



臼井甕男

肇祖

心身
改善

臼井靈氣療法

口に唱へよ

朝夕合掌して心に念じ

業をはげめ 人に親切に

心配すな 感謝して

今日文けは 怒るな

萬病の靈藥

招福の秘法

“Original Usui Reiki” Master Supplement

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Table of Contents

<u>USUI MASTER TRAINING</u>	2
<u>REIJU EMPOWERMENTS</u>	2
<u>BACKGROUND</u>	2
<u>HOW TO GIVE REIJU</u>	4
<i>Self-Empowerment Stage</i>	4
<i>Individual Empowerments</i>	5
<u>FIRST DEGREE EMPOWERMENTS</u>	8
<u>SECOND DEGREE EMPOWERMENTS</u>	8
<i>'Buddhist approach'</i>	8
<i>'Shinto approach'</i>	8
<u>MASTER LEVEL EMPOWERMENTS</u>	9
<u>WHERE DOES THAT LEAVE THE REIKI SYMBOLS?</u>	10
<u>REIJU VARIATIONS</u>	11
<u>WESTERN 'EXPERIMENTS'</u>	11
<u>SELF-EMPOWERMENTS</u>	11
<i>Distant Reiju</i>	11
<i>Distant Reiju on yourself</i>	12
<i>Using your 'Energy Body'</i>	12
<u>KOTODAMA</u>	13
<u>EMPOWERMENT KOTODAMA</u>	13
<u>KOTODAMA MEDITATIONS</u>	13
<u>PRONUNCIATION GUIDE</u>	13
<u>THE ROLE OF DKM</u>	14
<u>LOTUS REPENTANCE MEDITATION</u>	15
<u>OUTSIDE THE MEDITATION HALL OR SPIRITUAL PRACTICE AREA</u>	15
<u>1</u> <i>Shikan Zen Yo No Ichi Ge</i>	15
<u>2</u> <i>Kokoro No Ryo</i>	16
<u>3</u> <i>Method of entering the hall</i>	16
<u>INSIDE THE MEDITATION HALL OR SPIRITUAL PRACTICE AREA</u>	16
<u>4</u> <i>San Rai</i>	16
<u>5</u> <i>Ten non-virtuous states of mind</i>	17
<u>6</u> <i>Godai Gan</i>	17
<u>7</u> <i>Entering samadhi</i>	17
<u>8</u> <i>Dwelling in samadhi</i>	18
<u>9</u> <i>Exiting samadhi</i>	18
<u>10</u> <i>Method for leaving the hall</i>	18

Usui Master Training

Usui's Master training (Shinpiden and Shihan) involved:

1. Receiving further spiritual teachings, based on studying Buddhist sutras.
2. Receiving regular Reiju empowerments.
3. Receiving other 'higher' empowerments on more of a 'one-off' basis.
4. Learning how to empower yourself.
5. Working with a further kotodama, the 'empowerment' kotodama.
6. Practicing a whole series of meditations, or energy exercises, that built on each other and were designed to move you further along your spiritual path and closer and closer to your own satori.

Satori is not the same as the Sanskrit 'nirvana' or spiritual bliss where you experience unity with the divine; it is not a one-time once-and-for-all experience. Satori is a moment of recognition, when you have a flash of insight that changes something in a fundamental way. It would come through a long period of meditation; it is something that you have to work at, by getting rid of your 'baggage'.

Eventually, near the end of your Master training, you learned how to perform Reiju and other 'higher' empowerments. This may have been described as 'Shihan' level: mystery teachings. The system was open-ended though: you never completed it; it was a lifetime journey. It was about defining and finding your place cosmically.

It took as long as it took, through continued practice.

NOTE:

It is sometimes claimed that Usui taught Mastership at seven levels. It is a matter of interpretation really: the various meditations that you carried out totaled seven, and I suppose you could say that when you were working on meditation#2 you were at level 2, and when you reached meditation#4 you were at level 4, but this is irrelevant really.

Reiju empowerments

Background

Reiju is the way that the ability to channel Reiki is conveyed. The Reiju that we teach is Usui's original method of conveying the ability to channel Reiki, as passed on to Chris Marsh by his surviving students, and we know that it comes from Tendai Buddhism. Reiju is used in original Usui Reiki and a version of it is also used by the Usui Reiki Ryoho Gakkai.

The first information that we received in the West concerning Reiju came from Hiroshi Doi. He taught a version of the Gakkai's Reiju, and his technique seems to have been based on his personal experience of receiving the empowerments repeatedly, rather than by him having been taught it specifically. We now know

that Usui's Reiju differs a little from the method that Doi has reconstructed, though Doi's method is basically sound.

