



Usui Teate

**“Original Usui Reiki”
Course Manual**

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Introduction

It is really exciting for me to be able to share with you what I have learned of Reiki's original form: the Reiki that Usui taught to a small group of his surviving students. We now have a fairly coherent and complete picture of original Usui Reiki, although there is a great deal of confusion in the world of Reiki at the moment as to what does constitute 'real' Reiki. We are in for a few surprises!

I believe that it can only add to our enjoyment of and understanding of Reiki by being connected more directly to the way Reiki was practised by Mikao Usui, and to understand that there are many possibilities for increasing our effectiveness as a Reiki channel and increasing our intuitive abilities through regular practice of specific techniques that are taught on this course.

For me, energy exercises, meditations, intuitive working, the use of sound, and regular spiritual empowerments feel like 'coming home'. They feel right, they fill the 'gaps' that I felt were there in Western Reiki. These techniques take us right to the roots of Reiki, the basics, the fundamentals - things that we have not had in the West for a long time. They are simplicity itself. We can build on these fundamentals, develop our own ways of doing things; we do not need to stick rigidly to what was done in the past and never move on, but I think we should always work from a solid foundation, and that is what these techniques seem to be: a solid foundation for the progression and development of Reiki in the West.

It may seem surprising that techniques can be presented in a single day, yet they form the basis of years of extended and prolonged Reiki training in Japan. But techniques do not have to be complicated to be powerful or effective: the key to getting the best results with the exercises presented on this course is to use them regularly, to dedicate yourself and to be diligent... and to reap the rewards based on those efforts. Though they can be taught in a day, the techniques will benefit you long term through dedication and practice. There are no 'quick fixes', just simple and effective techniques, the cumulative effects of which if practised regularly will surprise you.

I believe that the techniques presented on this course bring us as close as we have come so far to original Usui Reiki. I wish you good luck with them. Keep in touch.

Taggart King, Reiki Master/Teacher

Where did the info. come from?

The vast majority of the information in this manual comes to us from a group of Mikao Usui's surviving students, 12 in number, the youngest of whom is 107. They are in contact with one or two people in the West, and one of those people is Chris Marsh, a high-level martial arts practitioner from the UK.

A few bits and pieces of information in this manual are based on some of the teachings of the Usui Reiki Ryoho Gakkai in Japan (Mikao Usui's Reiki Association), as passed to the West through Frank Arjava Petter and Hiroshi Doi.

Chris Marsh

Chris Marsh is a Reiki Master from the North East of England who has travelled to and trained in Japan for prolonged periods over the last 30 years. He is the only Western student, and the only ever Western Master (Shihan) of a traditional Japanese fighting art (a form of Samurai swordsmanship), he is a Tendai Buddhist, and he can speak and read Japanese.

Because of his status within Japan - which has come through his involvement in a traditional martial art at the highest level - doors have opened to him that have remained closed to other Westerners. There is a family connection between his very old martial arts teacher and people who are close to Usui; in fact his teacher can remember, as a child, having been taken to pay homage at Usui's tomb. He has been able to make contact with traditional Usui Reiki practitioners who have not really spoken to many other in the Western world. These are people who trained with Usui and were with him until the end, they made Reiki part of their lives and passed what they had learned on to their children in an unchanged form. These contacts take us directly to Usui's original method.

I have been in contact with Chris since January 2000 and have trained one-to-one with him on a few occasions; he is happy for me to pass on what he taught me.

Chris does not wish to become a world figure within Reiki, and his contacts do not want to be identified. They want to be left alone, and we should respect their wishes.

There are two other sources on information when it comes to 'Japanese Reiki' and they are both a great deal more prominent in the world of Reiki than Chris Marsh. Both of them are passing on information from the Usui Reiki Ryoho Gakkai, a Reiki association in Japan that carries Usui's name. Most of the information that has been presented to us through these sources as 'original Usui' is in fact not original Usui Reiki, because the Gakkai have made many changes to their system over the years.

Frank Arjava Petter

Frank Arjava Petter is a Western Reiki Master who lives and works in Japan. You may already know of him because he is the author of two popular and controversial books about the history of Reiki. Petter's books are as follows, the first two published by Lotus Light, Shangri-La, and the third by Lotus Press:

'Reiki Fire'	Pub 1997
'Reiki - the Legacy of Dr Usui'	Pub 1998
'The Original Reiki Handbook of Dr Mikao Usui'	Pub 1999

Petter has spent time gaining the trust of Reiki practitioners in Japan, and has built up contacts with some members of the Usui Reiki Ryoho Gakkai. He has also made contact with traditional Japanese Reiki practitioners from other Reiki 'streams' in Japan, people who are carrying on Reiki traditions that derive from Usui to an extent, but are separate from the Gakkai. So Petter's researches are quite broad, encompassing some of the teachings of the Gakkai and other Usui Reiki traditions in Japan. Petter has been made privy to some of the teachings of the Gakkai and has been allowed access to some of their written materials. He has also looked for the origins of the Reiki symbols and investigated the practices of Japanese mystical Buddhism and Shintoism.

I was lucky enough to have spent two days training with Frank Arjava Petter and his wife Chetna Koyabashi in the Autumn of 1999; they are lovely people. Their researches and contacts with traditional Usui Reiki practitioners in Japan have revealed some of the background to the 'real' story of Usui Reiki and the original Reiki techniques.

It has to be said though that Petter is very much an observer looking in on something that he will never be a part of. His researches, while wide-ranging and very interesting, do not seem to me to produce a coherent whole: they seem incomplete.

There are limits to what Arjava can uncover, and much of what he has uncovered to date is not original Usui Reiki.

We do not have an authorised Reiki Master from the Gakkai coming to the West to say 'this is what we do, here are our teaching methods, here are our techniques, and here are our training materials'. But we do have Hiroshi Doi, member of the Usui Reiki Ryoho Gakkai, and we can learn a great deal from him about the teachings of the Gakkai. But Gakkai Reiki is not Usui Reiki, remember! We'll find out more about that later.

Hiroshi Doi

Hiroshi Doi is a member of the Usui Reiki Ryoho Gakkai in Japan, but he has not reached Shinpiden (Master) level with them. He was taught by Mrs Kimiko Koyama, 5th President of the Gakkai, so his lineage would be: Mikao Usui, Kanichi Taketomi, Kimiko Koyama, Hiroshi Doi, and he has been through the Gakkai's training to at least Second Degree level. Thus Doi has detailed knowledge of the way that Reiki is taught by the

Gakkai to this level. It is said by some that he may have been trained informally in some Master techniques by Mrs Koyama, but it also seems that he received Master training via a Gakkai Master who split from what is now the Gakkai, after their headquarters was bombed in World War II. The lineage is said to be: Mikao Usui, Kanichi Taketomi, Ayako Sasaki, Hiroshi Ohta, Hiroshi Doi. The 'Gakkai are said to formally recognise this lineage. It is not known what form this training took, how formal it was, or how long it continued for, but it would seem that Doi might have received some elements of the Master training that Taketomi would have passed to Koyama, via Sasaki and Ohta. Doi seems not to emphasise this training, preferring to focus on his 'Gakkai training. We do not know why.

The exact position of Doi within the Gakkai is not clear either: he has not received official Master training with the current incarnation of the Gakkai, though I have also been told that Mr Doi has been offered Mastership with the current Gakkai. However, this would involve a vow of silence and I understand that Doi would have to undertake to teach only Gakkai students, so he has had to decline the offer.

In addition to his studies within the Gakkai, whatever form they have taken, Mr Doi has trained as a Reiki Master in the Western tradition. One lineage is said to be: Mikao Usui, Chijiro Hayashi, Ms. Chiyoko Yamaguchi, Hiroshi Doi, and Doi also says that he has trained with Ms Mieko Mitsui from the USA, and Manaso who derives his Reiki from Bagwan in India. Doi runs his own school of Reiki in Japan ('Gendai' Reiki, which means modern/contemporary Reiki). His school teaches a form of Reiki that is rooted in the practices of the Gakkai, but developed and modified by Doi, and he uses Western Reiki techniques and other healing techniques when he thinks that they work well. He has learned over 30 different healing techniques! Doi has had a book published about his 'Gendai' Reiki, and he is the first Japanese person trained in Gakkai techniques to come to the West to share his knowledge.

Further information about the 'Gakkai is that once WWII was over and the Americans were occupying the country, the senior Gakkai members - who were mostly Imperial Officers - were prevented from coming together to meet (this being seen as a risk to National Security by the Americans). The Gakkai was a banned organisation. It only reformed many years later, then consisting largely of second generation Masters, and it may be that some of the earlier teachings and practices were lost. So the 'Gakkai may not have all the answers.

In Autumn 1999 Doi presented a seminar in Vancouver, Canada. He was able to teach a whole raft of Reiki techniques that had not survived in the West, or were never taught or passed on in the West in any sort of coherent form. Only a few people from the UK attended that seminar, and I was not one of them, but I am lucky enough to have benefited from the knowledge that he presented.

Mr Doi's techniques are being presented under the banner of 'URRI' (Usui Reiki Ryoho International), promoted by Rick Rivard (Canada) and Tom Rigler (USA). They have organised a number of annual 'URRI' training courses with Mr Doi in various countries: Canada, Japan, Spain. Mr Doi attends and presents his 'Gendai' Reiki method.

Overview of Usui's System

This course is mainly about original Usui Reiki, and by that I am referring to the system that Mikao Usui established in the 1920s, without any modifications, amendments, or additions that may have come later on. The information that we have about the complete original system comes from Chris Marsh, via a group of Usui's surviving students who are in contact with him. Arjava Petter has uncovered a few of the component parts, and some of the basic practices of the Gakkai - as passed on by Hiroshi Doi - echo Reiki in its original form. But Gakkai Reiki is not original Usui Reiki, whether it has come to us via Petter or Doi.

The thing that strikes me most about original Usui Reiki is the fact that it is so simple, so elegant, powerful and uncluttered. The system is not bogged down in endless mechanical techniques and complex rituals. The prime focus of Mikao Usui's Reiki is the personal benefits that will come through committing oneself to working with the system, both in terms of self-healing and spiritual development. Reiki was a path to enlightenment. Healing others was a minor aspect of the system, not emphasised, not focused upon; it was simply something that you could do if you followed Usui's system.

Original Usui Reiki involves committing yourself to carrying out daily energy exercises, a form of self-treatment, and receiving spiritual empowerments on a regular basis. You learned to work with meditations or ancient Shinto mantras that represent different aspects of the energy, and you did this to further your self-healing and spiritual development; these mantras could also be used when treating others. There were very few treatment techniques and the focus was very much on intuition; symbols did not enter into the process for the vast majority of Usui Sensei's students.

Original Usui Reiki gives all of us the chance to maximise our Reiki potential. We can practice exercises that make us a strong clear channel for Reiki; we can learn to 'become' two important energies, and to experience 'oneness'. And when we treat others, we can learn to open to intuition so that the energy moves our hands for us, to just the right places to treat in each person we work on. Simple. Elegant. Powerful.

A Couple of Revelations

The first revelation about original Usui Reiki is that it was not called 'Reiki', in fact Usui's system had no name. Usui did refer to the system as the 'Method to Achieve Personal Perfection'. His students seem to have referred to the system as 'Usui Teate' or 'Usui Do'. The word Reiki appeared in the Reiki precepts, but the word 'Reiki' seems there to mean 'a system that has been arrived at through a moment of enlightenment', or 'a gift of satori'. The name 'Reiki' came later, and may have been used first when the naval officers, his less-experienced students, set up the Usui Reiki Ryoho Gakkai after Usui's death. The teachings that are coming from Usui's surviving students are being referred to as 'Usui Teate' by Chris Marsh and his associate Andrew Bowling. The word 'teate' should be pronounced 'tee-ah-tay' with emphasis on the first and last syllables. Teate means 'hand healing' or 'hand application', and there is a hundreds of years old tradition of Japanese hand healing techniques that work on the recipient's chi, perhaps similar to QiGong healing techniques.

The next revelation is that the purpose of Usui's method was to achieve satori, to find one's spiritual path, to heal oneself. Usui's system was not really about treating others. Treating others was not emphasised; it was not focused upon; it was a side issue.

Origins of Usui's System

The system was rooted in Tendai Buddhism and Shintoism. Tendai Buddhism (a form of mystical Buddhism) provided spiritual teachings, and Shintoism contributed methods of controlling and working with the energies. Usui had a strong background in both kiko (energy cultivation) and a martial art with a strong Zen flavour (Yagyu Shinkage Ryu), and he also took Zen training, and these studies may have contributed in some way to the system that he developed. There also seems to be a strong connection between Usui's system and Shugendo (mountain asceticism). The system was based on living and practising the Reiki principles; that was the hub of the whole thing. The vast majority of Usui's students started out as his clients, people who came to him because they wanted something treated. He would routinely give people empowerments (connect them to Reiki) so that they could treat themselves in between appointments with him, and if they wanted to take things further then they could start formal training. The training was rather like martial arts training: you had an open-ended commitment to study with Usui, not a fixed-length training course, and it was only when you had developed sufficiently that you were invited to move on to higher levels.

First Degree (Shoden)

First Degree (Shoden) was very simple, and it seems that Usui taught hundreds of people at this level. Shoden was all about opening to the energy through receiving many Reiju empowerments (simple connection rituals), it was about cleansing and self-healing.

The student would practice different forms of self-healing, including self-healing meditations, they would chant and live the Reiki affirmations, and they would practice a couple of energy exercises. The exercises taught at first-degree level were Kenyoku and Joshin Kokkyu Ho, which are taught in the Usui Reiki Ryoho Gakkai as part of a longer sequence of exercises called 'Hatsurei Ho'.

They would study some specially selected 'Waka' poems, chosen by Usui because they contained various sacred sounds (kotodama). Students would be introduced to the concept of mindfulness, and they would focus on developing their awareness of their hara; that would lead to second-degree level.

Students would not treat others at first-degree.

Second Degree (Okuden)

Second Degree (Okuden) was split into two levels (Zenki and Kouki). Maybe 70 students reached Zenki, and maybe 30 reached Kouki level. Second-degree was all about strengthening your ability as a channel, becoming familiar with some specific energies and a particular state of mind, and receiving spiritual teachings.

You became a stronger channel for Reiki by receiving Reiju empowerments on a regular basis, and by practising energy exercises. Reiju continually reinforced your connection to the source and allowed you to grow spiritually. You would work on that renewed connection by doing daily energy exercises which took a different form from those carried out at first-degree.

The Spiritual teachings introduced at Second Degree level involved studying Buddhist sutras, specifically the Lotus sutra, the Heart sutra and the Diamond sutra. The Lotus sutra is the foundation document of Tendai Buddhism. Though one source of 'original' information claims that Usui became a Shingon Buddhist, his surviving students insist that he was 'Tendai to the end'. The fact that he was Tendai did not stop him from drawing from other spiritual traditions in Japan though.

