see a licensed physician or licensed health care professional for any physical or psychological ailment I have.

SIGNATURE

DATE



MANTRAS AND SYMBOLS

There has been great change in the use of mantras and symbols since Usui Mikao began his teachings at the turn of the 20th century. Their meanings have changed and many new symbols have either been created or taken from other cultures and systems, and added to the system of Reiki.

Mantras and symbols have had a certain mysticism attributed to them since they have been practised in the West. This has even led to the meanings behind the four traditional symbols gaining in significance over the years. At first, they were provided, like training wheels that students would discard once they had 'become' the appropriate energy. Today, the symbols and mantras are often viewed as magical tools which can provide a range of benefits such as protection, bringing in power, enhancing, manifesting and healing karma. These effects were never the focus of the mantras and symbols, though it is true they may be by-products of their practise. This view of mantras and symbols represents a misunderstanding about the basic reason for the introduction of mantras and symbols to the teachings.

When Usui Mikao started to teach, it is said that at first he only taught the mantras, and that the symbols were introduced much later.

These symbols were added for those students who were not sensitive enough to the energy (generally non-Buddhist and non-martial arts practitioners).

According to the student's ability either a mantra, or a symbol and mantra would be given. These are all different paths leading towards the same destination. The paths are chosen according to the students' abilities.

Another link between these devices is that the same quality of energy is invoked by the mantras as the mantras and symbols. The system offers diverse approaches for different people.

Some Japanese branches of Reiki today teach that the mantras and symbols are connected to deities. Different deities are connected to mantras and symbols depending on the branch of Reiki using them.

Each mantra and symbol can be practised independently of other mantras and symbols – Choku Rei and Symbol I are not needed to 'activate' the other mantras and symbols as is often taught in modern practises.

When using mantras in conjunction with symbols, they must be chanted three times. Many have wondered if 'repeat three times' is a modern addition to the practise of mantras. This does not seem to be the case. In the Usui Reiki Ryoho Gakkai, the precepts are also chanted three times. The Japanese term 'gokai sansho' is used for this practise; this is a Buddhist term meaning to chant the precepts three times. Three is considered to be a divine number.

“Primordial sounds are the vibrations of nature that structure the universe. They are the root sounds of every language. We can hear these sounds in the songs of birds, the rushing of streams, the crashing of waves and in the whispering breezes in the leaves of a tree ... listening to primordial sounds restores our sense of connection to the whole and enlivens our inner healing energy.”

The Wisdom of Healing
by David Simon

I. MANTRAS/ JUMON

Jumon is a Japanese word for mantra and its literal translation is 'sound which invokes a very specific vibration'. In the system of Reiki jumon are taught at the second and third levels.

Some Japanese traditions call the mantra 'kotodama', which means 'words carrying spirit'.

There are four mantras in traditional forms of Reiki, three of which are taught in Okuden.

Okuden Zenki (first stage) includes the teaching of the two jumon, Focus and Harmony, and in Okuden Koeki (second stage) the jumon, Connection, is taught.

Kotodama and jumon were ancient Shinto practises that used vibrations to interact with the natural environment. It was believed that use of these sound vibrations would ultimately bring us to a closer connection with ourselves and the universe. Though all four mantras taught in the system of Reiki are translatable, their technical meanings are less relevant than the vibrations that are invoked with their use. Mantras are simply mental vibrations and they should not carry meaning. Meaning ties us down to everyday associations. By following the vibration of the sound, we can cut through these mundane thoughts and reach a space of silence.

Each jumon invokes a specific vibration through sound. Therefore, the jumon is most effective when spoken out loud. Jumon must be uttered correctly, because a slight alteration creates a different vibration, thus producing a different manifestation.

To understand sound's importance it is necessary to experience and learn about vibration. Imagine that you are interested in studying a tree. You could approach it in a number of ways. First you could read a book about it written by someone else (most probably a non-tree), then you could cut a tree down and study it yourself, or lastly you could ask the tree – commune with the tree, that is go to its vibration and listen.

HOW TO USE JUMON

The source of the jumon emanates from the hara, about three finger widths below your navel. Breathe in. When you feel it is naturally time to release the breath then speak the jumon.

The ki filled breath in association with the jumon travels from the hara up and out through the mouth and into your surroundings. Remember that each individual will complete a different amount of jumon with one breath. So do not feel that you must complete two, three or more jumon within one breath. Let the breath move naturally, developing with your own ability. You may also chant for as long as you feel it is right to do so.

2. SYMBOLS / SHIRUSHI

The Japanese name for symbol is shirushi.

There are only four symbols in traditional forms of Reiki, three of which are taught in Okuden.

Usui Mikao introduced symbols around 1923 for those who had difficulty invoking the energy. The symbols have no power of their own; they act merely as a focus for our intent. When drawing symbols a few aspects need to be kept in mind. Knowledge of the intent of the symbol affects the quality of the energetic connection. The strength of this outcome is determined by the student's inner connection to the symbol. Ignorance allows for mistakes and a poor bonding with the symbol.

In Japan each symbol is known as a number. For example; Symbol 1, Symbol 2, Symbol 3 and Symbol 4. In some modern practises symbols are called by the name of the associated mantra, which is incorrect since the mantra is a separate device.

The symbols which you will learn have been taken from Tatsumi's hand-drawn copies of Hayashi Chujiro's symbols. These are considered authentic, although even in some traditional teachings in Japan there are variations in how these symbols are drawn.

The three symbols taught in Okuden are clearly recognisable in Japan. Symbol 1 has connections to Tendai cosmology and the Hotsuma Tsutae. Symbol 2 is related to a seed syllable and can be seen in temples across Japan. A seed syllable is a letter form used solely for meditation and is a part of esoteric Buddhism practised in China and Japan. Symbol 3 is Japanese kanji and when read in Japanese creates the actual name of the mantra.

Symbols 1 and 2 are clearly 'real' symbols while Symbol 3 is Japanese kanji that has inaccurately been termed a 'symbol'. Each of these Symbols has a separate intention. The first two symbols invoke an energy (Earth and Heaven, or yin and yang), while Symbol 3 creates a specific state of mind.

HOW TO USE SYMBOLS

To draw a symbol there are various approaches that can be taken. You can:

- Visualise drawing the symbol in the mind's eye.
- Physically draw the symbol with the palm of the hand or with your fingers.

More techniques for working with the symbols can be found on the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

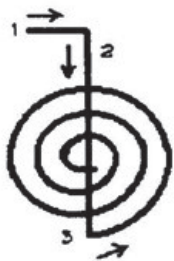
3. WORKING WITH THE SYMBOLS AND JUMON

A. SYMBOL I AND THE ACCOMPANYING JUMON

Traditional Characteristic: Focus

Non-Traditional Characteristic: Power

Jumon: Choku Rei



SYMBOL I:

This is the original version of the symbol traced from a document in Hayashi Chujiro's handwriting.

The energy invoked with this jumon and symbol:

Earth energy – which is heavy, powerful and grounding. The hara is stimulated enabling the student to strengthen the connection to original energy. Original energy is the energy that you receive from your parents when you are conceived and most importantly it is the energetic connection between you and the universal life force.

Using the jumon in conjunction with the symbol:

Chant the jumon three times while the symbol is being drawn.

