

Disclaimer

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REIKI MASTER PROGRAM —LESSON FIVE

- Meditation:
 - Breathing Exercises
 - All Meditation Techniques
 - Hasurei-Ho

- Time Warp

- Meridian Tracing

- Homework Review

- Attunement Practice/Absentee Attunement Procedure

- Clearing and Blessing a Space

- Walking The Dead

- Oneness Meditation

- Advanced SHK and HSZSN Techniques
 - Standard Activation and Hardwiring the SHK Channel
 - Review 7 Basic SHK Techniques
 - Review Group Absent Treatment Technique
 - Calling in the Individual Layers
 - Absent Treatment for a Past Event Technique
 - Absent Treatment for a Future Event Technique

- (Homework assignment) History of Reiki (Listen to audio file on lesson page)

Hatsurei-ho

Hatsurei-ho is a Japanese technique. In English, its translation means “method of generating spiritual energy.” It consists of *kijutsu* techniques from Taoist kigong that Mikao Usui is said to have taught to his students, helping them to become better channels and to better enhance their connection to the Reiki Source. *Hatsurei-ho* is one of the earliest of the *kijutsu* techniques. We know this for certain, as it exists in a 1933 book by Kaiji Tomita, a student of Mikao Usui, titled *Reiki to Jinjutsu: Tomita-ryo Teate Ryoho (Spiritual Energy and Healing: The Tomita-style Hands-on Healing Method)*. It is much simpler than what is practiced in Japan and the West today. The chanting of *waka* poetry written by Emperor Meiji is not generally practiced in the West. The Japanese word, “*waka*” means “Japanese poem” in English. Below you will find a translation of this *waka* chanting technique from Tomita’s book.

First sit down and try to concentrate or unify the mind and body. Choose a quiet place or somewhere comfortable where you can relax. Continue with the following steps.

1. *Seiza*

“Sit in the *seiza* or “kneeling” position or sit on a chair with both of your feet flat on the floor and do *gassho*. The objective is to mentally gather the Universal Energy from the heart chakra, and mentally place this energy into the sub-chakras of the palms of the hands. Hold your two palms together, without using any force from your arms or shoulders. Drop your shoulders and place your palms at our heart, with fingers lightly touching. Feel the alignment of your posture. Close your eyes. Focus on “seeing” the energy move from your heart chakra to the sub-chakras of your palms.

2. *Joshin-ho meditation*

The aim is to unify and purify the mind. Once you are comfortably sitting upright, mentally recite some *waka* poetry, and be at one with its meaning.

3. *Chant an Imperial Poem*

Here is an example of one of Emperor Meiji’s poems used by Usui that can be used for *joshin-ho*.

浅緑 澄み渡りたる 大空の 広きを己が 心ともがな

Asa-midori / sumi-wataritaru / ozora no / hiroki o ono gia / kokoro to mo gana

I wish that my heart / were as wide and expansive / as the great vast sky.

Stretching so perfectly clear / with its pure and pale blue light.

4. *Hatsurei-ho*

If you have followed the previous steps and stayed focused on the palms of your hands, they will start to become warm. (This is what Tomita calls *reiha*, (Japanese literal translation: [“spiritual waves”])). The term, “*reiha*,” describes the tingling sensation that is comparable to an electrical current. The heat created and the *reiha* are what constitute spiritual energy. Even if the sensations are weak at first, they should become stronger as you keep concentrating.

5. *How to practice Hatsurei-ho*

Practice *Hatsurei-ho* for the next **five days**. Start by practicing for **30 minutes** and extend the time a little bit each day so that **by the fifth day, you are practicing for one hour**.

Spooky I - Absentee Procedure

1. Ask the recipient to be on the phone with you during the absentee attunement. Use the phone's speaker function or a blue tooth device to allow both your hands and the recipient's hands to move freely.
2. Instruct the recipient to sit in a chair. Feet flat on the floor. Hands in Gassho. Eyes closed.
3. You will also need to have a chair nearby and a prop or surrogate that represents the recipient.
4. Call in the recipient using the absent treatment procedure--HSZSN.
5. Place the recipient's thought-form inside the prop.
6. Draw a CKR over the crown chakra and verify that your client feels the energy.
7. Draw a CKR over each hand and each foot and verify that the recipient feels the energy at each of these locations.
8. Proceed with Part I of Spooky I. When doing Guitar Cord and the Clasp, raise the thought-form's astral hands above its crown chakra.
9. After completing the attunement release the recipient's thought-form. Send it back home.
10. Next, guide the recipient through a Reiki self-treatment to make sure the energy continues to flow and they know what to do.
11. Answer any questions your client may have.

Note: you will need to administer Parts 2, 3 and 4 of Spooky I in subsequent absent treatments. The regular Spooky I rules apply.

Note: When attuning pets use this procedure. Place the pet in a human thought-form.

Exercise

Pair up with a student partner and take turns practicing each part of Spooky I absentee.

Clearing and Blessing A Home or Other Space

Clearing and blessing a home or space is appropriate at any time. Here are some special situations that would indicate it's the right time to do a clearing and blessing: after any type of unfortunate event, e.g. divorce, death, bankruptcy, illness, serious argument, etc. After holidays, weddings and other special occasions, and always, before walking the dead. If you are doing this for a client, make sure to involve your client in the process.

Energetic Reasoning for Clearing and Blessing

There are air molecules in your space. The air molecules interact with energies brought in by people (and with their emotions), animals, and objects, such as new decorations, furniture, clutter, even dust. The negative energies that are brought into the space are disharmonious, and as they interact with the air molecules. They positively charge the air using up free space in the electron chain. Thus, they create used up energy that is dead, less resonating, disharmonious, and stagnant. You often find a heavy negative feeling or even a heaviness in the room. These positively charged air molecules are heavier and sink to the bottom. They collect by walls, corners and over the floor. By clearing the space, you get rid of the dead and disharmonious energy and introduce fresh new energy in the form of negative ions which are harmonious and good for our minds and bodies. By blessing the space after clearing, you are placing helpful intentions and energies into the space.

Preparation for Clearing

- Make sure that you are feeling well, and your polarity is organized. Do not do any clearings if your polarity is reversed, disorganized, or you are feeling ill.
- Your clearing and blessing tool kit should consist of a white or light-colored candle, glass or bowl of water, fresh flowers, incense, sage, or some other clearing herb, resonating instrument such as a bell, tuning fork, singing bowl, and snacks available to “digest” the experience after you finish the ceremony.
- Create the intention for the room ahead of time. After clearing a room, you need to state the intention for the room, i.e., what is the room going to be used for?.

Clearing

- Start with Leiji-Ho
- Use Advanced Linking Awareness Techniques to find disruptive energies, reweave holes and tears, rearrange objects that are blocking energy flow.
- Clear used up stagnant energies by using resonating instrument first and then smudging over the same area.

Blessing

- After clearing the space, you should focus on the intention for the space and state it clearly as you introduce gentle beneficial energies into the space using essential oils, crystals, fresh flowers, etc. For example, the intention for a bedroom may be “to have restful and healing sleep every night.”

- Seal the “new positive energy and intention” by reweaving the energy at the entrance to the space using the Astral Matrix Repair Technique. In this matter, the stagnant energy from other rooms won’t get into the room you just cleansed.

Finish

- Finish the ceremony by having a snack with your client and others who have participated. This helps to internalize the process and reaffirms it.

Walking the Dead - How to Assist Souls at Their Time of Transition

Introduction

The importance of transitioning from a physical body into Spirit has been acknowledged and recorded by all ancient cultures and civilizations. In fact, the art of dying has been recognized by many as being equally important to the art of living. The future of the soul is dependent on what transpires at the moment of death, that is, the quality of the death experience itself ... for dying is an initiation into the next life.

Walking the dead is an ancient art. The Reiki techniques you are about to learn in this course will help you transcend all religions and cultural differences and allow you to serve, with unconditional love and compassion, both the energetic and spiritual needs of any person or animal facing death ... the most significant moment in their life.

No one is ever required to walk the dead. Walking the dead is not appropriate for everyone. You must make a personal choice whether or not assisting those in transition from this life into the next is right for you. This decision is entirely up to you. Remember that there are many ways of serving others ... walking the dead is just one of many.

Before we begin learning about the bioenergetics of death, let us review some of the various viewpoints on death. The three most common viewpoints are as follows:

1. Materialistic Viewpoint

The materialistic viewpoint states that death of the physical body equates to the death of the person. There is no recognition of the soul.

2. Conditional Immortality Viewpoint

The conditional immortality viewpoint states that immortality exists only under certain conditions, e.g., the person accepts Jesus as the son of God, joins a church, and asks to be absolved of all sins.

3. Reincarnation Viewpoint

The reincarnation viewpoint states that the soul repeatedly reincarnates in its quest to perfect its union with the Divine. This is the viewpoint held by the majority of people ... although mostly in the Eastern world. All references to reincarnation were removed from the Bible at the Second Council of Constantinople in 553 A.D. This fact was documented in the minutes of that meeting and has been verified by modern scholars.

The Bioenergetics of Death

From a bioenergetic perspective, death is the transformation from one state of consciousness into another. This perspective is consistent with the reincarnation viewpoint. It states that there is no such thing as death. Death is merely an illusion created by a person's ego when he or she overly identifies his or herself with matter. When this occurs, the person believes he or she is exclusively the physical body itself, rather than a soul living in a physical body.

Physical life is the most limited state of consciousness the soul experiences. Death sets the soul free from the illusion of being a physical body made of matter and allows it to return to its spiritual home.

Death is already very familiar to us. We experience it every day, e.g., the death of old worn out cells in our physical bodies, the death of bad habits, the death of desire, the death of ignorance, prejudice and/or intolerance ... the list goes on and on. Every death brings about a corresponding rebirth and a more expansive and liberating state of consciousness. Death is only a frightening and painful experience when the ego becomes attached to the state of consciousness it is experiencing at that time.

The Soul and the Planes of Existence

When a person dies, he or she retains his or her individuality on the other side. The main difference is that he or she now has neither a physical nor an etheric body. After death, most souls inhabit their astral body and remain in the astral plane. More spiritually advanced souls inhabit their mental bodies and remain in the mental plane. However, those souls who have successfully climbed to the most elevated states of consciousness find themselves in their Buddhic or ascended bodies and inhabit the spiritual plane.