Mindfulness would be emphasised more at this level.

Zenki

In the first of the two second-degree levels (Zenki) you would practice 'becoming' the energies that in the West we use ChoKuRei and SeiHeKi to represent: these energies are seen as earth Ki and heavenly Ki. You would do this by practicing various meditations over many months, or by meditating on sacred sounds, or maybe a bit of both approaches. You learned to 'become' these energies over an extended period of time in order to move along your path to enlightenment, and to promote self-healing. This process was not rushed, since you had to learn to 'become' the energies fully, one energy at a time.

The sacred sounds that you used to further your self-healing and spiritual development could also be used to treat others, and students might do some treatments at this level, though it was a bit of a sideline to the main thrust of the system. Treatments would be based on a few simple hand positions that were used on the head, though this was not taught to all students, and the focus was very much on intuition in terms of hand-placement and in terms of what energy - if any - you emphasised during the treatment.

The sacred sounds, called 'Kotodama' (or 'Jumon' if referred to from a Buddhist perspective), come from Shintoism, the indigenous religion of Japan. This is really ancient stuff. This takes us back to the mists of ancient Japanese history, to a time when the sound of the human voice was said to be able to stop armies, to kill, to heal and to control the weather. There were three kotodama, or jumon, taught at second degree, representing the three energies that in the West we use the symbols to

represent. The two energies that were introduced at Okuden Zenki and had to be fully integrated before you moved on to Okuden Kouki.

Kouki

At the second of the two second-degree levels (Kouki) you would be introduced to the concept of oneness, one of the goals of the system, and learn through meditations, and/or the use of a Kotodama, to fully experience oneness. Distance healing is an expression of oneness, and students would have realised that they could do this easily.

In fact treating others is an expression of oneness too!

Treatment Techniques

All the other 'Usui' techniques that are practised by the Usui Reiki Ryoho Gakkai (the Japanese association that carries Usui's name) and have been passed to us through Arjava Petter and Hiroshi Doi are in fact not original 'Usui Teate' techniques, but are mostly Japanese QiGong techniques contained in a QiGong manual that was published in 1927 by the Japanese Navy and issued to all Imperial Officers. No doubt Usui knew of these techniques, because he had practiced kiko, but they were not part of his system. You will read later that there might be one or two techniques used in the 'Gakkai that Usui taught only to the naval officers, because they needed extra help with the system.

Meditations

The interesting thing about the meditations that Usui taught to his students is that it was only when the students had become completely familiar with the energies that they were given a 'trigger' to connect to what they already had strongly within them. In the West we use a symbol to connect to an energy that is unfamiliar to us; in Usui's system you became familiar with an energy and then were given a way of triggering it.

No symbols entered into Usui's system for most of his students, and thus the empowerments (connection rituals) do not use symbols either; why would they, since Usui's system was up and running long before he introduced symbols for the benefit of Dr Hayashi and the other naval officers in 1923. Usui seems to have taught his system as early as 1915, maybe even earlier.

Master levels (Shinpiden and Shihan)

The Master levels (Shinpiden and Shihan) involved receiving further spiritual teachings, receiving Reiju and other 'higher' empowerments, and learning how to empower yourself. You worked with a further kotodama, and you practised 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.

Energy Exercises

Usui's Simple Energy Exercises

When you started your first-degree training with Usui, you would have carried out some simple energy exercises each day. The exercises consisted of two techniques - Kenyoku and Joshin Kokkyu Ho - which you can read about below. These two exercises now make up a part of a longer sequence of exercises - Hatsu Rei Ho - carried out in the Usui Reiki Ryoho Gakkai. Hatsu Rei Ho is an elaboration of Usui's original technique.

Though basically a first-degree practice, Kenyoku and Joshin Kokkyu Ho could have been continued into second-degree if the students wanted to.

Usui's Kenyoku

You will be making a number of movements with your hands, breathing out with each movement. Imagine Shinto priests doing ritual self-cleansing before going to meet their Gods.

Place your right palm on the upper left side of your chest. The centre of your palm rests over the 'Lung 1' acupoint on the upper chest / collarbone / shoulder joint, with the fingers resting on your trapezius muscle as it meets the shoulder joint. The hand is lying flat on your chest.

1. Move your hand slowly across your chest in a straight line, over the middle of your chest and along to your right hip, where you stop. Breathe out as you make this movement.
2. Repeat this procedure on the right side of your chest, using your left hand. Start with the fingertips of your left hand in the indentation below the point where your right collarbone meets your shoulder, and move the flat of your hand across the chest to the left hip. Breathe out as you make this movement.
3. Repeat the procedure again on the left side, using your right hand.

Now place the flat of your right palm on the inside of your left wrist.

1. Brush your right hand across your left palm and beyond the fingertips. Breathe out as you make this movement.
2. Repeat this process on the right side, using your left hand.
3. Repeat the process on the left side again.

You will see later that the Gakkai's Kenyoku involves making sweeping movements along the length of your arms, from the shoulder to the fingertips and beyond, rather than Usui's 'wrist' action.

Usui's Joshin Kokkyu Ho

This means 'purify the spirit breathing method' or 'soul cleansing breathing'.

1. Rest your hands in your lap with your palms uppermost and breathe normally through your nose. Do not hyperventilate, but just become aware of your normal breathing.
2. When you breathe in, visualise energy or white light flooding in on your breath and through your crown, flooding into your body.
3. When you pause before exhaling, feel that energy get stronger and expand through your body, melting all your tensions.
4. When you breathe out, imagine that you are breathing the energy/white light out of your body, the energy expends out from your body through your skin in all directions, as far as infinity: in front, behind, to the sides, above and below.

In the 'Gakkai, their version of Joshin Kokkyu Ho involves focusing on the Dantien, which is more of a kiko (Japanese qigong) technique, and we know that the founding officers of the Gakkai introduced many qigong techniques into their practice. Since Usui's exercises were taught right from the word go at first-degree level, when students might not be aware of their Dantien yet, this energy centre was not emphasised. However, as their training continued, and since they will have become aware of their Dantien by the time they got to second-degree level, the 'Gakkai version may well have been practiced by Usui's students as a natural progression if they continued with this technique beyond first degree level.

The Gakkai's Hatsu Rei Ho

The Japanese word 'Ho' means 'technique', so you will find it attached to a number of Reiki techniques. 'Hatsu Rei' means 'start up Reiki' according to Petter, and 'Hatsu Rei Ho' can be taken as meaning a technique to start up and strengthen your Reiki.

In the 'Gakkai it was taught that it is not enough simply to receive a Reiki empowerment, although the Reiki ability will never leave you. If a student wanted to progress on their spiritual path, they needed to do three things:

- Continue to receive many Reiju empowerments on a regular basis
- Practice Hatsu Rei Ho daily
- Live the 'Reiki Principles' as part of their life

Hatsu Rei Ho can be seen as a way to make you a stronger and clearer channel and to help you to progress further down your path of spiritual development. To be effective, it needs to be practised every day, since the effects build up cumulatively. The basic set of exercises can be completed in 10 minutes or so, so it is something that we should all be able to fit into our schedules: a basic commitment to developing our effectiveness as a Reiki channel. The following instructions are based on Hiroshi Doi's teachings, with additional explanations and comments from Arjava Petter where they are useful. Hatsu Rei Ho seems to have correspondences with techniques from Japanese Tendai Buddhism and Tibetan Buddhist purification rituals.

*Please note that the following sequence is used in the Usui Reiki Ryoho Gakkai, and is more complicated than Usui's original method, which consisted of only kenkyoku and a slightly simpler joshin kokkyu ho.

Preparation

This stage is optional! Clear one's mind by singing Gyosei, eg:

"Me ni mie nu/ kami ni mukaite/ hajizaru wa/ hito no makoto no/ koko ro nari keru"

Translation: "You have a right pure soul If you have nothing to be ashamed of In front of God whom you cannot see."



Stage One: Kihon Shisei

This means 'standard posture'. Sit on the floor in 'Zen' style or on a chair. Relax and close your eyes. Focus your attention on your Dantien point (two finger-breadths below your tummy button and one third of the way into your body) with your hands on your lap, palms down.

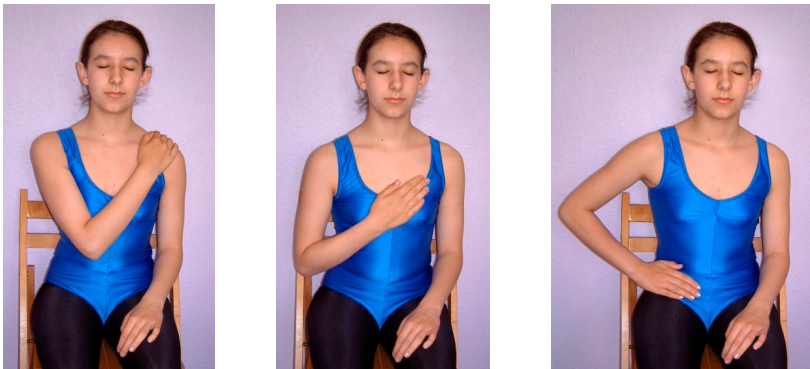
Stage Two: Mokunen

This means 'Focusing'. Say silently to yourself "I'm starting Hatsu Rei now".

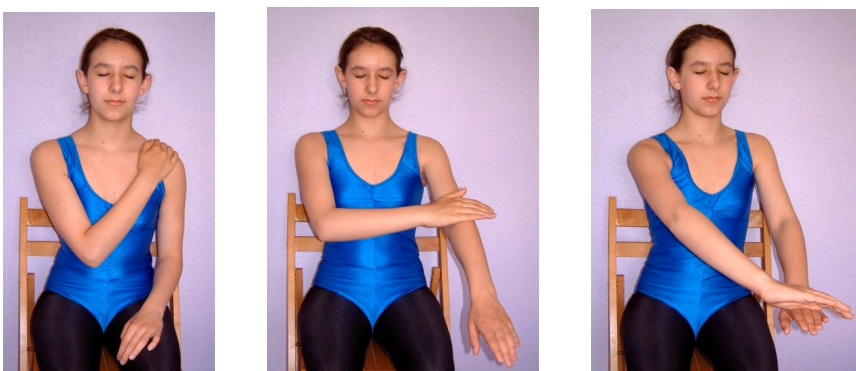
Stage Three: Kenyoku

Kenyoku means 'dry bathing' or 'brushing off', and you can see it as a way of getting rid of negative energy or as a way of disconnecting - disconnecting from your thoughts, worries or surroundings. It seems to have correspondences with Taoist massage or meridian massage. You will be making a number of movements with your hands, breathing out with each movement. Imagine Shinto priests doing ritual self-cleansing before going to meet their Gods.

1. Place your right palm on the upper left side of your chest. The centre of your palm rests over the 'Lung 1' acupoint on the upper chest / collarbone / shoulder joint, with the fingers resting on your trapezius muscle as it meets the shoulder joint. The hand is lying flat on your chest.
2. Move your hand slowly across your chest in a straight line, over the middle of your chest and along to your right hip, where you stop. Breathe out as you make this movement.
3. Repeat this procedure on the right side of your chest, using your left hand. Start with the fingertips of your left hand in the indentation below the point where your right collarbone meets your shoulder, and move the flat of your hand across the chest to the left hip. Breathe out as you make this movement.
4. Repeat the procedure again on the left side, using your right hand.
5. Now place your right hand in the same start position as before.



6. Move the flat of your right hand down the outside of your left arm, all the way to the fingertips and beyond. Breathe out as you make this movement. Your left arm can be held straight by your side, or slightly forwards.
7. Repeat this process on the right side, using your left hand.
8. Repeat the process on the left side again.



Petter suggests that Kenyoku can be performed at the beginning and end of every treatment by way of disconnecting you from your surroundings, disconnecting you from your patient, and disconnecting you from your thoughts. He uses Kenyoku routinely to protect himself from worrisome or stressful situations, to stop things from bothering him, to stop him from 'bringing work home', and even walks down the street doing it! He sees Kenyoku as also having the effect of strengthening and purifying your Reiki.

Petter has seen three variations on the technique. In the second variation, your hands move from your shoulder, down the **inside** of your arms rather than the outside. In the third version, instead of running your hand from your shoulder to your hand, run your hand only from your **wrist** towards your hand. Petter suggests that you should do whichever feels appropriate at that particular moment.

The original Usui method would have involved brushing from the wrist only.

Stage Four: Connect to Reiki

This is an addition from Hiroshi Doi, and it does work well.



Raise your hands high up in the air on either side of your head, palms uppermost, with the fingers pointing towards the midline. Connect to Reiki by visualising and feeling energy or light cascading into your hands and running through your arms into your torso and down to your Dantien. Once you can feel Reiki flowing into your hands, slowly lower them into your lap palms uppermost. This 'palms up to the sky' position corresponds with the first of the 'Eight Brocades' series of exercises in QiGong: connecting heaven and earth.

You can use this technique to experience the 'flavour' or 'qualities' of each Reiki symbol: visualise a symbol up in the air and repeat its name to empower it. Then imagine a stream of energy cascading onto your hands from that symbol. Now try with a different symbol. How does it feel? How does it differ?

Stage Five: Joshin Kokkyu Ho

This means 'purify the spirit breathing method' or 'soul cleansing breathing', and is a meditation that focuses on the Dantien point.

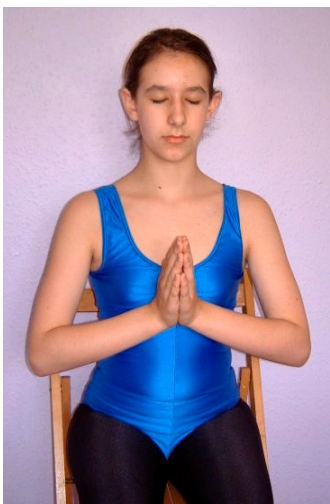
1. Rest your hands in your lap with your palms uppermost and breathe normally through your nose. Do not hyperventilate, but just become aware of your normal breathing. Focus your attention on your Dantien point.
2. When you breathe in, visualise energy or light flooding in through your crown and passing down to your Dantien point.
3. When you pause before exhaling, feel that energy get stronger and expand through your body, melting all your tensions.
4. When you breathe out, imagine that you are breathing the energy out of your body, in all directions, as far as infinity: in front, behind, to the sides, above and below.



You may feel energy or tingling in your hands, sometimes your feet, and perhaps other energy effects in various parts of your body as the meditation progresses.

Petter describes a variation of this technique, where you visualise that the energy is not flowing out of you in all directions, but just through your hands and feet. He suggests that you could use this technique before you start a treatment, by way of 'getting the energy flowing', and during a treatment to increase the flow of Reiki through you. He suggests either doing this variation of Joshin Kokkyu Ho throughout a treatment, or only on selected areas, for example hotspots where there is a greater need for energy. You could also draw energy into your Dantien, and then send the energy flooding out of your hands only, to help boost the flow of energy.

