

Reiki Plain and Simple ©

A comprehensive Guide to Usui Shiki Ryoho

The Reiki Plain and Simple On-line Book, this site and all its contents are Copyright 1998-2001 © by Vincent Amador. The author of said material allows it to be used ***For Free Use only***. It is to be shared freely, without cost. You may print copies of this work for personal use or to be shared with students, provided that it is given in its entirety, and this copyright message remains intact with the work. This material is not to be republished on other webservers, websites, translated, altered or in any other way used without the express written permission of the author. This notice supersedes any previous notices. All rights reserved.

Reiki Level II Manual

For your Reference: A Quick Reference [Reiki Glossary](#) is available which explains Reiki Terms, Practices and Concepts.

SECTION ONE - Introduction

Reiki II is the level where students learn the three symbols (power, distance, and emotional/mental symbols). With this comes the skill of being to focus healing on mental and emotional problems, and distant healing those not physically present. These are the major focus of Level II Reiki. Reiki two is the next exciting step in learning to use Reiki. It is commonly reported that with Reiki II comes an increase in the power of Reiki. I have seen claims of 100% increase in the power of the reiki energy and all sorts of other claims. Realistically, people respond to Reiki II just like they do to Reiki I, and that is Individually. The level II attunements were designed to increase your channel or your ability to handle and allow the reiki energy to flow.

This level is referred to as Second Degree Reiki, Reiki Level II or just Reiki II. In this level, the first 3 Reiki symbols and their use are taught and the student receives another attunement. This Attunement is an initiation into the healing

symbols of Reiki that enables a person to use the Level II symbols. In the Second Degree, participants learn how to use the three symbols for mental healing, and to send distant Reiki.

The symbols do not represent separate energies, but a specific method of focusing on a specific aspect of the Reiki energy. The symbols allow a convenient point of focus. The Hon Sha Ze Sho Nen is a tool for focusing in distant healing, and the mental/emotional symbol is a practice of harmony. You are not so much directing the energy as focusing on an aspect of it for the good of the recipient.

SECTION TWO - Living the Principles

**The Secret Method of Inviting Blessings.
The spiritual Medicine of Many Illnesses.
For today only do not anger, do not worry.
Be Grateful and**

**Do your work (spiritual awakening) with appreciation.
Be kind to all living things.
In the morning and at night,
with hands held in prayer,
Think this in your mind,
chant this with your mouth.**

The Usui Reiki Method to change your mind and body for the better

We again begin with the principles, the spiritual basis of the Usui Reiki System. In level I you were taught the 5 Principles of the Meiji Emperor that Usui adopted into the Reiki system. These principles were to be said morning and at night to focus you on bringing your life more into sync with the Universal Source of Light, Love and Harmony that is Reiki.

If you have been doing the principles morning and evening daily you will have noticed that they have effected you. When said often they have the effect of

transforming the mind away from the ego based fear, anger and worry, into a greater focus on your life mission, awakening, gratitude, and compassion to all.

Most people begin to see a pattern. At first you will react as you always have based on the ego and its conditionings. As you practice the principles more they begin to become part of your consciousness. Then when something adverse happens you might still react but afterwards remember the principles and establish control. As time passes you will find that as you are reacting you remember the principles and begin to stop the reaction. Over time you become aware of the pattern and its purpose and stop the reaction earlier and earlier in the cycle. Finally you are free of that conditioning and free to respond to the situation in kindness.

This is the basis of the principles and how they work. Say them daily and practice, practice, practice!

SECTION THREE - Level II Ethics

A large part of Level II Reiki is Distance Healing. This is a process of using a variety of methods and the reiki distant symbol to send the energy to someone not in the same location as you. They may be anywhere in the world.

When you do reiki in-person, you generally always ask the permission of the recipient prior to doing it. With distant healing it is possible to send reiki to someone without asking. There are times a person is not able to directly ask for the healing themselves. Sometimes you get requests to heal someone by a friend or relative of a person (i.e., My friend has cancer, can you please send them Reiki?). There are different views regarding the sending of this energy without permission.