The plane of existence to which the soul is drawn to after death is determined by the sum total of spiritual development and experience acquired from both the life that just ended, as well as all of the soul's past lives. Souls are permitted to acquire only spiritual know- ledge and experience while inhabiting a physical

body. This is why it is so important for a person to accomplish as much spiritual development as possible while he or she is still alive. Nonetheless, one of the spiritual gifts a person is offered at the time of his or her death is the ability to receive complete redemption, forgiveness, and perfect union with the Divine. In this instance, all of the soul's karma is erased and its cycle of death and rebirth ends.

Krishna, in the *Bhagavad-Gita* said, "... where you go when you die is determined by the last thought in your mind before death." The last thought in our minds when we die should always be a desire to merge with the Light ... to be as One with Divine Spirit. Remember the story of Jesus on the cross, and the two thieves? One of the thieves was unrepentant. The other thief recognized that he had been justly punished but said that Jesus had not sinned. Then, Jesus turned his head, looked at the thief, and said, "On this day, you will be with me in paradise." The moment prior to death is the most important moment of the soul's incarnation in that life; all karma can be erased at that time.

If the moment prior to death is such an important moment for transformation, then why are so many people unaware it? There are many reasons for a person missing this wonderful opportunity. Some of these reasons include the following: preoccupation with the family; worry about matters concerning the estate; the side effects of medications taken; any preconceived religious beliefs; and lack of education on the art of dying.

What can we, as Reiki practitioners, do to help? Reiki practitioners can help by fully understanding the dynamics of the dying process and administering the appropriate techniques to support the process.

The Soul's Afterlife Journey: The Bardo

In Buddhist cosmology, the soul's journey from the physical body into Spirit is called the "bardo." *The bardo is actually divided into three stages. The first bardo is called the **Chikhai Bardo** and encompasses the entire process by which the soul leaves its physical body. The **Chikhai Bardo** also includes the state immediately following physical death when the soul finds itself without a physical body. The second bardo is called the "**Chonyid Bardo.**" This is the state where the soul goes through a complete review of the life that has just ended. This state is popularly known as the "life review." The third bardo is called the "**Sidpa Bardo,**" and is the time and space in between lives ... that is where the soul goes before it chooses to reincarnate again. The "Walking the Dead" course focuses on the **Chikhai Bardo** as well as accompanying the soul to the entrance of the "**Chonyid Bardo.**"*

In this lesson you will learn the following:

1. **How to assist a person or animal at the time of physical death.**
2. **How to assist anyone who has already physically died, but whose soul has been unable to leave the Earth plane.**

Spiritual Anatomy

The Permanent Seed Atoms

These permanent seed atoms are part of your soul. They have and will be with you always. These seed atoms move with your soul through the process of death and rebirth. The permanent seed atoms contain the blueprint of your soul much in the same way as an acorn contains the blueprint of its oak tree. There are three permanent seed atoms and their location and purpose are described as follows:

- **The Emotional Seed Atom.** This seed atom is located in the solar plexus region. It contains all of your emotions in this incarnation as well as in previous ones. The person is able to affect the quality of this seed atom in a positive manner.
- **The Mental Seed Atom.** This seed atom is located at the third eye. It contains all of your thoughts in this and all previous incarnations. The person is able to affect the quality of this seed atom in a positive manner.
- **The Heart Seed Atom.** This seed atom is located in the heart region. It contains a blueprint of everything that you have ever experienced, in every incarnation. It holds both your akashic records and your karma. It is like the 'movie' of your soul. This seed atom cannot be changed ... but it can be positively influenced by both the emotional and the mental seed atoms.

The Sutrata

The sutrata is the silver cord that links together all aspects of a human being ... the physical, the emotional, the mental and the spiritual. The sutrata extends upward from the root chakra (base of the spine), through the crown chakra (top of the head) to Spirit. Your permanent seed atoms are attached to the sutrata.

The Sushumna

The sushumna and the sutratma are extensions of each other ... they merge into one another. The sushumna changes its vibration when it rises from the top of the head to become the sutratma. When referring to this path of energy within the physical body, the term 'sushumna' should be utilized. The sutratma projects downward from Spirit to the causal plane where the soul is created. The soul then projects the sutratma down to the person where the sutratma attaches itself to all of the bodies (the physical, the emotional, and the mental) as well as to the permanent seed atoms.

The Kundalini

The kundalini is an extremely powerful energy that lies mostly dormant at the base of the spine in a special place called the *kanda* located in the root chakra. It has been called the *serpent fire* by mystics and initiates throughout the ages.

For most people, the kundalini function is limited to the stimulation of the production of sperm and ovum. Thus, the kundalini feeds the cycle of creative sexual urges. However, for some people, a small portion of the kundalini energy rises through the sushumna to stimulate the creative centers of the brain.

For people who meditate, pray, or engage in similar practices, or spiritual work, the kundalini frequently rises up the sushumna, strikes the pineal-pituitary complex in the brain, and temporarily opens the third eye ... providing moments of intuition, spiritual clarity, clairvoyance, and/or inspiration.

For those who have practiced meditation over a long period of time, and performed substantial spiritual work, the kundalini fire, much like a cobra, permanently rises up the sushumna to continuously stimulate the pineal-pituitary complex in the brain and permanently open the third eye to full spiritual awakening and permanent clairvoyance.

The Ida

The "ida" is the negative feminine energy channel that transports feminine energy all the way down from the base of the nose to the end of the spine. The ida channel begins at the root of the left nostril. A branch of this channel travels upward to join the pingala and the sushumna and pass through the brow and crown

chakras, continuing its journey upward through the sutratma to the Oversoul, also known as the “Higher Self,” and finally joining with Spirit.

The Pingala

The pingala is the positive masculine energy channel that transports masculine energy all the way down from the base of the nose to the end of the spine. The pingala channel begins at the root of the right nostril.

A branch of this channel travels upward to join the ida and the sushumna and pass through the brow and crown chakras continuing its journey upward through the sutratma to the Oversoul, also known as the “Higher-Self,” and joining with Spirit.

The main branches of the ida and the pingala channels spiral around each other crossing over the sushumna, as they travel down to the *kanda* (the etheric cup that holds the kundalini). The energy wheels known as “chakras” form at each location where the ida and the pingala cross the sushumna.

The Bioenergetics of Dying

Before a soul incarnates, it records in the heart seed atom **both the time of its birth and the time of its death**. Although extremely difficult to do, the time of death can be changed were the soul and its guides to determine that extending the soul’s time in the physical body would serve a higher purpose.

When the person prepares to die because the physical body is no longer able to function, and the will to live is lost, the heart seed atom sends an energetic signal to the glands in the body causing them to secrete a death hormone. This hormone initiates the process of separating the higher energetic bodies, i.e., the emotional, the mental and the spiritual bodies from the physical and etheric bodies by loosening their electromagnetic hold. It is very important at this time that the person dying be at home and warmly surrounded by the love of family and friends. If instead, the person is left to die alone, at the hospital, and/or heavily medicated, he or she may feel betrayed and deserted and become filled with fear and anxiety. This would be a terrible way for that person to die.

After the death hormone is secreted and the higher energy bodies have begun the separation process, the soul’s energy begins to escape and a loosening of the fibers of the sutratma begins. The process by

which the body experiences death is very similar to the process of birth. In the hours before birth, the birth canal opens little by little ... expanding the walls of the womb and vagina to allow the baby to pass through. At the time of death, **the physical body becomes the womb from which the soul must escape.**

The sushumna-sutratma channel acts as the birth canal through which the departing soul must pass. At that time, all the energy in the body begins to travel toward the crown chakra (this is the exit point for the soul). People die from the feet up.

As body energy begins to gravitate toward the head, you will find that the lower limbs have grown cold and immobile. The nails turn purple ... a sign that the blood is starting to stagnate. The breath may be labored, and the eyes may appear dim. At the same time, the pineal gland becomes hyperactive. The brain becomes porous as the crown chakra continues to open and expand. At this time, Nature has awakened the kundalini, and it begins to rise through the sushumna.

When the kundalini reaches the solar plexus, its force releases the emotional seed atom located there. The emotional seed atom then travels up the sushumna and exits via the crown chakra. This seed atom then follows the path of the sutratma to lodge itself in the soul's astral body, which is already forming outside the physical body. Since both the mental seed atom and the heart seed atom are still in the physical body, the person is still alive at this point. The person can remain alive for hours, days, or weeks without the emotional seed atom being in the physical body.

Most of the time clinical death follows in a matter of minutes. In the moment just prior to clinical death, the spontaneously awakened and rising kundalini, already in process, arrives at the crown chakra, striking and igniting the pituitary-pineal complex to powerfully open the third eye. Many people become clairvoyant at the time of their transition into Spirit; they may see angels, spirit guides, and/or already-departed loved ones, waiting to accompany them to the other side. **(Note:) In order for the person to have this wonderful experience he or she must not be drugged.**

This natural opening of the third eye is the ultimate moment in that incarnation because it offers the soul the possibility to be liberated from all karma. At that moment, the First Light, also known as the "Clear Light of the Void," or "pure consciousness" (a state of consciousness free of darkness or limitation) becomes visible to that person's soul. If the person's vibrational energy is sufficiently high, and if the

person is spiritually prepared to join with the light and is aware of what is occurring at that moment, then the person could try to reach for the light and hang onto it. If this were successful, then the soul would exit the physical body along with this light and merge as One with Divine Spirit. All karma would be erased, and that soul's wheel of death and rebirth would forever end.

If the person were to miss the First Light, then the mental seed atom would leave the physical body ... rising through the crown chakra, climbing the sutratma, and joining the emotional seed atom already present in the newly forming astral body. At this point, clinical death has already occurred. This is the beginning of the first bardo, the **Chikhai Bardo**.

(Note:) If the person misses the First Light, a Secondary Light will appear about one-half hour following clinical death. This Secondary Light is not as bright as the First Light. Nonetheless, if the soul were able to reach the Secondary Light and leave with it, then the soul would gain a considerable degree of spiritual advancement. Leaving with the Secondary Light, however, would not erase all of that soul's karma.

If the person were to miss the Secondary Light, then the mental and the emotional seed atoms would continue to create the new astral form. It can take up to three days for the astral body to form completely. Once the new astral body has been completed, the heart seed atom would escape the physical body by climbing the sushumna, exiting through the crown chakra, and ascending the sutratma, or silver chord. The heart seed atom would then join the other permanent seed atoms in the newly formed astral body. Then the sutratma breaks away from the physical body and the soul ... now in its brand-new astral body ... escapes.

