

靈氣

Reiki

Masters Manual



By
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Lineage

This is the lineage we share as Reiki Masters

Mikao Usui

Mikao Usui

Chujiro Hayashi

Chujiro Hayashi

Hawayo Takata

Hawayo Takata

Phyllis Lei
Furomoto

Phyllis Lei
Furomoto

Florence O'Neal

Pat Jack

Carol Farmer

Cherie A.

Leah Smith

Jerry Farley

June Woods

William Lee Rand

Simon Treselyn

Samantha Watson

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The Story of Reiki



It is important for us to know the history of Reiki as passed down from Master to pupil and it is for this reason that I have obtained a translation of the story of Reiki told by Mrs. Takata herself. You will notice there are many errors in this document which is due to the translation from Japanese into English, however the story is

Mrs. Takata Talks About Reiki

This is the story of Dr. Mikao Usui who is the originator of the Usui Reiki Ryoho. That is in Japanese, which means the Usui Reiki system of natural healing. At this time in the beginning of the story Dr. Usui was the principal of the Doshisha University in Kyoto. Also minister on Sunday, and at the University they had a chapel. So he was a full-fledged Christian minister and my teacher was Dr. Hayashi, who was his pupil, and also he carried on the work after Dr. Usui's passing. So in other words after this? Dr. Chujiro Hayashi was his #1 disciple and this is through Dr. Hayashi that I have learned about Dr. Usui. I have never met him and he said that Dr. Usui was a genius, very, very brilliant, intelligent - a great philosopher and a great scholar.

One day, on Sunday, he was at the podium giving Sunday service, a lecture and that day he found there were about a half dozen students in the front pew. Usually the students of the University sit in the back. When he said "Good morning, everybody, I am going to deliver our regular Sunday sermon." Then one of the boys raised his hand. He recognized him, and he said "Yes, what is it?" and the young man said "We who are sitting here are some of the graduate students which are graduating in two months will be leaving this school, we'll be graduating from this University. But we would like to know for our future, whether you have absolute faith in the Bible." And Dr. Usui said "Certainly I do, and that is why I'm a minister, I accept the Bible as it reads."

So Dr. Usui was surprised to be asked. And then the boy said, "I represent this group, this graduating class and we would like to know more about your faith. Is it because you absolutely have faith in the Bible, that you accept the Bible as written?" And he said "Yes, of all I have faith" He said to them. "And also I have studied the Bible and therefore, I believe." Then the boy said, "Dr. Usui, we are young people in our twenties and we have a very big future. And we would like to clear this once and for all. And if you have so much faith in Christianity, I believe and you believe that Christ was able to heal by laying on hands." And Dr. Usui said, "Yes, I believe." Then the boy said, "We would like to believe as you do, we would like to have that kind of a faith but we ask you, you are our great master and great teacher. We honor you and we respect you. Please, give us one demonstration." So Dr. Usui said, "What kind of a demonstration?" He said, "We'd like to see you heal the blind or cure the lame or walk on the water." And Dr. Usui said, "Although I am a good Christian and I have faith and I accept the Bible as it is, and I know Christ did it, but I cannot demonstrate because I did not learn how to do it." So the boys said, "Thank you very much. Now we shall choose our way and what we believe in. We can only say that your belief in the Bible is a blind faith, and we do not want to have blind faith, and then to live all our lives, we want at least to see one demonstration so that we will be able to follow you, and accept and to have faith like you." So Dr. Usui said, "Well, this I cannot demonstrate at this time. Let us not argue about it but some day I would like to prove it to you. And when I find the way I shall come back and I shall show you and I can demonstrate, I hope."

"And with this, I resign as of now. Immediately I will step down and I will put in my resignation as minister of Doshisha institution and also as principal of this University. Tomorrow being Monday, I shall start on a journey. And I shall go to a Christian country to study the Bible, and to study Christianity in a Christian country. And I might find the answer. And when I do, I shall come back. And I shall let you know that I can do what you have requested." And he said good-bye.

And he left the church as of that time. And next day Dr. Usui started to apply for visa, and he chose America. And when that was all done, he took the boat, and he came and traveled by train, and he entered the University of Chicago. He studied philosophy, but number one, he wanted to study Christianity and also the Bible. And when he went to the studies in

time for me to go back to a Buddhist country and to study Buddhism and find the formula.” And when he arrived in Japan he did not waste any time. He landed in Kyoto, where he lived before, and he went to all the great monasteries, and even today Kyoto is a Mecca of temples and it is the seat. At that time Nara was the seat of Buddhism but Kyoto had the most people and the biggest monasteries in Japan. And so he decided to visit to every single one. So, he started with the most biggest temple, the Shin and when he arrived there he met a monk, and he said “does the Buddhist bible or the Sutras, does the Sutras say that Buddha healed, is it written down in the Sutras that Buddha had healed leprosy, tuberculosis, and the blind, by laying on of hands?” And the monk answered, he said “Yes, it is written in the Sutras.” He said, “Have you mastered the art, can you do it?” And the monk said, “Well, in Buddhism, physical is very important, but we consider the church, or ministry, is to minister the people so they have better minds. We want to straighten their minds first so they’ll become more spiritual and then show more gratitude and learn all, the better things of life. And this is a temple or a church, and we monks do not have time for the physical in reaching the spiritual growth, spiritual healing is first.” Dr. Usui bowed and said, “Thank you.” And he walked away and he went to the jungle?. Then he went also to the different temples and everyone had the same answer. They said “Yes, it is registered in the Sutras, and therefore we accept and believe that Buddha was a healer. But, we are trying to heal the mind first, and therefore we do not know anything about healing the body.” After days and days and months of search Dr. Usui was very depressed. But he did not give up. He said, “I have one more place to go.” And finally he learned it in a Zen temple.

And when he approached the temple, he rang the bell, and a little page boy came out. And he said “I would like to speak to the highest monk of this grand temple.” He said, “Please come in. And who are you?” And he said, “I am Mikao Usui. And I would like to study Buddhism, and therefore I would like to meet the monk.” So the message was delivered, and when the monk came out, he was about a twenty-three-year-old monk, lovely face like a child, innocent-looking, beautiful face, kindly voice, and very gentle. He said, “Come in. And so you are interested in Buddhism.” He said, “Yes, but first, I would like to ask you a question. Does the Zen believe in healing?” He said, “Yes, we do. It is written in the Sutras that the Buddhists that ah Buddha did it, and so in Buddhism we have the healing.” “Well, can you heal the physical self?” He said, “Not yet.” And so he said, “What do you mean by not yet?” He said, “Oh, we monks are very very busy, giving ah discourses, lectures and preaching so that the mind can be attuned for the spiritual level. And we want to better the mind before we touch the physical.” “And then how are you going to get the physical training?” He said, “That will come. We have not given up although we do not have it yet. And therefore the Zen prayer in our chanting of the Sutras are very necessary in our faith, is stronger than ever and we have not lost it, and someday, during our various meditations, that we shall receive that great light and then we shall know. Then we know we are ready, but don’t get discouraged, we are striving for it, but we know we are not there. But before our meditation ended and before I go into transition I am sure it will all be enlightened and will be able to do.” And he said, “Thank you very much.” He said, “may I come in and stay here and study all the Sutras that you have? And also I would like to hear your lectures on Buddhism because I was a Christian minister and I have faith in the Christian Bible and I’ve looked all over and yet I could not find any formula of healing though I believe that Christ did it, and I still believe it.” And so the monk said, “Come in.” And he said, “I would like to join your monks, your priests and then study here.”

It took him about three years to go all through the Sutras in the temple. And when meditation hour came Dr. Usui sat with the other monks in hours and hours of meditation. And then it became very vivid to him that this was not enough, so he told the monks, “Thank you very much for your very good help and for keeping me here, and I shall like to stay on and I would like to further my studies.” And the monk said, “You are most welcome, because we believe in what you are searching for we believe too. And the only thing that we are doing with besides prayer, we meditate a lot to receive this. But, if you want to further your studies, you just do it, right here in this temple.”

So he said “the Japanese character that is written in the Sutras, all these characters, originally they came from China. We have adopted the Chinese characters as Japanese characters, and so when you read the Sutras, you cannot understand, but it’s just like English people reading Latin. You know it, but the characters are read as written.” He could do it. So finally he went very deep into the Chinese characters and became a master of the Chinese characters. And after that was completed,

He talked it over with the monk, and the monk said, "Yes, you are a very courageous man. Where are you going to test this, right in this temple?" He said, "No. I would like to go up into the mountains," and this was Kyoto also. And he went up to Mount Koriyama. And he said "I will test myself for twenty-one days. And if I do not come back on the night of the twenty-first day, on the twenty-second day morning, send out a searching party into the forest to find my body. I will be dead." And so, with that farewell, he left, and he said, "I shall go on three weeks meditation without food - only water. So he picked the water up and he climbed up in the mountains.

