

Miscellaneous Reiki Articles

- vol. 1

by

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REIKI NO MICHU
(The Way of Reiki)
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All you need to know...

Reiki:
Calms the Mind
Empowers the Soul
Fills the Heart with Compassion
Warms the Hands
Heals the Body

Anything less and its not Reiki - no matter what anyone says

All you need to do...

Receive Reiki Treatments to balance & harmonise your Vital Essence

Once balanced & harmonised, receive Reiki Attunements

Once Attuned, give Reiki Treatments to others,
to balance & harmonise *their* Vital Essence

Once balanced & harmonised, give them Reiki Attunements

Anything less and you're not doing Reiki - no matter what you say

Receiving Treatments,
Receiving Attunements,
Giving Treatments,
Giving Attunements:

This is the
'Reiki Circle Of Life'

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TO PONDER...

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"Reiki comes in through the crown ..."

It is frequently said that Reiki enters via the top of the head - i.e. via the Crown centre - then flows down through the other energy centres...

So how come, at the culmination of his 21-day meditation on Kurama-yama, Usui-sensei's Reiki experience began when the 'light' (DKM) struck him - not on the top of his head - but rather in the *middle of his forehead*?

Where does Reiki...? (a "beginner's mind" question)

Ok, so people often ask the question "where does Reiki come from?"

But have you ever wondered: Where does Reiki go to?

I mean, you give someone Reiki - lots of Reiki - in some cases, day after day, for several weeks. The person gets better

(- or alternatively, chooses not to). So, what happens to all the Reiki that has been channeled to them?

Has it been: 'used up' ? transformed into something else [if so, what]? does it just stay there, pervading the person's aura? does it 'bleed out' - escape back into the ether?

Or something else?

Feeling the Reiki?

When we speak of 'feeling the Reiki energy', are we actually feeling the Reiki energy, or are we simply feeling an energetic response - a *response within our own body-energy* - a response *elicited by* the phenomenon that is Reiki?

Uchideshi

In 1935, Takata-sensei had travelled to Japan to inform her parents of the death of one of her sisters in Hawaii (also bringing her late husband's ashes to be interred in Kyoto).

After receiving Reiki treatment for several health conditions, she was accepted as a student of Reiki by Hayashi-sensei, and began an internship at his clinic.

Some months later, Takata-sensei's parents left Japan to return to Hawaii, and we are told that Takata-sensei moved into the Hayashi's home.

Now to 'western' minds, little significance is placed on this fact (- other than perhaps a fleeting thought that the Hayashi's were kind to give her a place to stay), and, other than to express her gratitude to the Hayashis, Takata-sensei *herself* did not 'make a big thing' of it when recounting information about this time in her life.

However, in Japanese culture, a student being invited to live as a member of their teacher's household (no matter what the nature of the discipline they are studying) is seen as something of great significance. It is a great honour - something only bestowed on a student who displays the highest potential.

To be invited to live with the teacher's family is to become *uchideshi* ('inside student') - a live-in student who receives special training - with a focus on becoming the teacher's successor...

The Gokai 'User Instructions'

The instructions accompanying the *Gokai* tell us:

"Mornings and evenings sit in the *gassho* position and repeat these words out loud and in your heart. For the improvement of mind and body..."

Perhaps they should *also* include something to this effect:

"*From morning to evening, live these words with every breath you take. For it is in their application in the midst of daily life that the fullness of their power truly manifests...*"

Reiki without permission...

Some people, when faced with the ethical dilemma of offering Reiki when it has not specifically been requested, work with the intent that if it *is* rejected by the intended recipient, the Reiki go to the nearest living thing that *will* accept it (or simply, that *will not refuse* it)

So what happens if the nearest living thing happens to be the bacteria or a virus (both living beings - however simple in nature) which happen to be threatening the life of the intended recipient?

From reiju to denju...