Stage Six: Gassho



Gassho means 'hands together'. Hold your hands together in front of your chest ('the prayer position') so that you could breathe out onto your fingertips if you wanted to, and keep your hands in this position.

Petter suggests that you should focus your awareness on the point where your middle fingers are touching, but this aspect has not come through Hiroshi Doi's teachings. Petter also suggests that you should put your tongue up to touch the roof of your mouth with each in-breath, and release the tongue on each out-breath. He says that this method can be usefully carried out for 20-30 minutes each day, in the morning or evening, and at the end of your long Gassho session, Petter recommends that you 'enjoy the silence in your heart'.

Stage Seven: Seishin Toitsu

Seishin Toitsu refers to the state of mind you come to when your spirit (*Seishin*) is gathered (*Toitsu*), when your mind (*Seishin*) is one, or focused (*Toitsu*). Gone are the myriad distractions and all that remains is oneself, focused and attentive on the here and now. All is equal and in harmony and this transcends all.

1. Stay in the Gassho position.
2. As you breathe in, imagine energy or light flowing in through your hands, and bring the energy into your Dantien. 'Breathe in' through your hands.
3. As you pause before exhaling, feel the energy getting stronger.
4. As you breathe out, imagine that the energy in your Dantien floods back out of your hands.



Stage Eight: Gokai Sansho

This stage is optional, but is done in the 'Gakkai. Say the five Principles aloud three times:

Just for today, do not anger
Do not worry
Be humble
Devote yourself to your work
Be compassionate towards yourself and others

Stage Nine: Mokunen

Put your hands back into your lap with your palms downwards. Say silently to yourself "I'm finishing Hatsu Rei now". Bring yourself back, open your eyes, and shake your hands up/down/left/right for a few seconds.

The Dantien

This point is seen as the centre of our selves in the Oriental point of view, a seat of power, the centre of our intuitive faculties, the centre of life. Drawing energy into your Hara is drawing energy into the centre of your life and soul. The Hara acts as a power centre that allows the amazing feats of martial artists to be performed, but also acts as the source of inspiration in Oriental flower arranging and calligraphy. The Hara can be developed by meditation, exercise, martial arts and Usui Reiki.

Using the power of the Hara allows the practitioner to increase their intuition and the sensitivity in their hands. It allows us to empathise with the recipient but allow distance so we do not take on another's problems. Because of this, it is recommended that when you prepare to give Reiki you should first become aware of the Hara and the centred feeling that this gives.

Joshin Kokkyu Ho is one way of getting in touch with the Dantien, and you may find with practice that you can feel the energy strongly there.

Usui's Self-treatment methods

Usui's students carried out self-treatments at first-degree level onwards. Usui used a number of different approaches to carrying out self-treatments, not one single method. It was fluid; intuitive:

1. You could put your hands on your head, and other parts of your body, based on your intuition. Below you can read about some 'special' hand positions on the head that could have been used, but they were not taught to everybody.
2. You could have simply meditated with the intention that the energy would heal.
3. You could have used creative visualisation to focus the energy, and this could have focused on the five 'special' hand positions.

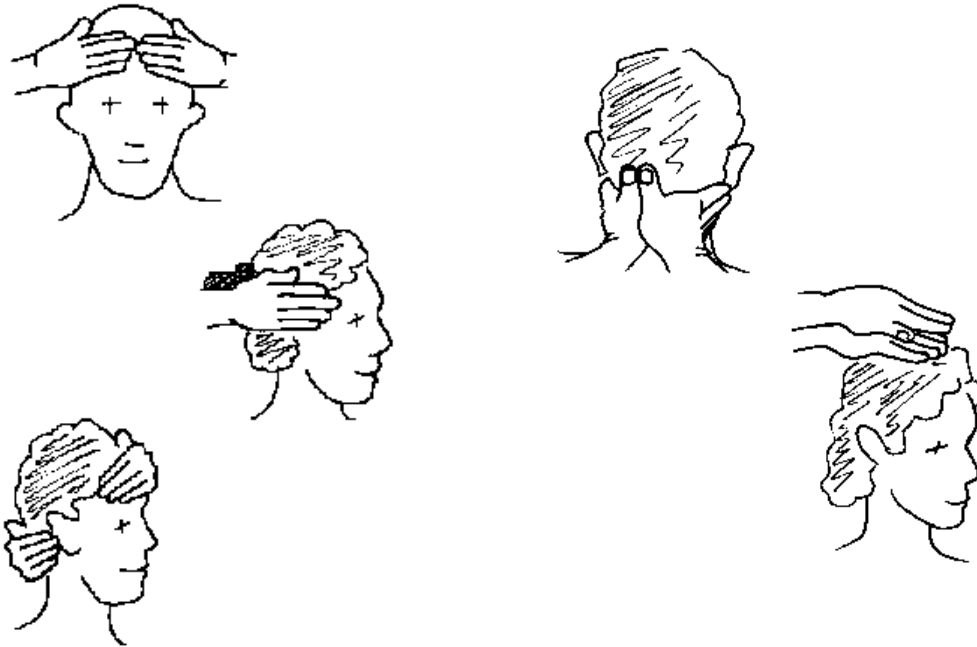
Below I describe the creative visualisation approach, which I refer to as the 'Usui Self-Treatment meditation'...

Sit down, close your eyes, and imagine that you are sitting in front of you, with your back towards you. Place imaginary hands in a number of standard hand-positions on your imaginary self and channel Reiki into yourself.

The standard hand positions are as follows:

1. Front of forehead along the hairline, with your hands held with fingertips touching each other in the midline, and your palms facing towards you.
2. Hands hovering by the temples.
3. One hand at the back of the head, with the other hand resting on the forehead.

4. Both hands at the back of the neck/base of skull. The thumbs are joined from the tips to the base, and are pointing upwards. The rest of the palm and the fingers gently curve round the sides of the base of the skull/upper neck.
5. Rest both hands on the crown, overlapping one another.



Take about 30 minutes to progress through these hand positions. These hand positions can also be used during distant healing, by intending that someone else is sitting there in front of you.

It has been reported that people on first degree courses who carry out this technique are more likely to feel the energy strongly, when compared with Western self-treatments. This is perhaps because you have to focus your intent more strongly and consistently, rather than just lying there!

These hand movements (facing, opposed, away from you) are mudras from a specific Bodhisattva, a senior disciple of the Buddha, renowned for his healing abilities, called Binzuru. These hand positions are invoking the healing powers of Binzuru at an unconscious level.

People carrying out this exercise have sometimes found that it is easier in practice to sit there and imagine that you - the real you - are being treated by a carbon copy of you. When you use the visualisation it is not uncommon to feel 'real' hands on your head in the positions imagined, so having the 'carbon copy' doing the treatment on the real you can feel easier. The end result is the same.

Mindfulness

We found out earlier that the concept of mindfulness was introduced to Usui's students at first-degree level, and that this concept was emphasised more at second-degree. In order to explain what mindfulness is, I have included a passage below which was given to me by Chris Marsh. For further information about mindfulness you can search for this term on the Internet, and there are whole books written on this subject that can be found easily by consulting Amazon.co.uk.

Learning to live in the moment is a great and powerful skill that will help us in everything we do. To "be here now," relaxed and engaged in whatever we are doing, is to be alive and healthy. In Buddhism, the awareness of what is happening right now is called mindfulness.

In everyday life, mindfulness is an alert mind that is aware of every aspect that is going on, and what to do, without being scattered. In meditation, mindfulness is giving ourselves completely to our breathing, or whatever the exercise is.

Mindfulness is giving full attention to the present, without worries about the past or future. So often, we borrow trouble from the future by constantly thinking about what might befall us tomorrow, instead of dealing with one day at a time.

In Buddhism, the emphasis is on this very moment. We can guide our minds to live in the present, to do this we need to firmly establish a habit of total attention to what we are doing now. For every undertaking, we should consciously decide to keep other ideas, feelings, and activities out and give ourselves to what we are doing.

To be mindful doesn't mean to become emotionally intense or to stir up hosts of concepts in order to watch what we are thinking or doing. On the contrary, the mind is relaxed and calm, and therefore sharply aware of every event as it is, without conceptual and emotional struggle. However, when we notice that our mind is wandering, we should gently but firmly bring ourselves back to the present and to what we are doing. For most of us, especially in the beginning, we may need to do this again and again.

As Shantideva says:

*Again and again, examine
Every aspect of your mental and physical activities.
In brief, that is the very way of observing mindfulness.*

Even if we are instructed in meditation or spiritual training; we need mindfulness and awareness, otherwise the mind will run about like a wild beast, unable to remain focused or at rest even for a few moments. Then what will we gain from our mere physical participation in meditation?

Mindfulness is so vital that Shantideva pleads:

*I beg with folded hands
Those who wish to guard their minds:
“Please preserve mindfulness and awareness
Even at the cost of your own life.”*

The fruit of mindfulness is the protection it provides in all kinds of turmoil and difficulty, According to Shantideva:

*So, I shall hold and guard
My mind properly.
Without the discipline of guarding my mind,
What is the use of other disciplines?
If I were in the midst of an uncontrolled wild crowd,
I would be alert and careful of hurting my wounds.
Likewise, while I live among undisciplined people
I should guard my mind against hurting its wounds.*

With mindfulness and awareness, we learn to be patient or to act, as the occasion calls for. Patience then becomes a transforming energy. Shantideva says:

*When you want to move or want to talk,
First examine your mind,
And then, with firmness, act in the proper way.
When you feel desire or hatred in your mind,
Do not act or speak, but remain like a log.*

The practice of mindfulness should not result in stress. If it does, it may be a sign that we are trying too hard—that we are grasping at “mindfulness” itself, that we need to relax a little and be less self-conscious. Ven. W. Rahula writes:

Mindfulness, or awareness, does not mean that you should think and be conscious, “I am doing this” or “I am doing that.” No. Just the contrary. The moment you think, “I am doing this,” you become self-conscious, and then you do not live in the action, but you live in the idea “I am,” and consequently your work too is spoilt. You should forget yourself completely, and lose yourself in what you do,

By remaining in a relaxed and spacious mood, we can live in a spontaneous stream of mindfulness and awareness. Our minds will become steadier, instead of constantly fragmenting into scattered thoughts and wildly chasing the past or future. After a while, our concentration will improve and we will find it easier to meditate. Learning how to enjoy and be in the present moment leads to openness and timeless time. By being mindful, we find the peace within ourselves.

The Second Degree Energies

At second-degree level, Usui's students carried out practices that allowed them to fully experience, to 'become', two important energies, and to experience the state of mind of 'oneness' - one of the goals of Usui's system. How they did that depended on their background. So there was not one single method that Usui used, but a range of methods that he applied in various ways to different students.

Meditations

If students had a Buddhist background, then Usui would have given them a series of meditations to carry out. The meditations firstly allowed the students to fully experience their Dantien, to 'define' their Dantien. Then they would follow other meditations to fully experience the energies that we use ChoKuRei and SeiHeKi to represent, and to experience the state of mind that is represented by HonShaZeShoNen. Each meditation would have taken many, many months to complete, and they were carried out in a particular order, one energy at a time. Once the students had 'become' the energies fully, then they would have been taught kotodama - sacred sounds - to connect to or trigger the energies that were already within them.

These meditations are powerful and not the sort of thing that should simply be given out to people on a day course. They are not for everyone, since they can produce life-changing clear-outs and require dedicated daily effort over maybe a couple of years.

Sacred Sounds

If the students had a Shinto background though - Shinto being a religion based on kotodama - then they could have been given kotodama to work with instead of the meditations, in order to fully experience the three energies/states taught at second-degree level. They would meditate repeatedly, chanting the sacred sounds and experiencing their characteristic energies. This would continue over an extended period so they could fully 'become' the energies and fully experience the state of 'oneness'.

Symbols

Symbols were another choice that Usui introduced in about 1923. The symbols seem to have been introduced jointly by Usui and Eguchi, his senior student and friend, and they were taught to four people it seems: the three naval officers and one of the surviving students. Work with the symbols would have been approached like the meditations and sacred sounds: you would meditate on a symbol, experience its energy, or experience the state that it produced, and when you had fully 'integrated' that energy or state then you would move on to work with the next energy. These meditations would have been done again and again over an extended period until you had fully 'become' the energies, and fully experienced the state of 'oneness'.

The Reiki Kotodama

Kotodama are very old. The word means 'word spirit' or 'the soul of language'. They come from Shintoism, the indigenous animist religion of Japan. At the birth of the physical and the spiritual world, there was the kotodama suuu. This developed into U, and U split into two opposing forces: A and O. The kotodama represent the forces of the universe, and there are a collection of 75 kotodama which turn up in many aspects of Japanese life. They appear within Shintoism and Buddhism as mantras for meditation, within Martial arts like Aikido, and within Reiki. There are historical accounts of kotodama being used to stop armies, to heal and to kill.

There are barely a handful of kotodama Masters in the whole of Japan now, and they take us back to the earliest of Japanese spiritual traditions, almost lost in the mists of time. Japanese people of earlier times believed that words had mystical power and that the fact of saying something could make it so since each syllable or kotodama could be thought of as divine aspects of creation.

Modern Japanese people do not understand the kotodama, and they do not believe in them. They are seen as ancient Shinto practices. One example of their use, though, is by pearl divers: the girls who would undertake the dives would use the kotodama 'su' to still the waters before the dived in.

Some of the "New Religions" in Japan from the Meiji era to the present have diagrams that show how each sound in the Japanese language creates and sustains the universe. The founder of Aikido - Morihei Ueshiba - taught kotodama that were inspired by Onisaburo Deguchi's new Omoto-kyo religion. The 'doka' poetry of Ueshiba was used in a similar way that Usui used Waka poetry ...as teaching tools to help students capture the spirit of their teachings. Interestingly, the Waka poetry chosen by Usui actually contain kotodama within them.

The Gakkai use a list of 125 of the Meiji Emperor's tens of thousands of Waka poems for study and meditation, but it seems that Usui used other Waka poems, chosen because they contained kotodama.

Kotodama were one of the ways that Usui taught his students to connect with the different energies, the other main way being meditations, and - for maybe four students - symbols. Kotodama thus predate the use of symbols within Reiki. Of Usui's surviving students, only one was taught symbols, and they were introduced into Reiki jointly by Usui and Eguchi in about 1923, three years before Usui died. They were designed as tools that you could use to access the energies. The intention was that in time you could leave the symbols behind and then work directly with the energies that they represented.

The kotodama, too, are tools to use to contact the energies, and with familiarity with the energies, these too can be left behind as you come to access the energies directly.

But this took a long time.

Please note that Usui's use of kotodama is 'classical' kotodama, not any new interpretation that may have come through Omoto-kyo, the new religion developed by Onisaburo Deguchi, an associated of Usui and mentor of Morihei Ueshiba.

The Kotodama Energies

At second-degree level, three kotodama were taught, corresponding to the three symbols used in Western Reiki.