Nota bene: This jumon and symbol do not activate the other jumon and symbols utilised in the system of Reiki.

Using only the jumon:

The student will sit in meditation and chant the jumon for a period of time.

Jumon – hO kU EI (sounds like O-U-E-I)

To sound the jumon, breathe in through the nose and vocalise out through the mouth. The source of the jumon emanates from the hara. When you feel it is naturally time to release the breath, speak the jumon. The ki filled breath in association with the jumon travels from the hara up and out through the mouth and into your surroundings.

Each of the jumon is a mix of vowels and consonants. Where two vowels are next to each other EACH of the vowels must be sounded.

- A pronounced ah
- O as in rose
- U as in tr'ue
- E as in gr'ey
- I as in mach'ine (eee)

Students of the International House of Reiki can listen to the jumon sounded out at the online Ki Campus.

Origin of the jumon and symbol:

An element of Symbol I has similarities to a symbol that is used in many global cultures. This element is commonly utilised as an expression for movement of energy.

The Japanese Hotsuma Tsutae, a controversial historical text, is not alone in using a derivation of Symbol I. Here the letter 'wa' is translated as an early Japanese letter for 'Earth' and has a physical similarity to an element of Symbol I. Copies of Hotsuma Tsutae have been stored in iwamuro (cave storage) in a Tendai temple at enryaku ji (hieizan, Kyoto). These copies were given to Saicho (767-822), the founding priest of enryaku ji. Tendai priests were also known to give lectures on the Hotsuma Tsutae. If there were any link here it would be that Usui Mikao was a practising Tendai Buddhist said to have trained on enryaku ji.

The word Choku Rei comes from old Shinto practices and means direct/straight spirit. When we become more grounded we feel less fear and worry so that we can become more 'direct' (honest) when dealing with people and situations.

The phrase Choku Rei is also used in many other Japanese spiritual practices like Oomoto and by Gō Masahisa (founder of Byakko).

Translation of the jumon:



There are different alternatives when translating the mantra Choku Rei depending on the kanji used.

Some translations of the jumon Choku Rei.

- Being direct
- True self
- Spirit that directly comes from the supreme existence
- Direct/straight spirit
- Supreme spiritual emptiness (void)

“The kototama is not a theory or even a teaching. It is the life energy, or ki, that gives birth to consciousness in all its myriad forms.”

Aikido and Words of Power
by William Gleason

Deity connection:

DaiSeishi Bosatsu (Mahasthamaprapta Bodhisattva)

Description of form

He holds a lotus blossom in his left hand, and his right hand represents the vigorous energy that can make the flower bloom. This also expresses a posture in which the Buddha uses this deity to lead people to salvation in this world, awakening the Buddha nature and Buddha wisdom in people.

Purpose and vow

Among the Thirteen Buddhas, DaiSeishi Bosatsu is least known by people. From ancient times, Seishi was spoken of along with Kannon as the pair of attendants accompanying Amida. In contrast to Kannon, who is the deity of compassion, DaiSeishi Bosatsu is a Buddha offering wisdom. DaiSeishi Bosatsu uses his great vigour of wisdom to awaken the Buddha nature and Buddha wisdom that are in everyone and make them proceed to enlightenment. That is the origins of the name Seishi. The Sutra on the Meditation on Eternal Life explains Seishi's vow as one in which he will 'illuminate everything with the light of his wisdom, keep people away from the Three Evil Paths of Transmigration, and make them attain unsurpassed power. That is why he is called Daiseishi, He Who Proceeds With Great Vigour.'

The Three Evil Paths of Transmigration, popularly referred to as the River of the Three Paths, are the worlds of suffering and delusion of hell, hungry ghosts, and beasts marked by fire, blood, and knives. It is the power of Seishi that can destroy these worlds of delusion with the strength of wisdom, make people enter the path of the Buddha, and cause them to proceed to enlightenment.

Mantra

We do not use the deity's mantra within the system of Reiki but for your interest it is written below.

On san zan zan saku sowaka (Jpn.)

Om sam jam jam sah svaha (Skt.)

Om may defilements be removed svaha (Eng.)

B. SYMBOL 2 AND THE ACCOMPANYING JUMON

Traditional Characteristic: Harmony

Non-Traditional Characteristic: Mental/Emotional

Jumon: Sei Heki

**SYMBOL 2:**

This is the original version of the symbol traced from a document in Hayashi Chujiro's handwriting.

This is the original version of the symbol traced from a document in Hayashi Chujiro's handwriting

The energy invoked with this jumon and symbol:

Heavenly energy – which is light. The first two jumon and symbols represent Earth and Heaven. This second energy helps to increase one's intuition and stimulate the top of the three diamonds, in turn creating more psychic ability and a stronger spiritual connection.

Using the jumon in conjunction with the symbol:

The symbol is always drawn once while the jumon is chanted three times. You can use the symbol and jumon by themselves or together with the other symbols and jumon.

“In Shinto, heaven, earth and humanity are different manifestations of one life energy.”

The Essence of Shinto – Japan's Spiritual Heart
by Motohisa Yamakage

Using only the jumon:

The student will sit in meditation and chant the jumon for a period of time.

Jumon – El Ey kl (sounds like E-I-E-KI)

To sound the jumon, breathe in through the nose and vocalise out through the mouth. The source of the jumon emanates from the hara. When you feel it is naturally time to release the breath, speak the jumon. The ki filled breath in association with the jumon travels from the hara up and out through the mouth and into your surroundings.

Each of the jumon is a mix of vowels and consonants. Where two vowels are next to each other EACH of the vowels must be sounded.

A pronounced Ah

O as in rose

U as in tr'ue

E as in gr'ey

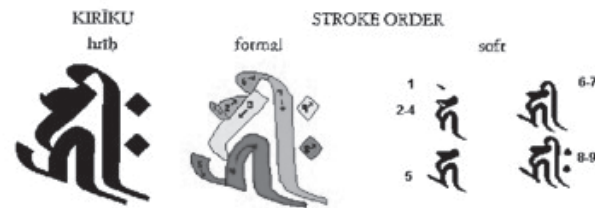
I as in mach'ine (eee)

Origin of the jumon and symbol:

Symbol 2 originated from the sacred siddham script and physically appears to be based on a seed syllable called kiriku (also known as hrih in Sanskrit). Kiriku calls upon the energy of Amida Nyorai. Amida Nyorai is the main deity in Pure Land Buddhism. Tendai utilises Pure Land Buddhist principles and Usui Mikao was a Tendai lay priest therefore it would be within reason to see a connection between the two.

A seed syllable is a letter form used solely for meditation and is a part of esoteric Buddhism practised in China and Japan. Calligraphy in the siddham script is a living art. To use for the purpose of meditation, the character is drawn large in either formal or soft style on a scroll and hung on a wall.

Following is a picture taken from the book 'Sacred Calligraphy of the East' by John Stevens:



Amida Nyorai (Amitabha Tathagata). Buddha of Infinite Light and Life, and lord of the western paradise. This Buddha vowed to bring anyone who invoked his name with a sincere heart to his Pure Land.

Amida's merit is so great he can transfer it freely to weak and foolish people who have no other hope of salvation. He is our great friend who will never abandon us.

The seed character of Amida is found everywhere; it is a single-letter *nembutsu*, "Hail to Amida Buddha." It is the most propitious sign possible and ensures good luck.