Many people are seemingly of the opinion that, as Usui-sensei originally worked with the incremental reiju process as a means of 'awakening' the Reiki Ability in his students, then it must have been someone *else* - such as Hayashi-sensei - who devised the denju (initiation) process as used by Takata-sensei.

But why? Are we expected to believe that, having begun to work with *his* reiju process (as opposed to *Hiroshi Doi's* reiju - or Chris Marsh's, for that matter), Usui-sensei *never* experimented: *never* modified the initial process, *never* attempted to improve on it? Or, perhaps, if he found something more effective, even replace it?

We know Usui-sensei's system went through various evolutionary changes - e.g. the incorporation of the gokai, the introduction of a grading system, the gradual increase in emphasis on the therapeutic side of his system, where previously the focus had been primarily on Spiritual development.

We are also told that the symbols were not a component of the therapeutic side of the system in the very early days - that they were something Usui-sensei introduced at a point during its continued evolution - this action in itself marking a quite significant shift from earlier practice.

Now, as the symbols are a *vital* part of the denju process, could it be that their introduction coincided with the shift (whether immediate or gradual) from reiju to denju ?

That a denju process (possibly only a proto-version of the more familiar, later denju process) came into use as the direct result of a need for a more effective 'delivery system', as it were, for the newly introduced symbolic keys we are now all familiar with?

The Usui Memorial - Usui Rei-Ho

The memorial stone which stands next to Usui-sensei's grave in the grounds of the Saihoji Temple, Tokyo, bears the one and only known public account of Mikao Usui's work (and, for that matter, of his very existence). If we are to accept its authenticity (and there has been some speculation about this), the stone was erected in February, 1927 - less than a year after Usui-sensei's death.

The inscription on the stone is written in an old form of Japanese (written Japanese was simplified after WW2) and there have been several translations - either directly, or via modern Japanese - into English.

However, contrary to what many people seem to believe, in the original Japanese, the title of the inscription speaks of Usui-sensei, not as the founder of *Reiki* (nor of *Reiki Ryoho* for that matter), but rather, the founder of something called: *Rei Ho* (lit. 'the Spiritual Method').

Now, some observant folk, having picked up on this, have attempted to explain it away by claiming that *Rei Ho* is somehow a contraction of *Reiki Ryoho*?

Not only is there no evidence to support this claim, but in the very text of the memorial stone itself we can clearly read just what Usui-sensei's *Rei Ho* - his Spiritual Method for improving mind and body - actually entails.

This *Rei Ho* does not involve any form of hands-on healing...

Yet the term *Reiki* is indeed also mentioned in the inscription. In the account of the meditation on Mount Kurama, it states that Usui-sensei experienced "a large Reiki" over his head.

"a large Reiki"?

This wording, implying that (at least at the time the inscription was written) *Reiki* - rather than being understood in the *modern* conceptualisation as abstract 'energy', was perceived to be some 'thing' - a Presence or Spirit of some sort perhaps?

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BEYOND "UNIVERSAL ENERGY": DEFINING REIKI

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While the term "Reiki" is used to describe both *the system of healing & spiritual development* developed by Mikao Usui, and the *therapeutic 'phenomenon'* at the heart of the system, it is this latter - the 'Reiki' itself, rather than the system - that I wish to focus on here.

When it comes to the matter of a definition of Reiki, a commonly held view amongst Reiki practitioners, it seems, is: "don't think too much about it - Reiki is experiential - just do it.." - and of course, in one sense, this is true.

But, on the other hand, as the Shakyamuni Buddha is credited with saying: "With our thoughts we shape our reality".

So too, I would venture to suggest: "With our thoughts we shape our Reiki..."

Takata-Sensei's Explanation of Reiki:

When asked what 'Reiki' meant, Takata-Sensei frequently gave a very simplistic answer, along the lines of: Rei means 'Universal', and Ki means 'Energy'.