Focus

ChoKuRei corresponds to the 'Focus' kotodama. This kotodama produces earth energy. Ki that emanates from the earth is heavy, firm and powerful. It grounds the body and mind, giving mental and physical strength. Earth Ki is forest green in colour and links the body to the earth. This energy can be seen as a physical healing energy, an energy that reminds you who you are.

In original Usui Reiki there is no conception of the 'focus' energy being a 'power' energy, so the idea that ChoKuRei represents a 'power' symbol seems to be a Western misconception or misunderstanding: the main effect of the 'focus' kotodama is to produce physical healing, it is earth Ki, and ChoKuRei represents the same energy.

Harmony

SeiHeKi corresponds with the 'Harmony' kotodama. This kotodama produces heavenly energy. Ki that emanates from heaven is light, etherical (relates to the etheric body) and is passive. Heavenly Ki increases intuition, psychic ability (psychic awareness) and mental focus. Heavenly Ki is golden in colour. The harmony kotodama is heavenly Ki, and SeiHeKi represents the same energy.

The kotodama are said to access the energies in a more focused way than the symbols.

Connection

HonShaZeShoNen corresponds with the 'Connection' kotodama. This kotodama does not produce an energy. It produces a state of mind in the practitioner, a state of mind of 'oneness'. Oneness is one of the goals of Usui's system, and chanting this kotodama, as Usui's Shinto students would have done, helps you along this path. A side-effect of oneness, an extrapolation of the idea, is the ability to send Reiki to another person 'at a distance'.

But treating another person is an expression of oneness too.

Reiki Kotodama in Context

We need to keep reminding ourselves that treatments were not emphasised in Usui's system. They were something that it was possible for you to do, but the system was about your self-healing and spiritual development, not treating others. So the kotodama were used not because they were useful in treating others - though of course they are - but because they represented energies that you needed to 'become' again and again during your path of self-healing and spiritual development.

Some students, if they had a Buddhist background, used meditations over a prolonged period of time to learn to become the energies that we would recognise as ChoKuRei and SeiHeKi, and to experience the state of mind that is generated by using HonShaZeShoNen. If they had a Shinto background then they would be given the kotodama, which they would chant daily, learning to become the energies (and experience the state of mind) that they represented over a long period, becoming familiar with one energy at a time over many months.

Practical use of Kotodama

Treatments

To use the kotodama when treating others you would let your intuition decide which of the kotodama you would use, if any. The kotodama would be intoned silently, either three times, or endlessly like a mantra. I prefer to use them three times. The kotodama would be used one at a time, and not combined, so Usui's original way of using the Reiki energies did not involve mixing energies as is done a lot in Western Reiki. Basically you would connect to and use only one energy at any one time, as far as the vast majority of Usui's students were concerned.

With time and experience you might learn to blend earth Ki and heavenly Ki, and use them together intuitively, when this felt the right thing to do when treating someone. But this would only have been done after several years of practice at second-degree level, at the sort of level when you were about to start your Master training, and had experienced the blend of the two energies again and again through long meditation.

Distance Healing

Distance healing was not taught overtly, because it was a side issue, and students would have accepted that this is something that could happen easily. It is a side-effect of oneness. In fact the ability to treat others is also an expression of oneness.

To carry out distance healing you would hold in mind the recipient and chant the kotodama, and let the energy flow.

Pronouncing the Kotodama

Here are the pronunciations for the three Usui kotodama that would have been introduced at Second Degree level :

A aaah
O as in rose
U as in true
E as in grey
I eeeeee

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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The kotodama should be chanted/intoned using a deep resonant voice. Breathe them out of your entire body, resonate them from your Dantien.

Working with Intuition

Usui expected his students to use their intuition if they treated others. An intuitive technique called 'Reiji Ho' (indication of the spirit) has come to us from the Usui Reiki Ryoho Gakkai via Arjava Petter and Hiroshi Doi, but we cannot say that Usui taught this, because treatments were such a 'sideline' in his system, they were not emphasised at all. It may be that he actually taught something akin to the Reiji Ho technique to the naval officers only, since they seem to have been focused on the treatment aspect of the system, and they seem to have had problems working with the energies. They may have passed it on in the 'Gakkai.

Whatever happened, Reiji Ho is a good way of accessing the intuitive side of things. It is a useful tool, a training wheel. And with practice it can be dispensed with.

Reiji Ho is the name given to an intuitive technique, which can through dedicated practice lead you to:

1. Allow the flow of Reiki through your hands to guide you to problem areas, even before the patient has been 'scanned', with your hand being pulled by 'invisible magnets' to the right places to treat. This is the simple aspect of Reiji Ho.
2. Know intuitively what the problem is, to see or to intuit, to sense disease.

Reiji Ho

Reiji Ho is a simple technique whereby you make yourself deliberately open intuition, so that the energy will guide your hands automatically to the areas that need treatment. Reiji means 'indication of the spirit', or the energy telling you where to treat.

There are some differences between the Reiji Ho techniques described by Petter and Doi, and I will describe both of them below, but they are just variations around the same basic theme. Reiji Ho is very simple: there is no magic formula other than making yourself deliberately open to intuition. Instead of intuition being an occasional thing that may happen during the course of a treatment, or something that will only happen consistently after many years of practice, Reiji Ho is a way of working intuitively whenever you choose.

It seems that by deliberately making yourself open to intuition again and again over a long period of time, there is the potential that you can develop the ability to see or know exactly what a person's condition is (without having to develop the Gakkai 'Byosen' ability described later). This potential is maximised by receiving Reiju empowerments on a regular basis.

Petter's Reiji Ho

Petter describes a technique where you do the following:

1. Place your hands flat against your heart, one hand over another, close your eyes and feel your connection with Reiki through the crown of your head.
2. Say a silent prayer for the health and well-being of the client.
3. Move your hands into the prayer position, hold them in front of your third eye. Ask the Reiki energy to guide your hands, to guide your hands to where the energy is needed most. Say to yourself something like 'please let me be guided' or 'please let my hands be guided to where they need to go'
4. Blank your mind and hover your hands over the client; allow your hands to be moved of their own accord

Doi's Reiji Ho

Hiroshi Doi's version seems to be based on the idea that students develop the intuitive ability of Reiji through opening themselves fully to Reiki energy, by becoming one with the energy. The view seems to be that the ability comes from within, through the regular practice of specific techniques and through dedication, rather than by opening oneself up to external guidance.

Here are suitable instructions:

1. Connect to Reiki in the way described in the Hatsu Rei Ho section.
2. Become one with the energy, join with the energy, merge with the energy that is flowing through your crown, shoulders, arms and hands; focus yourself on intuitively knowing where the problem is.

3. Hover your hands over the patient, and let your hands be guided and moved by the energy to areas of need.
4. Focus on being open to the source of the problem: what is the disease?

Practical Aspects

The important thing with both of these versions of Reiji Ho is to hold your hands motionless and to hover them. You should not move them deliberately. If you consciously or deliberately move your hands when carrying out Reiji Ho, you will override all the subtle sensations, you will not be able to feel anything, and the technique will not work. You should start to notice that your hands want to drift, or glide like sliding over wet ice: no resistance is experienced. Allow your hands to drift and they will come to rest over some part of the body, usually a short distance from the surface.

Sometimes they want to drift away from the body. When this happens I believe that you are being guided to channel Reiki into a person's aura, and I find that after a few moments my hands want to drop back to nearer the body.

Sometimes your hands seem to want to drift up and down a section of a meridian, for example, or to follow a strange circuit - or a gentle energy dance - which carries on for a while. Don't analyse it: just go with the flow and merge with the energy. Become the energy.

With time it becomes easier and easier to detect the subtle and gentle sensations of magnetic pulling and pushing in your hands, and it becomes easier to 'let go' and remove any innate resistance to having your hands moved unconsciously. To begin with, your hands may move quite slowly, but with practice they will move with more precision and more purpose. Imagine that your hands are suspended like a puppet on a string, with no resistance to movement.

Using Reiji Ho does not mean that you are going to change your way of working so that you spend most of your time hovering your hands over the body: Reiki is basically a hands-on therapy. You simply use Reiji Ho as a way of working out where to put your hands. You treat in the intuitively-guided positions, and, when the feelings in your hands tell you that it is ok to move on to another treatment position, you use Reiji Ho again to find out where your hands should be placed next.

The more advanced aspect of Reiji Ho - being able to see of intuit disease - seems to come through the long practice of this technique. You would not just ask for your hands to be guided, but ask for answers to questions like 'what is the problem here?' and 'what is the disease?' and make yourself open to receive answers to these questions.

Intuition can also be used to decide what energy to use.

Reiji Ho Mudra

Although there are no specific hand positions associated with this technique, Reiki Master Fiona McCallion has suggested to me a specific hand position that seems to allow your hands to be guided precisely to the area of need. Some people get on very well with this hand position; other people do not like it. Try it for yourself and see what you make of it.

Here are the instructions:

1. With your dominant hand, place the tips of your thumb and little finger together and fold the other three fingers round them so you form a cone, with your fingertips forming the point of the cone.
2. Hover the cone, point downwards, over the centre of your client.
3. Hold your non-dominant hand palm uppermost, as if to receive energy (optional)
4. Put yourself in a state of being fully open to the energy, open to intuitive knowledge: what is the problem? Where is the problem located?

Taggart's First Experience of Reiji Ho

We worked in pairs, practising on one person on a treatment table. We had our eyes closed. I found that my hands were moved (I did not move them consciously) and my hand kept bumping into the other practitioner's hand, as we were both guided to one specific area!

Secondly, my hand was guided to one specific point and it stopped making wide movements and made very small, precise movements over one small area of the body. The person being worked on had undergone a gall bladder operation in the past and could feel the energy working on the operation scar and on the underlying tissues. I had no knowledge of this condition.

Further practice that same day demonstrated to us that the technique allows you to track the flow of energy along acupuncture meridians, and sometimes our hands were guided repeatedly to track up and down a segment of a meridian. On occasions, the energy moved our hands along a repeated circuit for a while, before moving on to other areas of need. Interestingly, when another practitioner moved to the same part of the body, their hand was guided along the same meridian and the same repeated circuit!

Advantages of Reiji Ho

The technique allows you to use hand positions creatively, different for each patient and from one treatment to another, based on being guided by the Reiki energy to areas of need. You can move away from standard hand positions, towards Mikao Usui's preferred way of working.

By deliberately making yourself open to intuition again and again over a long period of time, there is the potential that you can develop the ability to see or know exactly what a person's condition is. Mrs Kimiko Koyama (former President of the 'Gakkai') typifies this ability, and she was said to have been able to glance at you and see exactly what medical problems you had. This came through her long practice of intuitive techniques within Reiki.

I start my treatments by resting my hands on the client's shoulders for a few minutes. Then I use intuitively guided hand positions on the head. Quite often, the hand positions are not symmetrical. Then I move to the torso and use intuitively guided hand positions there. It can be a very interesting exercise to try and work out for yourself why your hands have been guided into those positions, and what they are doing there, and by being open to answers to such questions it seems that your intuition will develop. Regular Reiju empowerments help to progress your intuition further.

I have found through experimentation that it is possible to 'set' your intent, and ask to be guided to areas where there is a need for physical healing, or a need for mental/emotional healing. This is not a method that seems to have come from Japan.

Also, I have found that it is possible to use hands hovering in your imagination only, and these hands will move by themselves to the places where your real hands will subsequently want to go, so you can carry out Reiji Ho distantly.

Finally, people who I have treated using standard hand positions and intuitive hand positions report that during the 'intuitive' treatments the energy seemed to penetrate more deeply, and that the treatment was somehow more relevant to them and more profound in its effects.

Usui's Treatment 'method'

This would be to carry out the above 'standard' hand positions on the head - and he taught that the head should always be treated - and then to use intuition to identify other parts of the body to treat. He would treat people in the seated position.

There seemed to be the view that treating the head really meant that you were treating the whole body, and then you would use intuition to identify any other specific positions that needed attention.

Intuition should also guide you know what kotodama to use at any one moment, so you are using the energies intuitively, working in partnership.

Usui's Crystal Healing method

The Japanese are not into crystals in a big way, but they turn up in Buddhist and Shinto practices. This technique uses three crystals, each one charged with one of the second degree kotodama. The crystals are as follows:

1. **Clear Quartz.**
Charged using the 'connection' kotodama and placed on the third eye.
2. **Citrine.**
Charged using the 'focus' kotodama and placed on the throat.
3. **Jade.**
Preferably unpolished.
Charged using the 'harmony' kotodama and placed on the heart.

These would be left in place during the treatment, and are said to produce a deep trance state. They can be charged by holding them, chanting the kotodama three times, and letting the energy flow for as long as seems appropriate. The crystals would be 'recharged' at regular intervals.

Report on Crystal Technique

Below you can read some feedback sent to me by Kate Scott, about her experiences in using the crystal method at her local Reiki sharing group...

"We used the three crystals at the group last night. As the group is mixed we did not put kotodama or symbols into the crystals but placed them on the person and then three people did a 15min session as normal, changing round until everyone had received.

"Everyone seems to have had a similar experience. The receivers all felt very heavy but not uncomfortable. Everyone felt that they were "out of it" , "detached looking in "but at the same time very aware of what was happening in the room. Hands and feet became unusually hot. Everyone felt that it was a very different experience. They all said that they wanted to use them every time.

"The givers all had similar experiences. The aura seemed to expand and at one point it was painful to stand near the feet, in fact it was if you were being pushed away. Gradually this expanded around the body, the aura felt quite thick and heavy and we all ended up with our hands about 12-18 inches above the person. Everyone felt as if energy was being pulled through far more

strongly than ever before. In fact it was almost overpowering for some of them.

“Those who could see energy said that a grey blue mist was surrounding the receivers which expanded outwards until it reached about 12 inches or more.

“It seems unbelievable that these 3 crystals could have had such a profound effect.”

Later, Kate passed on these further experiences...

“When I saw Chris he told me that Usui would pre-program the crystals with Kotodama then place them on the person and just leave them, for the energy to do its thing. He said that the citrine was said to get very hot.

“As I said my first experiment was with the group etc. However I have now used them on myself in the above way. I charged them all, placed them on my body and just waited. I left my awareness in my body. The results were pretty impressive. I again felt that heaviness and the energy began to course through my body. My hands and feet began to tingle and I could feel energy swirling around my palms. I also felt an almost laser beam of energy going into the energy point on the left side of my right knee. This has been giving me a bit of trouble lately (I have knee problems). I also felt as if a hand was covering my left knee (I have had an op on this knee). I felt energy throughout my body, moving in its own way. It then took me to a place of peace. This is what I needed as I have been a bit upset as my son is in America, he got a wonderful degree result and I really wanted to be with him. During this peaceful period I took my awareness out of my body and felt a total connection to my son.

“When I removed the crystals the citrine was very hot indeed as were the jade and quartz.