Mantra: OM AMITA TEJEHARA HUM

56 SACRED CALLIGRAPHY

Translation of the jumon:

性癖

Translations of the mantra Sei Heki are:

- One's disposition
- Natural tendency
- Mental habit
- The habitual inclination to rediscover the Inner essence of your true nature

Deity connection:

Amida Nyorai (Amitabha)

Description of form

Amida is seated in lotus position on a jewel lotus. He wears a red robe with both shoulders covered. He is sitting with both of his hands held in his lap. The tips of his thumbs are touching, and the ends of his first fingers are turned up, forming two circles. His right hand is resting on his left hand, and this mudra is called the Samadhi mudra.

Purpose and vow

Amida Nyorai is widely known for the practise of chanting 'Namu Amida Butsu,' the six syllables of his sacred name, in the Pure Land tradition of Buddhism. In the Pure Land (Jodoshu) and True Pure Land (Jodoshinshu) Schools, Amida Nyorai is the main deity, and spiritual peace of mind lies in being able to attain salvation by relying on his power. By this doctrine, it is explained in the widely read Amida Sutra that 'The Buddha's radiance is infinite and illumines all of the countries in the ten directions totally without obstruction. That is why he is called the Buddha of Infinite Light. The life span of the Buddha is infinite, without limit, and never ends.' The name Amida is from the Sanskrit word meaning infinite life, and because Amida's compassion is infinite and without boundaries, he is also called the Buddha of Infinite Life.

Amida Nyorai presides over the Pure Land of the Western Paradise, holds to many vows specified in the Forty-eight Vows of Amida, and is particularly known for 'Amida's coming and greeting' by which he will come with a host of attending bodhisattvas to greet a person who is about to die and lead that person to the Pure Land. This is also referred to as the power of the Original Vow made for the sake of saving people. Amida's name is recited as words of thanksgiving for the power of the Original vow.

In his 'Tannisho' Shinran Shonin, the founder of the True Pure Land School, said, 'The good person will be reborn; how much more so the evil person.' This explains the power of the Original Vow that can make even evil persons be reborn in the Pure Land through the power of the Original Vow of Amida Nyorai. This idea is called 'akunin shoki,' which means 'evil people have the right qualifications' for rebirth. This speaks of how even evil can bring about the blessing of the right circumstances for encountering Buddhism, and how extensive the relationships that one can have with the Buddha are and thus be enabled to be reborn in the Pure Land through the Buddha's power. This expresses the vow of Amida Nyorai never to abandon even those who have committed serious transgressions.

Mantra

We do not use the deity's mantra within the system of Reiki but for your interest it is written below.

On *amirita teizei kara un* (Jpn.)

Om *amrta-teje hara hum* (Skt.)

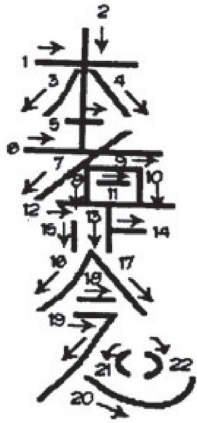
Om *save us in the glory of the Deathless One hum!* (Eng.)

C. SYMBOL 3 AND THE ACCOMPANYING JUMON

Traditional Characteristic: Connection

Non-Traditional Characteristic: Sending energy across a distance

Jumon: Hon Sha Ze Sho Nen



SYMBOL 3:

This is the original version of the symbol traced from a document in Hayashi Chujiro’s handwriting.

This is the original version of the symbol traced from a document in Hayashi Chujiro’s handwriting.

The energy invoked with this jumon and symbol:

A state of mind is created with this jumon and kanji. This creates Oneness for all things.

Therefore, the jumon and symbol are not about sending ‘distant’ healing, but about becoming One with the recipient to allow healing to take place. This Oneness, this connection does not need to be created since it already exists. The jumon and symbol remind the practitioner of this connection to the recipient.

Research on Usui Mikao’s work consistently shows that Oneness is a dominant theme in his teachings. The concept of Oneness is a distinctive Japanese perspective that has strong roots in Buddhism and martial arts, two main aspects of Usui Mikao’s life.

Using the jumon in conjunction with the symbol:

The symbol is always drawn once while the jumon is chanted three times. You can use the symbol and jumon by themselves or together with the other symbols and jumon.

Using only the jumon:

The student will sit in meditation and chant the jumon for a period of time.

Jumon – hO Ah zEy hO nEy
(sounds like O A Z E O N E)

To sound the jumon, breathe in through the nose and vocalise out through the mouth. The source of the jumon emanates from the hara. When you feel it is naturally time to release the breath, speak the jumon. The ki filled breath in association with the jumon travels from the hara up and out through the mouth and into your surroundings.

Each of the jumon is a mix of vowels and consonants. Where two vowels are next to each other EACH of the vowels must be sounded.

- A pronounced Ah
- O as in rose
- U as in tr’ue
- E as in gr’ey
- I as in mach’ine (eee)

“When Earth and Heaven energies are balanced in the body a healthy life is attained – through this balance oneness can be experienced.”

The Japanese Art of Reiki,
by Bronwen and Frans Stiene

Origin of the jumon and symbol:

This ‘symbol’ is made up of five separate kanji permitting it to be read as a sentence in either Japanese or Chinese. The kanji of Symbol 3 is the written form of the jumon Hon Sha Ze Sho Nen.

In a seventeenth century classic on ninjutsu called Shoninki (which deals mainly with charms and spells) the symbol/kanji of HSZSN can also be seen. The charm which has the HSZSN in it was used to forge or break relationships.



When you see the kanji from this viewpoint – that the HSZSN is about remembering our interconnectedness (connection) with everything – then you can also see how this charm would work; it would either strengthen the connection or weaken the connection.

“Human consciousness can go anywhere in the universe in an instant. You must endeavor to develop your consciousness quickly and not to rely on the symbols for too long”

Note from a student of Mikao Usui supplied by Hiroshi Doi

Translation of the jumon:

Translating kanji is unique. Each singular kanji can be translated to have many varied meanings. Depending on the translator there will be different versions of Hon Sha Ze Sho Nen.

本者是正念

Here are some examples:

- My original nature is a correct thought
- I am correct consciousness
- Right consciousness is the origin of everything
- A true person follows the 8-fold path
- I am Right Mindfulness
- I am Right Mind

Eight fold path and the precepts.

They are called Hasshodo in Japanese.

- Shoken – Right views
- Shoshiyui – Right thoughts
- Sho go – Right speech
- Shogo – Right acts
- Shomyo – Right living
- Shosho-jin – Right effort
- Shonen – Right mindfulness
- Sho jo – Right meditation

By returning to one's original nature a state of correct consciousness is achieved and it is in this state that Oneness is attained. True nature is Oneness.

When working with this concept we start to realise the non-existence of 'I'. When the 'I' disappears the notion of 'others' will disappear too. Once this occurs it is no longer possible to make the separation between 'I' and 'others', and there arises the desire to protect and help others as oneself.

Deity connection:

Kannon (Avalokitesvara)

Description of form

Kannon's body is golden and he sits within a background of flames. He wears Bodhisattva robes with a red undergarment. His right hand is at the level of the chest and holds an opened lotus, which represents the Bodhichitta. His left hand is also at the level of the chest and makes the mudra of fearlessness.