As far as the Usui Reiki Ryoho Gakkai is concerned, Doi has explained that students attend weekly training sessions called "Shuyokai" where they practice "Hatsurei Ho". After the last step of Hatsurei Ho, in Seishin Toitsu (concentration), students would meditate for a while. That is when the teachers would give Reiju to each one of the students in meditation. Through these training sessions and their own practices, the students' Reiki channelling power (or ability) would advance. New Reiki levels were given to the students by the teachers, depending on their progress.

You can find out how Usui used Reiju later in this supplement.

You can write "Reiju" in two different ways using Japanese kanji, one way meaning "accepting the spirituality" and the other meaning "giving the spirituality". Spirituality in this case means connection to the Reiki energy, of course. The word Reiju has also been translated as the 'giving of the five blessings', the five powers. The five blessings are given by each of the five hand positions/points that are held after the crown has been opened. The blessings include the following, and they come through Mikkyo teachings (Mystical Buddhism):

Hands - wisdom (hands in gassho is a symbol of wisdom)

Heart - knowledge: part of going through spiritual evolution is remembering

A further interpretation of the word Reiju is 'the unity of mind and Ki'.

Reiju is a 'spiritual empowerment', it is not just a mini-attunement: it is much more than that:

1. Reiju connects the student to Reiki and continually reinforces that connection, increasing the strength of the student's Reiki. The student works on and develops that enhanced connection by practicing energy exercises daily.
2. Reiju enhances the student's spiritual development, moving the student along his/her spiritual path. This aspect is enhanced through energy exercises also.
3. Receiving Reiju empowerments on a regular basis is the key to maximizing intuition and sensitivity to the energy, and in the Gakkai students work on and develop this potential by practicing Reiji Ho.

My experience of Using Reiju on my courses during the last 2 ½ years is that they are really something special, allowing students to be more sensitive to the energy right from the word go, and more intuitive, when compared with my earlier experiences in teaching Reiki using Western-style attunements. I have seen other Masters in various parts of the world comment on their experiences of using Reiju and the general consensus is the same. One of my Master students - who had already been teaching using attunements - said to me that her 'Reiju students' were 'flying'!

How to Give Reiju

Reiju empowerments consist of two stages:

1. A general introductory stage where you open yourself to the energy and create sacred space. This is done only once, at the start of the Reiju session, no matter how many students you will be empowering.
2. The individual empowerments for each student.

Self-Empowerment Stage

The self-empowerment stage of Reiju is described below, and can be used out of context in these situations:

1. As part of Western-style Reiki Attunements
2. Before you are about to start Reiki treatments

You will be making one movement that opens you up to Reiki and brings Reiki into your Dantien (Tanden, Hara). Then you will be making three repeated movements that expand your energy to include or engulf the people who are going to receive Reiju from you, connecting you to them and creating sacred space.

1. Raise your hands to connect to Reiki in the way that you learned as part of Hatsu Rei Ho, with palms uppermost to the sky.
2. Feel energy or light cascading down into your hands, filling your hands, flowing through your arms into your torso and your Dantien.
3. Bring your hands slowly out to the sides, palms facing the floor, imagining that as you do this you are bringing energy through your crown, flooding the energy over your body and passing this energy through your body to your Dantien point as you lower your hands. Finish this movement by hovering your hands in front of your Dantien, with the dominant hand closest, and the non-dominant hand hovering further away. The hands overlap but do not touch each other.
4. You have now surrounded yourself with energy and brought the energy into your Dantien.
5. Hold this position until you feel a real sense of connectedness with the energy. Maybe you can feel a strong bolt of energy through your crown, your hands may heat up or fill with energy, or you may feel changes in your Dantien. This movement is done only once, and we follow this with three repeated movements...
6. Move your hands away from your Dantien, straight out in front of you, with your palms facing away from you, moving your hands forwards and upwards to above your head, to achieve the same 'connecting position' that you learned in Hatsu Rei Ho.
7. Bring your hands slowly out to the sides, just like before, this time imagining that as you do so you are expanding your energy to engulf the people you will be empowering.

8. Return your hands to your Dantien point as before.
9. Repeat this 'expanding' sequence two more times, each time finishing with your hands hovering in front of your Dantien.