He found a stream that was close to water and therefore he sat under a big pine tree and he started his meditation. But before he sat down, he had no timepiece, no watch, no calendar, and so how was he going to know twenty-one days? So he gathered twenty-one small rocks or stones and then piled it in front of him. And then his water jug. And he knew where to get more water if this ran out. And then he started his meditation, and so he said, "This is the first day." And then he threw one rock away. And that's how he counted his days.

And he said he expected some kind of a phenomena but he didn't know what. He didn't know what to expect. And all this time Dr. Usui, very faithfully, he read the scriptures, chanted, meditated, and then he only drank water. And then every day came, then another day. Finally came the morning of the twenty-first, that was early morning. And he said, "The darkest of night is in the earliest of morning before sunrise is the darkest." That's how he did this. There was not even one star, no moon or any kind of a light. He said the sky was dark, just as dark as it could be. And when he finished his meditation and he said he opened his eyes and looked into the dark sky, and all he was thinking was, "This is my last meditation." And then he saw a flicker of light only large as a candle light, in the dark. And then he said, "Oh! Now, this phenomena very strange, but," he said, "it is happening and I am not going to even shut my eyes, or, I shall open my eyes as wide as I can, and to witness what happens to the light."

And the light begins to move very fast towards him. Then he said, "Oh, the light! Now I have a chance to shut the light, or dodge. What shall I do?" Then he said, "Even if the light strikes me, and if I fall, or if the impact is so sever that I might drop back, or I might burn." He said, "this is the test" he said "I am not going to run away, I'm going to face it." And when he faced it, he began to brace himself more, and to say, "Come! If this is it come and hit me, I am ready." And with that, he relaxed and, with eyes wide open, he saw the light strike in the center of his forehead and magically he said with the contact he said, "I made a contact," he said. He fell backward because the force was so great. But then he said, "I died, because I have no sense, no feeling, my eyes were shut, and my eyes were open but I couldn't see." And then he said, "I don't know how long, how many minutes I was down, but" he said, "when I awoke," he said "that light was gone but I could see it was beginning to have daylight and far away I could hear the roosters crowing. And far away I could see that there were movement and then I know there was going to be dawn pretty soon."

Then he happened to look a little on the right side and then he saw from the right side of his face millions and millions of bubbles all came out, bubbling up, bubbling up, bubbling up, and bubbling up, millions and millions of bubbles. And these bubbles all had colors. And they were the colors of the rainbow. And he said they danced in front of him and then went to the left and when that went he saw another streak of light this time" he said "the color of another rainbow," he said "the blue, and then went through the right, to the left" and then he said "the lavender came in," and then he said "some rose came in, and the yellow came out," and he said he was counting those colors, and it had seven colors, all seven.

And so Dr. Usui said, "Waa! this is a phenomena. I was blessed today." Then last of all, he saw the great white light coming from the right, and then like a screen they just stood right in front of him, like a screen. And when he glued his eyes to the screen, he said, what he had studied in the Sanskrit, what he saw and studied in the Sanskrit, he said one by one flew out, and then in golden letters, he said they just radiated out in front of him as if to say, "Remember! Remember!" And so he said he didn't even blink his eyes but he just studied and studied and he said, "Yes!" Then this one came into the left, and another came out. And all that he had studied and learned out of the Sanskrit moved in front of him as if to say, "This is it, this is it. Remember, remember." And so he just glued his eyes. And he said he felt no pain, no hardship, and he said he felt no hunger, no pain. He said, "I began to feel my body would float." And so in all this phenomena had passed on, he said, "I must close my

Then he picked up his cane and his straw hat and he went down the mountain. And when he went down the mountain almost to the foot of the mountain, well, he stumbled on a little rock and then lifted his toenail. The blood began to spurt out, and he felt pain. Then he said, just like anybody else would, "Ah, I hurt myself." And he took his right hand, and he held the toe. And when he felt the toe, he felt some beating "thump, thump, thump, thump" as if there was a heartbeat. Then he kept on holding it, then he said the pain began to go away. And then the blood stopped flowing. And so he said okay, two hands and he held it with two hands. And then when all the frustration was gone, and all the pain was gone, then he saw that the blood had all dried up, but the toe had gone back to its normal position, but he could see where all the blood had gone. Then he said, "That is the second miracle."

"Now," he said, "I must look for a snack bar." And when he looked around there was a bench with wool blankets and an ashtray, Japanese ashtray is a big box, with pipes. ? ? And when he sees that, in any strange place or in a park, that means welcome. Wool blanket is a welcome: "Please sit here. There is a snack bar close by."

And so he set his cane and his straw hat and he sat down and then he looked around, he looked around. And on the right hand corner he found that there was a snack bar, with a very old man. He had an apron on, unshaved, starting the charcoal stove, you know, like the Japanese hibachi. So he walked up to him and he said, "Good morning, old man." And the man said, "Good morning, my dear monk." He said, "you are early." He said, "Yes. I would like to have that box of rice, with Japanese leftover rice they have a bamboo box made you know. And then they put the rice in there and a cover like that rice box. If you have any leftover rice from last night, I would like to have that rice and as soon as you make the tea, I would like to have that piece of nori that you made today. I would like to have that nori and also some ah salted cabbage and also ah dried fish if you have any." (That's a regular Japanese breakfast.) And he said, "I shall wait for you at the bench." And so the old gentleman said, "I would love you to have the rice but you have to wait until I make a soft rice gruel, like mush." He said, "According to your dedication," that means Dr. Usui was dedication was his beard, "many people go up this mountain, this is known as a very famous mountain for meditation. And when they come down in seven days, one week of meditation, the beard is much shorter, and then some do two weeks, but according to your dedication you've been up there three weeks. And when you do not eat for twenty one days," he say "I cannot let you have this rice, and hot tea and all those things to go with because you're going to have a huge indigestion, and when you have that, I have no medicine, and I cannot help you. And therefore, since it is seventeen miles away in the city of Kyoto, there are doctors. But I cannot reach the doctor. So therefore you have to wait."

So Dr. Usui said, "Thank you, you are very kind. But I think I shall try it." So he crawled to the table, and went for that rice pot. He carried it, because he didn't want the old man to take away. And left it by his wood bench. And he waited, and in a few minutes the old man gave up already, He said, "Well, if he wants to do it his way, fine." So he sent the girl, it was his granddaughter, about fifteen years old, and she brought out the tray with the rice bowl, chopsticks, and hot teapot of hot tea and with all the other ingredients to go with the rice. And so she put this on the wood bench. But this girl was crying - tears running down, and not that her face was swollen. And she had a big towel here, tied up like rabbit ears. And so Dr. Usui looked at her and said, "My dear young girl, why do you cry?" She said, "Oh, my dear monk, three days and three nights I have a toothache so bad that I cannot stop my tears. And I cannot eat. I didn't have any kind of a food for three days and three nights. And it hurts so much I cannot stop my tears. And yet the dentist is so far away, I cannot ask my grandfather to take me seventeen miles to Kyoto. And therefore I have to just suffer and cry. But I can't stop my tears." So Dr. Usui stood-up and began to dig into her cheek and said, "Is this the one? Is this the one?" Then when he came to the right one she said yes, yes, yes." "Oh, all right!" Then he put his hand there. And then the girl began to blink, blink the eyes, and she said, "My dear monk, you have just made magic!" He said, "How do you feel now?" She said, "The toothache is gone!" "Is it really? Are you telling me the truth?" "Yes, I do not have to shed tears any more. I can stop crying." And then she took off her rabbit ears and wiped her face. And by that time Dr. Usui put two hands on. Then he said, "Now, I think you are well." And the girl smiled, thanked him, and went to the grandfather. And she said, "Grandfather, I took off my rabbit ears, the toothache is gone. And he is no ordinary monk, he makes magic!" That's what the girl said. So the grandfather came out, wiping

"Now, I'm ready to start on my seventeen mile hike and by sundown I shall reach the temple according to schedule." And he did. And when he did, he knocked at the doorbell, and that little page boy came out. And he said, "Dr. Usui, we are so happy that you are home, because if you did not come home tonight, you know we were going to send a searching party tomorrow morning as you requested." You see, all the little monks in the temple, they are about six to ten years old. They go in when they are six years old to study Buddhism. And they are very, very witty and very smart, you see, but that's how he tried to tease him. And he said, first thing Dr. Usui said, "How is our dear monk?" "Oh, he's suffering from arthritis, backache, and this is a cool evening, so he was hugging the chapel stove, and he was under silk covers." This is what the little page boy said. "So if you go and take a bath, and while you do this, we'll lay out your clean clothes and warm up your food. And after you've had your dinner, then you will visit the monk, who will be waiting for you. And he will be very happy to know that you are home and I shall deliver that message. So, go take your bath." And so he did.