“This was for about 20 mins but the effect was like a full body treatment from someone else. It was far better than giving “hands” to yourself because you do not have to think about moving the hands or get uncomfortable in any way.”

Reiju Empowerments

Reiju is the original way of giving someone the Reiki ability. You can write "Reiju" in 2 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. Another translation is 'giving of the five blessings', and the line in the Reiki precepts where it says "the secret of inviting happiness through many blessings" may actually mean 'the secret of inviting happiness through receiving many Reiju empowerments'. A further interpretation is 'union of mind and Ki'.

Reiju is name given to the connection ritual used in the Usui Reiki Ryoho Gakkai, and in original Usui Reiki, though there are some differences between the 'Gakkai Reiju that has been passed to the West by Hiroshi Doi and Usui's original Reiju method. Usui would give Reiju to his students regularly, at all levels of development: first-degree, second-degree and Master level. Reiju is bestowed on students regularly - every week - throughout the Gakkai training too. Reiju is a 'spiritual empowerment', it is not just a mini-attunement: it is much more than that. In terms of its origins, Reiju is related to empowerments carried out within Japanese Tendai Buddhism.

Reiju connects the student to Reiki and continually reinforces that connection, increasing the strength of the student's Reiki. Students take that renewed connection to the energy and work on that connection by practising energy exercises. Reiju enhances the student's spiritual development, moving the student along his/her spiritual path, their path to enlightenment. In terms of treating others, receiving Reiju empowerments on a regular basis is the key to maximising the students' potential in terms of intuition and sensitivity to the energy, and in the Usui Reiki Ryoho Gakkai students work on that potential by practising Reiji Ho and Byosen Reikan Ho.

Students of the Gakkai can wait for up to ten years before developing sufficient Reiji/Byosen ability to be allowed to progress to Second Degree level, though students of Usui do not seem to have taken so long! With Usui, treatments were not emphasised anyway, so students were not rated according to their treatment ability. A student of Usui could move on to second-degree level once they had integrated the teachings, were living their lives according to the Reiki principles, were doing their energy exercises regularly and had worked on developing their hara.

The Reiju empowerment technique is being taught to all Reiki Masters who attend this course.

Because the form of Reiju that was first taught in the West was Hiroshi Doi's version. It seems that he reconstructed the technique based on his experience of receiving the empowerment many, many times during his training with the Usui Reiki Ryoho Gakkai. In the section 'Where does the information come from?' in this manual you can read about Doi's lineage and the sources of his Master level knowledge. Doi is not at official Master level - Shinpiden - in the Gakkai, and for reasons mentioned elsewhere this is unlikely to happen. So he has not been 'officially' taught Reiju, but he may have been taught the method 'informally' by Mrs Kimiko Koyama, 5th President of the Gakkai, or perhaps through another Gakkai Master separate from the current Gakkai (see 'Where

does the information come from?'). Reiju is the method Doi uses in his 'Gendai' Reiki School.

Now Chris Marsh's contacts indicate that Mr Doi's version of Reiju is basically sound, but there are a few amendments that need to be made. Maybe Doi's reconstruction was not 100%, or maybe the way that the Gakkai carry out Reiju is now different from Usui's original method. It is not clear. What is interesting is that when you got to 'Master' level with Usui, that simply marked the commencement of your Master training, which continued for a prolonged period. It was only at the highest levels of development that you would have been taught to carry out Reiju and the other higher empowerments that Usui used. While some of Usui's second-degree students may have spent nine months meditating on just one of the energies taught at second-degree level, Dr Hayashi achieved 'Master' level in just nine months, and then Usui died, so it would seem that he and the other naval officers would not have got to the stage where they would have known how to transfer the Reiki ability to others.

So where did the Gakkai's Reiju come from? The answer seems to lie in Eguchi, Usui's friend and senior student. Eguchi was a member of the Gakkai for a while, joining out of respect to his teacher, but left after a year it seems because he objected to the ultra-patriotic views of its founding members. Eguchi would have known how to carry out Reiju, and presumably passed the method on.

We teach Usui's original method.

I make Reiju empowerments available to anyone who has been taught by me, and my hope is that the technique will become increasingly available at Reiki shares throughout the country. More and more Masters will become acquainted with this simple and powerful technique, and the knowledge will be passed on to existing Masters, and new Masters, over the coming months and years.

I also send out a distant Reiju empowerment that any Reiki person can tune into, any time on a Monday. All you have to do is perform Hasurei and place your hands in Gassho and state "I now receive Reiju from Stephen Lovering" relax and receive.

In the Usui Reiki Ryoho Gakkai, Reiju is given to students at their weekly training sessions. They go through their Hatsu Rei Ho and receive Reiju at the end of the sequence. Reiju can be given on its own though, without Hatsu Rei Ho being used. People can simply sit down, close their eyes, relax, put their hands into the prayer position, and receive their Reiju.

'Gakkai' Reiki Techniques

1. Byosen Reikan Ho
2. Gyoshi Ho and Koki Ho
3. Uchi-te, Oshi-te and Nade-te
4. Keteuki Kokan
5. Tanden Chiryō and Gedoku Ho
6. Genetsu Ho
7. Seiheki Chiryō and Nentatsu Ho
8. Hanshin Chiryō
9. Enkaku Chiryō
10. Shashin Chiryō
11. Jaki Kili Joka Ho
12. Mawashi

These are some techniques that are practised by the Usui Reiki Ryoho Gakkai - the Japanese Reiki association that bears Usui's name. While these techniques are currently being presented to the world as original Usui techniques, it seems that they are not. They are basically later additions, introduced into the Gakkai's practice of Reiki by its founding Naval Officers. These techniques can be found in a Japanese QiGong manual that was published by the Imperial Navy and issued to all Imperial Officers in 1927.

Byosen Reikan Ho

Byosen is an advanced scanning technique, which can through dedicated practice lead you to develop:

1. Sufficient energy sensitivity in your hands that you can feel where to put your hands, and know how long they should be held in each position. This is the simple aspect of Byosen.
2. Sufficient detailed knowledge about the sensations your hands produce in different circumstances that you can use this information potentially to diagnose disease.

Byosen is an advanced scanning technique, basically an intellectual activity.

The message we are getting from Japan is that different diseases and conditions can feel very different in your hands. The 'message' that is transmitted to your hands is referred to as Byosen. We feel many sensations in our hands when we practice Reiki, and the Byosen technique involves focusing intently on all these sensations. You do not just feel heat: there is gentle heat, fierce heat, superficial or deep heat, heat in your palms only, heat throughout your hand for example. You do not just feel tingling: there is gentle superficial 'fizzing', deep pins and needles, buzzing, pulsing and throbbing. Other sensations are: different sorts of cold, a breeze blowing under your hand, pain, numbness, feelings of magnetic attraction or repulsion etc. These sensations are referred to as "Hibiki" which means an 'echo' or 'resonance'.

It is said that it is possible to tell the cause of the disease, the status of it and the length of time it will take to heal, based on these sensations. Unfortunately it is not possible to go to a big book and look up a particular sort of pulsing tingle, and read across to find out what this sensation means. It seems that your sensations are unique to you, and your sensations will mean different things to you than they will to other people.

It seems that there will always be a Byosen, and sometimes you will be sensing a past condition, sometimes a condition that has yet to manifest. The message we have from Japan is that a Byosen could be detected in the obvious problem area, but could be sensed in areas quite different from the problem area. Examples of this that we have been given are that the Byosen for stomach disease often shows up in the forehead, roundworm under the nose, and liver problems in the eyes.

The Byosen ability takes time and practice to develop, and is very much an intellectual activity. To develop the Byosen ability you will spend long periods of time focusing on all the different sensations in your hands and trying to tie in these sensations with what you know of the client's problems. There may also be an intuitive element in Byosen, but the specific intuitive technique is called Reiji Ho and is described below.

Once you have developed the Byosen ability, you can scan and use the information from your hands to decide where to put your hands and how long to hold your hands in a particular place. That is the simpler aspect of Byosen. Being able to diagnose disease with your hands takes a lot longer.

Gyoshi Ho and Koki Ho

These techniques, of sending Reiki using the eyes and the breath demonstrate the importance of intent. If you intend that Reiki travels with your gaze then it does so, and the energy takes on some of the characteristics of looking in terms of being focused, precise and piercing. If you intend that Reiki travels with your breath, it does so, and takes on some of the characteristics of breath in terms of working superficially and flitting rapidly from where it was sent to where it was needed.

The benefits of conveying energy with the eyes or breath as well as the hands is that you can 'touch more bases' at one time. You can direct the energy with your hands into two locations, and direct it to a third place using the eyes or the breath. Alternatively, you can intensify the Reiki effect in one place by using two hands, and your breath or your eyes. Using the eyes or breath to convey the energy means that you can direct Reiki to places where it would be inappropriate to touch. Use your imagination!

In practice, the eye technique would seem to be the more useful technique. Too much over-breathing during a treatment and you would end up hyperventilating!

Healing through Staring

Petter says that the key to directing Reiki with the eyes seems to be to defocus the eyes, to look with soft focus, to look through the area where we want to send the energy, and to intend that the energy travels with your gaze. He says that you should look 'with a loving state of being' behind you.

This technique can be used with photographs as a way of sending distant healing, by staring through a photograph - see Shashin Chiryō below.

The technique can be used in conjunction with the Reiki symbols, by visualising ChoKuRei over the targeted area, for example.

Healing with the Breath

The instructions for sending Reiki with your breath are as follows: place the tip of your tongue on the roof of your mouth and inhale. As you inhale, draw down energy through your crown, and as you exhale onto your client, be conscious of energy flowing with the breath. You do not need to blow a hurricane, and the recipient does not even have to feel the movement of air for the technique to work. What is important is your intention that Reiki is transmitted with your breath.

It is also possible to use this technique in conjunction with the Reiki symbols: as you inhale, draw one of the Reiki symbols on the roof of your mouth with your tongue (practice!). Leave the tip of your tongue on the roof of your mouth, as before. Exhale as before onto your client. It would also work to just visualise the Reiki symbol on the roof of your mouth, of course.

Arjava Petter suggests that you can use this technique as a form of distant healing, by blowing at a photograph - see Shashin Chiryō below.

Uchi-te, Oshi-te and Nade-te

Not a great deal of information has come through about these Gakkai techniques. They seem to be mentioned in the book 'The Way of Qigong' by Kenneth Cohen, a book that I have not read, and similar techniques are described in 'The Way of Healing' by Master Lam Kam Chuen, a book that I can recommend. In the latter book, some of the techniques are justified in terms of the characteristics of the five elements that the movements represent.

Uchi-te (Tapping)

This means to lightly and rhythmically tap or pat the chi field with either your palm or fingertips. This is useful to relieve stagnation or congestion and to improve circulation. In Tui-na Chinese Massage, tapping is applied directly to the body for the same purpose and the therapist taps with either the fingers, the palm, or the back or side of the hand or fist, to produce varying degrees of stimulation.

In terms of the five elements, tapping the chi field represents Water, and the movements are seen as causing any stuck energy to disperse into the underlying tissues, like water finding the lowest level.

Oshi-te (Pushing hand/Pulsing)

This means to ever so slightly open and close the palm. Stretch the fingers and hand open, then relax. Do this repeatedly at a steady pace. The chi is emitted from the centre of the hand. The indications for pulsing are similar to tapping. It stimulates and improves circulation. Pulsing can be used over any area of the body that requires it, including specific acupuncture points. If you pulse directly over a point, it is claimed to be easy to feel tingling and warmth at that point, or radiating along the associated meridian.

Nade-te (Stroking hand/Waving)

This is very useful for congestion or pain. The fingertips sweep down the patient's energy field, as though brushing the pain away.

In terms of the five elements, side-to-side or circular movements represent Earth and are designed to be soothing and reassuring.

Combining Techniques

These methods can be applied by themselves or in combination. For instance, if the kidneys are weak and deficient, it may be necessary to use gentle pulsing of chi, followed by clockwise circling. If the shoulders are tight, painful, and hot, you can use anticlockwise circling to reduce tension and waving to relieve pain. For an inflamed, sore throat, you may wish to circle anticlockwise over the throat and then sweep the pain away from the body.

'Blood Exchange'

Blood Exchange techniques are referred to in Chujiro Hayashi's manual, and seem to be mentioned in Mrs Takata's diary. The technique is called the 'blood exchange' because it is said that it causes the blood system to be replenished, with old red blood cells being eliminated and new ones created to replace them. Interestingly, some research mentioned on William Rand's web site (www.reiki.org) suggests that Reiki treatments can increase haemoglobin levels in patients, though there seems to be no evidence that this technique produces this effect.

Ketseuki Kokan (Blood Cleansing Technique)

This technique seems to have been taught in a modified form by Mrs Takata. First I will describe Mrs Takata's version - which seems to be more useful in practice - and then the earlier Gakkai forms.

Takata variation

Place your non-dominant hand at the top of the spine and keep it there. With the other hand, stroke firmly but gently down the spine (hand flat against the back) starting with your dominant hand resting on the non-dominant one, and sliding all the way down the midline of the back to the base of the spine/coccyx, where your hand stops. Your hand does not brush beyond the base of the spine. Repeat this 10-15 times. On the final stroke, leave your hand at the base of the spine, and wait until the energy in both hands feels the same -maybe half a minute. This technique seems to have been continued but in a modified and diluted form in some lineages, as a single stroke down the spine.

Running down the back are the Bladder, Gall Bladder and Governing Vessel meridians, and moving the hand along the back in the way described above would have the effect of stimulating these. The Bladder meridian in particular is very good at dispersing energy. There are also special acupuncture points along the length of the back, and the hand movements would direct Reiki into every meridian, stimulating them and in effect 'touching lots of bases' at the same time. Various branches of the sympathetic nervous system emerge from between the vertebrae on either side of the spine, so they would be affected by your actions too.

The Blood Exchange can be seen as a way of encouraging the body to detox, and can be used routinely at the end of a Reiki treatment, for example. It seems to help people to 'come round' and feel clear-headed at the end of a treatment.

Hanshin Koketsu (Half Body Blood Cleansing)

This technique, and the one that follows it, would be carried out with the recipient unclothed on the upper part of their body, and they are more akin to massage techniques. For this reason, I prefer to use Mrs Takata's variation described above.

1. Rest your hands, with your palms down and with your hands together, over the back of the neck/upper back, with hands on either side of the midline. Sweep from the spine towards the sides of the body.
2. Move your hands further down the spine and repeat the process, again sweeping away from the spine to the sides of the body.
3. Repeat this process 10-15 times.
4. Bring your hands together at the back of the neck again, hands either side of the midline. Press on the base of the skull, on either side of the spine, using the index and middle finger of each hand.
5. Hold your breath and sweep down the back, on either side of the spine, to the coccyx.
6. Hold this position for a few seconds, and press your fingers into the base of the spine as you breathe out.
7. Repeat this process 10-15 times.