Purpose and vow

In the arena of Buddhist piety, no other Buddha is worshipped by as many people as is Kannon (or

Kanzeon) Bodhisattva. Altogether, there are one hundred Kannon combined in the pilgrimage routes of the Thirty-Three Temples of Shikoku, the Thirty-Four Temples of Chichibu, and the Thirty-Three Temples of Bando. In addition, there are countless other Kannon enshrined as the main deity in other temples.

As indicated by his name, Kanzeon Bodhisattva, the Bodhisattva Who Perceives the Sounds of the World, made a vow to hear the voices of people and the sounds of the conditions of the world, to immediately grant salvation to the suffering and the afflicted, and dispel the evil and calamities that surround us.

As a result, Kannon can change into many different forms, appear in different times and places freely without restriction to save people, and is therefore known also as the Bodhisattva Who Perceives Without Restrictions. There are thirty three forms that Kannon can take to carry out acts of salvation freely, and these are the origins of the thirty-three pilgrimage stages.

The most fundamental forms of these many manifestations are the Seven Kannon, these include:

- Aryavalokitesvara (Sho Kannon) the Sacred Avalokitesvara
- Ekadasamuhka (Juichimen Kannon) the Eleven Faced Avalokitesvara
- Sahasrabhuja (Senju Kannon) the Thousand Armed Avalokitesvara
- Cintamanicakra (Nyoirin Kannon) the Wish Fulfilling Avalokitesvara
- Hayagrīva (Bato Kannon) the Horse Headed Avalokitesvara
- Cundi (Juntei Kannon) the Mother Goddess Avalokitesvara
- Amoghapasa (Fukukenjaku) the Avalokitesvara with rope and net

Generally taking on a gentle female form, Kannon is understood to protect living beings with loving compassion, but she can also take on a stern faced, fiery and angry appearance, such as we find in Hayagrīva (Bato Kannon), the Horse Faced Kannon, who gives guidance and protection in the animal world. Kannon can also devote her energies to acts of salvation in the guise of many different faces, such as is found in the Eleven Faced Kannon; or perform acts of compassion with many hands, such as is done by the Thousand Armed Kannon. The Kannon Who Ensnares Unerringly stands for a fishing net and rope, and the net is dragged through the world to extend the hand of salvation to people without leaving anyone out. The Mother Goddess Kannon refers to the Buddha's Mother, and is a deity who nurtures people like a mother.

Mantra

We do not use the deity's mantra within the system of Reiki but for your interest it is written below.

On arorikya sowaka (Jpn.)

Om arolik svaha (Skt.)

Om Unstained One svaha (Eng.)

4. IN / YO & ONENESS

In and Yo are the Japanese terms for Earth and Heaven (yin and yang). The first two mantras and symbols taught in the system of Reiki represent these dualities.

The aspects of IN and Yo are:

IN	YO
Earth	Heaven
Feminine	Masculine
Receptive	Active
Stillness	Moving
Moon	Sun
Growing	Sowing
Shade	Light

“Man’s (jin) action had to be in harmony with the principles of Heaven (ten) and earth (chi).”

Invisible Armor
by Serge Mol

In traditional Japanese teachings, one must create a balance between In and Yo, the body and mind. Understanding these dualities as Earth and Heaven is a Shinto/Tendai concept and humans are said to be the connection between the two. When you balance Earth and Heaven energies in your body you can attain a healthy life. This balance will help you to gain insight and concentration as well.

When you have become Earth energy and Heavenly energy, Oneness can be experienced. This in turn transforms the spirit, leading to a state of conscious Oneness with the cosmos.

Etai Yamada, former head priest of the Tendai sect, wrote this in the foreword of 'Right View, Right Life' by Jiko Kohno:

Among the teachings of the Tendai sect of Japanese Buddhism is one about 'three thousand realms in one mind'. This is the idea that the action of one's mind in a single instant contains 'three thousand realms,' or the entire universe, and therefore if our mind acts it can affect the entire cosmos. Realizing that, we can say that worldliness is giving rise to the environmental problems of acid rain, global warming, rapid depletion of forests, pollution of rivers, lakes and oceans and the desertification of our planet—crises that affect the continued existence of the human race

And Ueshiba Morihei, founder of Aikido, stated: Blend the Heaven and Earth energy with that of your own, becoming life itself. As you calm down, naturally let yourself settle down in the hidden realm of the formless, returning to the heart of things

5. BREAKING THE REIKI CODE

Exploring the Reiki Symbols and Mantras through Japanese Philosophy

Current research into the system of Reiki is bringing to light a great deal of hidden knowledge about the system's beginnings and original intentions. While researching our books, *The Reiki Sourcebook* and *The Japanese Art of Reiki*, we discovered that this is not the sort of knowledge that has deliberately been buried away from prying eyes. Rather, it has been lying under the dust of an unexplored past. By brushing off some of that dust, this article reveals a code: one that is constantly in play for practitioners across the globe, but often unrecognised and unacknowledged.

Do you practise Reiki to help others, to work on yourself, to send distant healing, or for other reasons? The motivations behind an individual's practise are endless due to the system's numerous and immeasurable benefits. At the heart of these many rewards, deep within the foundations of the system, exists a law that makes this all possible. It is the home of spiritual energy and its name is non-duality.

The word, non-duality, expresses the underlying Oneness of existence: that there is no 'I' – just the simplicity of being. It exemplifies the concept that we all come from the same source, are the same source and return to that same source.

As a practitioner, the more knowledge you obtain about what you do and experience, the deeper the connection to your practise becomes. This unshakeable groundwork accordingly sharpens your intent: resulting in an overall more effective practise.

By delving into the Japanese background of the four traditional Reiki symbols and mantras, it is possible to discover how this code is the system's blueprint and what that signifies in practical terms. To respect the nature of the teachings (as a system employing levels) the mantras in this article are replaced by the pseudonyms CKR, SHK, HSZSN and DKM. The symbols are listed as Symbol 1, Symbol 2, Symbol 3 and Symbol 4 as is taught in Japan.

The four symbols are clearly recognizable in Japan. Symbol 1 has connections to Tendai symbology and versions of Symbol 2 can be seen in temples across Japan. Symbol 3 and 4 are Japanese kanji and when read in Japanese create the actual name of the corresponding mantra.

Breaking this code requires that a researcher first tap into understanding the Japanese philosophy of Heaven and Earth. Knowledge of these dualities, or polar opposites, is the primary structure required before appreciation of this law can grow. Dualities are the

breeding ground for the ultimate experience of non-duality. Non-duality is not specifically a Japanese concept; it exists in all forms of life and its dual beginnings can often be found in references to yin and yang, negative and positive, or female and male. These examples are just the tip of an infinite iceberg of opposites.

A Japanese cosmological theory states that through the union of the dual forces of Earth energy and Heaven energy all things were born, including humankind. By this it is understood that people are a blend of both these forces, and to live purposefully these elements need to flow freely, becoming united. This can occur through working specifically with the first two traditional symbols and mantras taught in the system of Reiki.

Symbol 1 and the mantra CKR enable practitioners to connect to Earth energy. To do so one must direct the focus within, rather than outside of, the self. It is within that this energy is accessed. You are Earth energy – you just haven't acknowledged its existence.