And after his dinner, he went to see the monk. And the monk was sure in bed, having hugging the chapel stove. He said, "My dear monk, I am back." The first thing he asked was "How was it, how was your meditation?" "Success." That is the only word he could use, was success. And the monk said, "Oh, I feel so happy, I feel so happy," he said, "Let me hear about it." And so he said, "Yes, and while I talk to you, I would like to put my hands on top of the silk covers," where he had the silk futon covers on him. And then he told him all about what had happened, and from the time he sat for meditation and on the twenty-first morning, and what has happened throughout the day. And then it was late at night already when he said, "Very good, very good, we shall hear more about it, and let me think tonight," the monk said. "And by the way, my pain is all gone. I can sleep now, I can leave the stove alone, my body feels wonderful! I feel that I am very, very full of energy," and so he said, "This is what you call 'Reiki.' he said yes Reiki. We'll talk more about it tomorrow morning after our breakfast."

And so Dr. Usui had a good night's sleep, and so the monks next morning after breakfast, first thing Dr. Usui said, "What shall I do to experiment with this?" And so they talked over and over and other monks came in, and they decided that the best place for him to experiment was to try and go into one of the very big slums in Kyoto.

And so they chose one of the largest slums, and in the slum they found all kinds of diseases, even leprosy. And so he went there as a monk, dressed up like a monk, but as a vegetable peddler. So he had one basket of vegetables in the front, and one in the back, and then he had a pole, and he carried that. And he walked and went into the slum, and all the beggars came out. And he said, "You are having a different kind of a guest today." And so Dr. Usui said, "Please, I would like to be one of you, I would like to live here." And so, they looked at him and said, "If you want to stay here, we have a chief. And so we shall call him." So like in any gypsy camp you find a gypsy chief, you know, of the clan. And in this slum there was also a chief. So, when the chief was there, he came and he said, "I understand that you want to live here and become one of us." He said, "Yes." He said, "If that is the case, all right, let me have the vegetables." And he took all the vegetables. And he said, "No need to wear new clothes here. Bring the initiation clothes." And so they brought the rags, dirty, smelly rags. And then took off all his clothes, and when they undressed him, they found a money belt on him the money belt and also the chief smiled, and he said. "You see, my eyes are really sharp and keen. I could see all through those shining new clothes, new shirt, new kimono, and a cloak you know. I could see the money belt. And that has to be released." And so he releases it and so the chief took it. Then he said, "All right, bring the clothes." And put on the initiation clothes. And he said, "All right, now obi" and put the obi around."

Then he said, "Now, you have gone through the initiation and you can stay here. But what are you going to do?" He said, "I will not beg for food outside of this compound. I would like you to give me a cottage by myself where you can send patients and I am going to heal." "Very good, that's a wonderful exchange for food. All right, we will feed you three meals a day, and give you a place to stay and where all the sick people visit you. We need it. And we have all kinds: impetigo, we have all kinds of diseases, even tuberculosis and leprosy. You're not afraid to touch them?" He said, "No, I am a healer. So, I shall work from sunup to sundown, and therefore I want my meals brought up here. This is a very, very good thing." So this pleased the slum chief very much, and of course they

So he started to work on the cause and effect, cause and effect. And he was right. The older the person and the deeper the disease, he found it took many days and months. And so, when he worked on the shallow cases, in about a week they were all better and ready for a new life. So he said, "You go to this address." And this was the temple, the Zen temple. "And ask for this monk and he will give you a new name and he will give you a job. And you go into the city or anywhere they assign you, and become an honest citizen and forget the slum. Now that we have helped you physically, you are a complete whole."

And so this went on for years. So Dr. Usui had lots and lots of experiences. So, to make along story short, if you ask me, was he successful? Was he a success? Far from it. Because Dr. Usui when he left Kyoto and his ministry, he left in search of how to heal the physical. He thought he was a very good minister, so when he came back and went all the way to the temple, searching, then all the monks said, "Spiritual first, the mind first and physical second. So why should we bother with the human body when we have medicine and doctors."

So Dr. Usui was disappointed, because that was not his aim. His aim was to do something for the body. So he forgot the spiritual side. And then all these people went out of the slum they were healed. He was there seven years. One evening twilight he found himself at the Dejo. So he walked around the compound to see how much accomplishment. Then he found a familiar face. He said "I don't know your name but your face looks familiar." And he said, "You too, and you too!" "But I don't know your name. Who are you?" He said, "Oh, you should remember. I was one of the first guys that came here and got healed, and you sent us to the temple. And when you sent us to the temple they gave us a new name, and we had a new job, and so we became honorable citizens and then we worked." And so Dr. Usui was disappointed, he received the greatest shock of his life. And he just threw himself on the ground, and there was a mud puddle, but he didn't, he had no choice, he just threw himself. And he said he cried and cried like a little child, and he said, "Oh, what did I do? I did not save a soul. So the physical is number two and the spiritual is number one. Therefore, all the churches in Kyoto were right, they were right and I was wrong. And therefore I am going to stop, absolutely stop, no beggars, no more beggars, no more beggars. And it was my fault for making them come back here as beggars." He blamed himself. He said, "So why are your head in the mud puddle? He began to think and he said, "I forgot to teach them before they left, gratitude. All you beggars are here because they are people only greedy, greedy. Greed, greed, greed, greed. Want, want, want - nothing to return, and nothing to show gratitude." So therefore, the five ideals were born at that time.

And the ideals are: Just for today, do not anger; just for today, do not worry; number three, we shall count our blessings and honor our fathers and mothers, and our teachers and neighbors; and honor our food, we shall not waste any food, because food is also God-given, although the farmers they do cultivate it. But if you do have famine, you do not have food. But we just have to show gratitude towards food. And then, number four, make an honest living. We have to work in order to make an honest living, that is number four. And number five is to be kind to everything that has life. These are the five ideals of Reiki, it was born at that instant when Dr. Usui recognized his failure.

And so he said, "If I had taught them the spiritual side of it first, and then healed the body, it would have been effective." But now all his patients were coming back. He said, "How many years did you work outside?" "A couple years." "How many years did you work?" "Only about a year and a half. But it's easier to fill up my stomach rather than work," he said. "Begging is a very easy profession. And I fill up my stomach better than working and hustling by myself." And therefore he said, "Beggars are beggars no more Reiki. No more healing." And that is when Dr. Usui walked out of the compound. And then he made a pilgrimage all over Japan, you know the main island part from the north to the south on foot. And he chose a big mall, where the people will be there. And he took a torch, and lighted the torch and he would be walking up and down the mall where there were thousands of people. So, one young man would come to him, and he said, "My dear monk, if you are looking for light," he said, "You don't need that torch. Today we have a lot of sunshine. This is a beautiful day," he said. "You don't need this torch light." He said, "We can see." He said, "Yes, that is very true. But, I am looking and searching for people that have very sad, depressed minds. People are unhappy. I am searching for people that need this light to brighten their hearts and to take away their depression, and cleansing their character and their mind and body. And so, if you want to hear this

This is the life story of Dr. Usui, which I have heard from Dr. Hayashi. And during reign Dr. Hayashi never changed the system. It is even until today, and even my students, and my followers, learned this art of healing at the Usui Reiki Ryoho and in English, the suffix? is Japanese, but it is the Usui System in the Art of Healing.

And this Reiki is Japanese word, but in English it is Universal Life Energy. But I use it as Reiki because I learned in Japan, and therefore I still continue to say it in the short word Reiki.

Dr. Usui had this experience at the beggars camp. And when he was down in the mud ? that's when his thinking came out and he said, "Ah! I have made a great mistake. All the churches were right, spiritual first. And here, I did not preach the spiritual side, but I was so interested in healing the body that I just thought the best thing was to do the healing to make them well enough to appreciate, so they could go out into the world as normal people." But he failed. And when he failed, the five ideals were born. And in these five ideals, where did the beggars fail? The beggars have no sense of gratitude. And therefore, he said, "I'll seal? it! No more free treatments, no more Reiki, Reiki, Reiki, or classes, because they will never learn to appreciate."

And this is very true, that Dr. Usui forgot at that moment he was so happy that he could do it. And so he said, "The seven years of experience, I shall charge it to bad experiences which I could not master. Therefore, no more Reiki - free, free. Everything has to be on the upper-upper, so that we will have a good mind, and a good body, good mind and body to make a human being a complete whole."