After the soul escapes the physical body, the second bardo commences. This bardo is called the **Chonyid Bardo**. This is the place or state to where the soul goes for the purpose of completing a review of the life that just ended. Many people, who have experienced near deaths, have reported accounts of moving through a dark tunnel into a valley or hall where he or she then experienced a very detailed self-review of the life that just ended.

We, as Reiki practitioners, are allowed to accompany the soul through the first bardo and up to the entrance of the second bardo, but we must go no farther. Below are some suggestions for Reiki practitioners assisting the soul through the first bardo:

- Activate the SHK Dialogue and ask the person's Higher-Self permission to work in each of the levels. Ask what is needed and concentrate your treatment there.
- Help ease the physical and emotional pain of dying. Maintain a calming, soothing, loving presence, and bring emotional and spiritual healing to the soul by gently giving Reiki throughout the positions on the chest, shoulders, neck, head, and hands.
- Activate SHK, as a communications channel, and ease any fear, loneliness and confusion that may be present at the time.
- Focus the Reiki treatment more and more on the head as the kundalini continues its climb along the sushumna.
- Deliver mental treatments specifically encouraging the soul to reach for the First Light.
- If the dying person so desires, use the prayer or mantra of his or her choice during the SHK treatment.
- Give support to family and friends of the dying. Give the family group an absent treatment and open the SHK treatment to address any emotional concerns.

Advanced SHK Techniques for Walking the Dead

SHK is a protected channel for mental-emotional communication between the Higher Self of the practitioner and the Higher Self, also known as the Oversoul, of the dying person. The SHK channel also allows the practitioner to communicate with the dying person's spirit guides as well as with other spirit beings such as angels and archangels. These spirits can be called in via the HSZSN channel to help the practitioner walk the soul of the departed person who has died to cross to the other side. Both the SHK and HSZSN channels are protected channels ... only those who come from the Light can travel through them. Thus, it is essential for the walker to utilize these two channels when contacting the Oversoul of the dying, a spirit guide, or any one of the archangels; you must have the assurance that you are really contacting whom you intended to, and not some low-consciousness entity impersonating the spiritual being that you summoned.

Using the SHK channel offers a great protection for both the giver and the receiver. The recipient is assured that the treatment is safe, and the giver (the walker) is protected from creating unintentional mistakes. **While using the SHK channel, any mistakes made by the giver are automatically rejected.**

In order to assist the dying person, you will need to first establish a two-way path of communication between your Higher Self and the dying person's Higher Self. The technique you will use to create this communication path is called the "SHK Dialogue." Using this advanced method allows one to establish a two-way line of communication between your Higher Self and dying person's Higher Self or Oversoul, and/or with his or her spirit guide, an angel, or with one of the archangels. To use the SHK Dialogue, one must be a Reiki Second Degree practitioner or higher.

Prepare yourself to activate the "SHK Dialogue"

The first step is to check your own polarity for reversal or disorganization. If your polarity is reversed or disorganized, you might not be able to receive accurate answers while communicating through this channel. Correct your own polarity by using the exercise listed in the back of this manual before you proceed with the treatment. You may also perform the following correction: While keeping one hand over your navel, sequentially place your other hand on the K-27 points, i.e., center of the chin, above upper lip, and the tip of the coccyx, and deliver Reiki to each of these points. **(Note:)** Muscle testing may not yield accurate information from a client who is experiencing reversal or disorganization. Either, correct the polarity before muscle testing the client, or use other methods of assessment.

The person is still alive, and you are physically by his or her side. Go to the Second Pattern. In the **Second Pattern, Position One**, draw CKR (touch), SHK (do not touch), CKR (touch). **Say silently: "This is my Higher Self speaking to your Higher Self. For the highest, most loving good of both of us, will you communicate?"**

At this point you will hear, sense, see, or feel a "yes" or "no." A "no," which is rare, is an indication that a mental-emotional treatment is not appropriate at this time. **If you are not clear about the answer, use your pendulum.**

Now, silently ask the dying person's Higher Self for permission to **treat on the physical, emotional, mental, and spiritual planes.** Use muscle testing, pendulum dowsing, energy dowsing, or any other method of your choice to learn the answer. **Work only at the level(s) where you have received prior**

permission. Following the suggestions on page 15, proceed with a silent mental treatment, or say the treatment out loud.

The Chikhai Bardo begins once the person is pronounced dead. One of two things would happen at the moment of death, i.e., the person's soul would be able to escape with the First Light, in which case, you would choose to terminate the Reiki treatment then, or the soul would miss the First light, in which case you would continue giving the dying person the mental treatment and encourage the soul to merge with the Secondary Light. If needed, the Secondary Light would appear about one half hour after the person had been pronounced dead. Remember, even though the physical body is dead, the soul is able to hear your words clearly.

Were the soul to miss this Secondary Light, then the soul would continue to form outside of its physical body. Upon completion of this process, the sutratma would break and the soul would escape from the Earth plane. The soul then travels through what has been described as a dark tunnel or cave, and out into a valley or hall where he or she performs a self- review of the life that just ended. This act ends the Chikhai Bardo stage and begins the **Chonyid Bardo**. This kind of transition is considered to be both normal and typical. There are, however, souls who become stuck or disoriented in the Earth plane and cannot complete their transition processes.

When souls are unable to leave the Earth plane

There could be many reasons why a soul would have difficulty leaving the Earth plane. A few reasons follow:

- 1) Had the newly deceased person been under heavy sedation or in a coma for days or weeks before his or her death, the soul would not realize the person has died;
- 2) Were the person to have died suddenly as, in an accident, or as a victim of foul play (in this latter case, there could be an additional element of justice or revenge keeping the soul from leaving);
- 3) The soul could be overly attached to the life that just passed ... perhaps, young children have been left behind and the soul would be trying to protect them; and
- 4) The soul could fear punishment or retribution for past sins and/or misdeeds fears, reasonable or not, could also keep the soul from moving forward on its natural cycle of evolution.

It is unhealthy for both the soul and for the planet Earth for the soul to remain stuck in the Earth plane. It is imperative that we come to the assistance of the soul and help it to crossover. Following are the techniques we recommend one use in facilitating this process.

Walking the Dead ... when the soul has left the physical body, but is stuck in the Earth plane:

1. **Create a safe place to conduct the walk** using one of the following methods: **smudge with sage**, (sage clears all energies); **give Reiki to the room** (in person or absentee); or **play Tibetan tingsha cymbals** to break up any unbalanced energy patterns that may be present.
2. **Prepare each walker.** First check each person performing the walk for any polarity reversal or disorganization and correct the problem if needed. Then smudge each person with sage before he or she enters the room. If you are unable to smudge the walker, then use the sound of Tibetan tingsha cymbals to clear his or her energy instead.
3. **The walkers sit in a circle.** They first place a small table in the center of the circle. Then they position a prop ... a stuffed animal or pillow representing the soul of the deceased ... upon the table.

4. **The walkers select a leader for their group.** The group leader is responsible for conducting the walk. He or she sets the pace of the session. The ultimate decision for continuing with a session or cutting the session short, rests solely with the group leader. This leader should be experienced in all aspects of walking the dead. The leader should select a minimum of two to three assistant experienced dowers to confirm all responses that the group would receive from either the soul of the dead person, or from those guides, angels and archangels present and assisting during the session. **The session leader should also assign a walker to serve as the record keeper for the session.** This walker is responsible for taking notes on everything that may transpire during the walk.
5. **A request for a walk is presented to the circle.** This occurs when members of the group present requests for souls in need of walking. The member presenting a request should have as much information as possible on the deceased, e.g., the full circumstances surround the death, and complete information on family dynamics of this person. The group needs to thoroughly question the member presenting the request in order to become very familiar with the deceased's particular situation. After hearing all of the requests, the group should then decide which requests to work on during that meeting, and in what order of priority to perform the walks.
6. **Calling Archangel Michael.** Once the order of priority has been decided, Archangel Michael should be called into the room using HSZSN. Ask Archangel Michael whether or not the deceased's soul has left the Earth plane. If the answer is yes, the soul has left the Earth plane, then, there is no reason to walk that person's soul; the walker should move on to the next request in line.
7. If the answer is no, the soul is still present in the Earth plane, then, ask Archangel Michael's for permission to walk that soul. If Archangel Michael grants such permission, then, the group should ask Archangel Michael for his protection during the walk. If Archangel Michael does not grant permission to walk the soul, **DO NOT PROCEED WITH THE WALK.** There may be reasons, unknown to you, why it would not be advisable to proceed.
8. **Calling the person's soul.** Once Archangel Michael has given his permission to walk the deceased's soul, then the walkers should call in the soul via HSZSN and activate the SHK Dialogue. This allows the walkers to communicate with the soul. Remember, some souls may not know they are dead. Were this to be the case, then the walkers would have to inform the soul that he or she is in fact, dead. Other souls may have misconceptions and fears as to what may be awaiting them in the afterlife.

Note: While the soul remains in the Earth plane it only has knowledge about the life that he or she had just completed. Full access to the soul's bank of knowledge and experience is not available until after the soul crosses over to the other side. This is where the skill and experience of the walkers come in. You, the walker, need to be able to persuade the soul to cross over. There are many ways to do this. The following are just a few of them: answer all questions regarding the afterlife; bring loved ones into a group treatment in order for the soul to have a chance to say goodbye; and/or call in the soul of an already departed relative or friend to help the soul walk across. But **never, ever promise to take over the soul's earthly responsibilities or to personally contact his or her friends or family.**

Walking Groups. When helping multiple souls who have died together in a single accident, act of war, or natural disaster, you can call in these souls as a single group and walk the group in the same way you would an individual soul. Simply ask for those souls who are ready to cross over to come to you. Always remember to use HSZSN and the SHK Dialogue. After these souls have been walked, then you will need to individually walk those souls who were unwilling to walk as a group. Apply the same techniques utilized to walk individual souls.

9. **Walking the soul through the tunnel.** Once a soul agrees to cross, hold the soul's hand and walk with him or her to the end of the tunnel. Go no farther than this point. Return immediately and check the energy level of the prop which was being used as the surrogate for the soul. If the soul has crossed, then the prop will be void of energy.
10. **Repeat the process for each of the other souls in need of walking during this session.**
11. **Closing Ceremony.** After all the souls have been walked, join together in a resonation circle to give thanks to Archangel Michael, spirit guides, and angels for protecting you, the walker, for facilitating this process. Clear the room of any energies.