Underneath the growing layers of anger, sadness, fear, judgments and beliefs that humans gather – this knowledge lies hidden and neglected. These layers obscure one's true nature that inherently comprises Earth energy. To re-establish a personal connection with the energy of the Earth is the purpose of Symbol 1 and CKR practise.

In the West, Symbol 1 and CKR are renowned for their grounding, protective, physical and powerful qualities – each of these is a basic Earth trait. By comprehending this and applying this facet of the code to the system of Reiki, one's practise begins to take on a whole new potency of meaning.

Working with Symbol 2 and SHK involves exploring your mental and intuitive abilities. By taking this understanding one step further than the Western usage, the realm of Japanese philosophy and its connection to Heaven energy is exposed. Heaven is an expression that can trigger a thousand-fold beliefs, emotions and visions in as many religions and cultures worldwide. Viewed commonly throughout the globe as an abode for angelic beings, a floating paradise or a future resting place; Heaven maintains its culturally unique interpretation in Japan – one that includes an internal connection. As with Symbol 1 and CKR, practitioners can find their relationship to Heaven energy innately within themselves.

Energetic qualities are best understood through experience rather than words. To achieve a profound understanding of the connection between Earth energy or Heaven energy and yourself requires dedicated practise. This is accomplished by practising solely with one symbol and mantra at a time, rather than a list of symbols and mantras simultaneously. Humans

are too often in a rush to get to the end station of enlightenment forgetting that the process itself may possess the enlightening factor.

The grounding effect of the first symbol and mantra supports the ensuing work with the ethereal second symbol and mantra. Without this centred preparation the development of intuitive or psychic abilities can be hazardous. You may become unbalanced like an upside down triangle wobbling on its tip; reverse the pattern and stand with your base firmly rooted to the Earth, supporting your inner growth.

Now comes an intriguing part of the system of Reiki: the third symbol and mantra HSZSN. In the West this is commonly associated with distance. It is believed that by using these elements distance can be breached to send energy to someone or something else. From a Japanese perspective this concept goes deeper still, into the mechanics of the Japanese universal laws: Symbol 3 and HSZSN aid the realization of Oneness. This makes complete sense if you grasp that within Reiki – the energy of everything – distance cannot exist. Doi Hiroshi's translation of HSZSN is 'Right consciousness is the origin of everything' – that 'right consciousness' is Oneness. Experiencing Oneness with everything, whether it is with another being, place or thing, is an alternative viewpoint of the machinations of 'distant healing'.

To fully comprehend the purpose and meaning of Symbol 3 and HSZSN it is also necessary to have worked with the previous 2 symbols and mantras of Heaven and Earth energy. Without undergoing the process of first becoming Earth and subsequently Heaven energy it

is impossible to give birth to the concept of Oneness within. Just as in conception it is imperative that the egg and the sperm join to create the miracle of a complete human. With Earth energy alone and no understanding of Heaven energy, or the other way around – Oneness cannot be given birth to. This is the central cosmology to the system of Reiki. Practising successively with each of the symbols and mantras draws one along the path to Oneness and non-duality.

So where does that leave the fourth and final symbol and the mantra DKM? DKM, a frequently used Japanese word, when translated literally means 'Great Bright Light'. It appears commonly in Japanese religious texts and even in Japanese martial arts practises.

Becoming this light is truly Knowing the concept of non-duality. In it everything is experienced as One: there is no good or bad, dark or light, ugly or beautiful, positive or negative, no God or Buddha – just existence. Once you acknowledge this Oneness in every thought, feeling and movement of your being – the true nature of existence is uncovered.

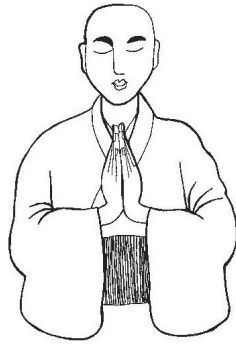
This system that you practise is multi-layered. As you progress through each layer new truths come to meet you, joining you on your journey. Know that the profundity of these arcane teachings is here to be discovered – their sole purpose being to support your life's spiritual progress.

Uniting Heaven and Earth together, you travel the inner path to Oneness. The unique system of Reiki is offering you the opportunity to return to your true nature, that of the Great Bright Light. The code is broken.