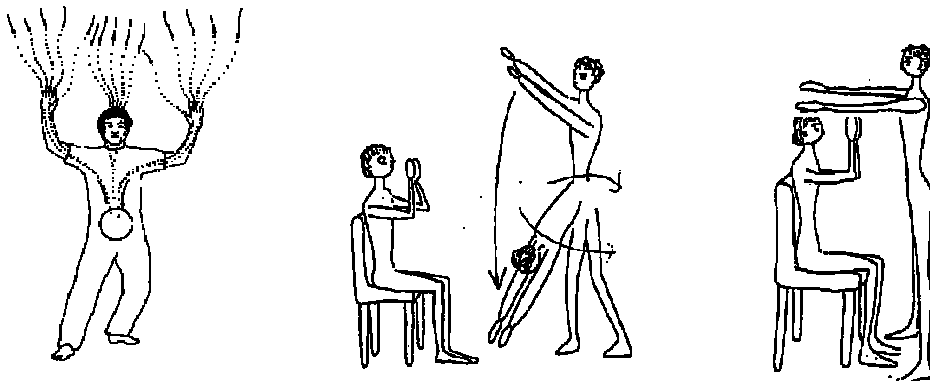
The above could appear to be the reverse of something called Shaou Gong, a closing down exercise used at the end of a QiGong session, so the above can be seen as opening up the person to energy. It also seems to be similar to a QiGong exercise called Parting the Clouds.

Individual Empowerments

The recipient should sit on a chair, relaxed, holding their hands in the Gassho position and with their eyes closed. Reiju empowerments are usually given as part of the Hatsu Rei Ho sequence at the Gakkai's weekly training sessions, so what you can do is this: and after carrying out Seishin Toitsu for a while, the student will simply meditate with their hands in the Gassho position while they wait for their empowerment.

The empowerments can also be given on their own, though, without Hatsu Rei Ho being practised by the recipient: the student sits with their eyes closed and their hands in their laps, palms down. When it is their turn to receive Reiju, rest your hand on their shoulder as a cue for them to put their hands together in Gassho, they receive their empowerment and then you can bring the hands down into their lap again.

1. Stand in front of the recipient. In Japan they would do Gassho and bow one time.
2. Touch the recipient's shoulder to indicate that they should place their hands in Gassho, if they are not already doing the meditation that follows the Seishin Toitsu stage of Hatsu Rei Ho.
3. Move your hands high up above you, as in the illustration below, and feel energy coming down into your hands from above. Splay your fingers out.

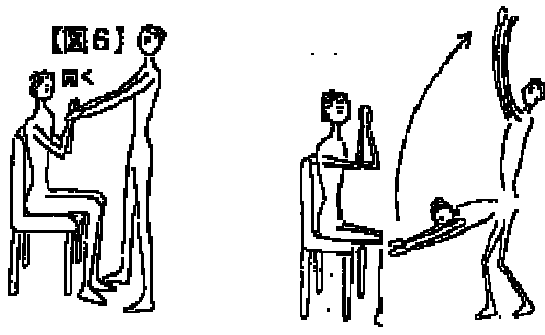


Absorbing Heavenly Force.

4. **ENERGY PATH:** Move your hands down a little and join together the first two joints of your index fingers, with the other fingers floppy and relaxed.
5. In one continuous movement, move your hands down in front of the recipient, and draw down a line of light which enters the crown, and trace an energy path down the centre of the body, intending that you are opening the energy centres as you do so. Keep on tracing the energy path until you are pointing at the base of the spine, at which time your hands will be close to the recipient's knees.
6. Part your hands and, with your palms face down, move your hands sideways past the knees and move them downwards towards the floor, ritually grounding the energy without touching the floor. Move your hands to the sides as you stand up straight.
7. Now you are going to be holding a number of hand positions where you will be flooding an area with light or energy. Each position should be held for a count of at least ten seconds.
8. **CROWN:** Stand up and move your hands down so that they are hovering, one over another, above the recipient's crown. If the recipient has long legs, you may want to stand to one side of them, so you do not have to lean forwards uncomfortably. Touch the recipient's aura above their head using your dominant hand, and hover your non-dominant hand over your dominant hand, palms face down. Open the crown. Direct energy down the energy path that you traced with the previous hand movement. Hiroshi Doi's interpretation is that this stage helps to 'clarify the energy body' and attune the energy body with the cosmic rhythm.
9. **TEMPLES:** Following the outline of the aura, slide your hands to both sides of the recipient's head, the temples. Each palm faces the side of the recipient's head (at about the height of the eyebrows). Hiroshi Doi says that the intention here is that you are expanding the energy path so that the student's entire body is being flooded with Reiki.
10. **THIRD EYE:** Again following the outline of the aura, move your hands to the front of the recipient's face and make a triangle with your index finger and thumb tips, with the other fingers splayed out. This is said to be the symbol of the sun. Hold the centre of the triangle in front of the recipient's third eye. Your palms are facing their face. Hiroshi Doi says that the intention here is that you are flooding the third eye with light, and this is said to help the third eye to function more sensitively and to connect with higher-level consciousness.