Zenshin Koketsu (Full Body Blood Cleansing)

1. Carry out a treatment on the head, using Usui's standard hand positions.
2. Perform Hanshin Koketsu Ho as described above.

3. Rub the arms, and sweep your palms along the length of both arms from the shoulder to the tips of the fingers several times. This is similar to the movements that you use on yourself in Kenyoku.
4. Rub the legs, and sweep your palms along the length of both legs from the thighs to the toes several times.

Tanden Chiryō and Gedoku Ho

Tanden Chiryō means 'Tanden treatment' and is seen as some sort of 'de-poisoning technique'. Hiroshi Doi's version is carried out as follows:

1. Place one hand on the Tanden (3 cm below the navel), and the other hand on your upper forehead (the edge of where your hair grows).
2. Feel the energy from the hand on your forehead and say in your mind "please get rid of the poison from the body" for a couple of minutes.
3. Take off the hand on your forehead and place it on the tanden.
4. With both hands on the tanden, let Reiki flow for 20-30 minutes.

It has not been explained exactly what is meant by poison, but an article I read on Taoist massage recently which explained that the navel is seen as the centre where all systems meet, the place where we feel our emotions, emotions which can cause internal blockages and distortions. Obstructed internal organs are said to store up stressed or negative energies that seep into other systems, fester and overflow into the abdomen. The energy centre in the navel is said to become 'congested' and cut off from the rest of the body. In this light, Tanden Chiryō can be seen as a way of releasing such accumulated 'poisons'.

Petter's version of Tanden Chiryō involves placing one hand on the Tanden, and the other on the back opposite the Tanden. He describes Gedoku Ho as a variation on this technique where you hold the same hand position for 13 minutes and imagine that 'all of the toxins are leaving the body'. Petter's Gedoku Ho thus seems closer to Doi's version of Tanden Chiryō.

Genetsu Ho

Petter describes this technique as a way of reducing a high temperature, and it is interesting because it consists of Mikao Usui's basic hand positions on the head, described earlier.

Seiheki Chiryō and Nentatsu Ho

These techniques are variations on a theme, involving either the use of energy from SeiHeKi, or positive affirmations, to treat bad habits and addictions or to modify thought patterns and limiting beliefs. Seiheki Chiryō means 'habit treatment technique'

and Nentatsu Ho means 'send a thought technique'. Petter and Doi both describe the same basic method and these are the instructions:

1. Put your non-dominant hand on your forehead.
2. Put your dominant hand on the back of your head.
3. Repeat to yourself an affirmation that you have made for yourself. Do this for 2-3 minutes, sending the affirmation through your hand into your forehead.
4. Let go of the affirmation.
5. Take your non-dominant hand off, leaving your dominant hand on the back of your head.
6. Give Reiki to yourself in this position for 5 minutes.

Petter emphasises that the affirmation must be positive, in the present tense, short, and in your own words. He recommends that this technique be used for unwanted habits and addictions etc. Use the same technique to treat your patients, making sure that the affirmation you send is something that the person actually wants. For more information about the use of affirmations, try consulting 'You Can Heal Your Life' by Louise Hay.

Hanshin Chiryō

This technique is described by Petter as 'treatment of half of the body', and proposed as a way of bringing a client back to the real world at the end of a treatment. You rub the back with hands on either side of the spine, moving from the buttocks/base of spine all the way to the base of the skull. I have not seen this technique used.

Enkaku Chiryō

This is one of the few techniques that have survived the explosion of Reiki in the West, with lots of different ways of focusing the energy used in distant healing. Enkaku Chiryō uses a substitute as a focus for distant healing, for example a doll, pillow or teddy bear.

Shashin Chiryō

Shashin Chiryō is 'photographic healing' - using a photograph as a focus for sending distant healing. This can be done by placing the photograph between your palms, or by using Gyoshi Ho or Koki Ho.

Jaki Kili Joka Ho

This is a technique described by Petter as an Usui technique that is designed to cleanse objects of negative energy, for example second-hand jewellery, or crystals. It is also taught by Mr Doi, I understand. Instructions are as follows:

1. Hold the object to be cleansed in your non-dominant hand, arm partly outstretched, with your palm facing upwards and the object resting on it.
2. Hold your dominant palm face down by your chest, above the level of the object.
3. Concentrate on your Dantien.
4. Make two horizontal sweeps from your chest, over the object and beyond the object: two sharp horizontal 'chops', exhaling as you do so.
5. The third time you 'chop', stop when your hand gets to the object and hover it there, channelling energy into the object for as long as you feel necessary.
6. Then grasp/clasp the object and put Reiki energy into it.

Use this technique to cleanse negative energy from inanimate objects, for example second-hand jewellery. Petter says that Jaki Kili Joka Ho means 'cutting evil energy purification technique', which gives you a good idea of what is intended by the method! For large objects, intend that the object fits in your hand.

Mawashi

Mawashi simply means 'circular', and this is a Japanese version of the Reiki circle. Your right hand should be face down and your left-hand face up. Do not hold hands, but hover your right hand over the next person's left hand. Let Reiki flow down your right arm into your hand and overflow into the person to your right. Become aware of energy flowing into you from the person sitting to your left. There could be a Reiki Master sitting in the circle 'directing the energy'.

'Laser Beam Technique'

This technique is described by Petter and it is claimed to be Usui's by a Japanese Reiki stream that is separate from the Usui Reiki Ryoho Gakkai. The Gakkai do not seem to have heard of it. Interestingly, Arjava Petter says that a holy man in India has been seen using just these hand positions in treating someone for toothache, so perhaps the technique is a universal one, not related specifically to Reiki energy.

The effect of the Laser Beam Technique is to convey the energy in a focused form, like a narrow pencil-beam torch, focusing the energy on a very narrow area. It allows greater precision when treating a small area of the body, or an acupuncture point, or a reflexology reflex point for example, and accelerates and concentrates the flow of Reiki.

1. With your dominant hand, place the tips of your ring finger and middle finger on the tip of your thumb with your fingers held straight, to radiate energy, leaving your index finger and little finger raised straight up into the air.
2. With your non-dominant hand, bunch together the tip of your thumb with the other four fingertips and hold the fingers pointing upwards, by way of receiving energy from above.
3. Use the dominant hand to convey energy in a precise, focused way, concentrating the energy on a small area of need.

Point (2) above seems to be optional.



You may find that shortly after assuming the position described above, you can feel the palm of your dominant hand tingling. Try holding your fingers 20cm (9") away from the palm of your other hand and draw shapes on your palm using the energy emerging, trace lines of energy along one finger at a time from the base of the finger to the tip. Some people can see energy emerging from the three fingertips.

The hand position works well as an alternative to the 'coned finger technique' described in the section on Reiji Ho. Use with Reiji Ho, the Laser Beam Technique seems to allow your hand to be guided precisely to the exact point where energy is needed, whereas hovering your hands can give you a more general or vague idea of the areas of need.

History and Background of Reiki

The History of Reiki



Mikao Usui 1865 - 1926

Japan in Usui's time

Mikao Usui grew up at a time when Japanese society and culture was going through a period of rapid change. It was not until the 1850s that Japan opened itself up to the Western world; for two centuries starting in 1641, all Europeans except the Dutch had been expelled from Japan. Those Chinese and Dutch that remained were confined in special trading centres in Nagasaki, and no Japanese were allowed to leave the country. Christianity was declared illegal and all Japanese were forced to register at Shinto temples. Those Japanese who refused to renounce Christianity were executed, and so were a few Christian missionaries who refused to leave the country. This ban on Christianity was not lifted until 1873. It was the United States that finally forced Japan to open its borders, and open its economy, to the outside world, and this event led to a great flood of new ideas and esoteric systems coming into Japan from all over the world.

Not only that, but Japan underwent a period of rapid industrialisation, transforming itself from a feudal society into an industrialised nation - able to compete with the West on an equal footing - within a period of only 30-40 years. Such a period of rapid change created a real climate of 'wanting to keep hold of traditional culture'. Japan was looking for a spiritual direction and people wanted to rekindle and maintain ancient traditions, while embracing the new. This is what Usui did when he developed Reiki. In the time when Usui was growing up, Japan was a melting pot of new ideas, with many new spiritual systems and healing techniques being developed. Reiki was one of these systems.

Usui's Life



Mikao Usui was born on August 15, 1865 in the village of 'Taniai-mura' (now called Miyama-cho) in the Yamagata district of Gifu prefecture, Kyoto - the former capital of Japan, and he died on March 9, 1926. He had an interesting life. He grew up in a Tendai Buddhist family and had a sister and two brothers, one of whom studied medicine. As a child he entered a Tendai Buddhist monastery near Mt. Kurama ("Horse Saddle Mountain"). He would have studied 'kiko' (the Japanese version of Chi Kung) to an advanced level - and

maybe practised projection healings - and he was exposed to martial arts too. From the age of 12 he trained in a martial art called Yagyū Ryu - Samurai swordsmanship - in which he attained the level of Menkyō Kaiden in his 20s, this being the highest licence of proficiency in weaponry and grappling. He continued training in the Arts and reached high levels in several other of the most ancient Japanese methods. He was renowned for his expertise and highly respected by other well-known martial artists of his time.

In his younger life he experienced much adversity, lack of money, no security or regular employment. It is not known why; it could have been due to bad luck or simply that he did not attach importance to material things. He was regarded as something of an eccentric. He married, and his wife's name was Sadako, and they had a son (born 1907) and daughter. Usui followed a number of professions: public servant, office worker, industrialist, reporter, politician's secretary, missionary, and supervisor of convicts. Usui was private secretary to Shimpei Goto, who was Secretary of the Railroad, Postmaster General, and Secretary of the Interior and State. The phrase 'politician's secretary' can be taken as a euphemism for 'bodyguard'! It is during his time in diplomatic service that he may have had the opportunity to travel to other countries. In 1868 (when Usui was 3) there was restoration of rule by Emperor, the Meiji Restoration. Mutsuhito reigned until 1912 and selected a new reign title - Meiji, which means enlightened rule - to mark a new beginning in Japanese history. It is known that Usui travelled to China, America and Europe several times to learn and study Western ways, and this practice was encouraged in the Meiji era. At some point Usui became for a while a Tendai Buddhist Monk, or Priest, (maybe what we in the west call a lay priest) but still having his own home, not living in the temple. This is called a 'Zaiko' in Japanese: a priest possessing a home.

Usui Sensei was interested in a great many things and seems to have studied voraciously. His memorial states that he was a talented hard working student, he liked to read and his knowledge of medicine, psychology, fortune telling and theology of religions around the world, including the Kyoten (Buddhist Bible) was vast. There was a large University library in Kyoto, and Japanese sources believe that he would have done most of his research there, where sacred texts from all over the world would have been held. He studied traditional Chinese medicine and Western medicine, numerology and astrology, and psychic and clairvoyant development. Usui also took Zen Buddhist training in 1922 for about three years. Many different spiritualist/healing groups were in existence at the time, and one of these - attended by Usui - was 'Rei Jyutsu Kai'. Today this organisation consists of the most spiritual monks and nuns in Japan, psychics and clairvoyants.

The Roots of Reiki

The system was rooted in Tendai Buddhism and Shintoism. Tendai Buddhism (a form of mystical Buddhism) provided spiritual teachings, and Shintoism contributed methods of controlling and working with the energies. Usui had a strong background in both kiko (energy cultivation) and a martial art with a strong Zen flavour (Yagyū Shinkage Ryu), and he also took Zen training, and these studies may have contributed in some way to the system that he developed. There also seems to be a strong connection between Usui's system and Shugendo (mountain asceticism). Shugendo was a blend of pre-

Buddhist folk traditions of Sangaku Shinko and Shinto, Tantric Buddhism, Chinese Yin-Yang magic and Taoism.

Usui's Associates

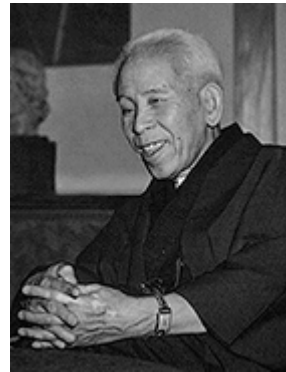
During his life, Usui associated with many men and women of very high spiritual values. Some were famous people in Japan, for example Morihei Ueshiba (founder of Aikido), Onasiburo Deguchi (founder of Omoto religion) and Toshihiro Eguchi (founded his own religion and was a good friend of Usui). There are even connections between Usui and Mokichi Okada, the founder of Johrei.



Morihei Ueshiba



Onasiburo Deguchi



Mokichi Okada

Usui the Man

Usui Sensei could be very outspoken, apparently, and controversial. His friends would often be concerned about his welfare. His answer to them would be 'just for today do not worry', one of the Reiki precepts. According to one of his surviving students, Usui was physically big, quiet in manner and extremely powerful. He did not suffer fools gladly, and could be quite abrasive at times. He could become righteously angry and quite impatient, particularly with people who wanted results but were not prepared to work for them.

Usui's Motivation

But what prompted Usui to pursue all these studies? Well, according to Hiroshi Doi, a member of the Usui Reiki Ryoho Gakkai in Japan (see later), Mikao Usui was wondering what the ultimate purpose of life was, and set out to try to understand this. After some time he finally experienced an enlightenment: the ultimate life purpose was 'Anshin Rytsu Mei' - the state of your mind being totally in peace, knowing what to do with your life, being bothered by nothing. Doi says that with this revelation, Usui researched harder, for 3 years, trying to achieve this goal. Finally, he turned to a Zen master for advice on how to attain this life purpose. The master replied "If you want to know; die!" Usui-sensei lost hope at this and thought, "My life is over". He then went to Mt. Kurama and decided to fast until he died.

So it seems that - according to Hiroshi Doi anyway - Usui was looking for a way of knowing one's life's purpose and to be content, and despite all his exhaustive research,

he could not find a way to achieve this state. The monk's advice prompted him to go to Mount Kurama and to carry out a 21-day meditation and fast. We now know that Usui Sensei carried out a meditation called 'The Lotus Repentance', which comes from Tendai Buddhism. Usui carried out the meditation and, according to his memorial stone, he experienced an enlightenment or 'satori' that led to the development of Reiki. But this does not seem to have the ring of truth to it, because he performed the meditation five times during his lifetime, and Usui's system wasn't something new that came to him in a flash of inspiration, but a system that was rooted in many existing traditions. Usui was already teaching his system long before he carried out the meditation. Originally, Usui's system did not have a name, though he referred to it as a 'Method to Achieve Personal Perfection'. His students seem to have referred to the system as 'Usui Do' or 'Usui Teate' (Usui hand-application). The name 'Reiki' came later, perhaps first used by the founders of the 'Gakkai'.