REIKI MEDITATION FOR CREATING ONENESS AND BALANCE WITHIN

Preliminary Set-up

The first time you do this meditation it is helpful to establish a strong connection to the elements of fire, water, air, and earth within your own body. Do this by connecting with the elements energetically using both vibrational links and HSZSN. **Once you are comfortable making the connection, you no longer need to use the vibrational links.**

For now, you will need the following props: a table or working surface, a candle and matches, a cup of water, incense (sandalwood or frankincense), an incense burner, and some earth or a crystal.

You will also need to make out of paper a red triangle, a blue hexagon, a yellow square, and a brown circle.

Now draw or trace a large equilateral triangle on your working surface. It will represent your Will and create a place for the manifestation of the elemental energies. Draw a CKR over it to activate the triangle.

Start the meditation by inviting in the DKM. Activate Leiji-Ho.

Place the DKM and CKR at the Center of the large triangle.

While in Gassho, say outloud: HSZSN, HSZSN, HSZSN, DKM, DKM, DKM.

Now, raise your hands up to your brow chakra and repeat: HSZSN, HSZSN, HSZSN, DKM, DKM, DKM.

Exploring the Fire Element

Place the small, red, paper triangle at the top of, and outside of, the large triangle. Place the candle upon it. Light the candle. The small, red triangle, and the lit candle are two vibrational links to the fire element. Raise your left hand, palm up, and bring your right hand over the two vibrational links. Think of the fire element being there, and say **“HSZSN, HSZSN, HSZSN.”** Now draw **HSZSN** followed by a **CKR**. The energy of the element will flow from the akasha into your left hand, and then into your right hand. Once you feel that there is sufficient energy present, sit back, **close your eyes**, and imagine a large, red triangle made of flames in front of you. It represents the doorway into the realm of the fire element. Imagine yourself going through the triangle and exploring the realm of the fire element. After you are satisfied with your exploration, come back through the door of flames.

Practicing Oneness with the Will

Close your eyes. Imagine standing in front of you, a flaming, red triangle, which is the portal into the realm of the fire element. This triangle also connects you with your will and the **world of emanation – the causal plane**. You are aware of your personal power and feel connected to the energies of the fire element that dwell within your internal universe. Use your senses to intensify the connection, i.e., use colors, sounds, smells, tastes, feelings ... anything that you perceive.

Now say out loud **six times**, while focusing on the **fire element/will: I am all will, I am all fire**. Now say out loud **once: I am One**. Repeat this sequence, saying it to yourself for a few minutes. Remain focused and mindful.

Exploring the Water Element

Place the blue hexagon to the left of, and outside of, the large triangle. Place the cup of water upon it. The blue hexagon, and the cup of water are two vibrational links to the water element. Raise your left hand, palm up, and bring your right hand over the two structural links. Think of the water element being there, and say “**HSZSN, HSZSN, HSZSN.**” Now draw **HSZSN** followed by **CKR**. The energy of the element will flow from the akasha into your left hand, and then into your right hand. Once you feel that there is sufficient energy present, sit back, **close your eyes**, and imagine a large, blue hexagon made of water standing on your left. It represents the doorway into the realm of the water element. Imagine yourself going through the hexagon and exploring the realm of the water element. After you are satisfied with your exploration, come back through the door of water.

Practicing Oneness with the Emotions

Close your eyes. Imagine, standing on your left side, a watery, blue hexagon, which is the doorway into the realm of the water element. This hexagon also connects you with your emotions and the **world of formation – the astral plane**. You feel connected to the energies of the water element that dwell within your internal universe. Use your senses to intensify the connection, i.e., use colors, sounds, smells, tastes, feelings ... anything that you perceive.

Now say out loud **six times**, while focusing on the **water element/emotions: I am all emotions, I am all water.** Now say out loud **once: I am One.** Repeat this sequence, saying it to yourself for a few minutes. Remain focused and mindful.

Aligning Your Will and Emotions as One

Close your eyes. Imagine standing in front of you, a flaming, red triangle, which is the doorway into the realm of the **fire element/will** within. See standing on your left side, a watery, blue hexagon, which is the doorway into the realm of the **water element/emotions** within. Use your senses to intensify these connections, i.e., use colors, sounds, smells, tastes, feelings ... anything that you perceive.

Now say out loud **six times**, while focusing on the **fire element/will** and the **water element/emotions:**

My will and emotions are aligned and One. Now say out loud **once: I am One.**

Repeat this sequence for a few minutes. Remain focused and mindful.

Exploring the Air Element

Place the yellow square at the bottom of, and outside of, the large triangle. Place the incense burner with the incense, upon it. Light the incense. The yellow square and the incense are two vibrational links to the air element. Remember that the air element is the balance between water and fire. Raise your left hand, palm up, and bring your right hand over the two vibrational links. Think of the air element being there, and say “**HSZSN, HSZSN, HSZSN.**” Now draw **HSZSN** followed by **CKR**. The energy of the element will flow from the akasha into your left hand, and then into your right hand. Once you feel that there is sufficient energy present, sit back, **close your eyes**, and imagine a large, yellow square made of air standing behind you. It represents the doorway into the realm of the air element. Imagine yourself going through the

square and exploring the realm of the air element. After you are satisfied with your exploration, come back through the door of air.

Practicing Oneness with the Mind

Close your eyes. Imagine standing behind you, an airy, yellow square, which is the doorway into the realm of the air element. This square also connects you with your mind and the **world of creation – the mental plane**. You feel connected to the energies of the air element that dwell within your internal universe. Use your senses to intensify the connection, i.e., use colors, sounds, smells, tastes, feelings ... anything that you perceive.

Now say out loud, **six times**, while focusing on the **air element/mind: I am all mind, I am all air**. Now say out loud **once: I am One**. Repeat this sequence, saying it to yourself for a few minutes. Remain focused and mindful.

Aligning Your Will, Emotions, and Mind as One

Close your eyes. Imagine the flaming, red triangle representing the fire element/will in front of you; the watery, blue hexagon representing the water element/emotions on your left; and the airy, yellow square representing the air element/mind behind you.

Now say out loud **six times**, while focusing on the **fire, water, and air elements: My will, emotions, and mind are aligned and One**. Say out loud **once: I am One**. Repeat this sequence, saying it to yourself for a few minutes. Remain focused and mindful.

Exploring the Earth Element

Place the brown circle with a dish of earth, or a crystal, to the right of, and on the outside of, the large triangle. The brown circle and the dish of earth, or crystal are two vibrational links to the earth element. Raise your left hand, palm up, and bring your right hand over the two vibrational links. Think of the earth element being there, and say **“HSZSN, HSZSN, HSZSN.”** Now draw **HSZSN**, followed by **CKR**. The energy of the element will flow from the akasha into your left hand and then into your right hand. Once you feel that there is sufficient energy present, sit back, close your eyes, and imagine a large, brown circle made of earth standing on your right. It represents the doorway into to the realm of earth element. Imagine yourself going through the circle and exploring the realm of the earth element. After you are satisfied with your exploration, come back through the door of earth.

Practicing Oneness with Consciousness

Close your eyes. Imagine on your right, a large, brown circle of earth, which is the doorway into the realm of the earth element. This circle also connects you with consciousness and the **world of manifestation – the material plane**. You feel connected to the energies of the earth that dwell within your internal universe. Use your senses to intensify the connection, i.e., use colors, sounds, smells, tastes, feelings ... anything that you perceive.

Now say out loud **six times**, while focusing on the **earth element/consciousness: I am all consciousness, I am all earth**. Now say out loud **once: I am One**. Repeat this sequence, saying it to yourself for a few minutes. Remain focused and mindful.

Aligning Your Will, Emotions, and Consciousness as One

Close your eyes. Imagine the flaming, red triangle representing the **fire element/will** in front of you, the watery, blue hexagon representing the **water element/emotions** on your left, the airy, yellow square representing the **air element/mind** behind you, and the earthy, brown circle representing the **earth element/consciousness** on your right.

Now say out loud **six times**, while focusing on the **fire, water, air and earth elements: My will, emotions, mind, and consciousness are aligned and One.** Say out loud **once: I am One. I am One with Divine Consciousness.** Repeat this sequence, saying it to yourself for as long as you like and enjoy! Remain focused and mindful. You can return to Oneness at any time you like, from now on.

Aligning the Elements and Group Consciousness

Say together **as a group**, out loud **six times**, while focusing on each element: **Our will, emotions, mind and consciousness are aligned and One.** Say together **as a group**, out loud **once: We are One, We are One with Divine Consciousness. END.**

Repeat this sequence to yourself for as long as you like.

Reiki Self-Treatment Variation:

You will not be using props/vibrational links to represent the elements in this variation. Start a Reiki **absent self-treatment** using standard procedure. In the first pattern, call in the **fire element** with **HSZSN**, and place it into the prop representing you. Follow the alignment procedure already described, to **align yourself** with your **fire element/will**. Continue **aligning each of the elements and the DKM** in the same manner as you move through the **three Reiki patterns**. This can be a short treatment of 15 minutes.

Reiki Affirmation Variation:

Say the **Reiki Meditation for Creating Oneness and Balance Within**, without using **HSZSN**, or props, **as an affirmation only**. You can use this variation anytime and anywhere, e.g., before going to an important meeting, after a long and difficult workday, before addressing a stressful situation at home, in the shower, while doing dishes, or at any other time when you feel the need for extra help. This treatment can be as short as two or three minutes.

Advanced SHK Techniques

SHK is a protected channel for mental-emotional communication between the practitioner's and the recipient's higher-self. The higher-self is an aspect of the unconscious mind. Also called the 10th chakra, the higher-self holds the blueprint for health in the body. Because SHK is a protected channel nothing inappropriate can ever travel through it. All information that moves through the SHK channel is filtered by the higher-self and only that which is appropriate for the client is allowed to penetrate.

This provides a great protection for both the giver and the receiver. The recipient is assured that the treatment is safe. The giver is protected from creating unintentional mistakes. While using the SHK channel, any mistakes made by the giver are automatically rejected. The only drawback to making mistakes using the SHK Channel is wasting time that could otherwise have been used for performing an effective mental-emotional treatment.

Knowing this, we should always strive to use the SHK channel in a manner that will be acceptable to the higher-self.

Opening and Closing the SHK Channel

Standard Channel Activation.

In the second pattern, position number one, draw CKR (touch), SHK (do not touch), CKR (touch). Say silently: "This is my higher-self speaking to your higher-self."

Hardwiring The Channel.

Hardwiring the SHK channel allows you to maintain a line of communication open for the duration of the Reiki session even when you temporarily stop administering the mental-emotional treatment. You may resume the mental-emotional techniques at any time without having to reactive the symbols.