11. THROAT: This is an intermediate step that does not come from Hiroshi Doi, but from Usui's surviving students. Hold the hands behind, and in front of, the throat, and flood the throat with light. It does not matter which hand is in front or behind.
12. HEART: This is an intermediate step that does not come from Hiroshi Doi, but from Usui's surviving students. Hold the hands behind, and in front of, the heart area, and flood the heart with light. If because of the positioning of the recipient's hands you cannot place your hand in between the hands and the heart, simply direct Reiki into the heart with your palm further out from the hands.
13. HANDS: Touching together the tips of your first three fingers, move your hands down and around the recipient's hands, cupping round their hands, without touching their hands. Rather like cupping your hands round a big cup of Cocoa on a cold evening! Let energy flow through the recipient's hands: flood the hands with light. Hiroshi Doi's interpretation is that the intention here is to connect "the centre of the student" and "the centre of universe", create an 'energy path' from the shoulders to the arms, from the arms to the palms, and to integrate left energy and right energy.



14. Move your hands up and over the recipient's fingertips, and bring your hands down towards the knees (your three fingertips are still touching at this stage). Smoothly separate your hands and, with your palms face down, move your hands sideways past the knees and down towards the floor, starting to 'scoop' round in a circle.
15. With the intention that you are 'scooping up' excess energy and returning it to the source of Reiki, bring your hands together just above the floor, palms facing away from the floor. You make contact with the tips of the two smallest fingers of each hand, and with the side of your palms touching along their length also - rather as if you were scooping up water from a stream. Quickly move your hands up, pointing your fingers towards the centre of the recipient's body as if you were scooping up the energy and returning it to the sky, returning the energy along the energy path that you traced at the beginning of the empowerment. As your hands reach towards the sky, open your arms, releasing the little finger contact toward the end of the movement.
16. In Japan they would do Gassho and bow.

If you are empowering a group of people who have been practicing Hatsu Rei Ho, when they have received Reiju they could keep their hands in Gassho and when they have all been empowered, bring them all back together.

First Degree Empowerments

The Reiju empowerments that you have read about above can be used as an alternative to Reiki First Degree attunements. Carry out the empowerment with the intention that the recipient is permanently connected to Reiki, that they should receive what they need.

How many you perform during your course is down to your personal preference. It is nice to do a few; I do three because it fits in nicely with my schedule. Ideally, people would then have access to regular Reiju, because this helps to enhance intuition and spiritual development. This could be in person (preferable) or at a distance. I provide both: each week at a distance.

Second Degree Empowerments

We should not be surprised that Usui did not have one standard way of connecting his students to the energies and moving them from one level to another. What he did with them depended on their background.

‘Buddhist approach’

One way of dealing with things was to carry out plain Reiju at all levels. At Reiki1 and Reiki2 levels the intention was that the recipient should receive what they needed. Alongside this, the student would carry out the various meditations that were designed to enhance their awareness of their hara (a preparation for second-degree), and at second-degree level allowed them to fully experience earth energy, heavenly energy, and oneness... the ‘Buddhist’ meditation approach.

‘Shinto approach’

But this was not the only approach, and one of Usui students - who followed Shinto - carried out empowerments in conjunction with the Reiki kotodama. This is how it was done...

At second-degree, there would be three empowerments, one empowerment representing each of the three energies/states that are taught at Second Degree level. While carrying out each empowerment, you would intone the kotodama silently to yourself, either three times or endlessly. This has the effect of giving the empowerment the ‘flavour’ of that energy, flooding the recipient with one energy during each separate empowerment.

Reiju #1 intone the ‘focus’ Kotodama.
Reiju #2 intone the ‘harmony’ Kotodama.
Reiju #3 intone the ‘connection’ Kotodama.

Once this had been done, the students would use regular chanting of the Kotodama in order to learn to become earth Ki, to become heavenly Ki, and to experience oneness. They would focus on one energy at a time for many months before moving on to the next.

Master Level Empowerments

Again, Usui had different approaches. We have already seen that at Reiki1 and Reiki2 levels you might use just 'plain' Reiju with the intention that the recipient should receive what they needed. Students carried out various meditations to experience the second-degree energies/states.

The alternative was to carry out empowerments that flooded the student with the essence of the three kotodama, one empowerment for each of the three second-degree kotodama.

Well at Master level there were a couple of choices too. You could carry out plain Reiju, but with a different intention: you intended that the recipient be enabled to learn to transfer energy (the ability).

The Shinto, or Kotodama, version of this would have been to give the empowerment while intoning the 'empowerment' Kotodama. While carrying out the empowerment, you would intone the empowerment kotodama silently to yourself, either three times or endlessly. This has the effect of giving the empowerment the 'flavour' of that energy, flooding the recipient with that energy during the empowerment.

Where does that leave the Reiki symbols?