Some masters teach that it is always appropriate to send, as an act of compassion. They feel that if it is not possible to get permission from the person you can request permission from the person's "Higher Self". You might be asking yourself, "what does that mean?" People talk of connecting to other's "higher selves" and that they somehow can know what the other person's "higher self" would want. I cannot answer this question for you regarding this.

Others teach that the freewill of each individual must be respected and to send without asking deprives them of making the choice to receive and the choice to heal. Their beliefs are that when sending reiki without permission, you are removing from the other the right to choose to end their own suffering, from the important lessons that they need to learn to end their suffering.

I will tell you that I have been on both sides of this issue at various points in time. At first I believed that it was always appropriate to send in compassion without permission. Later, I believed that you should never send without permission. But, if you are looking for my opinion regarding this, you won't find it here or anywhere. Reiki is in the BEing and DOing of it. The nature of the energy is intuitive, does no harm and flows to causes. In reality all the many arguments and discussions regarding this is conditioned sleep. In that, we are like a group of blindfolded people swing away at a pinata, hoping we hit it. "Higher Selves", "highest good", these are all conditioned concepts that we use to try to explain away something. There is no right way, there is only what I do, or do not. I can really only *BE* reiki, and in that moment respond to what is in that moment. The rest of this is beliefs, sleep, concepts and speculation.

Be aware of what your own issues are and be mindful of them. When you feel the need to send Reiki to those who have not granted permission, you may want to ask yourself what it is about this situation that is striking chords in you. Why the need to send and intervene, rescue, save..... Many people try to save the world in some attempt to save themselves. Once you know that you will have learned a valuable lesson in your own conditionings. Perhaps in these situations no matter what you decide, you might also consider sending to yourself to heal.

It would appear that many make this quite complicated in their attempt to set rules and beliefs for themselves. Is it not enough to simply be reiki and do what you do, now in this moment? All this talk of ok to send, not ok, lower selves, higher selves, who heals whom, seems to dizzy one so. I have wandered the paths of intellectualism and mental masturbation and when I have do so, found myself far far from the moment, from from what is, and in some land where I was trying to impose my belief ridden personal truth reality on the intimate beautiful reality of *what is*.

When we talk of "higher selves", it necessitates by inference that there be a "lower self". It might seem that when we believe in this duality of "higher" and "lower" selves that we foster an illusion of something that can be conceptualized

as separate and distinct from ourselves or the other person. That which we are, the essence of who we are is right now, is in this immediate moment, and is not separate. There is no "higher self" in the other person, separate from who they are and what they are right now in this present moment.

Ideas and beliefs of lower and high selves, like all beliefs that we cling to, arise in awareness and fall away in awareness. Look at who it is that believes in higher selves and see who you are..... it is not separate, not higher, not lower, just what you are, in the intimate what is, in awareness right in this present moment.

My suggestion for those out there, tying themselves up in intellectual knots trying to fathom lower and higher selves and all that it entails, would be to simply *be* reiki. Be mindful, be aware, just DO reiki. The right and wrong of any of this, is based on the beliefs we cling to. Just be open, and do what you do, mindful, and be reiki, free of the concepts, accoutrements, beliefs, techniques and suddenly none of this will matter at all.

SECTION FOUR - The Reiki Symbols

There is the traditional story told that Usui saw the symbols appear in "a bubble of light". The symbols used in the Usui healing system are part of Taoist and Buddhist practice. It is believed that Usui, who had a background in Buddhism, simply adapted common Buddhist and other cultural/religious symbols for use in his system.

I personally do not believe the symbols are secret, although there are some Masters that do. People who identify themselves as "Traditional" Reiki Masters will generally not show the level II symbols to anyone not attuned to that level. This is an issue of contention for some in Reiki. Takata taught that the symbols were not to be openly shown. It is said that she would take the paper copies that her students wrote as practice and would burn them after the class. That was a great reverence for them. The symbols were first released in a book in Australia. They were next shown in Diane Stein's book, "Essential Reiki". The decision to show them or not, is an individual decision and there are people of good conscious on both sides of this. To argue regarding this is generally not productive as you are arguing from positions of belief and conditioning. What follows in this section is information regarding the symbols,

their addition into Usui's practices, and information regarding how they are seen and used currently in Japanese Practice.