Developing
Spiritual
&
Mental Focus

**Reiju
&
Attunements**

Techniques
&
Meditations



YOU

Mantras
&
Symbols

Hands-on
Healing

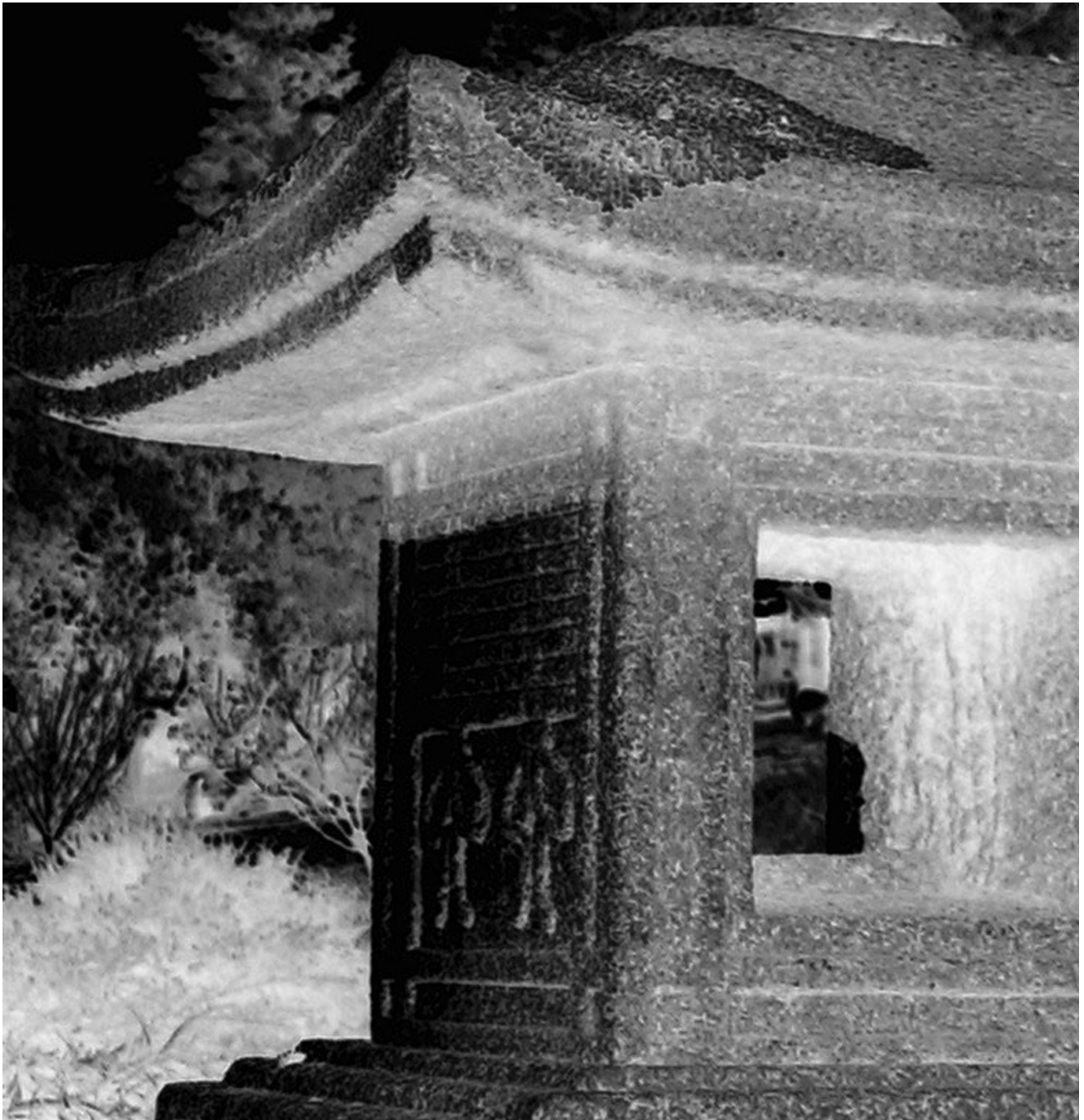
REIJU AND ATTUNEMENTS

As you are aware, in Japan reiju is the name given to the method a teacher uses in order to communicate with individual students on an energetic level. During Okuden a student receives three reiju /attunements.

In the process of moving from Japan to the West, reiju changed a number of its aspects including its name. In the West its altered form is usually known as an attunement, initiation or transformation.

Students experience reiju/attunements in their own unique way. They may experience themselves as being One with the universe or that the universe is them and they are the universe. There may also be a complete sense of profound inner peace. This type of student experience is not unusual during reiju/attunement and is usually temporary rather than permanent. It can be labelled as an initial experience. This initial experience is a reference point for students' inner Reiki work. It offers students insight into where a solid practise with the elements of Reiki can lead them. It is the metaphysical carrot dangling in front of the human donkey.

The words 'initial' and 'initiation' both come from the same Latin word meaning 'beginning'. For this reason it is possible to see how the word reiju may be translated into English as initiation. Reiju provides an initial or beginning experience of Oneness/energy. Remembering the experience of reiju can help students maintain motivation to continue their daily practise, since the experience created through reiju is one which the student seeks to access through their individual Reiki work.



ADDENDUM



ADDENDUM

I. ADDITIONAL TECHNIQUES

When Usui Reiki Ryoho was first taught in the West at the end of the 20th century it included a variety of techniques. As more research into the system occurred it appeared that many of these were not 'traditional' techniques as such but had been included into Japanese Reiki practises after Usui Mikao's death. We have included some of them below for your interest.

A. GYOSHI HO



A method of healing by staring

gyoshi – stare, eye-focus

ho – method

In the Reiki Ryoho Hikkei it states that Reiki emanates from all parts

of the body and is strongest in the hands, eyes and the breath. Gyoshi Ho is a technique for sending Reiki with the eyes. This is a useful technique when working with people you may not be able to touch. It may be used during a treatment in conjunction with hands-on practise or simply on it's own.

1. Gaze with soft, defocused eyes and intent at the area on the body.
2. Visualise the energy moving from your eyes to that place.
3. Continue until you are ready to finish or move on to the next position.

B. KOKI HO



A method of sending ki with the breath

koki – breathing ki

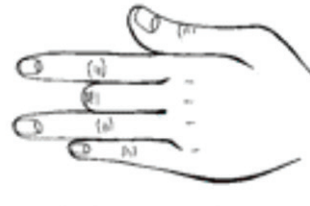
ho – method

You can incorporate this technique into a regular treatment or use it on its own. It is useful in situations where you cannot touch.

1. Gassho – to centre the mind and set intent.
2. Breathe in through your nose, focus on the hara, feel the lungs filling with this energy.
3. Blow the energy out through your 'O' shaped mouth to the area.
4. Gassho – to give thanks.

C. HESO CHIRYO HO

A method of healing at the navel



heso- navel

chiryō – treatment, cure, remedy

ho – method

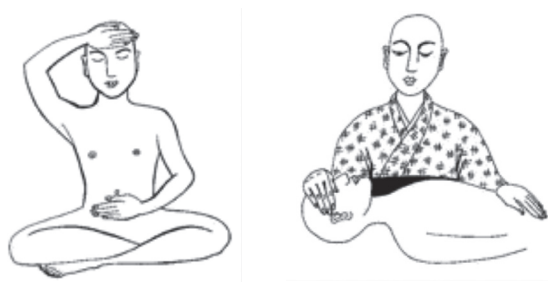
This method works on the umbilical

connection and therefore the practitioner's connection to mother. It also strengthens the kidneys as the hand on the back is placed on an important kidney acupuncture point.

This can be practised on yourself or others.

1. Sit or stand and gassho – to centre the mind and set intent.
2. Place one hand flat over the navel area or place the middle finger gently in the navel, feeling the pulse. Place the other hand flat on the back over the corresponding area.
3. Hold until you feel that the body is balanced.
4. Gassho – to give thanks.

Heso Chiryō Ho can be found as a downloadable guided meditation at www.IHReiki.com

D. TANDEN CHIRYO HO

A detoxifying and purifying method

tanden – the point below the navel where all the body's energy concentrates

chiryō – treatment, cure, remedy

ho – method

This technique is used to purify and clear the body. The hand on the hara is connecting to your original nature. Meanwhile the hand on the forehead makes the connection with the mind. When you bring the hand from the forehead down to join the hand at the hara you are reminding your consciousness about your original nature. There is a similar de-toxifying technique called Gedoku Ho where one hand is placed on the front and the other on the back of the hara.

1. Sit and gassho – to centre the mind and set intent. Close your eyes.
2. Place one hand on the tanden or hara and the other hand on the forehead.
3. Connect with the energy of the head, Heavenly energy. Hold this position for approximately 5 minutes.
4. Remove your hand from the head and now place it on top of the hand at the hara. Hold for approximately 20 minutes.
5. Gassho – to give thanks.

Tanden Chiryō Ho can be found as a downloadable guided meditation at www.IHReiki.com as well as in the Double CD Reiki Meditations for Self-Healing by the International House of Reiki

E. UCHITE CHIRYO HO

A method of patting with the hands

uchite – patting with the hand

chiryō – treatment, cure, remedy

ho – method

You can incorporate this technique into a regular treatment or use it on its own. However you must have permission to use this physical form of treatment as it is more intrusive than energy work. It is used to encourage the flow of energy. This technique stems from Traditional Chinese Medicine and has its roots in Qi Gong and Chinese Massage (tui-na).

There are 4 different ways to pat with the hand:

- With the palm of the hand
- The back of the hand
- The side of the hand
- With the fingers

The most important thing in patting is that you have the intent to clear the energy of either the organs or the meridians.

The areas to pat on the front of the body:

On the front you only pat with the back of the hand, as this is the softest way to pat. Pat from the wrist and not with the force of the whole arm.

Start at the heart (middle of chest) then in a straight line down to the pubic bone. Be careful not to pat too hard on the abdomen.

Begin just below the collar bone and then move up to the shoulder and then down along the inside of the arm – again you pat with the back of the hand.

Start just above the hip bone and follow the outside of the leg till the knee, then move to the inside of the leg till the feet and flick off the energy at the toes.