The Reiki symbols were experienced by only four of Usui's students. They were introduced in maybe 1923 and taught to the three naval officers and one of Usui's surviving students. They do not turn up in the connection rituals, of course, because Usui had been teaching his system since at least 1915; his system was established, up and running, without them. So the symbols are a bit of an afterthought, introduced jointly by him and his senior student, Eguchi, for the benefit of a few of his students who could not get to grips with the more traditional meditation/kotodama approach that Usui used with his Buddhist and Shinto students.

So with Usui you were not attuned to the symbols in order to be connected to Reiki. You were connected to Reiki using Reiju, which doesn't use symbols. You were not attuned to the symbols by Usui at all. His students were simply given them and they were used to represent different energies/states. These few students would have to have learned to become the energies using symbols rather than using meditations or kotodama chanting, it would have still been a long process, and the energies would have been worked individually, not mixed together.

I have been using Reiju in my Reiki courses since Spring 2000 and they work brilliantly. I have been using the Reiju/kotodama combination at second-degree level since Summer 2000. Despite the fact that one is not 'attuned to the symbols' by this process, I have found that symbols given to such students work in the same way as if they had been 'attuned' to them, as we do in the Western tradition. In fact, they even work at First Degree level using 'plain' Reiju, with no kotodama and no symbols entering into the process.

It seems that the widely held Western view that the symbols are useless unless you are specifically attuned to them is incorrect. If you are attuned to Reiki then the symbols represent the energy in much the same way that the Kotodama represent the energy, but Reiki is the energy, not the symbols. You can use the symbols to direct the energy, you can use the kotodama to direct the energy, and you can use intent to direct the energy. I believe that once you are connected to the energy than *any* symbol will push the energy in a particular direction.

But in Usui's system you used the energies once you had become thoroughly familiar with them. That was the first stage. You would spend months meditating on each energy in turn, experiencing it, 'becoming' it, and then you might work with it when treating others. There were no short cuts. The kotodama are training wheels, and the symbols are training wheels: they connect you to an energy that would have been thoroughly familiar to you already, through your meditations, through your long chanting of the kotodama, through again and again experiencing the characteristic energies of each individual symbol. And with time and experience you could dispense with the 'training wheel', to work with the energies direct. You could dispense with symbols and you could dispense with the kotodama, if through long practice you could fully 'become' the energies.

Reiju Variations

Western 'experiments'

Reiju variations have been developed by some people who are using the method to attune people to symbols in the 'Western' system. I experimented for a while by using two Reiju empowerments and one Western-style attunement at Reiki1 level. It worked fine, and people seemed to be noticing more than they would normally notice on the average Reiki1 course.

I now use three Reiju empowerments on my Reiki1 courses, and I find that students notice just as much, if not more in fact, than using the Western methods.

I know a Reiki Master who - before we learned about the kotodama - used Reiju three times at Reiki1 level, one Reiju for each of the three symbols. For Reiju #1 he visualised CKR passing into the third eye while holding the 'triangle' there, for Reiju #2 he visualised SHK in the same place, and for Reiju #3 he visualised HSZSN there. This seems to have worked fine.

This Master had also used Reiju empowerments with symbols at Reiki2 level. This time he again did three Reiju empowerments, one for each symbol. For Reiju #1 he visualised CKR passing into the third eye (as before) and visualised CKR passing into the hands while he cupped his own hands around them. For Reiju #2 he used SHK in this way, and in Reiju #3 he used HSZSN. Again, he says that this worked well.

He has also used Reiju at Master level, with impressive results seemingly, sending DKM into the third eye and hands. Again, this was before we knew about the kotodama.

He has tried giving people Reiju without physically doing anything to them, by simply intending that the recipients would receive the empowerment, or the empowerment energy. He says that this works powerfully too.

Self-Empowerments

Distant Reiju

It is perfectly possible to arrange for another Reiki Master to send you distant Reiju. When I have done this, I have had an empty chair in front of me and imagined that the person I am sending the empowerment to is in front of me. Alternatively, when carrying out the 'self-empowerment' stage of Reiju (see above) I have imagined my energy expanding to engulf the other person at their home. I used this technique to attune the children of a friend of ours. Later that day, the young lady felt her hands tingle and when she 'treated' her mother, it was Reiki!

We should not be too surprised that this works, because we do not actually attune someone, we are just essential bystanders... making the introductions, so to speak.

I send a Reiju 'broadcast' every Monday, with the intention that it be received by any existing Reiki person who wishes to 'tune in' to it any time on a Monday. That has been experienced powerfully too.

Distant Reiju on yourself

You can, of course, do distant Reiju on yourself, with the intention that the empowerment will be received at whatever time you decide upon. Then sit yourself down with your hands in Gassho, at the appointed time, and receive the empowerment that you sent out earlier. Or you could intend that the empowerment be received by you when you sit down and request to receive it.