In the western "Traditional" practices the symbols are "secret" and "sacred". In the western "Non-Traditional" practices, it is not uncommon for them to be openly displayed. In Japan, the symbols appear to be somewhat common and have been observed to be written on all sorts of objects in public view. They are also a part of traditional Buddhist practice and are known by those of those traditions. It is said that in Usui's group, the "Usui Reiki Ryoho Gakkai", that the symbols are known but not used. There would therefore appear to be many different practices and opinions regarding the symbols, and different lineage's of reiki seem to have evolved their own ideas regarding this.

Some teach that the symbols have their own power, are tangible manifestations of source and all sorts of other beliefs. Some teach that seeing the symbols prior to being attuned will make it impossible to attune you. Some fear that exposing them to the public will degrade them or allow them to be used for harm or be desecrated. The symbols do not hold any "secret power", and have no power themselves. They are a convenient connection to the energy. The Symbols are a tool used to focus the Reiki energy. In order for these symbols to work you must be attuned to them. What happens during the attunement is that you are given the connection with the energy through them and they become a mental representation that helps you focus with them. In any case, Reiki cannot be used for harm. Seeing the symbols before being attuned is irrelevant. Countless people have seen them and been attuned without problem or incident. The symbols cannot be used for harm. The symbols have only the power you give to them. If you embody them with your power and belief, then they will have whatever power you imagine of them.

In American Reiki Practice, the tradition was an oral tradition with the symbols not ever being shown, and not written down. I have heard stories of masters having students practice writing the symbols in a level II class and then taking all copies of them and shredding and burning them. I have heard that showing them will make them loose their "power". I have heard that seeing them prior to an attunement will make it harder to attune the person later and all sorts of other beliefs. Symbols are a representation of something, not the thing itself. These may represent the connection to the Reiki energy, but they are not the source or the energy.

The Reiki symbols were not part of the beginning teachings by Usui but were incorporated into the reiki system some time before the system was taught to Hayashi Sensei. The symbols were originally referred to as Symbol 1, Symbol 2, Symbol 3, and Symbol 4, and the names were the mantras associated with them. The symbols were designed to assist those who had little or no energy experience so that they could more easily connect and use the system. The symbols were Reiki "training wheels", and once you had a strong connection to the energy they were no longer needed.

In the western Usui Shiki Ryoho of the Takata line the symbols are the primary basis of the system. In some cases they are considered secret and sacred. In recent times, Some independent masters have allowed the symbols to be viewed publicly.

I believe that there is a great deal of confusion about what symbols are, what they are for and why they are used. Many people get caught up on the outward form of them, that is the drawing, which symbol is correct in shape, etc. There is an oft repeated myth that Mrs. Takata gave the symbols differently to different masters. An interesting myth. However, I think that the reality is more likely that they remembered them differently. Mrs. Takata required an oral tradition. Takata took their reproductions that they drew in class and after class burned them. These were americans learning Japanese Kanji symbols from memory so I think it more likely that the difference in symbols that have crept into Reiki are more the result of human memory and limitations than them being taught differently. In any case, the differences in the outward form do not matter and they will all certainly work. Please do not misunderstand symbols, what they are, what they are for and why they are used. To concentrate so on the outward form misleads away from the inward transformation that they are.

At their simplest level they are a stimulus-response tool. The mere act of drawing or visualizing them (stimulus) leads to connection with the energy (response).

It is said that Usui adapted them for use for those without the energy sensitivity to work with the energy directly. But again this should be placed in context. In the Usui Reiki Ryoho Gakkai the students would meet frequently (perhaps weekly). They would say the poetry of the meiji emperor. They would chant the 5 principles. They would do the hatsurei ho meditation to strengthen the channel and increase sensitivity. They would then receive an empowerment/attunement called reiju. They practiced healing. You can see from this description that one

would develop the sensitivity relatively quickly and the repeated empowerments, hatsurei ho and other practices would lead to great familiarity with the energy. Hayashi changed this model to one where people learned more quickly. Empowerments became attunements. You did 4 at the first level, probably to reflect the many Usui did, and you worked in his clinic to gain experience. The symbols became more important because the community support and group work and empowerments were not the same.

In the west you don't get that kind of community experience.