Or start just above the hip bone and follow the outside of the leg till the knee, then move to the front of the leg till the feet and flick off the energy at the toes.

The areas to pat on the back of the body:

On the back you can pat either with your palm, side of hand or the back of the hand as the back is not as sensitive as the front of the body.

2. Begin at the base of the neck and pat all the way down to the tailbone, on the spine. This helps to clear out the meridians that travel alongside the spine.

F. NADETE CHIRYO HO

A method of stroking with the hands

nadete – stroking with the hands

chiryō – treatment, cure, remedy

ho – method

You can incorporate this technique into a regular treatment or use it on its own.

This technique stems from Traditional Chinese Medicine and has its roots in Qi Gong and Chinese Massage (tui-na). However you must have permission to use this physical form of treatment as it is more intrusive than energy work. The most important thing in stroking is that you have the intent to clear the energy of meridians and organs. You stroke with the palm of your hand, either with one hand or with both hands on top of each other.

Emotional links of the organs:

- Heart – hurt, pain, joy, excitement, shock
- Stomach – sadness, worry
- Liver – anger
- Spleen – depression, frustration, resentment, pensiveness
- Kidneys – fear

Front of the body:

1. Start at the heart (middle of chest) then move to the stomach, on to the liver and all the way down the outside of the leg and flick off the energy at the toes. In one long stroke.
2. Start at the heart (middle of chest) then move to the stomach on to the spleen and all the way down the out side of the leg and flick off the energy at the toes. In one long stroke.
3. Begin at the heart on to the shoulders and down the arm, flick off energy at the fingers.
4. Put your index and middle fingers of both hands just between the eyebrows, finger tips touching and hold there for about 20 seconds. Then stroke slowly towards the temples along the eyebrows, hold the fingers at both temples for another 20 seconds. Stroke further till the ears and flick off energy.
5. Put your index and middle finger of both hands on either side of the nose just below the eyes and hold there for about 20 seconds. Follow the cheekbones till your hands reach the ears and flick off the energy.

Back of the body:

1. Start at the base of the neck and stroke along the spine all the way down to the tailbone. This will clear the heart, kidneys and spinal meridians.

2. SHIBUMI PRACTITIONER CODE OF ETHICS

The International House of Reiki recommends that students utilise Codes developed by Shibumi International Reiki Association. These Codes have been developed specifically with students of the International House of Reiki in mind.

Become a member at www.ShibumiReiki.org.

FOR TODAY ONLY DO NOT ANGER

To remain calm and communicative at all times.

FOR TODAY ONLY DO NOT WORRY

To support one's self-development and centredness.

To learn to respond to stress in a positive way.

FOR TODAY ONLY BE HUMBLE

To be honest and realistic when making statements about the possible outcomes of the system of Reiki classes/treatments and whenever possible, to base comments upon reliable information, experience and current research.

To be mindful that the teacher/practitioner does not take credit for any healing.

FOR TODAY ONLY BE HONEST IN YOUR WORK

To conduct system of Reiki classes/treatments in a responsible manner, consistent with the safety, health and welfare of the community.

To endeavour to improve the community's understanding of the system of Reiki.

To advertise and promote one's classes, treatments, services, products, teachings and/ or position in the system of Reiki community with integrity and act on the basis of a well-informed conscience at all times.

FOR TODAY ONLY BE COMPASSIONATE TO YOURSELF AND OTHERS

To regularly self-treat with Reiki treatments and meditations; you cannot help others if you haven't first helped yourself.

To act in fairness, honesty and in good faith towards all people regardless of their culture, ethnicity, language or religion.

3. SHIBUMI CODES OF PRACTICE

The International House of Reiki recommends that students utilise Codes developed by the international Reiki association, Shibumi. These Codes have been developed specifically with students of the International House of Reiki in mind. Become a member at www.ShibumiReiki.org.

The Shibumi Codes of Practice are in place to provide Shibumi Practitioners (Shibumi RP) and Shibumi Practitioners & Teachers (Shibumi RP&T) with quality standards for their professional Reiki practices. This also benefits the general public and prospective clients/ students in educating them with a clear understanding of what it is that a registered Shibumi practitioner provides.

SHIBUMI GENERAL CODES OF PRACTICE

All Shibumi RPs and RP&Ts are required to:

- Conduct Reiki treatments and courses in accordance with the Shibumi Code of Ethics.
- Agree to uphold the Vision, Mission and Philosophy of Shibumi.
- Agree to utilize the Terminology provided by Shibumi.
- Hold insurance coverage for professional negligence and public liability.
- Never diagnose clients/students nor offer medical or psychological services unless trained and qualified to do so.
- Refer clients/students to qualified healthcare workers when treatment other than Reiki is required.
- Ensure that clients/students' healthcare records are safe and orderly, retaining client/student confidentiality at all times.
- Maintain a clean and safe environment.
- Exhibit behaviour befitting a professional including managing the business in a fair and honest manner, and be attired properly.
- Adhere to the Shibumi Complaints Procedure and its outcomes.
- Display Shibumi certification at place of practice.

SHIBUMI REIKI TREATMENT**CODES OF PRACTICE**

All Shibumi RPs and RPTs are required to:

- Describe what a Reiki treatment is to the client prior to the treatment.
- Explain to the client that during the Reiki treatment the body will only take the amount of energy that it requires.
- Ensure that the client remains fully clothed at all times as the practitioner goes through a set healing process placing hands on, or just off, the body as agreed with the client prior to the Reiki treatment.
- Ensure that a Reiki treatment is not intrusive and that clients do not have to remove clothing and that no private parts of the body are touched (including breasts and genitals).
- Have a guardian present when a Reiki treatment is performed on a minor.
- Not incorporate any other therapy into the Reiki treatment unless contracted to do so.