And this is very, very true. Because in 1936, when I came back from Japan, and Dr. Hayashi had warned me. He had warned me, he had said, "Whenever you become a master, never do it free because they will never use it, because it was free. Because it was free, it has no value." But once again, I asked my teacher: "Dr. Hayashi, will you permit and consent that I have one class free. And that is for all the people that have helped me through this year of sorrow and my sickening." I said, "I would like to teach them and give them a free lesson in Reiki so that they could benefit." So Dr. Hayashi said, "Now that you are well, you can return your gratitude by giving them treatment when they need it, but not to say I'll hold a class for you people, and then to use it, and then to benefit yourself because that will never be acceptable."

Now with that understanding, I said to myself, "Well, I have to try." And so the first people that I gave free lessons were my best friend and relatives. They were my in-laws. All my in-laws had free lessons, and then all my neighbors, they had free lessons. And then when my two sisters came, I said "Wait, wait. I'm not going to teach you yet." So, my sisters were kind of upset, and said, "Well, we heard from all your neighbors and all the in-laws that you taught them something really wonderful." But I said, "I have to see their success too." So I said "At this moment, I will say no for the moment." Then I waited. One day I was hanging my laundry, then the neighbor came and said, "My daughter didn't go to school today, because she had a little stomach ache. And so I brought her. I said, 'why don't you go in and give her a treatment?' "Oh, why, why did I teach you? Why don't you try? You didn't even try?" She said, "No, why should I? You're the expert that lives next to me. So, it's easier to bring her to you than do it myself because I know she'll get well." And so that was one disappointment. And then on the other side of the town, another one said, "My daughter has runny nose and the teacher said go home because it's contagious, she has the flu. And so I brought my daughter, I want you to give her a treatment." I said, "Didn't I teach you?" She said, "Yes. Why should I, when I have a car and can run to you? You're the expert here, and when you do it I know they are going to get well." And so I said, "You never even tried to use it?" She said "No, why should I?" No gratitude whatever.

And believe it or not, I hid in my house and I cried. And then I looked towards Japan, and bowed my head to Dr. Hayashi, and also towards Dr. Usui's grave. I said, "Forgive me for being wrong. I did not help any person because they did not accept this gratefully and spiritually, because they didn't spend a penny. It is very sad, but I will turn them down hereafter, so I will make them use it. Then after three months my sisters came again. And they said, "Now, do you have time?" I said "Yes, I have time. But do you really want to learn Reiki?" And so my sisters said, "Yes, we heard good things about you, but what is it, that all your in-laws know Reiki, and not your own flesh and blood?"

"Because there is a fee." "Oh, there is a fee. How much?" I said, "Three hundred dollars." And so she said, "Well, I don't have that kind of money right now. So I have to go home and ask my husband." I

And so, my two sisters learned, and they paid my in installments. I didn't feel really very happy about this, but it was the principle that I had to follow. And then what happened, the first time her daughter had asthma, she said, because she had paid such a big price, she had to use it. "I couldn't take her to the doctor. You know sister, it worked! And I am happy, I learned, and it worked. And ? ?." So, I said, "Now you had your lessons?" She said, "Yes, I came to apologize, you know, for not being happy-happy and being radiant over it, until I experienced it. But I know why you charged me. Because you wanted me to be good, and a good practitioner, and then I do not have any more medicine bills and doctor bills, I don't have to go to the hospital every time she has a cold, or every time she is asthmatic, or every time bronchitis or a stomach ache." She said, "You know, I have three children. And so, now I understand why, and here today, I hang my head down very low, and then I come to thank you and I appreciate it so much, I'll make good use of it." And she did.

Today she is a very, very successful woman. She has not failed any in her business. She has her own business. And then she's a great healer, yes. And then she said that "everlasting I have this power, everlasting. It was the cheapest investment rather than buy a car. Couldn't be any cheaper than this," she said. And every time she sees me she says, "I give you Reiki." She gives me treatments all the time. Every day if I am with her. And that is the gratitude.

And all today when I have seen the twenty-four people that I have given the free lessons, not one of them are a success. Not even in business or in their health. And therefore, my teachers were right, they were absolutely right.

The Hui Yin

The Utilization of the Hui Yin Energy centre to link the chakras and endocrine glands in order to produce a spiritual transformation has been employed by initiates for thousands of years.

Using the Hui Yin point governor channel can produce the "Raku" energy up through the spine and into the brain. A method we employ to pass attunements. The first stage to employing this energy is "Kidney Breathing".

Kidney Breathing

This exercise is designed to empower the Raku energy for use in various techniques.

- 1) Place hands over the kidneys and breathing evenly and deeply, mentally direct the air you breath into the kidneys. Imagine a beautiful indigo blue as the kidneys begin to fill.
- 2) With every inhalation feel the hands lifting off the kidneys, and with every exhalation feel them returning to their position.
- 3) Practice this for several minutes a day. Eventually the energy will be left without the hands needing to be on the kidneys.

The Hui Yin Point

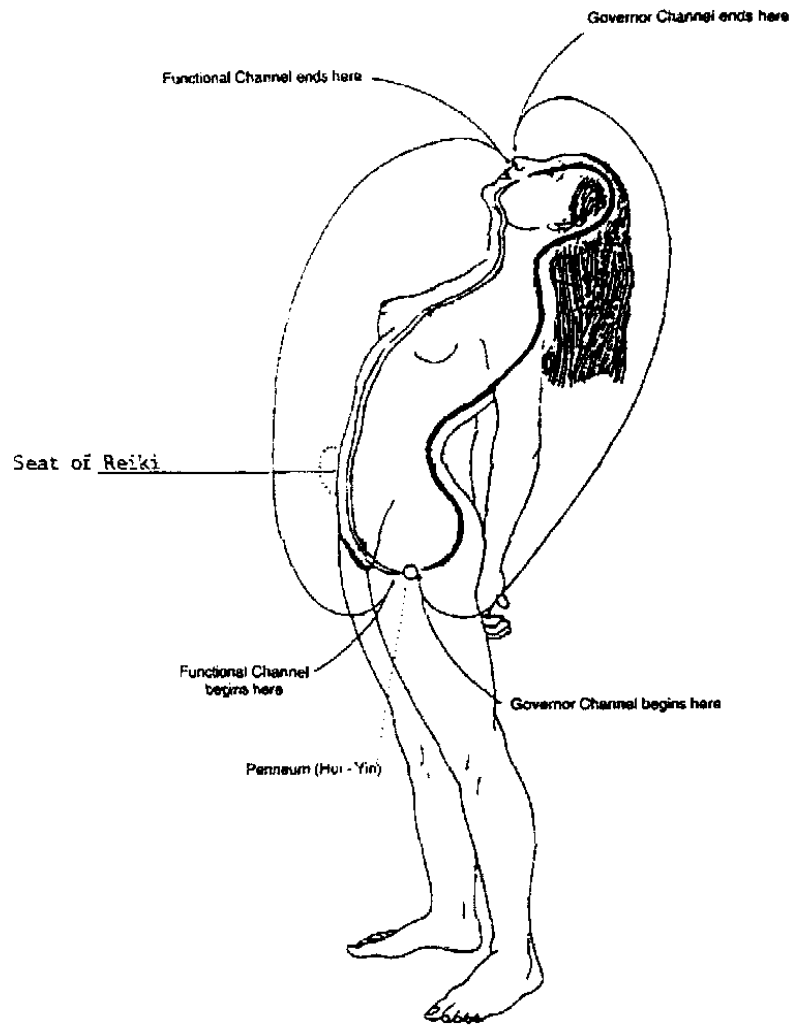
The Hui Yin point or Perineum is located at the pressure point, which is felt as a small hollow between the anus and genitals. The Hui Yin needs to be contracted as if trying to pull the point up gently into the body, and held. This technique requires frequent practice before the position can be held with comfort for any period of time.

When giving attunements a high frequency Ki energy enters your system and passes through the Hui Yin point. Contracting the Hui Yin maintains the energy in the body and prevents Ki from escaping.

To practice contracting the Hui Yin, attempt to first make the contractions twenty times and then hold the energy for as long as possible. It is usual to experience some frustration or discomfort at first. try to hold the Hui Yin contraction through out daily activities.

The subtle body channels originate at the Hui Yin point and a circuit

Hui Yin Diagram



Reiki Meditation

Any mediation is best practised regularly and the Reiki meditation is no exception to this. it can be done simply whenever time allows. Remember however that finding the time is often the important act of discipline, which enriches the act of meditation. This exercise combines the benefit of normal transcendental and other meditation, with the healing powers of Reiki. Regular use will enhance healing, psychic powers. create relaxation and harmony and clarify the visualization process of the individual. The meditation is an excellent medium for empowering, and therefore achieving goals, and problem solving.