[Yet it has been said on more than one occasion that this particular explanation was something that only came to prominence, probably during the latter 60's, to fit a more generalised 'frame of reference' of the people drawn to her as potential students]

However, in attempting to transmit a deeper understanding of the meaning of Reiki to her students, Takata-Sensei spoke of Reiki as:

"...a universal force from the Great Divine Spirit"

and

"...a cosmic energy to heal the ill..."*

and yet more specifically, as:

"God Power".

"It is not associated with any visible material being.", she said of it, "It's an unseen spiritual power that radiates vibration and lifts one into harmony. This power is incomprehensible to man, yet every single living being is receiving its blessings..."

[This interpretation of Reiki as: 'God Power' has lead many to the conclusion that, in giving the 'simplistic' interpretation: "...Rei means 'Universal', and Ki means 'Energy'...", Takata Sensei was actually using 'Universal' in the sense that many mystics have used it, i.e.: as being a contraction of: 'the Universal' - an alternative (and intentionally less religious) term for 'the Divine', 'the Numinous' or 'God'.]

The usual way in which Reiki Teachers tend to explain Reiki to new students, is to opt for the simplistic approach [generally a very good place to start] - the "Rei" part of the name being translated as "Universal" (though some do explain that in essence, it refers, more properly, to something Spiritual or Sacred, and can mean "Soul"), and "Ki", translated simply as "Life-Force Energy" (though a few mention that it also implies 'Spiritisedness', 'Feelings', or the *effect* of energy in action.)

Some Reiki Teachers, seeking a middle ground between, on the one hand, the more 'Newtonian' / 'scientific' concept of 'Reiki as Energy', and on the other, the more 'Spiritual' concept of 'Reiki as the Power of God', express Reiki as: "Spiritually-influenced (or "Spiritually-guided") Life-Force Energy"; or even as "Charismatic Healing Radiance".

Others, seeking to play down the (I personally feel, undue) emphasis on the concept of 'Reiki as Energy', without necessarily using terminology implying 'Things of the Spirit', prefer to speak of Reiki as an 'Experiential Phenomenon'.

'Reiki' - in common Japanese usage:

In many modern Japanese-English dictionaries, the term Reiki, (written using the modern style kanji-pair) is given (in common usage) as meaning: 'Aura'.

'Reiki' can also refer to the 'Holy Atmosphere' one experiences at a Shrine, Temple Holy Mountain, or other sacred site.

And of latter years, probably due to the resurgence of interest in the modality and its growing popularity - 'Reiki' (written using the 'traditional' or 'old style' kanji-pair) is

beginning to appear in some modern Japanese-English dictionaries to denote the 'Healing Method'.

The Reiki Kanji themselves:

As a *general* guide, the meaning of a kanji-pair is derived from a *synthesis* of meanings of the individual kanji making up that pair; and so, the meaning of 'Reiki' is *ultimately* derived from meanings attributed to the individual kanji: 'Rei' & 'Ki'.

NOTE: We should always remember that the 'romanised' five-letter word: 'Reiki' is simply a transliteration of the Japanese, and just as in English where (for example) the words 'rite', 'write' and 'right' all have the same sound, so too in Japanese there are often many words that sound the same, yet are written in different kanji - and have very different meanings.

As distinct from 'Reiki' i.e. the spiritual/therapeutic 'phenomenon' associated with Usui-Sensei, there are also several other, un-connected, written forms of the double-syllable: 'rei-ki', each having their own distinct meanings - including: sacred ground or sacred precincts; established rule; cold, chill, cold weather, cold wave, cold air; & (electrical) excitation.

Here, obviously, we are concerned solely with the 'Rei' and 'Ki' kanji as used to denote 'Reiki' - the spiritual/therapeutic 'phenomenon'.

As is the nature of kanji in general, the kanji 'Rei' & 'Ki' can have many levels of meaning.