Mount Kurama, where Usui carried out one of his meditations, is a holy mountain. It is near Kyoto, the former capital of Japan, a place which I heard described on a recent television travel programme as being 'the spiritual heart of Japan' - a place with a thousand temples representing a whole range of deities. Mount Kurama is also important from a martial arts perspective, being the place where mountain spirits - Tengu - are said to have given the secrets of fighting to the Samurai. Morihei Usheiba, founder of Aikido, often took students to the mystical Shojobo Valley to train.

Usui Sensei Teaches his System

According to Usui's Memorial stone, Usui was a very well-known and popular healer, and he taught nearly 2,000 students all over Japan, but this should be taken as just meaning a large number, maybe 1,000 or more though. All of his students started out being treated by him. Usui would give them empowerments so that they were connected to Reiki permanently, so they could treat themselves in-between appointments with him, and if they wanted to take things further then they could begin an open-ended programme of training in his system. His teachings were very popular amongst the older generation, who saw them as a return to older spiritual practices; Usui was teaching at a time of great change for the Japanese people. In April 1922 Mikao Usui opened his first 'Seat of Learning' in Harajuku, Tokyo, and he used a small manual which had come into use about 1920. It did not contain any hand positions for healing others: it contained the Precepts, Meditations and the Waka poetry.

Of the people that he taught, 50-70 went on to the first level of Second Degree, and maybe 30 went on to the second level of Second Degree. Usui trained 17 people to Shinpiden level. There were 5 Buddhist nuns, 3 Naval Officers, and nine other men, including Eguchi who was said to have been Usui's main friend/student. Eguchi later formed his own religion called Tenohira-Ryouchi-Kenyuka, which was Shinto revivalism, getting back to the early Shamanic roots. Even to this day in Japan there is a spiritual community which carries on Eguchi's tradition, where they carry out a simple hands-on treatment technique based on the use of intuition and involving simple initiations. Usui's teachings were what is called a 'Ronin' (leaderless) method. This was to make sure that no one person could lay claim to them and they would be freely available for all who wanted to learn them. It would have been more usual for

Usui to have kept his system as an Usui family method, rather than passing it on to outsiders.

Usui Sensei did not only practice and teach his Spiritual Teachings in his school but he also gave healing. He became very well known for his healing skills and his fame spread very quickly throughout Japan. In 1923 the Kanto earthquake struck 50 miles from Tokyo, destroying Tokyo and Yokohama. An estimated 140,000 people died from the 'quake or the fires that followed it. This was the greatest natural disaster in Japanese history, and Usui gave many treatments to victims. The Usui Memorial says that Usui Sensei "reached out his hands of love to suffering people", and in recognition of his services to the people during this emergency he was awarded an honorary Doctorate. It is when he was giving healings at a Naval base that he met a group of Imperial Officers, who became students, including the man who would be responsible for allowing Reiki to come to the West.

Mikao Usui died from a stroke in a town called Fukuyama in Hiroshima in 1926.

Some Unusual Students

The Imperial Naval Officers were Jusaburo Gyuda/Ushida, Ichi Taketomi and Chujiro Hayashi. It was certainly surprising to Usui's students that Usui would teach such people as Officers of the Imperial Navy. Indeed, it seems that there was some 'resistance' to this taking place, and Usui's friends were upset that he would teach his spiritual system to military men. But Usui had been doing some healing at a naval base, and it seems that there was some metaphorical 'arm twisting' that led to the officers learning Usui's method. But Dr Hayashi, certainly, does not seem to have been interested in the 'spiritual path' aspects of Usui's system, he was a Christian, and he focused on the treatment aspects, which was not really so important from Usui's point of view. Usui modified his teachings accordingly, to meet the needs of his new students. Since Dr Hayashi - and probably the other Naval Officers too - were having difficulties in experiencing the energies, Usui and his senior student Eguchi introduced something new into his system: the symbols that are so familiar to Western Reiki practitioners.

Dr Chujiro Hayashi



Chujiro Hayashi was born in 1878. He graduated from Naval School in 1902 and by the time he was doing his Master training with Usui Sensei in 1925 he was 47 years old, a former Captain in the Imperial Navy, and he was a Naval Doctor. He and the other Naval Officers Ushida and Taketomi were the last people to be taught by Usui. It seems that Hayashi was one of Usui's less experienced Master students since he may have trained with Usui for only 9 months. When you reached Master level with Usui, this represented the commencement of a long period of training which culminated in learning the connection rituals, and considering that other students of Usui spent 9 months meditating on only one energy at second-degree level, Dr Hayashi cannot have learned the inner teachings of

Reiki in such a short space of time, nor reached the higher levels of Mastership. Together with the other naval officers, Dr Hayashi was a founder member of the Usui Reiki Ryoho Gakkai, a 'memorial society' set up after Usui's death. The 'Gakkai' was described by Tatsumi (one of Hayashi's Master students), rather disparagingly, as an 'officer's club'.

Although he was one of the founding members of the 'Gakkai', he left, it seems, because the nationalism displayed by the other officers conflicted with his Christian beliefs and went against Usui's teachings, and because of the many changes that the other Imperial Officers were introducing into the system, for example the introduction of many kiko (Japanese QiGong) techniques. But Hayashi changed things too, as we'll discover shortly.

After he completed his training, Hayashi opened a clinic with eight beds and 16 healers working there, and clients were treated by two or more people. He kept detailed records of the treatments that were given, and used this information to create 'standard' hand positions for different ailments which ended up being published in the training manual given to the Gakkai's students (the Usui Reiki Hikkei). In fact this work had already been started when Usui was alive, and it seems that Dr Hayashi was carrying out the research with Usui's knowledge and approval. Usui was interested to see if his spiritual system would 'stand alone' as a healing system. This guide to 'hand positions for different ailments' is very much trying to mould Reiki into the 'medical model', where you diagnose a particular ailment and then prescribe a particular set of hand positions to deal with it, very different from Usui's simple and intuitive approach. Despite this research, though, Hayashi still expected his students to be able to use advanced scanning or intuitive techniques to work out their hand positions, with his 'standard' positions as a fallback position.

Dr Hayashi founded his own society in 1931, five years after Usui died. It was called Hayashi Reiki Kenyu-kai, which means Hayashi Reiki Research Centre. Since Dr Hayashi had made some changes to the system he had been taught by Usui, he was honour bound to change the name of the system, but the changes that he introduced were not popular: some of his senior students left the school, including Tatsumi, who believed that the teachings were no longer Usui's. Hayashi's focus was very much on hands-on healing. Dr Hayashi would teach First Degree over a five-day structured course, with each day's training taking 90 minutes, and students would receive his more complicated attunements on four occasions during this training, by way of echoing Usui's weekly empowerment sessions. Dr Hayashi trained 17 Reiki Masters and produced a 40 page manual which contained the hand positions for different ailments. Since Dr Hayashi would not have been taught Reiju by Usui Sensei, it would appear that he learned the technique when Eguchi joined the Gakkai for a year. Eguchi seems to have joined out of respect for Usui, but he was put off by the nationalism of the Gakkai members and left. Presumably there was enough time for Hayashi to have learned the connection ritual, and this ritual seems to have been modified by him. Certainly the ritual that was taught to Tatsumi is not Usui's Reiju, and neither is the ritual being used by Mrs Yamaguchi, another of Dr Hayashi's Master students. Chujiro Hayashi died on May 10th 1940. Sadly, he took his own life; it seems that he was very concerned at the build up of nationalism in his country, and it was the threat of war that led to his death. Dr Hayashi's wife Chie continued as President of his school, teaching in the 1940s, but their children did not continue the clinic.

Hawayo Takata



Hawayo Takata was born in 1900 on the island of Kauai, Hawaii. She came to Dr Hayashi's clinic suffering from a number of serious medical conditions that were resolved through Reiki, but she was originally intending to receive conventional Western medical treatments for her tumour, gallstones and appendicitis. The story goes, though, that on the operating table (just before the surgery was about to start) Mrs Takata heard a voice that said "The operation is not necessary". She is said to have refused the operation, and asked her Doctor if he knew of any other way to restore her health. The doctor referred her to Dr. Hayashi and she began receiving a course of treatments.

Mrs Takata was quite sceptical about Reiki. She felt so much heat from the practitioners' hands that she was sure they were using some sort of electrical equipment - maybe little electric heaters secreted in the palms of their hands! She looked in the large sleeves of their Japanese kimonos, under the treatment table, but of course there was nothing there. Her scepticism turned into belief as her health problems resolved themselves, and she decided that she wanted to learn Reiki for herself.

Dr Hayashi wanted to teach Reiki to another woman besides his wife (someone who would not have to be called up to fight in a war), and since Mrs. Takata was so persistent he decided to teach her to Master level, which happened in 1938. Dr Hayashi gave Mrs Takata permission to teach Reiki in the West, and she did so in the USA. She was the 13th and probably the last Reiki Master that Dr. Hayashi initiated, and between 1970 and her death in 1980 Mrs Takata taught 22 Reiki Masters. Until quite recently, all Reiki practitioners in the Western world derived their Reiki from this lady, and could trace their 'lineage' through her to Dr Hayashi and Mikao Usui. The original twenty-two teachers have passed on the Reiki tradition, and Reiki has spread throughout North and South America, Europe, New Zealand and Australia to many parts of the world. It is almost impossible to estimate the number of Reiki Masters and practitioners in the world, but it must run into tens of thousands, and millions, respectively.

But it cannot have been easy for Mrs Takata, teaching a Japanese healing technique in the United States, after the Second World War, with memories of Pearl Harbour still in everyone's minds. The American population was not particularly well disposed towards anything connected with Japan. Also, while nowadays people are exposed continually to magazine articles about feng shui, tai chi and other energy cultivation techniques, ideas of traditional Chinese medicine, meridians, chi and the like, and alternative medicine in general, at that time in the United States these ideas must have seemed to have come from another planet. Mrs Takata was trying to transmit her whole culture, and a totally alien one as far as her students were concerned.

For this reason, Hawayo Takata was forced to modify, simplify and change the Reiki that she had been taught by Chujiro Hayashi, in order for it to be acceptable to the

Westerners that she dealt with, and the Reiki that she had been taught by Dr Hayashi had already been modified by him after he had been taught by Mikao Usui. Not only did Mrs Takata have to modify the practices of Reiki, but she also felt obliged to put together a story about the history of Reiki to make it more acceptable to a hostile American public. Out went Mikao Usui, Tendai Buddhist, and in came Dr Mikao Usui, Christian theologian, who travelled the world on a great quest to discover a healing system that explained the healing miracles that Jesus performed. So stories about Usui being a Christian Doctor, going on a world-wide quest, and studying theology at various Universities along the way, are not true. Despite this, they are repeated in Reiki books, even ones that have been published recently.

As well as putting together a Reiki 'history', Mrs Takata ended up being referred to as 'Grand Master' of Reiki, to make a distinction between herself and the Masters that she taught. This is an office, position or title that was not envisioned by Mikao Usui. Reiki is not based on the idea of gurus or great masters to whom one has to pay homage. Unfortunately, some people in the Reiki community are greatly wedded to the idea of 'The Office of Grand Master' and what I see as the narrow and dogmatic view of Reiki that is approved by the current incumbent, Mrs Takata's grand-daughter, Phyllis Lei Furumoto.

Reiki in Japan

Now the story turns full circle, and Western style Reiki has returned to its country of birth. At one stage people believed that Reiki had died out in Japan, and that the only Reiki that remained in the world was the Western version. But Reiki Masters who moved to Japan in the 1990s discovered that there were Reiki practitioners there who were doing things that were very different from the Reiki that we had become used to in the West. It was also discovered that there was an association called the Usui Reiki Ryoho Gakkai (Usui's Reiki Healing System Association) which to begin with seemed to have been established by Usui. Now we know that this is not the case. The Gakkai was set up as a sort of 'memorial' society by the three Naval Officers. Tatsumi described it as an 'officer's club' and now it has almost the sort of place in Japanese society that Freemasons occupy in the West: most people have heard of the 'Gakkai', but they are not quite sure what they do. It's all a bit mysterious but you need to be a member if you are going to get on in business in politics.

As well as the 'Gakkai', there are other Reiki practitioners in Japan whose Reiki to varying degrees follow Usui's original form of Reiki.

Now Japan is experiencing a big explosion of Reiki, but it is mostly Western-style Reiki. Over time I am sure that the two forms of Reiki will join and blend, combining the basic traditions of Usui Reiki with the creative experimentation that characterises the Western approach to the system.

The Usui Memorial

Below you can read a literal translation of the inscription on Mikao Usui's memorial stone. I have obtained the translation from Rick Rivard, a Reiki Master from Canada,

whose generosity allows me to share this information with you without having to worry about copyright infringement! Here are Rick's notes...

Translation of the Usui Memorial at Saihoji Temple, Tokyo Japan

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This is a fairly literal translation of the Usui memorial, as we wanted you, the reader, to get as close a rendition to plain English as possible, without any paraphrasing. This allows you to decide how you would rephrase sentences and paragraphs. There are a few phrases that we haven't translated yet.

All comments in (brackets) are either our translations of previous kanji or our explanation of previous words. Please note: there are no full stops or paragraphs on the original, so we have added these in to make it easier to read. Also, as in all translations, we had several choices of words for each kanji, and tried to pick what we felt best. Our thanks to Melissa Riggall, Miyuki Arasawa, Yukio Miura and Mr. Hiroshi Doi for their corrections offered.

"Reihou Chousu Usui Sensei Kudoko No Hi" Memorial of Reiki Founder Usui Sensei's Benevolence

It is called 'toku' that people experience by culture and training, and 'koh' that people practice teaching and the way to save people. ('koh' + 'toku' = 'kudoku; Kou = distinguished service, honour, credit, achievement; Toku = a virtue, morality)

Only the person who has high virtue and does good deeds can be called a great founder and leader. From ancient times, among wise men, philosophers, geniuses and (a phrase that means 'very straight and having the right kind of integrity'), the founders of a new teaching or new religion are like that... We could say that Usui Sensei was one of them.

Usui "Sensei" (literally "he who comes before", thus teacher, or respected person) newly started the method that would change mind and body for better by using universal power. People hearing of his reputation and wanting to learn the method, or who wanted to have the therapy, gathered around from all over. It was truly prosperous.

Sensei's common name is Mikao and other name was Gyoho (perhaps his spiritual name). He was born in the Taniai-mura (village) in the Yamagata district of Gifu prefecture (Taniai is now part of Miyama Village). His ancestor's name is Tsunetane Chiba (a very famous Samurai who had played an active part as a military commander between the end of Heian Period and the beginning of Kamakura Period: 1180-1230). His father's name was Uzaemon (it was his popular name; his given name was Taneuji). His mother's maiden name was Kawai.

Sensei was born in the first year of the Keio period, called Keio Gunnen (1865), on August 15th. From what is known, he was a talented and hard working student. His ability was far superior. After he grew up, he travelled to Europe, America and China to study. He wanted to be a success in life, but couldn't achieve it; often he was

unlucky and in need. But he didn't give up and he disciplined himself to study more and more. One day he went to Kuramayama to start an asceticism (it says "shyu gyo" - a very strict process of spiritual training using meditation and fasting. (Another Japanese translation says "penance while fasting"). On the beginning of the 21st day, suddenly he felt one large Reiki over his head and he comprehended the truth. At that moment he got Reiki "Ryoho" (healing method).