Hardwiring the channel is practical when doing a long mental treatment such as a creative visualization.

Follow these instructions in order to hardwire the channel: In the first Reiki pattern, position number one, draw CKR (touch), SHK (do not touch), CKR (touch). Next, say silently to your client: "This is my higher-self speaking to your higher-self, for the highest most loving good of both of us will you communicate?"

At this point you will hear, sense, see or feel a "yes" or "no" response. A "no," response, which is rare, is an indication that a mental-emotional treatment is not appropriate to be given at the present time. (Note: If you have performed Advanced linking Awareness techniques at the beginning of the session, you would know if emotional-mental-spiritual work is appropriate or not.) If the client's response is not clear, use your pendulum to determine the answer. When you receive the "yes" response, silently ask the client's higher-self: "May I keep this channel open for the duration of the Reiki session?" If you perceive a "yes," then, the channel is hardwired. If you perceive a "no," follow the standard channel activation procedure, as learned in your Reiki II class.

Closing the Channel.

When utilizing the standard channel activation, close the channel no later than at the end of the second Reiki pattern.

When hardwiring the channel, close the channel as you finish position number eight of the third Reiki pattern. To close the channel, say silently: “Amen” or “The SHK channel is hereby closed” or another similar phrase to indicate that the mental-emotional-spiritual treatment has ended and the channel is to close. What happens if you forget to close the channel? It will close on its own. However, always try to remember to close it, otherwise the technique would start losing its effectiveness for you.

Types of Mental Treatments

The term “mental treatment” is really a misnomer, for you are not doing anything mental to the client. Takata utilized the words “mental treatment” so they stuck. The purpose of the SHK channel is to communicate with the receiver’s higher-self-- not to force it to accept your will. In fact, all of us exist in free will. It’s up to the receiver whether or not to accept or reject the treatment. Leave judgment out. Your job is to deliver the Reiki session to the best of your abilities. That is all. With that said, let’s review the two main categories of mental treatments, silent and out loud.

Silent Mental Treatments

Monologue

The monologue consists of silently repeating, over and over again, for several times, a paragraph of approximately 100 words in order to help the client with a particular issue. The issue can be of a physical, emotional, mental or spiritual nature. Here are some guidelines to consider when creating a monologue:

- Avoid using negatives. The higher-self is part of the unconscious mind, and as such, will follow rules that pertain to the unconscious. The unconscious mind cannot process a negative. For example, if you were to say, “do **not** be sad” the unconscious mind instead hears “be sad.” Remember, the higher-self knows that “be sad” is not appropriate and will reject that sentence.
- Instead: Choose phrases that express the desired state. In the preceding example saying “be happy” or “be content” are more appropriate.
- Use present verb tense. Avoid using “shall” or “will.” If your words include the future tense, then when that time comes, the subject in the mental treatment would roll forward into the future. Avoid using sentences such as: “You **shall** be happy.”
- Instead: Choose phrases such as “from now on” or “from this moment forward,” which imply future tense in a more acceptable format. Use: “From this moment forward you feel happy” or “From now on you are starting to feel happy.”
- Avoid emotionally loaded words. These words are very scary to the unconscious mind and the higher-self will quickly dismiss them. Instead, use the desired state.

Avoid: “Your immune system destroys the malignant cancer cells.”

Use: “From this moment forward, your immune system is 100% effective at protecting you from any foreign invader or abnormality that may exist in the body. Your immune system protects you daily, detecting which cells to eliminate and which cells to keep.”

Note: If you hear your clients say to you: “my cancer” or “my arthritis” or some similar phrase—stop them right then and there. Say to them that if they say the condition is “theirs” they own it and will have a tendency to keep it. Help your clients disassociate from the illness by suggesting they refer to the illness as “the illness or condition” instead.

- Limit and compound the number of suggestions. The unconscious mind relies on repetition for long-term change. Consider using some of the communication skills techniques you’ve learned in this course to help your client arrive at appropriate goals. Help your client select no more than five goals at a time. Now, re-word the goals into suggestions, placing the most important one at the beginning

of the monologue. Every time you repeat the monologue, these suggestions are compounded—etched into the unconscious. The first suggestion will go deepest and take effect first, and so forth. Remember, too many suggestions given at one time would dilute the effectiveness of the treatment. Wait until some of these goals are accomplished before introducing new ones.

- Keep the duration of the monologue short. Studies show that it takes 17 seconds for a memory to be stored permanently in the mind. Repeating the monologue for three to five minutes is effective and easy to do.

Visualization

For the visualization technique take all the elements present in the monologue and transform them into a movie that plays inside your own mind. This movie is more than just sights and sounds. It is rich with emotional as well as kinesthetic feelings, smells, and tastes; in fact, all the senses are engaged in the technique. You can adjust the brightness, sharpness, and sound as much as you would like until the “movie” feels just right. Increase the feelings; make this movie as real as possible. The fastest way to connect to the higher-self is through the senses and through the autonomic nervous system. The reason is because the higher-self is an aspect of the unconscious mind controlled by the right side of the brain. It doesn’t matter what type of imagery you use for the visualization as long as you follow the guidelines explained in the monologue. The message will be transmitted to the client’s higher-self.

Words

Silent words are practical to use during the mental treatment when you have not had time to conduct a full interview prior to the Reiki session. Start with Leiji-ho and ask to be guided. You will receive the information you need. Perhaps, as you scan the chakras you will receive an emotional feeling, hear or intuit certain words in your mind. Or perhaps, the right words will automatically come when you open the SHK Channel. Just trust the process.

Select one to three words that express the desired state in a positive manner. Use a present verb tense. For instance, avoid: “**Not sad, not worried.**” Instead use: “happy and confident.” Repeat the words silently approximately 30 times during the mental treatment.

Prayer

Prayer can be one of the most effective forms of mental treatments as long as the client is open to receiving it. A prayer or mantra can bring to the session additional energies from the spiritual dimension to expedite the healing process. If you get the sense that prayer may be appropriate to use during the Reiki session, ask permission first. If the client says “yes, ” then ask if he or she has a favorite prayer. A prayer that is pleasing to the client will most likely resonate well with the client’s higher-self.

If your client does not know any prayers or mantras—offer some suggestions. Make sure the prayer is appropriate for the person. For instance, you may not wish to suggest a Roman Catholic prayer to a Southern Baptist.

Out Loud Mental Treatments

Affirmation

Just like prayer, an affirmation can be a very effective form of mental treatment if the client is open to it. The affirmation technique requires the client’s participation during the interview part of the session in

order to create the affirmation. You may assist the client through the process; however, we recommend that you do not come up with the affirmation yourself. Limit your role to that of helper and coach, making sure to allot sufficient time for originality. “Canned” affirmations, such as those found in self-help books, may be used as references but do not depend on them exclusively. The usefulness of affirmations hinges on how well they resonate with the individual. The affirmation must be clear and well balanced between vagueness, which is meaningless to the unconscious, and meticulousness, which is too limiting. The Universe must understand the message and have sufficient elbowroom to manifest it. Note: Previously mentioned guidelines for creating mental treatments apply here as well.

Example: If the client wants to improve their heart function, avoid: “You will get rid of your heart disease” or “You will be healthy,” use instead: “From this moment forward you feel your heart and cardiovascular system becoming stronger, younger and healthier every day.”

One way to test if an affirmation is right for the client is to muscle test as the client repeats it out loud. If the client has several affirmations to choose from, test each one in this manner and select the affirmation with the strongest response. After the client chooses the affirmation that fits best, hand him or her pen and paper and ask him/her to write it down. Once they do, they own it. It is theirs!

As you start the mental treatment in the second pattern, repeat the affirmation using the second person “you” approximately 30 times. After the session is over, give your client the piece of paper and ask him/her to tape it where they will see it frequently during the day. Perhaps to the bathroom mirror or the refrigerator door. This way, every time they pass by, they can repeat the affirmation a few times. Note: the client will say the affirmation in the first person “I.”

Prayer

Follow the same protocol utilized for “silent” prayer and say the prayer out loud.

Creative Visualization

The Creative Visualization technique is very effective once you have a nice level of rapport and trust with your client. First, discover your client’s sanctuary in nature during the interviewing process. Ask your client for details. For example, ask what would the perfect visit to this place look like ... time of year, time of day, weather conditions, are they alone or with others, in what activities are they engaging in during the visit (walking on the beach, mountain climbing, meditating, etc.) The idea is to gather as much information as you can so that during the creative visualization you can paint a story of the “perfect day at the perfect place” for your client.

Then, during the Reiki session, verbally guide your client to his or her sanctuary in nature and deliver an out loud monologue, visualization or outloud prayer. It is important to use your voice in a soothing manner in order to bring your client into his or her own natural state of relaxation. Here are some tips:

- Use a soft voice to lull the client into a deeply relaxed state. Talk as if you were talking to a dozing child. Maintain a monotone with no highs or lows at all times.
- Speak very slowly as if you were talking in slow motion. You want to sound boring on purpose.
- Maintain a cadence of no more than four words at a time, and then pause. Imagine that you are rocking your client to sleep with your voice. You can either drag down on the last syllable of the fourth

word, or just pause. The desired effect is similar to rocking a baby but instead of using your arms, you are using your voice.

Instructions:

In the first pattern, get permission to hardwire the SHK Channel. Start the creative visualization in the first pattern and continue through the second pattern. Speak slowly, with a soothing and calming tone. End the visualization before moving on to the third pattern.

When ready to end the mental treatment, say to your client:

“Now I’m going to give you a period of silence for you to enjoy. Feel free to continue relaxing deeply or even take a little nap if you want to. I will call you again when the session is over.”

CLOSE THE SHK CHANNEL AND COMPLETE THE REST OF THE REIKI SESSION.

Absent Treatments for Groups—Stacking Technique

1. Find commonalities among members of the group. The more the group has in common the stronger the treatment will be.
2. If the group is small, call in one member at a time using the absent treatment technique and place the thought-form of that individual in the prop.
3. Next, call in another member using the absent treatment technique and stack the thought-form of that individual on top of the first one.
4. Continue this procedure until all members of the group are in the prop.
5. If the group is very large, think of the members of the group as being one thought-form and call them in as one entity using the absent treatment technique.
6. Proceed with the absent treatment. Remember, you cannot individualize the treatment when treating a group. You are treating the group as a unit—in general.

Calling In The Astral Form

Best used during absent treatment. So far, you have used HSZSN to call in a subject’s “thought-form” during an absent treatment. You can also call in the subject’s astral-form. Calling in the astral-form creates a more direct channel to the emotional body during the treatment and is ideal when performing any type of extensive emotional-mental techniques.