A linguist (or for that matter, a good academic Japanese-English Dictionary) will explain that -

'Rei' encapsulates/refers to:

The Divine, the Numinous
The Mysterious
The Supernatural
A supernatural Being or Spirit
The Spiritual nature
Luminosity of the spirit; the luminosity of a God or Sage
Charisma, charismatic power
Inconceivable spiritual ability
The Soul
Something Pure, Unpolluted
Bright, Clear
Goodness
Something wonderful; a wonder
Excellence, Efficacy
A shaman, a person or being with spiritual or supernatural powers
A rainmaker, a diviner

'Ki' primarily encapsulates/refers to:

Heart
Mind

Influence
Spirit (in the sense of 'Spiritedness')
Feelings

and also:

Will

Intent

Invisible life-force

Vital Energy

The generative forces of Heaven & Earth

The material force of the Universe

Air

Breath

Steam (the kanji for 'ki' implies steam rising from a covered pot of rice cooking over a fire, with the lid of the pot being lifted by the steam.)

The effect/result of energy being expended

Reiki as 'Energy' or ...

When we speak of Reiki in terms of 'energy', what do we understand by this - many have a perception akin to that of electricity flowing through a wire, to others it may be one of 'emoting' or motivating force, yet others still will hold a perception of 'Love'.

As mentioned, Takata-Sensei also referred to Reiki as 'God Power' - something Spiritual or Sacred.

It is commonly expressed that "Reiki has its own Intelligence" - that it is "Spiritually-influenced" or "Spiritually-guided".

Would this not put it more in the category of 'Energy-Presence' or 'Energy-Sentience'?

Since the latter part of the 19thC, when metaphysical, mystical, and spiritually minded people began to adopt a 'more scientific' vocabulary in which to attempt to express their conceptualisations, it has been a common (and often unconscious) practice to substitute terms such as 'energy', 'energies', 'vibrations', etc. for supposedly 'less scientific' terms such as Spirit, Spirits, Presences, etc

So just where does 'Energy' end and 'Spiritual Entity' or 'Presence' begin?

Depending on the given context, the word Reiki can be used to suggest a Spirit, an Aura - even, in certain cases, to refer to the *influence* of a Ghost or Ancestral Spirit.

The manifestation of some form of Numinous Being or Presence is a common concurrence with instances of kantoku (visionary mystical experiences) or *satori* (lesser-enlightenments) in Japanese Culture.

The following is an extract from the writings of Morihei Ueshiba - the founder of the Spiritual Discipline and Martial Art: Aikido - describing his 'satori'-like mystical experience out of which the art of Aikido was created:

"Then in the spring of 1925, if I remember correctly, when I was taking a walk in the garden by myself, I felt that a golden Spirit sprang up from the ground, veiled my body and changed my body into a golden one."

At the same time my mind and body turned into light. I was able to understand the whispering of the birds, and was clearly aware of the mind of God, the Creator of this Universe..."

Now, in the account of Usui-Sensei's experience on Mt. Kurama, recorded on his monument, it states:

"One day he went to Kurama Yama on a 21-day retreat to fast and meditate. At the end of this time, he suddenly felt a great Reiki over his head and received spiritual insight into the Reiki healing method..."

"...a great Reiki over his head..." - this is usually interpreted as meaning he felt 'Reiki energy' but it may in fact be simply stating that he had a *kantoku* visionary experience of a great (in the sense of 'important') Spirit over his head. A vision of, as Takata-Sensei put it 'God Power' - the Power of God - what in western terminology we might refer to as the 'Holy Spirit' - an 'energy' in the sense of a Numinous Being (in the Japanese conceptual view, possibly: a *kami*, *butsu*, or *bosatsu*) rather than 'energy' in our Newtonian understanding of the term.