It has been said that the symbols are reiki training wheels. That is they are used while needed and then let go, like all conditionings. But even with that said, the symbols were not chosen randomly. Usui would apparently have chosen symbols present in his environment that would have had meaning to himself and those around him. Some of that meaning is culturally laden.

Here is an excerpt from the "[Reiki and Spirituality](#)" article on this web site that I believe is worth repeating.

"....Usui was a grew up studying Tendai Buddhism. (For more information on Tendai (T'ien T'ai in Chinese) please visit the [Reiki Ryoho Plain and Simple](#) e-book. As such, there are certain ideas about the world that are part of his system. Reiki exemplifies the principle of "wei wu wei", doing by not doing. By doing nothing, everything is done. Reiki is a simple practice. We place our hands on someone and by doing nothing (no controlling, no directing, just BEing) everything is done. The principles teach keeping the now, and awareness. It takes mindfulness to "not anger" and "not worry". It takes mindfulness to "be grateful", and to "be kind to all living things".

Looking at the symbols he chose to place in the system also are keys to this enlightenment system. Let us now examine these symbols and the possible implications of them. Unlike the multitude of also ran systems that have developed in the west since the death of Mrs. Takata, the Usui system had only 4 symbols, and it is fairly clear that they were added fairly late in the development of the system. They seemed to be added in as a tool for those who had trouble connecting to the energy directly.

The first symbol is the "Cho Ku Rei", the so-called "power" symbol, also called the Focus. It says "place the power here". It is an edict to do so, but something much more is implied. It is also an edict to "wake up". In the oneness you are and

always have been this, interconnected with all things and one. It is an invitation to awaken, to remember by releasing the things that blind us to our true nature.

The second symbol is the "Sei Hei Ki", or the so-called "mental-emotional" symbol. It is the one mind, Buddha Mind. It is the mind of compassion. It is the focus in the now where we are a new creation every moment. It is the Harmony symbol. In the oneness that is Cho Ku Rei, Sei Hei Ki heals body mind and spirit. It cleanses and heals by helping us to remove the attachments we have that create our suffering and thus our illness.

The third symbol is the "Hon Sha Ze Sho Nen", often called the "distant" symbol but also the "connection" symbol. It is from a Buddhist Chant that means "Right consciousness is the root of everything" or "A righteous man may correct all thoughts", or "To act in the Realization of Absolute Beingness". But what might that mean, "Right consciousness"? This is clearly a Buddhist idea. Right consciousness is being fully in the moment, fully in the now. It is acting, not reacting. This is an important distinction. Reacting is based on our ego, our conditionings. Our conditionings are the cause of our suffering and our illness. It is only by letting go and removing our conditionings that we are free to be in the moment, to respond, and ultimately to heal.

The last symbol is the "Dai Ko Mio", or the so-called "mastery" symbol. The symbol is the great shining light. The goal is Reiho is to live in the great shining light. The previous three symbols are the key, the last is the realization.

Perhaps putting them all together into a sentence might help. We are one with all things, in this oneness we heal body mind and spirit. In right consciousness we release attachments and conditionings so we live in the moment of the great shining light.

The symbols are a tool. They are a road map. They are training wheels on a bicycle that are used while needed and then removed, (like all conditionings) when no longer needed. Do not mistake the map for the journey, or the destination.

SECTION FIVE - The Power Symbol

Cho Ku Rei



The first symbol is called the Power Symbol or the ChoKuRei. This symbol is sometimes nicknamed "the light switch" as it connects us to the energy, like a light switch being turned on. It is thought to turn up the energy, and opens us as channels of the reiki energy.

The ChoKuRei symbol can help start the reiki flowing, and most practitioners use it at the beginning of sessions by drawing it on the palms of their hands. It can help overcome negative resistance patterns. Using it on an area can help

reduce pain. It is also used in space clearing.

To cleanse a room, Draw it in the corners of a room intending it be cleansed. Draw it on objects in your environment intending they be cleansed and operate for your highest good. Draw it on objects and send reiki into them to empower them with reiki.