Using your 'Energy Body'

A variation of the distant Reiju that can be used on other people is to imagine yourself doing Reiju on yourself. Sit in a chair with your hands in Gassho, and imagine that you are standing in front of you. See yourself go through the self-empowerment stage, and then see yourself performing the empowerment on you.

Some people have tried sitting in a chair, and then they get up, imagining that they have left their 'energy body' or 'etheric double' behind in the chair. They then do the empowerment on their energy body.

Other people have experimented using a mirror.

A Further method

Reiki Master Carly Horbowiecz in the Netherlands takes another approach. She simply visualizes a line of light entering her crown and opening her energy centres down to the base of the spine, the energy then being grounded. Then she imagines, or rather feels or experiences energy flowing through her crown down that energy path, then into her temples, then into her third eye and so on. So she experiences the energy's effects on herself, drawing the energy into the appropriate areas, without using the 'prop' of someone imagined outside her. She finds it very effective.

Kotodama

Empowerment kotodama

At Master level, a fourth Kotodama was introduced: the empowerment Kotodama, which represents the energy of the Usui Master symbol - DKM.

The Usui Master symbol and the corresponding empowerment kotodama are related to the Japanese deity Dainichi Nyorai (Mahavairocana, Great Shining One), the Great Buddha of Universal Illumination, Great Sun Buddha, great light of the Universe. Dainichi Nyorai is the embodiment of Illumination (enlightenment) and represents the Universe in its ultimate form, totality and reality. Through his life force he maintains the creation and operation of the Universe and all things emerge from and are nourished by him. Dainichi Nyorai is literally everywhere and everything. All the other Buddhas and Bodhisattvas are various emanations or aspects of his love, compassion, wisdom and other activities.

The core teaching of the Mahavairocana sutra is that Enlightenment is simply 'to know one's mind as it truly is'. The way to achieve this, it says, is to have a mind bent towards enlightenment, to be motivated solely by compassion, and to be expedient in practice to the last.

The empowerment kotodama represented creative energy, regenerative energy, the energy of rebirth. The idea here is that when Reiju is carried out it connects the recipient to the energy, allowing them to be 'reborn': reborn in the sense of creating a place within that is 'what we originally were', the state within the ovum when we were Divine essence in complete connection to the universe. The energy was the essence of earth and heavenly energy, white light, source, ultimate being.

Kotodama Meditations

Usui's students got to grips with the energies by carrying out meditations or working with Kotodama, which would have been chanted again and again. Through daily practice, the students learned to 'become' each of the energies, focusing on one energy at a time for many months.

We can echo this tradition. Why not chant the Kotodama, either out loud or in your head, by way of a mantra used for meditation, and see what you experience. Breathe the kotodama out of your whole body, let them resonate from your Dantien. Then fall quiet and experience the energy. Do this regularly and you will be echoing Usui's practice. With time, your individual 'picture' of the energy will become more distinct, more detailed, and more profound.

Pronunciation Guide

A	aaah
O	as in <u>ro</u> se
U	as in <u>tru</u> e
E	as in <u>gre</u> y
I	eeee

Focus	ho ku ei	hoe koo ey-eeee
Harmony	ei ei ki	ey-eeee ey-eeee keee

These two kotodama have three syllables each. Where there are two vowels in the syllable (e i), you blend one smoothly into the other.

Connection	Ho a ze ho ne	hoe aaah zay hoe neigh
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Empowerment	ai ko yo	aaah-eeee coe yo
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This kotodama has three syllables. Where there are two vowels in the syllable (a i), you blend one smoothly into the other.

The kotodama should be chanted/intoned using a deep resonant voice. Breathe them out of your entire body, resonate them from your Dantien. Let your body learn to breathe the kotodama, and not your brain.

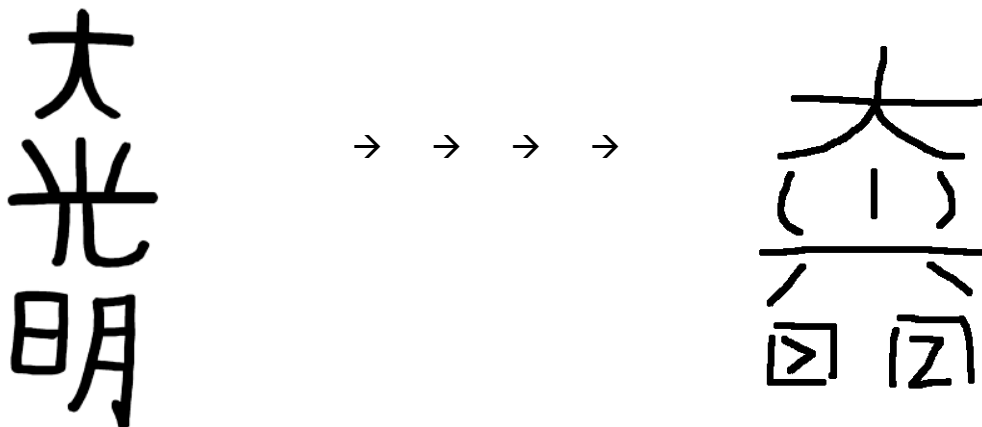
Note: In Shintoism the kotodama O is often pronounced to summon the gods.