So, while the commonly-held perception of Reiki may well be that of Healing Energy - possibly even 'Spiritually-influenced' or 'Spiritually-guided' Healing Energy, perhaps it may help to deepen the quality of our connection if we allow ourselves to perceive Reiki - not so much in terms of a 'Universal Energy' - as in terms of a 'Universal Spiritual Presence' - a 'Holy, Healing, Spirit Presence'.

In this perception, Reiki as a system can truly be claimed to be a system of Spiritual Healing - a *charism* - a 'Gift of the Spirit'.

Note:

*It seems that in hearing Takata-sensei speak of Reiki as a *"...a universal force from the Great Divine Spirit"* and *"... a cosmic energy..."*, many of her students took this to mean that Reiki - as an 'energy' - was something *outside* of ourselves: something 'out there' - *beyond* us. Something we 'channeled', rather than something arising *within* us. And this is the understanding these students passed on to their *own* students.

However, this idea of Reiki as being something *external* is perhaps only part of the truth...

In a diary entry dated Dec. 10 1935, Takata-sensei wrote about Reiki being:

"...Energy within oneself " - and also about how we must *"...meditate to let the "Energy" come out from within."*

Concerning the "Energy" she said: *"It lies in the bottom of your stomach about 2 in. below the navel."*

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REIKI - TIBETAN ORIGINS? - part 1

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In Takata Sensei's 'teaching story' Usui Sensei is said to have discovered a 'key' to healing in the Buddhist Sutras.

This is the first suggestion that Reiki may have had Buddhist origins. However, as to precisely which Sutras (there are a vast number of Buddhist Sutras - primarily in Sanscrit and Pali, but a great many also translated into, Tibetan, Chinese and Japanese), and exactly what form this 'key' took, was never explained by Takata Sensei.

[The Takata account also states that in his quest for the ability to heal, Usui Sensei traveled to the West to study. If this was in fact the case, in the course of his studies would no doubt have encountered the occidental healing practices which had become highly popular since the 18th century - the various forms of 'animal magnetism' or 'animal electricity' (also referred to as Mesmerism or Mesmeric Healing, 'Stroking', 'Magnetic Healing', etc); and also various forms of (usually Christian-based) 'Spiritual Healing'.]

The idea that Reiki was a long-forgotten, ancient Tibetan form of healing, rediscovered by Usui Sensei, seems to have first been suggested by Arthur Robertson, a student of Iris Ishikuro (one of Takata-Sensei's 22 'Masters').

Arthur was the creator - in the early 1980's - of the first so-called 'Tibetan' Reiki style: Raku Kei Reiki.

Tibet has long been seen as the secret fount of seemingly all Spiritual Wisdom - this, in the main, being due to the 'hype' created in the 19th century by various Esoteric groups such as the Theosophists, and others, who became obsessed with Tibetan Esoteric Buddhism, Mysticism and Magic. So perhaps it was only to be expected that the idea of Reiki being a practice from the 'mysterious land of Tibet' [an idea, it must be clearly stated, that has never been backed up with any factual evidence] would grip the hearts and imaginations of a great many of the 'new age' Reiki contingent.

The notion that Reiki originated in Tibet became widely popularised as a result of the marketing success of Diane Steine's book: 'Essential Reiki', which (while not actually being the first book to do so) became (in)famous for openly depicting versions of the Reiki Symbols. (However, Steine sought not only to merge Reiki with Tibetan Tantra, but also with Wiccan 'Goddess-centred' beliefs as well.)

Richard Blackwell (AKA Lama Yeshe Drugpa Trinley Odzer) - a Clinical Psychologist who claimed to be ordained as both a Tibetan Lama and Japanese Shingon Priest, is perhaps, along with Diane Steine, one of the primary individuals responsible for propagating the supposed Tibetan origins of Reiki.

Essentially responsible for the creation of 'Medicine Dharma Reiki', 'Universal Healing Reiki' and 'Men Chhos Rei-Ki', Blackwell claimed to be in possession of many of Usui Sensei's original papers, including the very 'Sutra' in which Usui-Sensei (re-)discovered Reiki.