The ChoKuRei has as many uses as you can think up! You can use the ChoKuRei at the start of a healing session to feel the energetic connection to the reiki source. You can use it to focus power at each hand position and on any problem areas. Draw it over the person at the end of a healing session to seal in the healing energies. It can be used to clear a room of negative energies. To do this, draw it in all the corners of the room intending it be filled with light. It may also be used for protection. For protection, draw it on a piece of paper and place

it on or under things you want filled with reiki. Draw it on food and water before you eat and drink them so that they are filled with the love that is Reiki. You can also draw it over your head during meditation and meditate on the symbols themselves. Draw the ChoKuRei on the shower head prior to taking a shower so that the water is filled with reiki as it cleanses you! Experiment and above all have fun!

SECTION SIX - Mental/Emotional Symbol

Sei Hei Ki



The second symbol is called Sei Hei Ki. It is pronounced "say hay key". This symbol is known as the mental/emotional symbol, but also as the harmony symbol. It is used to heal mental and emotional habits that no longer work for you, and emotional and mental distress. It is also used to bring up and heal the emotional issues underneath physical problems. It helps reinforce and support positive behavior changes.

It is also used to help release negative conditioning from past experiences by changing reacting to responding. Buddhists

believe that ego is conditioning. The Zen sages knew that to be free of suffering was to end desire. It was only by removing the conditionings of life (ego), that one could be free and experience harmony and oneness. This symbol is for healing and releasing those feelings, desires and conditionings. It is also known as the Harmony Symbol.

Healing with the Sei Hei Ki can be as simple as using the symbol while doing a healing using the regular hand positions. It can also be used as part of an emotional meditation to help release and heal these conditionings and patterns that underlie problems.

REIKI EMOTIONAL HEALING MEDITATION

There are many ways to use the Mental/Emotional Symbol for emotional healing. This meditation works on the issues behind physical problems. It can help bring into conscious awareness so they can be dealt with and healed. Below is a method that I use as an emotional healing meditation. Feel free to experiment with this and to tailor it to your specific needs, or the needs of your reiki clients.

To begin get comfortable, sit in a comfortable chair, and relax. Do some form of systematic muscular relaxation to increase relaxation. One that I use is:

Allow the relaxation to come into the soles of both of your feet at the same time. Feel your feet relax. Let the relaxing sensation move up the legs into the ankles, letting the muscles and bones relax. The relaxing energy moves up the legs into the calves, relaxing them, and then up through the knees into the thighs. Allow the legs to totally relax, and then let the energy move up into the hips, relaxing the hips. And your legs and hips are totally relaxed. Now let the relaxing power move up the spine, and a warm feeling of energy moves up the spine as it relaxes the muscles of the back. The energy moves into the shoulders, and you allow your shoulders to relax. The energy now moves down the arms, and into the hands, relaxing your upper arms, fore arms, and hands. Now the energy moves up the neck, relaxing the muscles in the neck and up the head, into the scalp and the head and scalp are relaxed. The energy moves down over the forehead, and into the jaw, and you are totally relaxed and now ready to start the

emotional program.

(The symbols used are Cho Ku Rei, Hon Sha Ze Sho Nen, and Sei Hei Ki. If you have not yet memorized them, have a picture of the three of them together.)

Try to bring the emotional issues to be worked on into awareness. If you cannot get a good handle on the issue, then concentrate on the feelings that you have regarding this matter. Draw the ChoKuRei in front of you and on your palms, and above the crown. Then do the same with the Hon Sha Ze Sho Nen.

Draw the Sei Hei Ki in front of you. Again connect with the issue, either the feelings of it or create a visual picture of it in your mind. Draw the Sei Hei Ki and visualize it over the problem. Meditate on the symbol, and feel it bring healing into you. Know that it is working for your highest good bringing healing to your emotions.

Next draw again the ChoKuRei, Hon Sha Ze Sho Nen, and again the Sei Hei Ki and connect to the issue. Concentrate on sending emotional healing to yourself at the point that this problem occurred, healing within you the past that continues to hold on and create the issue in you. Use an affirmation. "I am healed and whole", "I release this for my highest good", or anything that you think of that will help the healing process. Repeat the affirmation three times.

Meditate on the harmony and universal love that the Sei Hei Ki is a representation of. Allow the symbol to be part of your consciousness and let it flow over you. When done, draw the ChoKuRei in front of you.

Do this every day for a week and pay close attention for the changes that will occur in your life.