- 1) Sit quietly in a chair with your hands either on the heart chakra or placed loosely in the lap. Close your eye's and breathe slowly and deeply, thinking of Reiki.
- 2) draw the Usui Master Symbol in front of your, visualizing it in violet light, and retain the image for several minutes. As other thoughts come into your mind allow them to pass on by and return to the image. Practice will allow the image to be retained for longer periods of time without interruption. If you have difficulties visualizing, it may be useful to draw the symbol on paper and concentrate on it between periods of retaining the image in thought form.
- 3) Chant the sacred name three times, out aloud if no one will be with earshot.
- 4) Visualize the symbol, moving upwards and into a field of light above your crown chakra.
- 5) Repeat the process for all symbols.

Part 2 Manifesting Goals

- 8) Meditate on the problem or goal to be achieved. Give it a name and visualize the goal or problem in it's completed and positive sense.
- 9) State the goal or problem to be achieved out aloud. Visualize your image now surrounded by the Reiki symbols. Continue this visualization for several minutes, use will and intent to create the image of accomplishment.
- 10) When the visualization is complete state. "if this be possible within

- 14) Hold your attention on the Hara centre for about ten minutes to allow the energies to balance within the body and mind.
- 15) Breathe slowly and open your eyes.

Part 3

Place the Antahkarana symbol under your feet, then after step 12 continue.

- 13) Picture the Power symbol at the Naval point and hold the attention there for thirty seconds to a few minutes.
- 14) Move to the next energy point down and repeat the process.
- 15) Work up the spine and down the front of the navel to open and clear each chakra.
- 16) Send White light around this circuit for several minutes, through each point.
- 17) Seal all chakras with the Power symbol. Seal the whole body with the Power symbol.

The purpose of this part is to open and clear the chakras to allow higher energies to be used and prevent problems caused by too much energy within the head or other parts.

Circulating energy will purify and release any negative energy within the body. this is a modified form of the Taoist microcosmic orbit meditation. It is ver soothing and creates a calm and balanced state.

Empowering Exercises

Self-empowerment exercises are very beneficial in keeping our channels open to the Reiki energy. Of the many ways that are written for us to [practice the best methods seem to be the one's we develop ourselves. I will give you detailed exercises on how too empower yourself using the Reiki symbols but please do not leave it there. Always expand onwards from what is given too you and make to your own for that is the only way anything like this will work. Self-empowering exercises are best carried out daily in the morning and or just before attunements and any healing work.

Self Attunement

This is my preferred method, to attune one's self to Reiki and is very easy to do.

- 1) Find a suitable location where you will not be disturbed. With sufficient room for you to either stand, lay down or sit.
- 2) Place your non-dominant hand over your heart.
- 3) Using your dominant hand draw the Tibetan Master Symbol over your Crown Chakra and guide it to the base of the Brain whilst invoking it.
- 4) Repeat for all symbols just as you would for a student being attuned to the level of Reiki Master (the hands are not raised above the head and attuned).
- 5) The next step is to repeat the process for the Third Eye Chakra, then the Throat chakra and the Heart chakra tracing in all the symbols in the correct order and tapping them into place.
- 6) Attune the hands one by one.

The Power Empowerment

This exercise uses the Power Symbol and the Fire Serpent to charge and clear the 7 major chakras.

- 1) Find a suitable place where you will not be disturbed.
- 2) Draw a large Power symbol in front of your body with the top arm

- 5) As it continues on its spiral it again intersects the downward stroke in front of the sacral chakra.
- 6) On its next spiral it intersects in front of the Throat chakra.
- 7) Then in front of the Solar Plexus chakra
- 8) The spiral of the power symbol then finishes in front of the heart chakra.
- 9) The symbol may be invoked as it is traced or after the symbol has been completed.
- 10) The Power Symbol is then traced over each palm and invoked.
- 11) Hands are then held in the prayer position in front of the heart.
- 12) The fire serpent is then traced with the mind linking all 7 major chakras.
- 13) At this point you may state something like the following "I establish my divine presence on earth".

Tibetan Master Symbol Energizing Exercise

This self-energizing technique uses the Tibetan Master symbol and produces a charge of energy whenever used.

- 1) Find a suitable place where you will not be disturbed with comfortable standing room.
- 2) Locate the energy point slightly above the shoulder bone and about 4 inches in from the shoulder joint.
- 3) With steady finger pressure massage this point with a circular clockwise motion for about a minute whilst visualizing the Tibetan Master symbol.
- 4) Repeat the process for the opposite shoulder.
- 5) Repeat the whole process 3 times.
- 6) Make a fist with your dominant hand and gently tap the center of your chest for about 1 minute whilst visualizing the Tibetan Master Symbol. This will stimulate the Thymus gland, which aids in energizing the body.

The Usui Master Symbol Empowerment

- 1) Draw the Usui Master symbol on each palm and clap three times whilst chanting its sacred name.

chakra, whilst stating "I establish my divine presence here on Earth". Visualize the Power symbol.

6) Repeat three times'

The Reiki Attunements

The Reiki attunements can be comprehended much easier if we think of the student as a radio and Reiki merely the station we wish to tune into. This is the easiest way to understand the attunement process and to be able to explain it to individuals in a manner that will be readily understood. Another way of looking at them and what they do is that they raise the vibrations of the student to the level of Reiki and remember that once this is done it cannot be reversed. They are also likened to the Buddhists way of initiating it's students (and this is actually the area where Mikao Usui rediscovered the system), as they progress through the learning's of the Sutra's they receive initiations and I believe that these are most likely very similar if not the same as the Reiki attunements.

The Reiki 1 attunement is representative of a person becoming spiritual in a physical sense, hence no symbols are given and the student works at a physical level with their hands. The second degree is about the student reaching the mental state of spiritualness where symbols are given to them for their further learning and the Masters is about the spirit within them becoming. This is why our symbols are regarded as sacred and are too be treated as such for they are given to those when they are ready for them and it is only they who will truly know this.

I place allot of emphasis upon the honouring of the student during the attunement ceremony and this is because I know at a deep level this person has made a commitment to change, healing and spiritual growth. And it is I that they have chosen to assist them through this period and this to me is a great honour. I also recognize that the Universe has sent this person to me for us to both learn something of great value. I may be the teacher but as far as the Universe goes I am merely a caterpillar working my way to become a butterfly.

Attunements themselves are best carried out in a special area set aside from distractions. A healing room can be ideal if the table is easily

Understanding the 21 Day Period

As a Reiki Master we are blessed with the ability to open another being to this wonderful energy which to me is the most blessed of all gifts to ever be given. But with this gift I believe comes a level of responsibility, to understand what it is we are actually doing, and to see the deeper truth when something appears wrong, to see it for what it truly is. Too deepen our perception. When we attune a person to Reiki we are in actual fact attuning them to a higher vibration and in order for one to truly assimilate to this new vibration there will be things within them that must be shed or healed in order for the body and mind to grow. Just like a spring cleaning. This is the Reiki way but as with Reiki it is so unique to the individual that we cannot say this or that is going to happen to you. What we do know for sure is that after the attunement a person will enter into a 21 day healing period. This time can be explained as being attributed to the 21 Days the Grand Master Mikao Usui spent in meditation on top of Mount Kouramisho in order to receive his enlightenment and is an easy way of explaining it to students new to Reiki.

This time can be called the healing crisis and it is a time when the body sheds that which is not needed in order for growth and healing. Another point to consider is that a Thunder Bolt from God can do the work of 10 years meditation and hence sometimes we can feel knocked to the ground during this 21 days. See these events for what they are, keeping in mind that the student who is living this process will be living in it's effects and will often not be aware of the true healing process happening within them. If we keep the Reiki guidelines in our minds when confronted with these situations, we can approach them from a state of wisdom and this is something that can only come with time and experience. Once attained however you will be able to look at a student who feels their life is so cloudy and they do not even know their name and recognize the flower unfolding. And if you choose to adopt this level of responsibility and truly learn the Reiki way then you will see the rewards that Reiki bestows upon us.

The Violet Breath Technique

The violet Breath Technique is a power energy transferal method incorporating the Tibetan Master Symbol. Used prior the Usui Master Symbol it facilitates the cleansing of the channel prior to receiving the Reiki Energy.

- 1) Contract the Anal muscles for males or the Vaginal muscles for females. This is called the Hui Yin position, place the tongue on the roof of the mouth just behind the front teeth. This opens the micro cosmic orbit within the body and allows energy to circulate.
- 2) Breath in and using your imagination see white light enter through your crown traveling down the front governor channel, down to the base chakra and up the spine and into the head. See it spinning in a clockwise direction within your head.
- 3) Repeat this procedure three times.
- 4) Next allow the white light to turn to a violet misty colour.
- 5) With your mind draw the Tibetan Master Symbol in the middle of the Violet light.
- 6) Breath the violet light and the Tibetan Master Symbol and invoke the symbol.