Blackwell claimed that this 'Sutra' - apparently called the 'Tantra of the Lightning Flash' - and supposed to be a Tibetan Esoteric (i.e.. 'Vajra' or 'Tantric') Buddhist text - outlined a comprehensive healing method - the original 'Reiki'.

Blackwell even went so far as to claim that the 'Tantra of the Lightning Flash' had been brought to Japan by Kobo Daishi (aka: Kukai), the founder of Shingon - one of the two major branches of Japanese Mikkyo (Esoteric) Buddhism.

[It is historical fact that Kukai had actually returned to Japan (from China) with the sacred texts on which Shingon was founded, several years *before* Guru Rinpoche (founder of Tibetan Tantric Buddhism) had even taken the Tantric teachings from India to Tibet. Further, the original catalogue of the texts brought to Japan by Kukai still exists, and this 'Tantra of the Lightning Flash' is not one of them].

More recently, it has emerged that Blackwell based his whole premise for the Tibetan origins of Reiki almost entirely on so-called 'channeled' information...

Much of the (unfounded) 'evidence' that Reiki comes from Tibet, revolves around the fact that in Tibetan Buddhism there is a deity: *Sangye Menla* referred to as the 'Medicine Buddha' - a Buddha of Healing. It is frequently suggested that this 'Medicine Buddha' is the source of Reiki healing.

However, *Sangye Menla* is simply the Tibetan name for the Buddhist deity known in India as: *Bhaishajya-guru*.

And most of those who are of the 'Reiki comes from Tibet' persuasion seem to either gloss over (or be unaware of) the fact that this same Buddhist deity - under the name: *Yakushi* - has, from the very outset, played an important role in Japanese Mikkyo tradition, which as mentioned above, was actually established *before* Vajra (Tantric) Buddhism was taken from India to Tibet...

Others of the 'Reiki comes from Tibet' persuasion, cite the fact that Tibetan Buddhist traditions utilise initiation procedures to confer ability/'spiritual power' from master to student as evidence - but miss the point that *all* esoteric Buddhist traditions - Indian, Chinese & Japanese, etc., also make use of such practices...

Many have claimed that the Reiki Symbols (that is, the four *original* symbols taught by Usui-Sensei himself - as opposed to later additions, modifications and 'other-cultural imports') are secret Tibetan symbols.

Now while the origin of the so-called 'power' symbol is still disputed, it is generally accepted that the 'mental/emotional' symbol is almost certainly a stylisation of a character [from a form of the Sanscrit script known as 'Siddham' - or *shittan* in Japanese] which is used in esoteric Japanese Buddhism as the 'spiritual emblem' of the Buddha Amida.

The 'distance' symbol and the 'master' symbol however, are actually Japanese phrases written in *kanji* characters. While adopted by the Japanese, *kanji* are originally Chinese ideograms, not Tibetan characters or symbols. Tibet had (and still has) it's own independent system of writing. The Chinese system of writing was *not* used in ancient Tibet.

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WHY BOTHER WITH A REIKI TEACHER - WHY NOT JUST SELF-ATTUNE?

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Reiki ability is something, to quote John Gray (one of Takata-sensei's master level students), that is passed:

"Hand to hand"

i.e.: from one living person (in whom the ability is already awakened - and developed)
to another (who wishes to awaken and develop the ability)

IMO, it is not something you *can* self-attune to - unless perhaps, you are willing to go down the whole "21-days of starvation, prayer and meditation" route as Usui-sensei did - and maybe not even then.

Numerous others have attempted this - both *before* and *after* Usui-sensei - without achieving anything close to the same results...

There is more to becoming a Reiki practitioner than receiving attunement

Also, I feel, it is important to remember that *originally* (and even in Takata-sensei's day,) attunement - be it to master or any other Reiki level - was only one *part* of Reiki Training; only one *element* of the process of awakening and developing the Reiki ability.