Alternative Emotional Healing Method

This above method is one method that can be used. Another is to do a treatment using all the hand positions, and draw the Sei Hei Ki symbol at each position, asking that whatever patterns and conditionings are being held are released. Again be creative and use your intuition and experiment!

SECTION SEVEN - Distance Healing

Hon Sha Ze Sho Nen

Absentee, or Distance Healing is another aspect of Reiki II. There are as many ways to do distance healing as there are healers. Reiki is unique in healing systems because it does not use the healers energy, and the symbols are a unique connection to the source of all.



The Reiki Distance Healing symbol is called the Hon Sha Ze Sho Nen. This symbol enables us to send healing energies to others at a distance. This can be used to send Reiki across the street or to other parts of the world. It can be used when doing hands on Reiki healing would be inappropriate (with a burn patient or someone with sexual abuse issues). In these cases Reiki can be sent distantly from across the room. Such line of sight uses of the distant symbol are called "Beaming". This symbol is also a symbol of karmic release. It allows us to send reiki outside of time and space. The Hon Sha Ze Sho Nen is made up of five distinct elements. One possible meaning can be "no past, no present, no future". In distance healing, Reiki energy can be sent thousands of miles away, or across a room. With distance healing there is "no past, no present, no future", there is only the

now. There is only the present moment.

Some people have seized on the "no past, no present, no future" definition as a justification that you can send Reiki into the past or future and change its outcome. I believe this is a mistaken understanding of the meaning of this symbol. Sometimes it is useful to look at something in its cultural and linguistic context to understand what it meant to those that developed it. Reading history backwards using present western ideas or a western cultural mindset creates misunderstandings and confusion. Likewise looking at this using our western new age beliefs also create confusion.

An example that might illustrate how we take for granted how our cultural conditionings and mindset influences our thinking might be found in looking at how we use words to represent actions and ideas that might not translate easily to others in another culture. As Americans we can communicate some concepts easily to other Americans with no explanation. When I say I am going to make a "Xerox", people understand that I mean to make a copy, when I say I need a Kleenex, people understand that I need a tissue. Kleenex and Xerox are companies whose names are synonymous with the items that they represent generically. When I talk of the "American Dream", it is a cultural idea that refers to having a good job, getting ahead, having a house, a car, luxury items, etc. It is something that has a cultural basis that may not easily translate to those whose mindset and language have developed in another place and time.

In the same way, HSZSN must be understood in the context, culture and language that it came from. Many people have seized on the "no past, no present, no future" translation that has become so prevalent. "No past, no present, no future", is a useful definition to explain that the energy can move and be sent anywhere to heal others at a distance. It is a less useful definition to discuss ideas regarding changing the past, sending to the past and future. Let us part from this definition for a moment and look where this symbol came from.

I have had several discussions regarding the Hon Sha Ze Sho Nen with people who were native Chinese and Japanese speakers. I decided on exploring this avenue after reading Gabriel Shiver's web site where he did exactly that. Like Gabriel, I was told that it would be difficult to explain to someone who was not a Buddhist. What followed was a discussion of Buddhist thought that I was familiar with but not necessarily understood. The meaning is not "no past, no present, no future", but something more like "Right consciousness is the root of everything",

or "A righteous man may correct all thoughts". The two thematic elements the same here are Right consciousness and root thoughts or correcting them.

Usui growing up was a Tendai Buddhist. Tendai teaches meditation, mindfulness, repentance, the Lotus Sutra, and Mikkyo (esoteric Buddhism) . Living in the moment with attention and awareness is essential. Usui was said to have attained a Satori or enlightenment on Mt. Kurama and afterward discovered that he could heal. If you are unfamiliar with Tendai, or some of its underlying ideas and what they followers work towards, try visiting [Reiki Ryoho Plain and Simple](#) and visit the various links on the left side of the page.

In buddhism, Right Consciousness or Right thinking are embodied in the eight fold path. I could not possibly do justice to trying to explain that in this short discussion and it would be a disservice to do so, however, a Book like "Buddhism Plain and Simple" by Steven Hagen would be an excellent place to start. The whole purpose of all this is to be so focused on the now, the actual experience that we are in our immediate experience moment by moment. In this we see the root of thought coming and going and have become so aware of our conditionings and discarded them that we experience right consciousness and see the actual experience of reality. Usui's system was a secular enlightenment system that allowed you to heal self and others.