Reiki Attunements

1st Degree Attunement

1st Attunement

- 1) Stand in front of student and explain to them what it is you are about to do. Let them know that you will be working from behind the student and when their left shoulder is squeezed they will need to lift their hands above the head. Also tell them that you will then move to the front of them and will take their hands and open them like a book as you attune the front of the body. Tell them that when all is complete you will let them know they can open their eye's. Instruct the student to hold their hands in the prayer position and close their eye's.
- 2) The attunement can now proceed. Bow in honour and respect to the student for what they are about to undertake. Then in an anti clockwise direction walk around to the back of the student. At one pace behind the student again bow and honour the student. Step forward and place hands on students shoulders. At this point allow yourself to feel the energy passing between yourself and the recipient of the attunement for this is the time of assimilation and our auras become one.
- 3) It is at this point that I will say a prayer to God in manner like the following; Dear God this is to be a Reiki 1 attunement for this person. I ask that your divine presence to be with us, I also invite the Grand Masters of Reiki, Mikao Usui, Chujiro Hayashi, Hawayo Takata to be with us, my guides, their guides and the Reiki guides.
- 4) The next step is to commence drawing up the violet breath technique. Then open the crown chakra with your hands and breathe in the violet breath with the Tibetan Master Symbol. Invoke it while guiding it to the base of the brain.
- 5) Trace the Usui Master Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 6) Squeeze the student's left shoulder so that the hands are raised in the prayer position above the head.
- 7) Trace the Power Symbol over the hands and invoke the symbol whilst guiding it to the base of the brain. Guide the hands back to the front of the student.

- 11) Trace the Power Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 12) Trace the Power Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 13) Trace the Power symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 14) Now blow from the hands up to the crown then place the students hands in their lap.
- 15) Take one step back, bow then in an anti clockwise direction walk to the back of the student, bow again. Place your hands on the students shoulders look into their crown and state a positive affirmation like. You are a confident and successful Reiki 1 channel.
- 16) Take one step back, Bow then walk to front of student, bow again. Instruct the student to open their eye's when ready.

1st Degree Attunement

2nd and 3rd Attunement

- 1) Stand in front of student and explain to them what it is you are about to do. Let them know that you will be working from behind the student and when their left shoulder is squeezed they will need to lift their hands above the head. Also tell them that you will then move to the front of them and will take their hands and open them like a book as you attune the front of the body. Tell them that when all is complete you will let them know they can open their eye's. Instruct the student to hold their hands in the prayer position and close their eye's.
- 2) The attunement can now proceed. Bow in honour and respect to the student for what they are about to undertake. Then in an anti clockwise direction walk around to the back of the student. At one pace behind the student again bow and honour the student. Step forward and place hands on students shoulders. At this point allow yourself to feel the energy passing between yourself and the recipient of the attunement for this is the time of assimilation and our auras become one.
- 3) It is at this point that I will say a prayer to God in manner like the following; Dear God this is to be a Reiki 1 attunement for this person. I ask that your divine presence be with us, I also invite the Grand Masters of Reiki, Mikao Usui, Chujiro Hayashi, Hawayo Takata to be with us, my guides, their guides and the Reiki guides.
- 4) The next step is to commence drawing up the violet breath technique. Then open the crown chakra with your hands and breathe in the violet breath with the Tibetan Master Symbol. Invoke it while guiding it to the base of the brain.
- 5) Trace the Usui Master Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 6) Trace the Distant Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 7) Squeeze the student's left shoulder so that the hands are raised in the prayer position above the head.
- 8) Trace the Power Symbol over the hands and invoke the symbol whilst guiding it to the base of the brain. Guide the hands back to the front of the student.

- 12) Trace the Power Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 13) Trace the Distant Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 14) Trace the Power Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 15) Trace the Distant Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 16) Trace the Power Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 17) Trace the Power symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 18) Now blow from the hands up to the crown then place the students hands in their lap.
- 19) Take one step back, bow then in an anti clockwise direction walk to the back of the student, bow again. Place your hands on the students shoulders look into their crown and state a positive affirmation like. You are a confident and successful Reiki 1 channel.
- 20) Take one step back, Bow then walk to front of student, bow again. Instruct the student to open their eyes when ready.

1st Degree Attunement

4th Attunement

- 1) Stand in front of student and explain to them what it is you are about to do. Let them know that you will be working from behind the student and when their left shoulder is squeezed they will need to lift their hands above the head. Also tell them that you will then move to the front of them and will take their hands and open them like a book as you attune the front of the body. Tell them that when all is complete you will let them know they can open their eye's. Instruct the student to hold their hands in the prayer position and close their eye's.
- 2) The attunement can now proceed. Bow in honour and respect to the student for what they are about to undertake. Then in an anti clockwise direction walk around to the back of the student. At one pace behind the student again bow and honour the student. Step forward and place hands on students shoulders. At this point allow yourself to feel the energy passing between yourself and the recipient of the attunement for this is the time of assimilation and our auras become one.
- 3) It is at this point that I will say a prayer to God in manner like the following; Dear God this is to be a Reiki 1 attunement for this person. I ask that your divine presence to be with us, I also invite the Grand Masters of Reiki, Mikao Usui, Chujiro Hayashi, Hawayo Takata to be with us, my guides, their guides and the Reiki guides.
- 4) The next step is to commence drawing up the violet breath technique. Then open the crown chakra with your hands and breath in the violet breath with the Tibetan Master Symbol. Invoke it while guiding it to the base of the brain.
- 5) Trace the Usui Master Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 6) Trace the Distant Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 7) Trace the Mental Emotional Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 8) Squeeze the students left shoulder so that the hands are raised in the prayer position above the head.

- 9) Trace the Power Symbol over the hands and invoke the symbol whilst guiding it to the base of the brain. Guide the hands back to the front of the student.
- 10) Take one step back, Bow in honour and respect of the student, then walk in an anti clockwise direction to the front of the student arriving a good pace in front of them. Again bow in honour and respect, take one step forward.
- 11) Take the Students hands and open them like a book. Laying them on top of your non dominant hand.
- 12) Trace the Distant Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 13) Trace the Mental Emotional Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 14) Trace the Power Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 15) Trace the Distant Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 16) Trace the Mental Emotional Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 17) Trace the Power Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 18) Trace the Distant Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 19) Trace the mental Emotional Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 20) Trace the Power Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 21) Trace the Power symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 22) Now blow from the hands up to the crown then place the students hands in their lap.
- 23) Take one step back, bow then in an anti clockwise direction walk to the back of the student, bow again. Place your hands on the students shoulders look into their crown and state a positive affirmation like. You are a confident and successful Reiki 1 channel.

Second Degree Attunement

- 1) Stand in front of student and explain to them what it is you are about to do. Let them know that you will be working from behind the student and when their left shoulder is squeezed they will need to lift their hands above the head. Also tell them that you will then move to the front of them and will take their hands and open them like a book as you attune the front of the body. Tell them that when all is complete you will let them know they can open their eye's. Instruct the student to hold their hands in the prayer position and close their eye's.
- 2) The attunement can now proceed. Bow in honour and respect to the student for what they are about to undertake. Then in an anti clockwise direction walk around to the back of the student. At one pace behind the student again bow and honour the student. Step forward and place hands on students shoulders. At this point allow yourself to feel the energy passing between yourself and the recipient of the attunement for this is the time of assimilation and our auras become one.
- 3) It is at this point that I will say a prayer to God in manner like the following; Dear God this is to be a Reiki 1 attunement for this person. I ask that your divine presence to be with us, I also invite the Grand Masters of Reiki, Mikao Usui, Chujiro Hayashi, Hawayo Takata to be with us, my guides, their guides and the Reiki guides.
- 4) The next step is to commence drawing up the violet breath technique. Then open the crown chakra with your hands and breathe in the violet breath with the Tibetan Master Symbol. Invoke it while guiding it to the base of the brain.
- 5) Trace the Usui Master Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 6) Squeeze the students left shoulder so that the hands are raised in the prayer position above the head.
- 7) Trace the Distant Symbol over the hands and invoke it, guiding it to the base of the brain.
- 8) Trace the Mental Emotional Symbol over the hands chakra and invoke it, guiding it to the base of the brain.
- 9) Trace the Power Symbol over the hands and invoke the symbol

whilst guiding it to the base of the brain. Guide the hands back to the front of the student.