Instructions: With your hands in front of your forehead, palms facing out, think of the person’s astral form. Once you feel its energy at your hands, proceed in the same manner as when giving a regular absent treatment. Follow the same directions as you would for an absent treatment.

Calling In The Spiritual Body

Best used during absent treatment. Calling in the Spiritual Body is helpful with issues having to do with the individual's spiritual connection. Some examples of appropriate uses for this technique are:

- help with karmic issues;
- help with issues involving spiritual growth;
- help from other dimensions, and
- help communication with guides would be appropriate.

Follow the same instructions listed above except that you will call in the person's spiritual body instead of his or her astral form.

Treating a Past Event

If you are treating an event from the past on behalf of someone else, always treat the event as an **absent treatment**. You may use this technique on clients.

PLEASE ALWAYS FOLLOW THESE TWO RULES:

1.) Never treat the event while the person who was involved in the event is with you! This could cause the client to have an abreaction.

2.) Be careful not to counsel or use any technique that could be construed as psychotherapy!

Here is how to help the person heal from the negative effects of a past event:

Select an event from the past that you would like to send Reiki to.

1. **Imagine the event and a calendar with the date and time that the event took place being in front of you. If you do not know the exact date use an approximate time period. Extend your hands (palms facing out) in front of your brow chakra so you can connect with and feel the presence of the event's thought-form.** Once you **feel the event's thought-form**, make it into the shape of a transparent human form.
2. Next, place both hands on the thought-form's forehead and **say HSZSN** three times. Next, **draw HSZSN on the thought-form's forehead once followed by a CKR.**
3. Next, perform a **complete Reiki absent treatment** and include the **SHK Channel** techniques.
4. Release the thought-form and end the session.

Treating a Future Event

This method is practical for sending energy to a future event such as a medical procedure, or an important interview, school examination, or athletic event.

1. **Imagine the event and a calendar with the date and time the event is to take place being in front of you. Extend your hands (palms facing out) in front of your brow chakra so you can connect with and feel the presence of the event's thought-form.** Once you **feel the event's thought-form**, make it into the shape of a transparent human form.
2. Next, place both hands on the thought-form's forehead and **say HSZSN** three times. Next, **draw HSZSN on the thought-form's forehead once followed by a CKR.**
3. Next, perform a **complete Reiki absent treatment** and include the **SHK Channel** techniques.
4. Release the thought-form and end the session.

Practice and Review of All Techniques

1. Review and Practice of All Techniques

Work on one student/recipient at a time either hands on or absentee. Complete a session intake using the Reiki treatment protocol according to energy patterns as a guide (Lesson 4). Choose the pattern(s) that “fit” the recipient best and practice all techniques learned to date including the following:

- a. Leiji-Ho
- b. All Advanced Linking Awareness Techniques
- c. The Hose Technique
- d. HSZSN Treatment
- e. Chakra and Energy Release

Takata Speaks Series T-18

The Reverend Beth Gray of the Trinity Metaphysical Center in Redwood, CA, served as the moderator during Hawayo Takata's Q&A presented during a 1975 Sunday evening program held at the Center for Reiki students living in the San Francisco Bay Area. All is presented verbatim, and correct punctuation is attempted. (The following recording begins after a question was asked, and part of the answer given for this prior question.)

Takata: "Senility causes lots of frontal sinus problems too, when it goes to the hair line. (Inaudible word or words)."

Beth Gray: "My daughter had severe polio at seven years old. Was left with no visible problem, but in late teens, developed vaccine veins in her weakest leg."

Audience member: "Varicose."

BG: "Oh, varicose. At thirty-three years old they are no worse, but my question is, can they be dissolved with Reiki?"

T: "Yes, every day. Everyday treatment. Somebody treats them two hours, three hours a day, they find improvement. It is chronic now, so don't expect they are going to be well like a toothache, see. But for polio, you can for a polio, you can prevent them from having become crippled. If you ... anybody that has Reiki now, polio starts as if you have a common cold. That's the beginning, and with fever. When they have fever that is the time to treat it. One, and Two, and Three, and Four. And the chest to take away the fever. And then the back. Complete treatment and circulation. No cripple. No cripple."

BG: "Could you please demonstrate the ending of the treatment where you knead the back and run the fingers up and down the spine?" (A demonstration of the treatment follows.)

BG: "Do you offer help or wait until individual asks for help?"

T: "The best thing is let them ask you ... 'Please help me, I need Reiki.' You know, that is better. I tell you a story. This was on a boat, and it was boat that was going ... Where was it? And this was a ..."

BG: "Takata, they can't hear you. Hold your microphone up."

T: "And so I am going to tell you this story. I had so much confidence, confidence (on crossing). But, on the boat, someone came to see me off. It was my first trip to Hilo. And then in my room there was a lady that was going home to Hilo. And she said, 'Please get another room because I am so seasick. So seasick. And I would groan and moan the whole night.' So I told my lady, 'The boat is still tied up to the pier.' (The lady said.), 'Even three days ago I was feeling seasick, so I didn't eat. I'm hungry, but I can't eat because I throw up.'

So, I said, ok, she didn't ask me to give her treatment, and she didn't know what I was doing. So, I said ... instead of telling her, 'Let me help you, you know. I just took it on my own, because I was so confident that I could relieve that seasick in no time. See. So, I just took my hand in, without she asking me to treat ... oh, she didn't know anyway. She didn't know I could do Reiki, or help her, or anything. But she thought

I was just a common person and but to get out of the room, and she wanted to be alone. But there was no room on the boat because it was a pineapple boat and this is when all the school students last day in August, August 30th, they all went home from the pineapple cannery ... that was the last boat. September 2nd, school. And all the people from the island goes to Oahu from Honolulu to work summer. And then I just went there, and I said 'Oh, seasick.

Oh this, I said, 'I just can help.' Put my hand right on her. And all the time she was groaning and moaning, 'Oh! Oh!' You know. This time she stopped groaning and moaning, she said, 'Help! Help! Help, Help!' And she was trying to call the attention of the ... steward. But the stewards, fortunately, were busy laying mattress on the upper deck, because there not enough beds. See. So they sell the mattress, and all the boys slept on the mattress, and it was really cheaper than the state room. And then when she said, 'Help! Help!' And I began to realize where my stomach was, no ... where my hand was, on her stomach, you see. And I was right on her wallet! That was ... my hand was on her wallet.

Oh, my face became so red like a lobster! I could feel my ears burning, burning, you know. Burning! (One or two inaudible words). And then I was embarrassed because I did not say, 'Oh, I think I can help you.' So, if I had said it to her, 'I think I can help you, so let me help you.' Ok, she wouldn't think I was trying to steal money. But when the hand was on the wallet, she thought, that, because she was helpless, I tried to rob her. So you see, so my face became red. But this is when I said to myself, 'I'm not going to draw this hand up. I'm going to stay until she get results, because otherwise, if I took my hand up and ran upstairs, or up on the deck, she's going to brand me. All her lifetime she will have an imagination saying that. 'On the way, coming home from Honolulu on the boat, I was so helpless and sick, a woman stuck her hand on my bosom and then tried to rob me.' That would be the story.

So, you know what I did? I said ... I held the rim of the bunk and I stamped my foot because I wanted her to know I was doing something, but not robbing her, see. And the only way I can have attention is to stamp my feet, see. So, I really stamped hard! I put down my sole (STAMP) like that, and I said, 'Reiki, if you are up there, come down and do you stuff!'

I really forget at that time that I was a Reiki teacher, or I was a Reiki Master, but I was really burning up too, but this hand can be relief! And you know, in a few ... about three minutes, this went graack, graack, graack, graaaaa ... the bowel opened up and it went down to the stomach. And then she was groggy, groggy, and urping ... and urping stopped. Immediately, she looked into my face for the first time. Because, at that time she was against the wall, looking at the wall. She turned her head up and she said, 'Oh ... my, you just made magic!' She said, 'Where's my headache? Where's all my dizziness, my nausea? All gone, all gone!' And I said, 'I am glad you are well.' I said, 'I knew you were suffering so much, and I wanted to help you.' I said, 'Stay at this way, if you are well. I'm going upstairs to see my friends off and say goodbye and thank you for seeing me off. I will say, 'Goodbye,' and I will come back and I will feed you dinner.' And so, she said, 'Thank you.'

And so, I went up-stairs and I said to the people, 'Goodbye!' And then they said, 'What took you so long?' You know, I came downstairs to relieve myself of the leis and of the little presents that they gave me. I wanted to find my state room and put it on my bunk. But then I took a long time with this, see. But ... I didn't have a chance to explain to them, but I said, 'Oh, that's alright, I said, 'Thanks for coming! Thanks for coming!' They said, 'Hurry back! Hurry back! Don't stay too long!' So, I said, 'Ok! Ok!'

And then I came downstairs and I fed her. Big glass of grapefruit juice, fresh. I got six soda crackers, two sticks of celery and I gave that in her hand, and I said 'Chew the crackers, chew the celery, and when it's dry, here ... I give you the juice.' And I say, 'You'll never get sick. No sickness.' And she believed me! She said, 'I feel so good and I can eat. I know I can eat, because I'm hungry, hungry!' And when she ate the crackers, celery ... with the straw, I fed her the juice. And everything was fine.

So, the next morning, I woke up early because I wanted to eat breakfast on the boat because I didn't know when my lunch was coming. So, she caught me going out. (She said), "Where are you going!" I said, 'To breakfast.' 'Wait for me, I'm hungry. I had the best sleep of the night, and this morning I'm like a new

person.’ She said, ‘Wait for me.’ So, I said, ‘Alright, I’ll help you dress.’ And I helped her dress. And then she came to the dining room and she ate more than I did. She was very hungry. She had a glass of grapefruit juice, half a papaya, and then she had cereal and she had hotcakes and she also had ham and egg, cup of coffee. And I didn’t have hot cakes, I didn’t have cereal. You see, that much I might have wanted. But then, I had bacon and eggs and I had toast and half a papaya and a small glass of grapefruit juice ... that was my drink.