To a zen buddhist, the past does not exist. It has happened. It cannot be undone. A zen buddhist would see your clinging to the past and holding onto it tightly as your mind grasping a conditioning, and that attachment would bind you to dukkha or suffering. When you hold onto these conditionings and not stay in the present, you deprive yourself of fully experiencing this present moment. When you hold onto the past you recreate it, not as it was, but as you presently need it to be based onto all the conditionings that you have. If you anger yourself at something that happened in the past you do not relive anger but recreate it for yourself in the present. In the same way, we can create the future, indeed a multitude of them with imagination and longing and desire. We can invest energy into that future and even feel emotional responses to that future. We invest our ego, our desires and wants into this possible future and in so doing we condition ourselves and our reactions and limit our ability to be in this "now" and be spontaneous and genuine. We also prevent ourselves from responding in the moment when we arrive in that future. So when we are sending to the "past" and "future" we are sending to ourselves in the Now, healing that which we carry with us. By holding onto the past or future, we not only do not heal, but

perpetuate our suffering in the present. By holding onto the past or future, we do not heal and we create more suffering for ourselves by not fully being in the present. When we read HSZSN, "A righteous man may correct all thoughts", it can be seen that it is by healing these that we do not anger, do not worry, and thus truly heal.

SECTION EIGHT - Distant Treatments

These methods are useful for sending distant Reiki treatments. Over time, you will discover that you need to use the distant symbol less, and that the structured methods are also less needed. This is as it should be. As you develop increasing familiarity with the energy you will naturally find that the symbols, like all tools, can be put aside when no longer needed. However, it should be cautioned not to be hasty in initiating this. Take your time and let the connection to the energy strengthen and grow. These are some possible methods for sending distant reiki. There are a multitude of them, as many as there are practitioners. Use one of these or invent your own.

Regardless of what technique you use to send distant healing, it is important to be mindful of what you are doing and stay in the moment. Do not attach yourself to the outcome but simply send and let reiki do what it will.

A. The Photo Technique

The simplest technique for sending Reiki to someone at a distance is to use a photo of them. This technique was taught to Takata by Hayashi. Draw the three symbols with your finger on the picture and say the names of each symbol three times as you draw them. Intend that the person be filled with Reiki. Then place the photo between your hands, and then send the Reiki. You can also do a self treatment using the photo under your hands as you treat yourself intending that the person receive the treatment.

B. The Proxy Methods

Knee Method - Pillow Method - Teddy Bear Method

Proxy methods are using one thing to represent another. People use these methods to help gain an energetic rapport with the person. Many people have difficulty believing that reiki can transcend time and space and the proxy gives their minds something to grasp to get past the limitations of the mind. Anything can be used as a proxy. Technically the photo technique above is a proxy method that uses the photo to represent the person.

The basis of the proxy method is that we intend that the object represents the person. If you are using a pillow, you would intend that the top part represent the crown, the middle the waist, and the bottom the feet. A teddy bear is easy, the head represents the head, etc. In the knee method, use the right knee and thigh to represent the back, and the left knee and thigh to represent the front of the person treated. The knee corresponds to the head, the base of the thigh would be the feet.

Which ever method you use, begin by drawing the three symbols on the object used to represent the person. Then treat the proxy intending that you are treating the person.

Some masters use the wording and say, "By the 'Law of Correspondence', my right knee represents the head positions". It would seem to me that the vocalizations "by the law of correspondence" are drawn from Wiccan practices, or from Western Hermetic Magick. In Reiki, no formalized ritual is necessary, nor the adherence to Wiccan or other Magickal practices. Intent is the Key to utilizing the intelligent energy of Reiki. Simply intend it to heal the person and send it, Reiki will do the rest.

C. Finger Method

The Finger method is another method of using a representation of the person to send distant reiki. It is useful if you only have one hand free or in a place where you want to send distant reiki but do not want to attract attention to yourself. Basically, this procedure uses one of the fingers of one hand to represent a person or situation that you want to send distant healing to. Wrap your fingers of one hand around the finger that you are using as your representation. Intend that you are sending distant reiki to that person or situation. You can state it out loud as well if you like. As you do Reiki on your finger, you are doing Reiki on the

person.