But somewhere down the line, folk began fixating on this one part, in some cases, to the almost total exclusion of the *rest* of the training - forgetting that in relation to Reiki, the concept of 'initiation' - in the *fullest* sense of the word - while it *includes* the energetic 'attunement', *also* includes the *teachings* accompanying it [and by teachings, I refer to more than 'information'].

Often, much of our *real* 'learning' comes from simply spending time in the physical company of an experienced Reiki Teacher.

We are not merely gaining 'information' [which we could read in a book/manual], but are *also* gaining insights, awarenesses, understandings - in part, via the conscious process of 'observing and practising' - but perhaps more importantly, subliminally, as we interact on a subconscious level with the body-language of one experienced in the Reiki art.

The initiation *ritual* (i.e. the 'attunement' itself), may constitute the formal aspect of, as it were: 'fine-tuning the student to the Reiki frequencies'.

However, beyond the 10 minutes or so over which the actual ritual occurs -in fact right throughout the *entire* time we spend with the teacher during the course of training - we are *still* participating (albeit subconsciously) in a profound 'energetic' interaction that follows on from, and IMO 'rounds out' the effects of, the attunement itself.

SOME THOUGHTS ON REIKI FORA...

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Reiki fora (/forums) are 'virtual' micro-communities, and just like their 'real world' counterparts, are dynamic - in a constant state of flux.

Fora arise; some become popular, some do not.

Some are cliquish, limiting their focus to a particular lineage or Reiki Ryoho style, while others are more open and inclusive.

Some arise in response to a specific need, or for a very specific purpose - only to dissolve back into the electronic ether once more when that purpose has been achieved.

Others, simply lose their dynamism, and are gradually abandoned to the 'tumbleweeds' - their one-time members having moved on to other, newly-discovered and seemingly more vital, more relevant, manifestations of the online Reiki community...

Certainly over the last decade, the number of Reiki fora has increased exponentially - more recently it seems, there has been particular growth in Indonesian Reiki-fora - in itself a clear indication of the recent surge of interest in the therapeutic discipline in this part of the world.

For many practitioners, especially (though not *solely*) those for whom the journey with Reiki has only recently begun, fora can play an important role.

They provide an all-important sense of community. They are a source of access to the views and personal experience of others; a medium for eliciting feedback, help and advice - essentially, they provide a *support mechanism*.

They offer the opportunity to participate in wide-ranging (and yes, often *heated*) discussion on of all manner of Reiki-related topics.

They can be an effective tool for the exchange and dissemination a wide variety of Reiki-related information; including up-to-the-minute news concerning events, offline-meetings, legal issues impacting on professional practice, etc, etc.

And many fora also function as 'distance' healing-lists, where practitioners and non-practitioners alike can come to request therapeutic intervention for themselves or others.

Particularly for those who are practising Reiki Ryoho in places where they do not have the opportunity of meeting 'hand to hand' with fellow practitioners, fora are commonly the primary (and in some cases the *only*) medium of post-training contact with like-minded souls.

Recognising this fact, several Reiki teachers do utilise private fora via which to keep in touch with their own personal students - providing ongoing support, access to updated teaching materials, etc, etc.

Of course, there are also many practitioners who perhaps have not *managed*, for whatever reasons, to remain in communication with the individuals from whom they have received Initiation.

Or alternatively, have simply never *received* any form of 'hand to hand' Initiation (- let alone training) in the first place - having instead participated in online 'distance' Reiki Initiation.

(A concept that is *itself* a topic of often heated debate on Reiki fora!)

Certainly, for people in this latter category, fora are in many cases their sole source of training materials, and instruction in the practice of Reiki Ryoho.

Now while for many, the thinking is that we should use whatever means available to 'get Reiki out there' to as many people as possible, I personally feel that in attempting to do so, we as teachers, must not lose sight of our Duty of Care to those who come to us seeking Initiation

- a Duty of Care, *irrespective* of whether we provide this service with or without charge.