- 10) Take one step back, Bow in honour and respect of the student, then walk in an anti clockwise direction to the front of the student arriving a good pace in front of them. Again bow in honour and respect, take one step forward.
- 11) Take the Students hands and open them like a book. Laying them on top of your non dominant hand.
- 12) Trace the Distant Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 13) Trace the Mental Emotional Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 14) Trace the Power Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 15) Trace the Distant Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 16) Trace the Mental Emotional Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 17) Trace the Power Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 18) Trace the Distant Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 19) Trace the mental Emotional Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 20) Trace the Power Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 21) Trace the Distant symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 22) Trace the Mental Emotional symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 23) Trace the Power symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 24) Now blow from the hands up to the crown then place the students hands in their lap.
- 25) Take one step back, bow then in an anti clockwise direction walk to the

Masters Attunement

- 1) Stand in front of student and explain to them what it is you are about to do. Let them know that you will be working from behind the student and when their left shoulder is squeezed they will need to lift their hands above the head. Also tell them that you will then move to the front of them and will take their hands and open them like a book as you attune the front of the body. Tell them that when all is complete you will let them know they can open their eye's. Instruct the student to hold their hands in the prayer position and close their eye's.
- 2) The attunement can now proceed. Bow in honour and respect to the student for what they are about to undertake. Then in an anti clockwise direction walk around to the back of the student. At one pace behind the student again bow and honour the student. Step forward and place hands on students shoulders. At this point allow yourself to feel the energy passing between yourself and the recipient of the attunement for this is the time of assimilation and our auras become one.
- 3) It is at this point that I will say a prayer to God in manner like the following; Dear God this is to be a Reiki 1 attunement for this person. I ask that your divine presence to be with us, I also invite the Grand Masters of Reiki, Mikao Usui, Chujiro Hayashi, Hawayo Takata to be with us, my guides, their guides and the Reiki guides.
- 4) The next step is to commence drawing up the violet breath technique. Then open the crown chakra with your hands and breathe in the violet breath with the Tibetan Master Symbol. Invoke it while guiding it to the base of the brain.
- 5) Trace the Usui Master Symbol over the crown chakra and invoke it, guiding it to the base of the brain.
- 6) Squeeze the students left shoulder so that the hands are raised in the prayer position above the head.
- 7) Trace the Tibetan Master Symbol over the hands and invoke it, guiding it to the base of the brain.
- 8) Trace the Usui Master Symbol over the hands and invoke it, guiding it to the base of the brain.
- 9) Trace the Fire Serpent Symbol over the hands and invoke it, guiding

- it to the base of the brain.
- 10) Trace the Raku Symbol over the hands and invoke it, guiding it to the base of the brain.
 - 11) Trace the Distant Symbol over the hands and invoke it, guiding it to the base of the brain.
 - 12) Trace the Mental Emotional Symbol over the hands chakra and invoke it, guiding it to the base of the brain.
 - 13) Trace the Power Symbol over the hands and invoke the symbol whilst guiding it to the base of the brain. Guide the hands back to the front of the student.
 - 14) Take one step back, Bow in honour and respect of the student, then walk in an anti clockwise direction to the front of the student arriving a good pace in front of them. Again bow in honour and respect, take one step forward.
 - 15) Take the Students hands and open them like a book. Laying them on top of your non dominant hand.
 - 16) Trace the Tibetan Master Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 17) Trace the Usui Master Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 18) Trace the Fire Serpent Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 19) Trace the Raku Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 20) Trace the Distant Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 21) Trace the Mental Emotional Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 22) Trace the Power Symbol in front of the students Third Eye chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 23) Trace the Tibetan Master Symbol in front of the students Throat chakra and invoke by tapping three times whilst saying its sacred name silently.
 - 24) Trace the Usui Master Symbol in front of the students Throat chakra

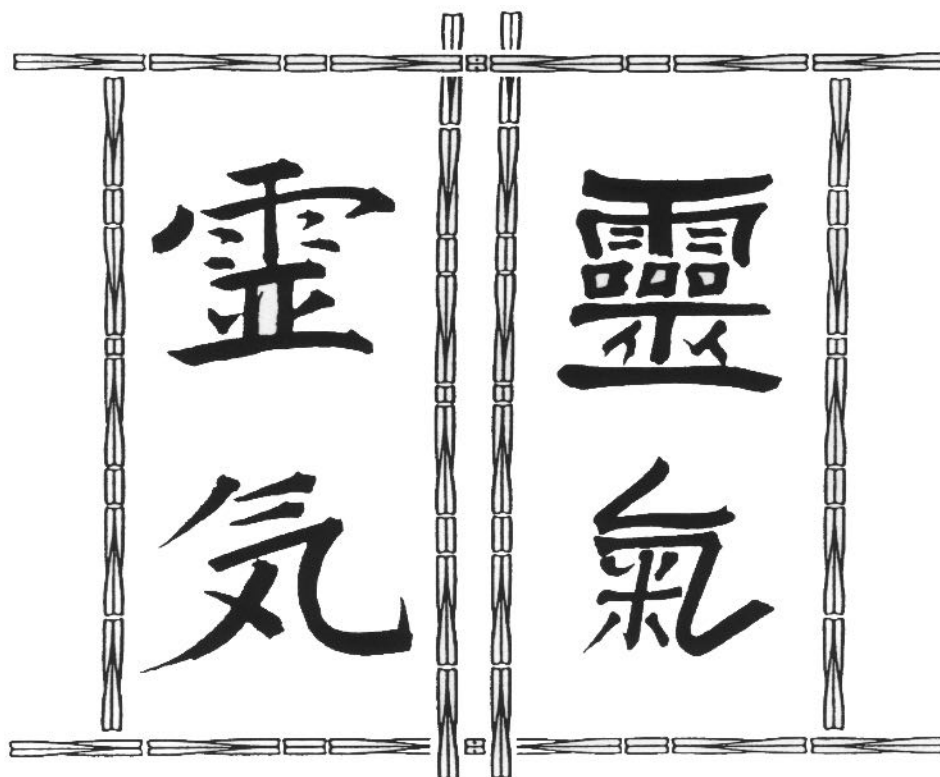
- 33) Trace the Fire Serpent Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 34) Trace the Raku Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 34) Trace the Distant Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 35) Trace the mental Emotional Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 36) Trace the Power Symbol in front of the students Heart chakra and invoke by tapping three times whilst saying it's sacred name silently.
- 37) Trace the Tibetan Master Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 38) Trace the Usui Master Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 39) Trace the Fire Serpent Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 40) Trace the Raku Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 41) Trace the Distant Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 42) Trace the Mental Emotional Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 43) Trace the Power Symbol over each palm and physically tap the palm three times whilst invoking it with it's sacred name.
- 44) Now blow from the hands up to the crown then place the students hands in their lap.
- 45) Take one step back, bow then in an anti clockwise direction walk to the back of the student, bow again. Place your hands on the students shoulders look into their crown and state a positive affirmation like. You are a confident and successful Reiki Master.
- 46) Place your thumb and forefinger at the back of the student neck, visualize a door closing. With your mind see a Power Symbol being drawn on the door and invoke it, then lock the door with your imaginary key.
- 47) Take on step back, Bow then walk to front of student, bow again. Instruct the student to open their eye's when ready.

Healing Attunement

A healing Attunement is a way of opening a person to the Reiki energy without making them a permanent channel for the benefits of healing. With a healing attunement we bring in the energy through the crown chakra and then direct it to where it is needed. It can be performed in a seated position or with the recipient lying down. I find it most effective to start a healing with this process and then carry on with a normal Reiki treatment.

- 1) Say a silent prayer to God or your guides stating what it is your are about to do.
- 2) Trace the Tibetan Master Symbol over the crown just like you would for a regular attunement however instead of guiding it to the base of the brain, guide it to the part of the recipients body that requires healing. E.g. if it is a knee we are working on tap and invoke the symbol at the crown then tap and invoke half way down the body between the knee and the crown and the finally tap and invoke at the knee intending this to be the place that the energy will be sent too.
- 3) Trace the Usui Master Symbol over the crown and guide to it's required location.
- 4) Trace the Distant Symbol over the crown and guide to it's required location.
- 5) Trace the Mental Emotional Symbol over the crown and guide to it's required location.
- 6) Trace the Power Symbol over the crown and guide to it's required location.
- 7) Next treat the area or the whole recipients body with Reiki as you would in a normal healing.
- 8) When complete close the student off by placing your thumb and forefinger on the back of the neck, seeing a door close. Draw and invoke the Power Symbol on the door then lock it with your key.
- 9) State "I seal this process with divine love and wisdom".