D. Visualization Technique

Another method is to imagine that you are there with the person receiving the healing, and do the healing as if you were there. The trick is being able to keep the visual image in your mind while you do the healing. It requires strong visual skills and intent.

E. Beaming Technique

There are two different beaming techniques. They are beaming distantly and in person beaming to someone in your location (i.e., you can see them).

To do distant beaming, draw all three symbols in the air. State the name of the person you wish to heal, and any other details about them that you need to feel connected. Intend that the person will receive Reiki as you send. Hold one or both hands at chest height, palms facing outward from you. (If you use only one hand, place the other comfortably in your lap.) Then simply send the Reiki. You will feel it pour through your hands. As you send they will be receiving reiki healing.

In-person beaming is distant reiki but done when you are with the person. It is something you can do when you want to send reiki to someone in the line of sight. This is useful for people with touch issues, or for people who it would be inappropriate to touch like burn victims or those with infectious diseases. To do beaming, extend the palms toward the person and use the symbol/word for distant healing. The difference between this and distant healing is you can see the person. (It can be noted that all Johrei Channels use beaming to send Johrei.) You can also beam from the body, projecting out from every cell. You can also beam from the eyes, or anywhere else you care to.

F. Doing Reiki on a List of Recipients

In this method, you are doing Reiki on an entire list of people, with the intent that each are receiving a complete Reiki treatment. This is a useful technique when you have a bunch of people that want distant reiki, but you do not have time to do

distant healing for each. Create a list of those that want distant healing from you. On the list you can include such things as their names, ages, locations, and what needs to be treated. Make sure you have their permission. Once you have the list, you empower the paper with the intent that it be filled with a Reiki treatment for each. then you would Then you simply reiki the list. Place your hands on the paper, and either just send reiki, or visualize the people receiving a treatment. Generally, doing the distant healing about 15 to 20 minutes is a good amount of time.

SECTION NINE - Scanning

Scanning is a technique that is useful to know. It is now clear that Usui taught a scanning technique. Scanning is placing your hands into the energy field of another to try to feel for differences in their energy field. You are basically feeling for anything different. Have the person to be scanned lay down, and start at the crown. Move the hands about 2 and 6 inches above the body. Move your hands from crown to feet and back up. It may take a few passes. Feel if it seems hot, cold, spinning, fast, slow, chaotic, etc. This is a technique that requires a great deal of practice to become proficient at. Additionally, remember not to ever diagnose anything. This is useful in finding places that may need extra attention during a healing session. (However it must be added here that since Reiki does the healing and acts for the persons highest good, that we may not be able to influence the healing in this manner with reiki in any case.)

SECTION TEN - Group Distance Healing

Group Healing is a number of Reiki (or other healers) working together to heal another person. This can be done in person or via distance. There are many methods for doing this.

In the first method, reiki practitioners sit in a circle. Each person faces the back of the person in front of them. Have everyone draw the symbols and connect to the reiki energy. The name, age and other information about the person to be treated is stated and then everyone sends reiki to the person in front of them, the last person sends the energy of all the practitioners to the person being treated.

In the second method, the practitioners sit in a circle facing the each other. Have everyone draw the symbols and connect to the reiki energy. The name, age and other information about the person to be treated is stated and then everyone sends reiki to the the person who is visualized/imagined to be in the center of the circle.

[On to the Level III Master Manual](#)

| [Home](#) | [Reiki Plain and Simple](#) | [Reiki Ryoho Plain and Simple](#) | [Reiki Do](#) |
| [The ReikiXtras](#) | [Karuna Ki](#) | [Reiki and Angels](#) | [Site Index](#) |

The Reiki Plain and Simple On-line Book, this site and all its contents are Copyright 1998-2001 ©€by Vincent Amador. The author of said material allows it to be used ***For Free Use only***. It is to be shared freely, without cost. You may print copies of this work for personal use or to be shared with students, provided that it is given in its entirety, and this copyright message remains intact with the work. This material is not to be republished on other webservers, websites, translated, altered or in any other way used without the express written permission of the author. This notice supersedes any previous notices. All rights reserved.