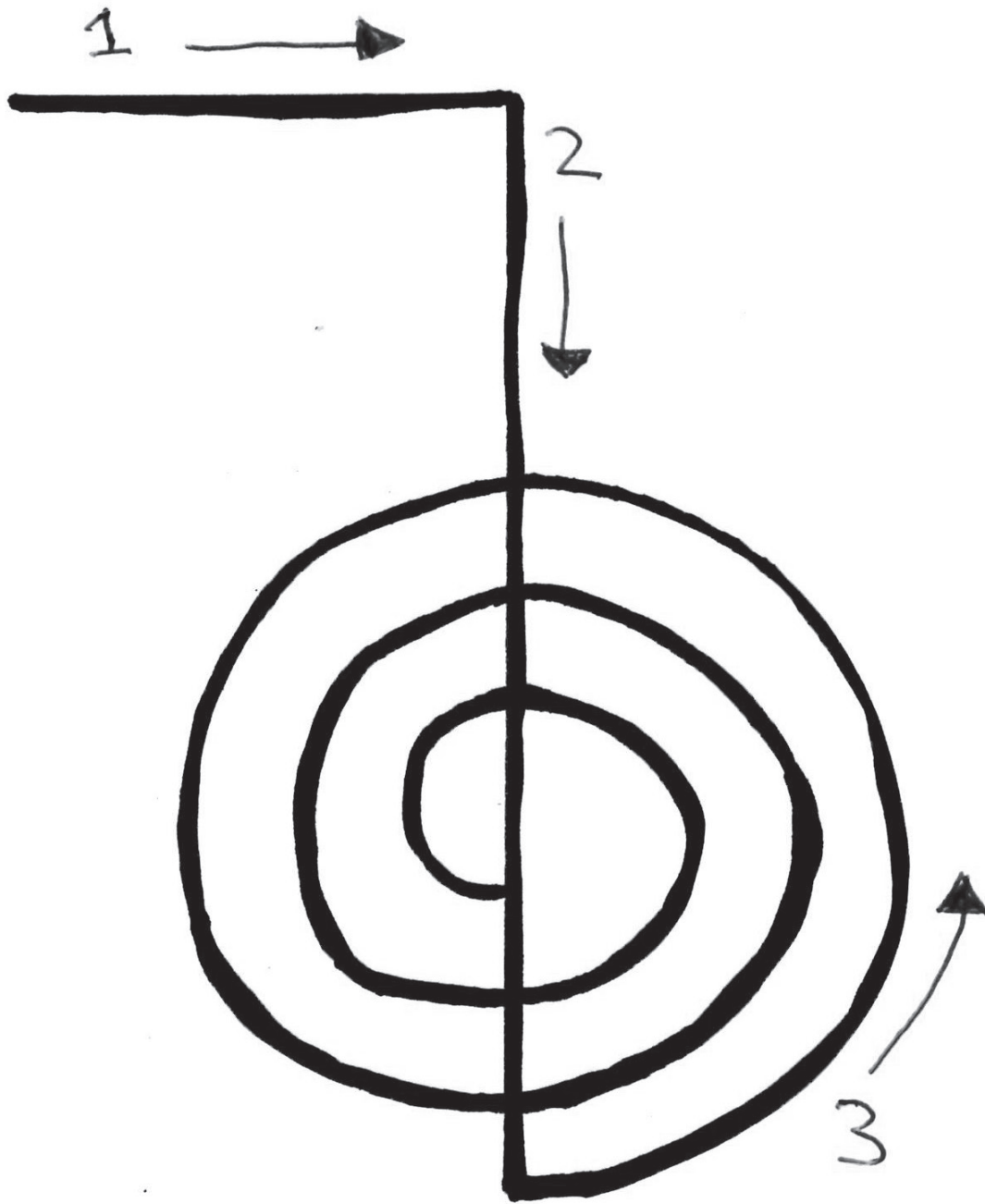
FURTHER READING**MUST READ FOR OKUDEN PRACTITIONERS:**

- Stiene, Bronwen and Frans. A-Z of Reiki Pocketbook, O Books, Winchester 2006.
- Stiene, Bronwen and Frans. Reiki Techniques Card Deck – Heal Yourself Intuitively, O Books, Winchester, 2006.
- Stiene, Bronwen and Frans. Your Reiki Treatment, O Books, Winchester, 2007.
- Gleason, William. Aikido and Words of Power, Destiny Books, 2009.
- Suzuki Shunryu. Not Always So – Practicing the True Spirit of Zen, HarperCollins, New York, 2002.
- Yamakage, Motohisa. The Essence of Shinto – Japan's Spiritual Heart, Kodansha International, Tokyo, 2007.

OTHER BOOKS BY**BRONWEN AND FRANS STIENE:**

- Stiene, Bronwen and Frans. The Japanese Art of Reiki, O Books, Winchester, 2005.
- Stiene, Bronwen and Frans. The Reiki Sourcebook (Revised & Updated), O Books, Winchester, 2009.
- Stiene, Frans. The Inner Heart of Reiki – Rediscovering Your True Self. O Books, Winchester, 2015..
- Stiene, Frans, Reiki Insights, O Books, Winchester, 2018.

SYMBOL I



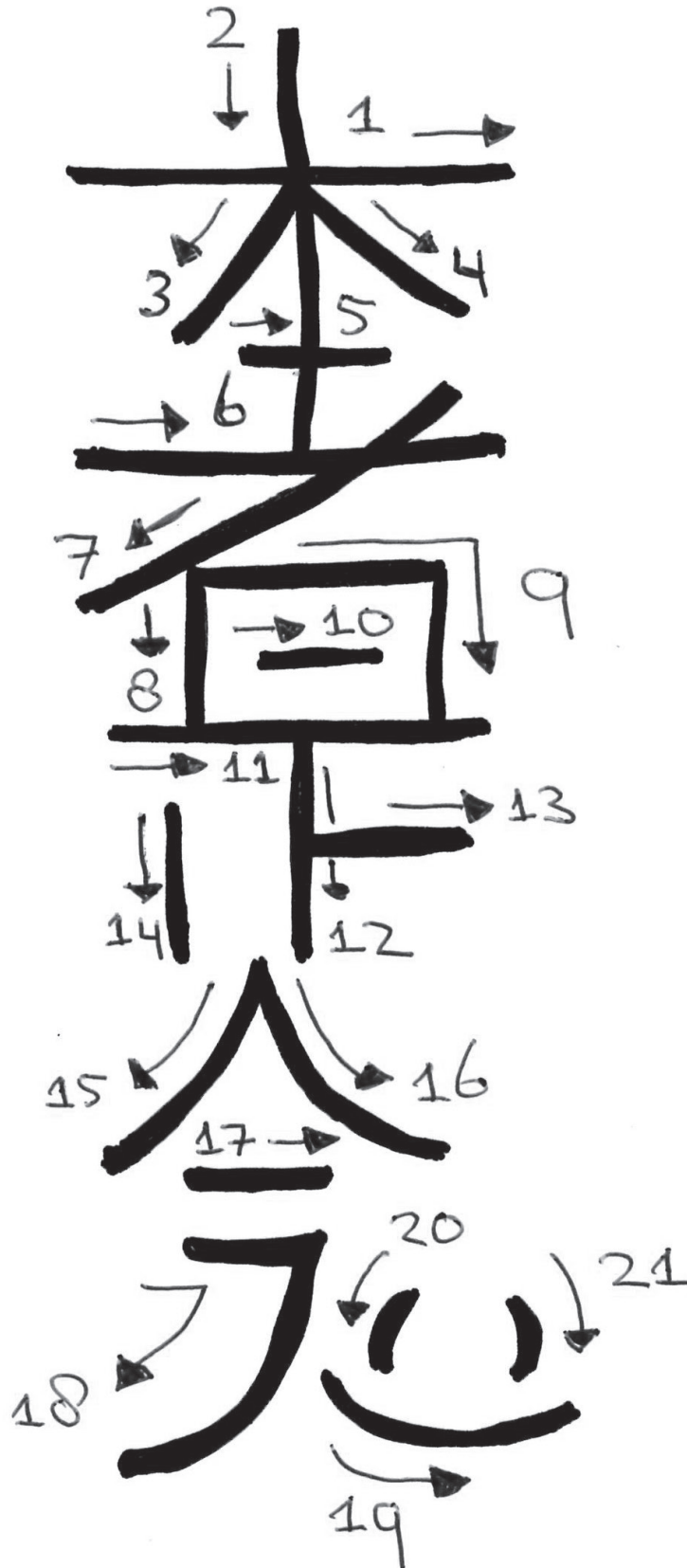
**CHOKU REI
O U E I**

SYMBOL 2



**SEI HEKI
E I E KI**

SYMBOL 3



**HON SHA ZE SHO NEN
OA ZE ONE**