And the next day, that morning we were off the boat and I was, went to a place called Kahoa. And I didn’t know that she came from there too, because a couple of days after I started the class, a lady student came and said, ‘Mrs. Takata, did you on the boat, help somebody?’ I said, ‘Yes.’ And when that was (inaudible word), I told her about the seasickness. And she said, ‘This lady lives only two doors away from you.’ And she said, ‘I’ll go get her, and then you’ll meet her.’ And so came, when she came to the door, well she laughed, laughed, laughed. Oh, we didn’t have no words to say, but we laughed, just looked at each other and we laughed about it. Then she told me, ‘Thank you for helping me, but I am too late for this class. So, I will come to your class, uh ... on the next one. Next week when you have a class ... I have signed up already.’ So, I said, “Thank you.’ So, she was a student of the next class. So it was a very happy ending. But do not touch people without consent or without telling them what you are going to do, because you might have a red face like mine.”

BG: “Can a knee with arthritis and no cartilage be helped through Reiki? If so, how?”

T: “Well, it’s very simple, One, Two Three, Four on the knee. There’s nothing to it. The knee aches, treat the knee. This is the affected part. The foundation treatment is important and also the whole body. Because you have to treat in arthritis and rheumatism and uh ... for that bursitis, the kidney. And said, then you treat the affected knee. Take away the ache.”

BG: “Takata, would you tell how about your, uh ... short story about how the elbow you know, that had that big swelling on it, you were treating for arthritis?”

T: “Arthritis? That’s too long.”

BG: “Ok.”

T: “That’s too long.”

Audience member: “For the (inaudible word or words). ... can the (inaudible word or words) treat (inaudible word) every other day?”

T: “Every day. Every day.”

Audience member: “Until well.”

T: “Until well. I got too many questions to ask. I don’t know if I can answer them all.”

BG: “What treatment for gall bladder?”

T: “Gall bladder, number One position, here. Number One position. And then here, and then Two, and Three. But here ... a long time. This is about twenty minutes.”

BG: Where is that, Takata?”

T: "Number One position."

BG: "Ok."

T: "They should know when I say number One position. They all know."

BG: "Can a tipped uterus and cramps be corrected?"

T: "Yes, It can. In about three months but start the treatment about five ... three days before menstrual period and while you menstruate, and five days after menstrual period. Then it will pull up the cords) Reiki to stick. And then you not have any backache or cramps."

BG: "Can Reiki correct internal scar tissue?"

T: "Yes, and adhesions. They will break. And then all the intestines will be in together. That shows these people must not be using Reiki. That's one of the simplest questions here.

BG: "Takata says that when an adhesion breaks there's a 'pitt,' you know, like a sharp little pain."

T: "A little pain, like a razor blade going thru, 'zzzt". But very short, but very painful. That's when ... cut, you know the adhesion breaks."

Audience member: "And if they've been there a very long time, you can feel the weakness thing and a bit nauseous too."

BG: "Speaks a person of experience."

BG: "Arthritis, kidney stones, too much gas and liver."

T: "Yeah, Well, complete treatment. That person stood a lot, but never treated. But if he treated, all those things would be moving. And the thing is the complete treatment, One and Two and Three and Four. And the back, for the kidneys. So, all of the back. And stay a long time on the kidneys."

BG: "The sciatic nerve ... what causes it to ache?"

T: "What causes the ..."

BG: "The sciatic nerve to ..."

T: "Oh, yes, One and Two and Three and Four. And then turn over, go to the kidneys, because the kidneys are the ones that causes all this pain through toxin, accumulation of toxin. Then go to the sciatic nerve."

BG: "Turn over, Vick." (Spoken to a volunteer Reiki student.)

T: "And this is your sciatic, two sides. And so, treat it. And this is painful. And then, after all this is treated, all this and the kidneys here, Then, this is very easy. The pain will go. And drink about four glasses of

lemonade so that you have good elimination and, uh, clean out. But you don't have to make it too sour ... you know, half a lemon to about 10 oz of water, but no sugar."

BG: "Can an ill person who appears to enjoy being ill, consciously or subconsciously, be helped?"

T: "Yes but make 'em pay. You can just ... otherwise they are beggars. Pay! Pay! Pay! But they never tell you, 'I'm good.' Before they go home, they say, 'Yeah, I had good treatment. I really do feel better, but ... but this has come up, you know?' Make them pay. Then they get well in a hurry."

BG: "What is the treatment for psoriasis?"

T: "Psoriasis, it's a stomach in which there is too much circulation of acidity. And so, the treatment is the same, it's the complete treatment, and then go to the affected part. And sometimes if it's dry use olive oil or sesame oil on the cotton and then a little rub, you know. And then, that will take the scabs away. (Golden!) (?) And all the rash will go."

BG: "What is the best way to give Reiki to plants?"

T: "Plants? Oh, that's easy. If it is a potted plant, hold the root. And then if it is a tree that is growing, hold the trunk, or the root."

BG: "How do you treat alcoholism?"

T: "Well, the best thing is take away the money and tell him, 'Get out of here.' Why just give him the money to go get drunk? I wouldn't spend time on that kind of people. I'll take away the money and let him suffer! That's the best cure."

BG: "Takata usually says, 'Charge him plenty.'"

T: "Right, I do, you know. And then if they complain, I say 'You drink that ... that fancy liquor to make yourself hurt!' I said, 'To take it out,' I said, 'It's expensive too!' They get well then."

BG: "Tremors of the hand, leg, and head, how would be treat ... (inaudible word or words) How would you treat these?"

T: "That's a spine (issue or injury) (?). That is a congestion in the spine that they are weak. But all, it has to start from the basic of One, Two, Three, Four. And then go to the back, and you then treat the back, from the top to the bottom, to the tailbone."

BG: Please translate the word Reiki."

T: Reiki is 'Universal Life Energy.' It is in the space."

BG: "What is the treatment to improve condition of hair and nails?"

T: "Oh, that's diet. You don't eat, have enough ... calcium. Take soya milk. Take soya milk and then uh, the grated salad, where you use cabbage, and cauliflower, and beet, grated fine, and then eaten. But soya

milk will take care of all the ... about the hair and the calcium.” (Note: soya is UK English, whereas soy is U.S. English.)

BG: “Would Reiki change the position and the ... effects of a tipped uterus? Would Reiki change position and the effect of a tipped uterus?”

T: “Oh, yes, treat it. One, Two, Three, Four, in the front and the back ... a long time. I, I answered ... it the third one I’ve answered. That’s the third one I’ve answered.” (Note: (Takata is referring to the same question asked by Reiki students during other Q & A sessions held at the Center.)

BG: “Could you please relate any experience you have had in treating persons, who have suffered a stroke resulting in paralysis and bedridden?”

T: “That’s paralyzed, uh? Yeah. One, Two, Three, Four. You go to the heart, but the para ... paralyzing came from the head. That’s where he had a snap, in the head. So, you have to treat the head to repair that. And then go to affected part where he is paralyzed. Yes”

BG: “What ... Did you finish? Ok. What would you do if lemonade affects your teeth ... like makes them sensitive?”

T: “Yes! Very good! Very good! After you drink your lemonade, rinse your mouth.”

Beth Gray: “My cousin in Minnesota seriously injured his eye. As he cannot come here, can I help him by applying Reiki to his picture? Yes, or no?”

T: “If that person had taken Second Degree, yes; otherwise no.”

BG: “Are their special places to lay hands to help pain and emotional distress ...”

T: “Yes.”

BG: “Of the ...”

T: “Emotional distress.”

BG: “Of the orthodontic braces.”

T: “What is that?”

BG: “Of orthodontics, the teeth ...”

T: “Oh.”

BG: “... with braces ...”

T: “Oh, braces, yeah.”

BG: “The emotional ...”

T: “Put the hand on the braces, on the braces, and the jaw. And that will release ... because the nerves are sticking out, and when you treat the nerves ... then, they settle in. And that is also in false teeth.”

BG: “If anger is a natural emotional feeling, is it really good to suppress it?”

T: “Well, it is sometimes good to let out, but when you do, sure that you are alone, and nobody is around. I know of a lady. She was known to be the best, kindhearted, good, good, good, good, good! But her husband was sick five years. You know? And one night he would wake her up about 22 times. ‘I want a drink of water. I want to go toilet. Oh, I am not so comfortable here. Put the pillow here.’ You, know, very, very, like a child, or a spoiled child. You know. And then, but she never lost temper to her husband. And then one day, I caught her. You know. She wasn’t around, so I just opened the toilet. Because the toilet was shut. And you know what she was doing? She was stamping (STAMP) her feet like this, and she said, (inaudible word).

She said, ‘I’ve been (explaining to you) (?) And all that day, she was pouring it out, and said, ‘You act like a three-year-old child and make me suffer!’ You know. And so ... Oh! Oh! This is a surprise!’ And then I looked at her. And then she started to cry tears. Tears! Tears! Tears! Tears! You know. And so I said, ‘Gee.’ I said, ‘I didn’t know you had the temper. But you sure showed it.’ And then she said, ‘If I don’t do this, she said, my chest is going to burst!’ That’s what she said. I said, “Go ahead and do it. Good for you! Good for you! Good for you! And get it out of your system, you know. And then when you are cool, I said, ‘You ...’ I said, ‘I’ve got some words for you.’ You know. And so ... after she got it all out her system, she came ... setting up all ... I was waiting for her.

You know what I told her? I said, ‘You are in good health. Your husband is sick five years. You see. Maybe tomorrow, no more. See. But I said, ‘You want me to ask God for you to change places with him? Would you like to be ... sick, and then he waited on you? She said, ‘Oh, No! No! No! No!’ She said, ‘I’m healthy and fine.’ (Takata says,) ‘Alright!’ I said, ‘You serve him with a smile. (inaudible word). ‘But sometimes when you have the soul full, you have to burst out. You have to. But then, when you think that God is watching you, and you’re going to serve him with a smile. And you say, “Thank you God. I shall be very happy to serve you. And I shall serve you with a smile, because I am well. Thank you for my health.’ You know. And thank God for all the blessings that you are receiving.” And that’s true.

BG: “For acne eruptions before menstrual period, do you do the basic four and then the face?”

T: “Face, and also the kidneys. The kidneys, because they have to change. And then be sure to drink good juice so that you change your blood. It’s in the blood, you see.”

BG: “What can you do about calluses on the feet?”

T: ‘Oh very easy. Treat the calluses. (And they will not soften.) (?) And then that shows that people don’t wash their feet too often. Take a brush and scrub. No more calluses.”

BG: “Can Reiki be used effectively for mental and emotional illness ... and drug abuse?”

T: “Drug abuse? Well I don’t like to treat people that take drugs, because that’s too much of luxury. That’s too much of a luxury to ... Let them suffer. Let them suffer. I, I would ... otherwise, if they come to me, I charge them plenty. Oh, yes, not ordinary fees, You know, because they have too much money and they want to waste it. You see. But they (can or can’t) (?) be helped.”