The Role of DKM

Interestingly, the DaiKoMyo has always been there in Usui’s system, but not as a symbol that was used, not a symbol that you were ‘attuned’ to. It was a symbol that represented the “key to the light”, the key to the system, a representation of the ability to transfer the Reiki ability to another.

This is where the Shugendo connection comes in, according to Chris, with links to Fudo Myo, a wrathful deity. Fudo Myo is one of the five Myos, or Buddha aspects. Fudo Myo is the guardian of the light, and he wears a medallion with DKM on it: the ‘key to the light’.

I have included below a drawing of DKM that Dr Hayashi taught to one of his Master students, Tatsumi. You can see how this evolved over time into the DKM that I was given by my first Reiki Master...



Lotus Repentance Meditation

The Lotus Repentance meditation is not an essential part of original Usui Reiki. It was not part of the daily practice of Masters, though they were encouraged to carry out the meditation at some stage during their training. The meditation comes from Tendai Buddhism. The purpose of this meditation is to bring satori, or a moment of enlightenment, and it is the practice that Usui carried out on Mount Kurama. He did this meditation at least five times during his lifetime. This meditation, in its full form, is not for the fainthearted. It involves 21 days of fasting and meditating, and nobody would carry out the full form nowadays in Japan: they are all too busy and it is for the brave or foolhardy. What you can see below is a modern version of the meditation, sanctioned by the Tendai monks at Mt Hiei. Only a handful of people in Japan might know the earlier - longer - version that Usui would have carried out. The meditation is included here for your information only.

Mrs Takata's story of Reiki has Usui Sensei going up a mountain for 21 days of fasting, seeing symbols in bubbles of light, and coming down with Reiki. But the reality is that Usui's meditations - an established Tendai practice - would have helped him to progress along his own path of spiritual development, but do not seem to have provided that 'eureka' moment that we are all familiar with. He seems to have been teaching his system long before he undertook the meditations.

Zazen Shikan Taza

Outside the meditation hall or spiritual practice area

1 Shikan Zen Yo No Ichi Ge

the verse displaying the main point of samatha-vipasyana meditation

Recite once:

"In the genuine entering nirvana, apparently there are a multitude of roads. But if we think about only the vital necessities, two practice methods stand out. The first, samatha, quiets one's evil passions, and the second, vipasyana, further leads one to deny unwholesome desires. When samatha results in one's winning entry into dhyana-samadhi, then vipasyana becomes the foundation of prajna. When both samatha and vipasyana are successfully practiced, the meditator enters samadhi and receives prajna. In that state, the dharma's altruistic goal of helping both self and others is fully completed."

Notes:

Samatha	stopping, ceasing all activity
Dhyana-Samadhi	meditation trance
Vipasyana	insight
Prajna	wisdom
Dharma	the path/truth

2 Kokoro No Ryo

verse on food for the heart/mind

Recite once each:

"Practicing the dharma includes food and clothes, but in food and clothes the practice of dharma is not found."

"Monetary wealth is not a national treasure; a person who brightens a single corner is a national treasure."

"The height of compassion is to welcome evil onto myself while giving good deeds to other people, and to forget myself while doing good for others."

"By holding grudges and repaying with hatred, hatred never ends; but by repaying with virtue, hatred is completely exhausted. Rather than bearing grudges about the things happening in this long night's dream called the world, cross the boundary into the dharma realm of the true Buddha."

3 Method of entering the hall

Line up outside the hall.

Recite the Sange Mon (repentance verse) once:

"Ga Shaku Sho Zo Sho Aku Go, Kai Yu Mu Shi Ton Jin Chi, Ju Shin Go I Shi Sho Sho, Issai Ga Kon Kai Sange"

Translation: From beginningless time I have generated negative karma through my misdirected thoughts, words and deeds. I wish to acknowledge and atone for all.

Enter the hall...