When he first tried this on himself, then tried this on his family, good results manifested instantly. Sensei said that it is much better to share this pleasure with the public at large than to keep this knowledge to our family (it was customary to keep such knowledge in the family to increase their power). So he moved his residence to Harajuku, Aoyama, Tokyo. There he founded "Gakkai" (a learning society) to teach and practice Reiki Ryoho in April of the 11th year of the Taisho period (1922). Many people came from far and wide and asked for the guidance and therapy, and even lined up outside of the building.

September of the twelfth year of the Taisho period (1923), there were many injured and sick people all over Tokyo because of the Kanto earthquake and fire. Sensei felt deep anxiety. Everyday he went around in the city to treat them. We could not count how many people were treated and saved by him. During this emergency situation, his relief activity was that of reaching out his hands of love to suffering people. His relief activity was generally like that.

After that, his learning place became too small. In February of the 14th year of the Taisho period (1925), he built and moved to a new one outside Tokyo in Nakano. (Nakano is now part of Tokyo, and is also the location of the Saihoji temple, his resting place). Because his fame had risen still more, he was invited to many places in Japan, often. In answering those requests, he went to Kure, then to Hiroshima, to Saga and reached Fukuyama. It was during his stay in Fukuyama that he unexpectedly got sick and died. He was 62 years old. (In Western terms, Sensei was 60 - born August 15, 1865; died March 9, 1926 according to his grave marker; however, in old Japan, you are "1" when born and turn another year older at the start of the new year).

His wife was from Suzuki family; her name was Sadako. They had a son and a daughter. The son's name was Fuji who carried on the Usui family (meaning the property, business, family name, etc. Born in 1908 or 1909, at the time of his father's death Fuji was 19 in Japanese years. We do know now that Fuji also taught Reiki in Taniai village).

Sensei was very mild, gentle and humble by nature. He was physically big and strong yet he kept smiling all the time. However, when something happened, he prepared towards a solution with firmness and patience. He had many talents. He liked to read, and his knowledge was very deep of history, biographies, medicine, theological books like Buddhism Kyoten (Buddhist bible) and bibles (scriptures), psychology, jinsen no jitsu (god hermit technique), the science of direction, ju jitsu, incantations (the "spiritual way of removing sickness and evil from the body"), the science of divination, physiognomy (face reading) and the I Ching. I think that Sensei's training in these, and the culture which was based on this knowledge and experience, led to the key to perceiving Reihō (short for "Reiki Ryoho"). Everybody would agree with me.

Looking back, the main purpose of Reiho was not only to heal diseases, but also to have right mind and healthy body so that people would enjoy and experience happiness in life. Therefore when it comes to teaching, first let the student understand well the Meiji Emperor's admonitory, then in the morning and in the evening let them chant and have in mind the five precepts which are:

First we say, today don't get angry.
Secondly we say, don't worry.
Third we say, be thankful.
Fourth we say, endeavour your work.
Fifth we say, be kind to people.

This is truly a very important admonitory. This is the same way wise men and saints disciplined themselves since ancient times. Sensei named these the "secret methods of inviting happiness", "the spiritual medicine of many diseases" to clarify his purpose to teach. Moreover, his intention was that a teaching method should be as simple as possible and not difficult to understand.

Every morning and every evening, sit still in silence with your hands in prayer and chant the precepts, then a pure and healthy mind would be nurtured. It was the true meaning of this to practice this in daily life, using it. (i.e. put it into practical use) This is the reason why Reiho became so popular.

Recently the world condition has been in transition. There is not little change in people's thought. (i.e. it's changing a lot) Fortunately, if Reiho can be spread throughout the world, it must not be a little help (i.e. it's a big help) for people who have a confused mind or who do not have morality. Surely Reiho is not only for healing chronic diseases and bad habits.

The number of the students of Sensei's teaching reaches over 2,000 people already. Among them senior students who remained in Tokyo are carrying on Sensei's learning place (Dr. Hayashi took title to the school in November, 1926 and together with Mr. Taketomi and Mr. Ushida, re-located it to Shinano Machi in 1926, and ran it as a hospice) and the others in different provinces also are trying to spread Reiki as much as possible. Although Sensei died, Reiho has to be spread and to be known by many people in the long future. Aha! What a great thing that Sensei has done to have shared this Reiho, which he perceived himself, to the people unsparingly.

Now many students converged at this time and decided to build this memorial at Saihoji Temple in the Toyotama district (boundaries have changed and the Saihoji temple has been in Nakano district (1986) and is now in Suginami district) to make clear his benevolence and to spread Reiho to the people in the future. I was asked to write these words. Because I deeply appreciate his work and also I was moved by those thinking to be honoured to be a student of Sensei, I accepted this work instead of refusing to do so. I would sincerely hope that people would not forget looking up to Usui Sensei with respect.

Edited by "ju-san-i" ("subordinate third rank, the Junior Third Court (Rank) -- an honorary title), Doctor of Literature, Masayuki Okada. Written (brush strokes) by Navy Rear Admiral, "ju-san-i kun-san-tou ko-yon-kyu"("subordinate third rank, the Junior

Third Court (Rank), 3rd order of merit, 4th class of service" -- again, an honorary title)
Juzaburo Gyuda (also pronounced Ushida). Second Year of Showa (1927), February

The Reiki Principles

The most accurate translation that we seem to have of the Reiki precepts is as follows:

The secret of inviting happiness through many blessings*
The spiritual medicine for all illness
For today only: Do not anger; Do not worry
Be humble
Be honest in your work**
Be compassionate to yourself and others
Do gassho every morning and evening
Keep in your mind and recite

* 'many blessings' may refer to Reiju, receiving many Reiju empowerments.

** this really means 'be honest in your dealings with other people'.

The principles really are the 'hub' of the whole system, daily contemplation of the principles. There has been a lot of speculation about their origins. It is said that they have come from the Meiji Emperor - Mutsuhito - or it is speculated that they may have come from a particular book that was available in Usui's time. They may have come from one of Usui's teachers, but it is fairly certain that they came from Usui's Tendai background. Many Zen teachers and Tendai teachers at the time had similar precepts.

Mikao Usui talks about Reiki

Below you can read a translation of part of Mikao Usui's manual, which is given to students of the Usui Reiki Ryoho Gakkai. I have obtained the translation from Rick Rivard, a Reiki Master from Canada, whose generosity allows me to share this information with you without having to worry about copyright infringement!

Usui Reiki Hikkei

Usui's manual would be available for his students to copy from, and their notes would become their own manual. They would write questions in the back of their manual, and Usui would write the answers. The 'Question and Answer' section of the Usui Reiki Hikkei that is available in the West came from Mrs Kimiko Koyama's manual, and seems to be a composite of the responses given by Usui to a number of his students.

It would also appear to have been 'doctored' or edited somewhat.

Interestingly, the 'specific hand positions for specific ailments' section of the Usui Reiki Hikkei was not actually written by Mikao Usui. It was written by Dr Hayashi and included in the Usui manual that was used in the Usui Reiki Ryoho Gakkai, of which Dr Hayashi was a founder member. This is why there is such similarity between the 'Usui' hand position list and that attributed to Dr Hayashi in the 'Hayashi Healing Guide' that is available in the West... they were both written by Dr Hayashi! Hayashi was only really interested in the 'healing' side of Reiki, not the spiritual stuff, and Usui geared his teachings accordingly. Usui was interested to see if his system would 'stand' as a healing system in its own right, and Hayashi's 'healing guide' was prepared with Usui's knowledge and approval. It is very much a pushing of Reiki into a 'medical model', where you diagnose particular ailments and then 'prescribe' a particular set of hand positions. This is very different from Usui's fluid intuitive approach.

The 'Usui Healing Guide' is thus not the work of Usui at all.

Here are Rick's notes...

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"For some time now I have known about the class booklet that Usui-sensei gave to his students and I have always wondered what it contained. In June 1999, I gratefully received a Japanese copy from Akihiko Uechi who had obtained this in Japan. The translation here is from a copy that the former Usui Reiki Ryoho Gakkai head, Mrs. Kimiko Koyama, handed out to her students."

Richard R Rivard, The Reiki Threshold, Canada.

Explanation Of Instruction For The Public By Founder of Usui Reiki Ryoho, Mikao Usui

It is an old custom to teach the method to only my descendant for keeping a wealth within a family. Especially the modern societies we live in, wish to share happiness of coexistence and co-prosperity. So I don't allow my family to keep the method to ourselves.

My Usui Reiki Ryoho is an original, it's nothing like this in the world. So I would like to release this method to the public for everyone's benefit and hope for everyone's happiness. My Reiki Ryoho is an original method based on intuitive power in the universe. By this power, body gets healthy and enhances happiness of life and peaceful mind.

Nowadays people need improvement and reconstruction inside and outside of life, so the reason for releasing my method to the public is to help people with illness of body and mind.

Q. What is Usui Reiki Ryoho?

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

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

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

Q. Then, is it psychic method of treatment?

A. Yes, you could say that. But you could also say it is physical method of treatment. The reason why is Ki and light are emanated from healer's body, especially from eyes, mouth and hands. So if healer stares or breathes on or strokes with hands at the affected area such as toothache, colic pain, stomach-ache, neuralgia, bruises, cuts, burns and other swellings with pain will be gone. However, a chronic disease is not easy, it's needed some time. But a patient will feel improvement at the first treatment. There is a fact more than a novel how to explain this phenomenon with modern medicine. If you see the fact, you would understand. Even people who use sophistry can not ignore the fact.

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

A. No. It is not like a psychological method of treatment or hypnosis or other kind of mental method. There is no need to have a consent or admiration. It does not matter if you doubt, reject or deny it. For example, it is effective to children and very ill

people who are not aware of any consciousness, such as a doubt, rejection or denying. There may be one out of ten who believes in my method before a treatment. Most of them learn the benefit after first treatment then they believe in the method.

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

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

Q. Does Usui Reiki Ryoho only heal illness?

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

Q. How does Usui Reiki Ryoho work?

A. I have never been given this method by anybody nor studied to get psychic power to heal. I accidentally realised that I have received healing power when I felt the air in mysterious way during fasting. So I have a hard time explaining exactly even I am the founder. Scholars and men of intelligence have been studying this phenomenon but modern science cannot solve it. But I believe that day will come naturally.

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

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

Q. Do I need to have knowledge of medicine?

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

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

A. The famous medical scientists seem very reasonable. European medical scientists have severe criticism towards medicine. To return to the subject, Dr. Nagai of Teikoku Medical University says, "we as doctors do diagnose, record and comprehend illnesses but we don't know how to treat them." Dr. Kondo says, "it is not true that medical science made a great progress. It is the biggest fault in the modern medical science that we do not take notice of psychological affect.

Dr. Kuga says, "it is a fact that psychological therapy and other kind of healing treatment done by healers without doctor's training works better than doctors,

depending on type of illnesses or patient's personality or application of treatment. Also the doctors who try to repel and exclude psychological healers without doctor's training are narrow-minded."

From Nihon Iji Shinpo

It is obvious fact that doctors, medical scientists and pharmacists recognise the effect of my method and become a pupil.

Q. What is the government's reaction?

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

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

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

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

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

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

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

A. If you cannot heal yourself, how can you heal others.

Q. How can I receive Okuden?

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

Q. Is there higher level more than Okuden?

A. Yes, there is a level called Shinpiden.

Internet Resources

Web Sites

The Reiki Threshold: <http://threshold.ca/reiki/>

Reiki History: <http://www.reiki-history.co.uk>

Frank Arjava Petter's Web Site: <http://www.reikidharma.com>

Internet discussion groups

URRI can be found at www.yahogroups.com, a USA based group that deals with the information that has come to the West from Hiroshi Doi. The predecessor of this discussion group, URRIALL, maintains an extensive archive of old messages.

The Reiki Symbols

The information in this section derives from the work of Frank Arjava Petter. Although people are looking for the origins of the Reiki symbols in various places, for example in Tibetan Buddhism, below is the results of Arjava Petter's search within Japan.

Cho Ku Rei

The name of the spiral that is familiar to all Reiki practitioners is 'ChoKu Rei' or 'Nao Hi'. This symbol means 'by Imperial decree' or 'by Imperial order'. In Japanese culture, emperors are seen as reincarnations of Shinto Gods, and so ChoKuRei really means 'by divine decree'.

The symbol itself can be seen as the perfect picture of harmony within the body of the chakra system: the line going downwards is the spine, and the points of intersection between this and the spiral are the chakras. One interpretation by a Chinese scholar sees Reiki energy coming in the front of the head, travelling down to the root chakra, and then circling up to the crown, down to the navel, up to the throat, down to the solar plexus, and finally up to the heart.

In Shintoism ChoKu Rei is used as an order, for example: "let there be sunshine... ChoKu Rei". The word Nao Hi derives from a secretive form of ancient Shintoism; Nao means 'straight' and Hi means 'Rei' (as in Rei Ki) or 'spirit'.

In Tendai Buddhism they use ChoKuRei with an indefinite spiral.

Sei He Ki

This symbol is found everywhere in Japan, India and Tibet. The symbol we draw is a line version of the Japanese symbol, which in turn is a Japanese version of a letter from the Sanskrit alphabet. The Sanskrit letter makes the sound HRIH, and when chanted is said to produce 'mental spring cleaning'. I was on a Reiki training course in traditional Usui techniques in October 1999 where 60+ Reiki Masters chanted this sound, and the effect on the mind was quite remarkable!

The Japanese do not call their symbol 'HRIH' but use the name 'kilik(u)' and the symbol is used in Mikkyo (or mystical) Buddhism. The word 'Sei He Ki' in Japanese means 'inclination, habit, tendency'.

This symbol represents the love principle of the Kurama religion, it represents the Amida Buddha which is one of the three deities of the Kurama religion, based on Love, Light and Power. Dai Ko Myo represents these principles, and the Usui Master Symbol can be found in the Kurama temple leaflet.

Hon Sha Ze Sho Nen

It is very difficult to establish exactly what Usui meant when he decided to use this symbol. There are so many different meanings of the kanji that form the individual parts of the distant healing symbol, and different combinations of kanji mean different things. If you were to write down the Japanese kanji for Hon Sha Ze Sho Nen you would see a combination of symbols that is much longer than the one used in Reiki practice. This is because the kanji have been 'rammed together' when the bottom part of one kanji is the same or similar to the top part of the kanji below it. This is not a mistake, because a Shingon monk said that it is standard practice in Shingon Buddhism to 'jam' characters together to produce a certain energetic effect. In secret Shintoism, Hon Sha Ze Sho Nen means 'man and God are one', though it is not known how it is written down.