BG: “When they are recovering from ... say they ... they’ve come to, and they know that that isn’t what they want anymore, and they have to treat the effect of the body, how do you treat it?”

T: “How do you treat it? You give them Reiki. And then, uh, when their thirst arrives, let them bite into an apple. That will take away the taste of the, the drug. But if that person is strong-willed, determined to get well, it’s alright if he cooperates. But if he is a constant user, and a weak mind, don’t you touch him, because he loves to be sick. That’s too much burden for the man, and too much money.”

BG: “When working alone, how long does a complete treatment take?”

T: “For a beginner ... hour and a half; half an hour for the head; half an hour front; half an hour in the back. It’s a good treatment.”

BG: “Can I help animals with Reiki, and if so, how?”

T: “Very, very simple. The animals receive Reiki faster than the human being. And so, you can start from, the belly part, and then where the heart is, and also the back of the ears, around the neck, and then go down to his kidneys.

BG: “Can Reiki help a five-year-old girl, who was born a dwarf? How, and what kind of diet?”

T: “Yes. Yes. I’ve, I’ve had a girl that was sev ... uh, nine years. She didn’t grow from seven. And those are these glands, and the pituitary glands. So that, treat the head, and these glands here, and One, Two, Three, Four, and the back. And give her a good spinal rub. And that will be about four months, she will grow a half an inch, because I had that experience. They said, ‘She’s going to be midget.’ But no, she isn’t.”

BG: “How do I treat myself, if I feel the flu coming on?”

T: “What coming on?”

Audience member: “The flu.”

BG: “Yes.”

T: “Oh. Solar plexus, One, Two, Three, Four. And the chest, if you have pain. But that person, it means that that person’s vitality is very low. We all catch the flu bugs, but why don’t we get affected? It’s because our vitality is high. See. But when your vitality is low, they find a good nest, and say, ‘This is where I go.’ And so, your solar One, Two, Three, Four. And drink lots of hot lemonade, or good soup.”

BG: “This next question, I think, ‘Will Mell’s hearing improve pretty soon? I’d like to answer to that. (Asked to the audience member.) Number one, are you doing Reiki? Number two, is the individual trying not to hear something in his environment? (There is no response.) Any other uh... suggestions for treating the hearing?’”

T: “Well if she’s treating the ears, you know. And when you treat the head ... ears, not only the ears, but also the head. Also, the head. And then the (bronchitis) (?). Yeah. (several inaudible words).”

BG: “What causes tears to burn the eyes?”

T: "Very acid tears, very acid."

BG: "What procedures should she take?"

T: "Wash your eyes, more often. And treat it. Treat it. And then wash your eyes with an eye cup, four or five times a day."

BG: "Is there any important ... importance of the position of the hands, left one first, right one second, or."

T: "No. No. You've seen me doing it enough; One; and Two; and Three; and Four. If you cover the whole area, there is no such thing as special."

BG: "Swine flu, and other, flus. Is there a treatment to prevent?"

T: "Yes. Put your vitality high. Treat every day. Solar plexus, One, Two, Three, and Four. And drink lots of good, uh, juices, and your raw salads, so that you vitality stays. And you're not afraid to go next door, as you will never get it."

BG: "Will a person obtaining the Second-Degree Reiki, expect to see spiritual visions?"

T: "No. This is no such thing as ... uh, uh ... Reiki is true facts. And, uh ... I don't like this imagination thing. Everything I teach is facts. And no imagination. You can create a lot of confusion when you believe in that."

BG: "Are there any questions from the floor? Yes."

Audience member: "Sometimes when I do the (total treatment my hands don't cover the entire area. Does the Reiki energy still cover even though (inaudible words). (your hands have to be ultra-large to work on...) (?) Like on a bigger person, sometimes you can't cover the area with your hands (inaudible words),

BG: "Takata."

T: "Yes?"

BG: "The question is whenever you're treating a large person ..."

T: "Ah."

BG: "... and your hands don't cover that, the, the entire area. What should you do?"

T: "Well, the thing is, if you go to the main organs, like One and Two. That's the gall bladder and the liver. Your hands is big enough. Even if the man weighs 250 pounds ... I have that kind of people. And all those big Hawaiian ladies that weigh 300 pounds. They are all under my hand. You can control it."

BG: "Yes."

Audience member: "Is there any treatment for the loss of color or pigment in the skin?"

BG: “The loss of color, or pigment in the skin.”

T: “Oh, yes. Oh, yes, uh ... That’s your diet. You have lot of beet juice, watercress juice.”

BG: “Inside not outside.”

T: “And soya milk. And you have better color.”

Audience member: “Would you repeat what she said about olive and sesame oil for psoriasis?”

BG: “Would you repeat that, what you said about ...”

T: “That’s to take a little cotton, and rub it, so that when the scabs come off, and if it’s dry. And then treat it.”

BG: “Are you finished ... Yes, back there.”

T: “Uh, is there a, uh, anyway that you can take the Second Degree of Reiki?”

T: “You have to apply, of course. Did you apply for Reiki?”

Audience member: “No, I missed it ... (inaudible words).”

BG: “Uh ... talk to Jack about that, Doris.”

T: “Under what department, uh ... at the University of Hawaii will you be teaching?”

T: “Pardon?”

Audience member: “Under what department?”

T: “Ah. Recreation.”

Audience member: “Recreation?”

T: “Yeah. I take only students. There are a lot of people, they want to horn in, you know. And that’s just for them. But I said, ‘I could screen.’ I said ‘No, you’re not a student’.”

BG: “She has private classes in Hawaii, as well.”

T: “But I have private classes in my home.”

Audience member: “Why uh ... lemon juice, and not orange juice?” That bothers me.”

T: “Orange juice is very acid, don’t agree with your acid.”

Audience member: “And lemon juice isn’t acid?”

T: "Pardon?"

Audience member: "Lemon juice isn't ..."

T: "Very good. Lemon, grapefruit, and papayas are very good. Pineapple and orange are the same."

BG: "Takata says that the pineapple workers have to wear gloves working with the pineapples, and if there is a very tiny hole in the glove, they get a burn ... from the pineapple juice."

BG: "Yes."

Audience member: "I was wondering if ... is there a Reiki center in Honolulu? I was looking at the phone book, and I couldn't find it."

T: "Well, you ask for Hawayo Takata. That's all. It's simple. But I am away most of the time. But I am away from home January to April 30th, 29th."

BG: "Do you have one, Janice?"

Janice: "Were born in Japan? Or were you born in Hawaii?"

BG: "You were born ..."

T: "I was born in Hawaii."

Janice: "Oh."

T: "My Father and my mother were immigrants."

Janice: "Oh. I see."

T: "Yeah. But I think my Mother was a little advanced immigrant. Because when I was born, you know, she asked the ... there were no doctors in those days, she asked the midwife, She said, 'What time is it?' She said, 'Oh, the sun is just coming up the horizon.' She said, 'Oh is that so? Oh!' she said, 'Wash the baby! Put a new blanket!' You know. And 'Then brush her hair, face her, and then put your hand on ...' 'on top of my head,' and then, 'Name her "Hawayo!" "Hawayo!" Because she wanted me to be named after Hawaii. Yeah. "Hawayo" is Japanese feminine, you see. "Hawaii" is male, you see. And then she said, 'Not only that, after you say that, "Success!" "Success!" "Success!" three times.' That's all. You know. And I, I think that my Mother didn't know at that time in 1900, that Hawaii would become a state. But she must have had to have some kind of idea, to name me after Hawaii. You can look in the telephone book, and there is only one "Hawayo," all these years."

BG: "Would you speak to ... Is it possible to pick up from anybody that you're treating? Pick up their problem in your body?"

T: "No. No. Because you have Reiki connection by contact. But in other methods, I don't know. Because many people say, 'I treat the patient and I get (inaudible words).' And if it was so (inaudible word or

words) to your system, I would not be out here talking to you. I would be way under the ground. Many, many years. I wouldn't last over 40 years. And I've been doing this 41 years."

BG: "Anyone that wants to talk to her further about that, I think uh, mention ... because I ..."

T: "Well, I think ... I think, uh ... I have spent enough time. They will be mostly same questions."

BG: "Yeah."

T: "All these questions they should know. There were only one or two like that ... uh ... what do you call ... the drowning. That was a good question, because I ... in the classes I did not say so. But all this about the ovaries and uh ... tipped uterus. That's understood everyday now. (Very advanced and dangerous.) (?) But they showed, that, showed that they are not using it if they have that trouble. But if you go in and use it three months there's no problem. All the tipped uterus will be (fixed.) (?)"

REIKI MASTER PROGRAM—LESSON FIVE

Homework

1. Stay in touch with your face group members. Plan to touch base with the other members at least once per week.
2. Review your notes from lessons 1, 2, 3, 4 and 5. Repeat each class exercise on your own or as a group at least once. Review your notes from Oriental Concepts. Practice tracing the meridians on your own body.
3. Continue your meditation practice. Continue maintaining your daily journal
4. Continue practicing the healing attunement on a regular basis. You may attune a friend or client and teach him or her the Reiki self-treatment procedure.
5. If you have not done so already, create your own Reiki intake form, Reiki self-treatment handout, and Reiki information sheet for Reiki recipients. Submit them prior to your Lesson 6 tutorial for review and comment.
6. Practice doing a creative visualization for yourself or another.
7. Continue working on your goals.
8. Complete the open book quiz for lesson 5.
9. Bring your rice experiment to the Lesson 5 tutorial.
10. Continue working on your 100-session practicum. Due before you can schedule your Lesson 6 final tutorial!
11. Make plans to do your vision quest. Due before you can schedule your Lesson 6 tutorial!

Your Lesson 6 tutorial will be scheduled one you have successfully completed all of your graduation requirements (posted on the RMP Lesson 5 web page).

REIKI MASTER PROGRAM—LESSON FIVE
Open Book Quiz

1. The energy meridians flow in the following order:
2. Explain the procedure for administering an absent First Degree Attunement (Spooky One).
3. True or False. According to Takata Reiki can help correct internal scar tissue.
4. Essay question: Explain how you would teach Reiki self-treatment to a recipient.
5. What is the purpose of hard wiring the SHK Channel?
6. Explain the procedure for hard wiring the SHK Channel.
7. On a separate sheet of paper write out a creative visualization for yourself. Next, call yourself in absentee and follow the procedure for hard wiring the SHK Channel and delivering the creative visualization to yourself during the absent self-treatment.

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