It is perhaps all too easy for some to simply pass the 'attunement' element of the Initiation and then leave the student to rely solely on 'virtual' sources for their training instruction and informational resources.

Yet to my mind, such an approach cannot be viewed as a viable alternative to 'hand to hand' training and development.

Of course, Reiki fora can *also* provide a very positive point of 'interactive first contact' for many people seeking to venture into the world of Reiki Ryoho:

A place where people, drawn towards the possibility of integrating therapeutic and / or spiritual elements of Reiki Ryoho into their lives, can visit and be made to feel welcome.

Where they can ask their questions, get a 'feel' for things - and when they feel ready, move forward to Initiation and well-presented formal training.

There are some very active fora where quite a high percentage of the membership is made up of people who, although having previously been aware of Reiki Ryoho, possibly would not have taken the life-changing step into initiation and training, had it not been for the interaction with, and support provided by, the other members of these online Reiki communities...

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REIKI MYTHS...

Some commonly-held erroneous beliefs concerning the Art of Usui Reiki Ryoho
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- MYTH: # "The majority of 'Japanese' Reiki styles are not based on Western Reiki"
- MYTH: # "Usui-sensei received the Reiki ability while performing something called the 'Gumonji ho' (Morning Star Meditation) at Mt Kurama"
- MYTH: # "Usui-sensei received the Reiki ability while performing something called the 'Lotus Repentance' ritual at Mt Kurama"
- MYTH: # "The Reiki Principles come originally from the Meiji Emperor"
- MYTH: # "The Reiki symbols must be kept secret"
- MYTH: # "The word Reiki means 'Universal Energy'"
- MYTH: # "Reiki comes from Tibet (China/Egypt/Atlantis/Lemuria, etc)"
- MYTH: # "Reiki is a Buddhist healing practice"
- MYTH: # "Originally there were more than four Reiki symbols, but many have been lost"
- MYTH: # "Originally there were more than four Reiki symbols, but Mrs Takata was only taught four - because she was only a woman, and technically a foreigner"
- MYTH: # "The Reiki symbols have no power of their own"
- MYTH: # "Reiki knows where to go"
- MYTH: # "The Reiki symbols are merely 'training wheels' - something to be, in time, discarded"
- MYTH: # "Reiki is a religion"
- MYTH: # "Reiki was re-discovered in the 19thC"
- MYTH: # "Reiki can do no harm"
- MYTH: # "You don't need to be attuned (/ initiated) in order to use Usui Reiki Ryoho"
- MYTH: # "Jesus used Reiki to perform his healing miracles"
- MYTH: # "Some new forms of Reiki are more powerful than Usui Reiki"
- MYTH: # "Reiki energy flows in through the crown chakra and out through the palm-chakras"

- MYTH: # "The more powerful the Reiki, the more effectively it will heal "
- MYTH: # "The symbols permit us to access different energies within the Reiki energy itself"
- MYTH: # "It is OK to send someone Reiki without their permission - just intend that it works for their 'highest good'"
- MYTH: # "A weekend seminar can make you a Reiki Master"
- MYTH: # "Reiki is an 'intelligent energy' "
- MYTH: # "Reiki was re-discovered in the 20thC"
- MYTH: # "It doesn't matter if you're not really sure what your doing - it's your intent that counts. If you make a mistake, your 'guides' will correct it"
- MYTH: # "Mrs Takata made up the story about Dr.Usui being a Christian - to make Reiki more acceptable to Americans"
- MYTH: # "Mrs Takata started the practice of charging large fees for teaching Reiki"
- MYTH: # "Reiki will only be accepted if the individual's 'higher self' permits it"
- MYTH: # "A Reiki Initiation is permanent - it can never be undone"
- MYTH: # "The chakra-system was part of Usui-sensei's teachings"

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