The Reiki Symbols



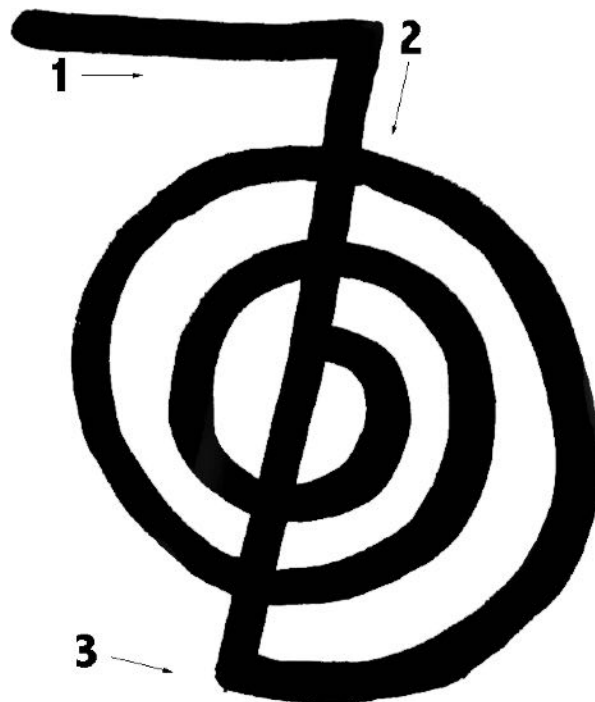
“Reiki” in 2 Different Styles of Kanji

Cho Ku Rei (Cho Koo Ray)

This symbol says- “I call the divine energy to this place here and now. It is increased and magnified”.

Meanings and Uses

- * The key to unlock the energy within
- * Increases the Power
- * Seals the energy within
- * Clears negative energy and replaces with light
 - * Protection
- * The command ray



Cho : Curving Sword
Ku : Penetrating to make whole
Rei : Transcendental Spirit

Sei He Ki

(Say He Key)

This symbol says - “Touch and awaken the divine intelligence within”. Or “I have the key to awaken the

Meanings and Uses

- * *Balances the hemispheres of the mind*
- * *Brings clarity*
- * *Clears addictions*
- * *Focuses will and intent*
- * *Dispels negative energy*
- * *Produces peace and harmony*
- * *Mental / Emotional ray*



Sei : A state like buddingstate
He : Base Chakra
Ki : To balance hidden things

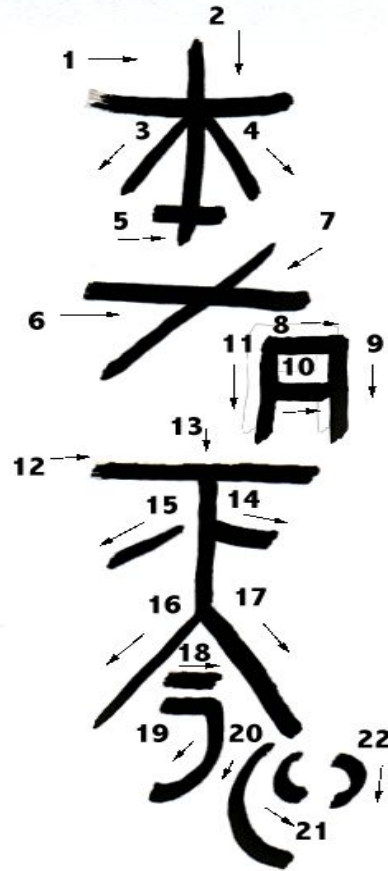
Hon Sha Ze Sho Nen

(Hon Shar Zay Show Nin)

This symbol says “The God/Buddha/Christ within me, bridges the gap and greets the God/Buddha/Christ with

Meanings and uses

- * Distant healing
- * The Bridge to all
- * The Instructor Symbol
- * Directs the energy
- * The bridge to past and



Hon : Centre, essence

Sha : Shimmering, Hara

Ze : Advancing, correct course

Sho : Honest man, Being, sage

Nen : Thinking by keeping in the stillest part of the mind

Raku

(Rar Koo)

This Symbol says - “Banking the Fire”.

Meanings and Uses

- * Grounding
- * Separating the Auras
after attunements
- * Directing energy
through the Ki pathways
- * Activating the Hara
Line

Note this symbol is draw
from top downwards
along the spine to ground
the recipient. It can be
reversed however
caution must be used as
it can raise the Kundalini



Fire Serpent

Meanings and Uses

- * Chakra balancing

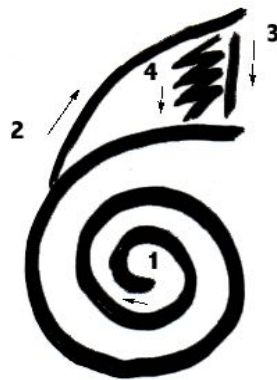
Note This symbol is drawn over the body with the T at the top aligning with the recipients crown chakra or top of head the remainder over the symbol flows around each chakra and the final swirl is drawn over the base chakra.



Dai Ko Myo
(Di Ko Mio)
Tibetan Master Symbol

Meanings and Uses

- * Tibetan room cleansing symbol (*Moto*)
- * Dispels negative energy
- * Cleanses the channel prior to receiving the Usui Master symbol



The Usui Master Symbol

A number of translations exist for the meaning of this symbol as well as a number of variations of the symbol itself . The standard dictionary definition of the sacred name for the Master symbol is ; “Great Being of the Universe, shine on me, be my friend”.

The Zen definition, taken from the Encyclopedia of Eastern Philosophy and Religion, indicates an expression of the true Buddha nature of man, or the experience of enlightenment. The definition given as, “treasure house of the great beaming light”.

A definition told by Mrs. Takata is, “Praise be to the great Universal Light of Transcendental wisdom”.

In essence the symbol itself describes the energy and links it as a gift from the divine itself. This description fits the wonderfully intensive feelings when receiving the gift of Mastership and strengthens the spiritual channel between the physical and higher self.

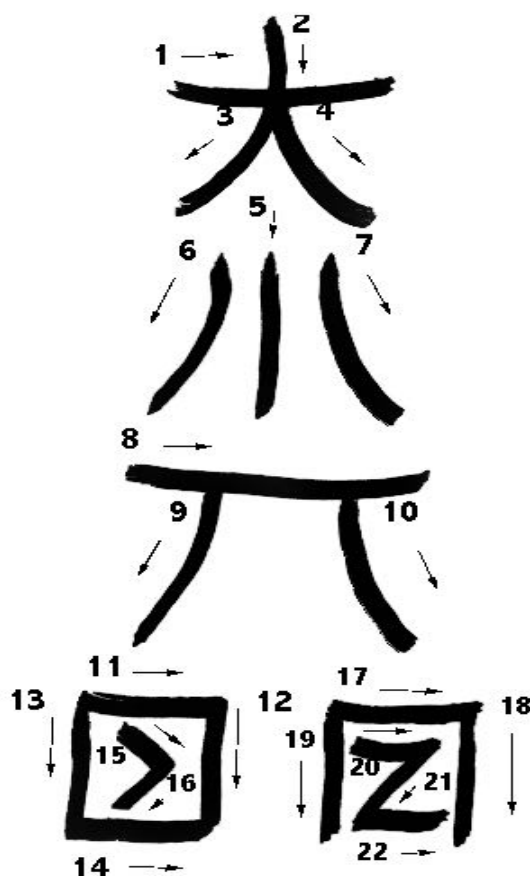
The function of this symbol is to open the receiver to the Reiki energy.

Dai Ko Myo
(Di Ko Mio)
Usui Master Symbol

***This symbol says - “treasure house to the great beaming light”.
The Source of Reiki***

Meanings and Uses

- * Connects the recipient to the source of Reiki
- * The attunement



Dai : Large / Great / Great being / God

Ko : Light rays shining on me

Myo : Be my friend

Usui Master Symbol

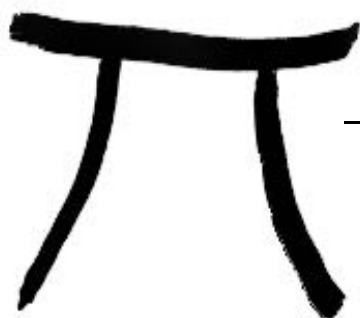
Meanings



Big, Magnificent,
Expansive



Picture of a man
holding fire over
his head.
Radiance, Fine
Light, Expansion
at crown centre



Clairvoyance,
Green light
piercing entire
world



Light of Buddha
Wisdom -
Expansive all

Alternative Master Symbol



The Grand Masters of Reiki



Mikao Usui

Founder of the Usui System of Natural Healing

The First Grand Master

The Grand Masters of Reiki



Chujiro Hayashi

Second Grand Master of Reiki

Responsible for the implementation of our methods and
degrees

The Grand Masters of Reiki



Hawayo Takata

The third Grand Master of Reiki
Responsible for spreading Reiki through out the world

*There is
no
higher
religion
other than
the
Truth !*