Inside the meditation hall or spiritual practice area

4 San Rai

three prostrations

Recite three times, each time performing a grand prostration after each recitation:

"Isshin Chorai Jippo Hokai Joju Sanbo"

Translation: I the penitent come to make amends for my transgressions

Great Prostration: Stand in gassho, then move into the kneeling position with hands in Gassho, than lay on ground face down with hands straight out in front of you

5 Ten non-virtuous states of mind

the recitation on self-discipline

This is done individually. Contemplate:

Reflecting on my own life, I should abandon those heart-states in which bad actions accumulate, namely the realms of hells, animals, hungry ghosts, fighting entities, mundane life, heavens, evil spirits, Hinayana followers, professional priests, and conflicting emotions.

6 Godai Gan

five great vows

Recite:

"Shujo Muhen Segan Do	Sentient beings are limitless. I vow to save them all.
Fukuchi Muhen Segan Shu	Knowledge and wisdom are limitless. I vow to accumulate them all.
Homon Muhen Segan Gaku	The dharmas are infinite. I vow to study them all.
Nyorai Muhen Segan Ji	The tathagatas are endless. I vow to serve them all.
Mujo Bodai Segan Jo	Supreme enlightenment is unsurpassed. I vow to attain it.
Goji Busshi Jodaigan"	May this seeker of enlightenment fulfil these vows.

Note: The Tathagata means the accomplished one, an enlightened being, like a buddha. There are ten levels of bodhisattvaship until you reach the state of a buddha with the complete realisation of emptiness and compassion. The buddha himself had several incarnations as a bodhisattva (a being that is completely motivated by the wish to help others and no more interested in anything for himself), before he became the buddha.

Take your seat for meditation...

7 Entering samadhi

First, check one's posture. If sitting in the half-lotus position, place the left leg over the right leg. Pull it close to the body, with the left toes and the right heel equally spaced. Loosen the belt and arrange the clothes neatly so as to cover the legs. Form the meditation mudra with the hands in the lap, right palm on top of the left palm, with the tips of the thumbs lightly touching, pulled close under the stomach. Twist the body left and right a number of times, coming to rest in a correct, straight posture. The backbone should not be curved, and the shoulders are thrown back. If the posture should relax, without hurrying, quickly correct it.

Clear the air passages, expelling muddy spirits. Exhale with the mouth open, releasing stagnant air slowly while leaning slightly forward. Don't exhale quickly or slowly, but continue until you are satisfied. Breathe all defects out during exhalation, completely exhausting them. The straighten up again, and through the nose breathe in endless, pure spirit. Imagine it entering through the top of the head, in and out three times.

Then with the torso straight and relaxed, allow the diaphragm to move in tandem with the movement of air through the nose. Close the mouth, teeth lightly together, tongue against the upper palate. With the eyes half-closed to reduce the brightness of the outside light, let the line of sight fall about six feet in front.

Second, check the breathing. Listening to the sound of the in- and out-breaths, it should not be loud, not gasping or sucking in air, not jerky, puckering or sliding. Allow the breathing to remain in a natural state, as if in a closed system.

Third, check the activity of the thoughts. Separate the attention from the breathing and concentrate it at the red field. Abandon those thoughts outside the practice, such as gross thoughts, random thoughts, daydreaming, thoughts about emotional ups and downs, or relaxed and tense states.

Note: the red field is what you can see when you half close your eyelids and turn your eyes upwards.

8 Dwelling in samadhi

Observe the harmony of the Three Mysteries of the body, the breath and the thoughts. Note when the three are not in harmony, and continually apply mindfulness and recollection to again produce unity and harmony of the body, breath and thoughts. Rely on this practice to cross over. One sits single-pointedly, not being shaken by thoughts or activities of daily life, not even if enveloped in raging flames.

9 Exiting samadhi

First, release the mind from samadhi, and establish connections and relations. Next, open the mouth and breathe deeply so as to release the spirit. Next, move the body very slightly. Then move the hands, down over the arms with a sweeping motion from shoulder to fingertip (a la kenkyoku), then returning the hand back up the arm, from the elbow to the shoulder and on over the neck, head, the neck and shoulder on the other side, finishing with a flourishing flick as you remove negative energy. Do the same with the other hand. Next, rub the pores of the whole body (rub your forearms), then rub the palms together, using warmth to cover the eyes. Next, open the eyes behind the palms. Finally, light incense or recite sutras depending on the time.

10 Method for leaving the hall

If there is time, recite sutras. This can be the Heart sutra, the Ten-verse Kannon sutra, portions of the Lotus sutra, the sutra of Saintly Fudo, or any other sutra you choose. You may also chant the Nembutsu and dedicate merit.

Finally, recite the San Rai (three prostrations) again, three times, each time performing a Grand Prostration.

"Isshin Chorai Jippo Joju Sanbo"

Depart the hall...