

The Gokai Blessing Ceremony

by

James Deacon

NOT FOR SALE

Copies of this E-Book may be distributed
WITHOUT CHARGE to anyone you wish.
It may also be distributed WITHOUT CHARGE in printed form
- providing it is done so *in its entirety* (including end-pages).

Permission is NOT given to add to, subtract from,
or otherwise modify this document in any way, shape or form.

[See foot of document for further details re: Use of Materials from this E-book]

THANK YOU

[Version 1.00]
Copyright © 2010 James Deacon

<http://www.aetw.org>

THE GOKAI BLESSING CEREMONY

[Copyright © 2010 James Deacon]

The Gokai - the Five Principles or Precepts - are, at very least, important keys to the system that is Usui Reiki Ryoho.

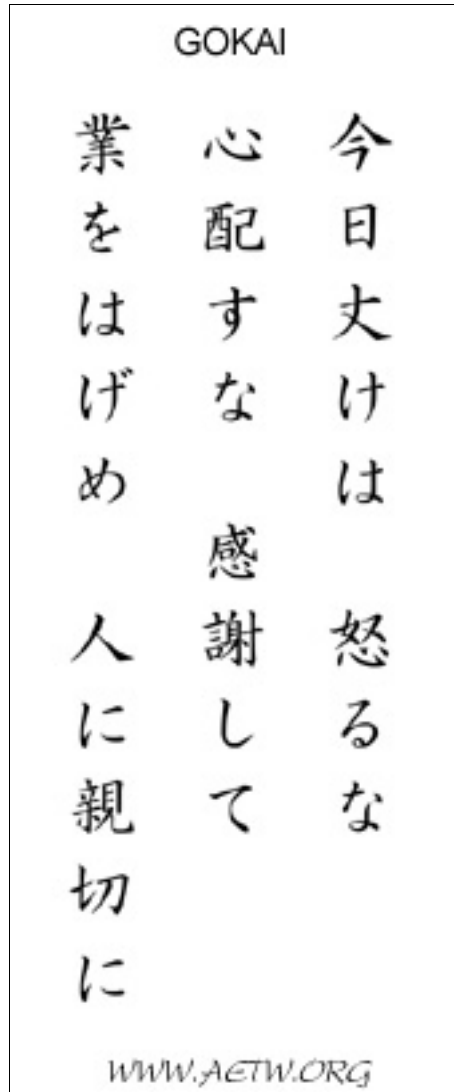
In the simple statements of the Gokai are to be found a distillation Usui-sensei's teachings - the very essence of his *Reiho* - his 'Spiritual Method'

Perhaps it is fair to say that they are not just 'important' but rather 'VITAL' - that they are the very CORE of Usui-sensei's system .

Now, although students are usually introduced to the Five Reiki Principles as part of level one training and the Principles are discussed in far greater depth at level two, it seems that a high percentage of students – possibly due to the apparent simplicity of the concepts involved - do not really 'get' the true importance of the Gokai within Usui Reiki Ryoho at all.

In fact it is fair to say that a great many (level one) students seem completely uninterested in them, instead, just fixating on wanting to be able to 'channel the healing energy'.

The irony of course is that the Gokai form an indispensable part of the Usui healing system, being as they are, essential 'keys' to the deeper realization of true healing, harmony and well-being.



The simplistic terms in which the Five Principles are stated, belies their complex, multi-level significance:

as guideposts to spiritual development;

as *jumon*: mantric words of spiritual force, with meaning and influence beyond the obvious;

as a direct set of moral and ethical admonitions;

as strategies to apply to life to facilitate interpersonal harmony;

as a 'mnemonic device' - an aid to 'mindful remembrance' and 'living in the moment'; and

-on a far more immediate, practical/material level:

as therapeutic guidelines which are intended to be applied – by both practitioner and client alike - as basic 'preventative medicine'.

It's no wonder that Usui-sensei himself described the Gokai¹ as:

"Shōfuku no hihō, Manbyo no rei yaku"

"The secret method of inviting blessings, the spiritual medicine of many illnesses"

And so it was that I initially (2006) began developing the Gokai Blessing ceremony in response to a perceived need for a means of helping 'align' students to the Gokai on a subtle level - a need for a means to help them connect at a level beyond words.

I had in mind a simple ceremony, a ritualised practice, something teachers could integrate into their level one (& two) training courses in conjunction with meaningful in-depth discussion about the Gokai and their multi-level role in Usui Reiki Ryoho

However, over time it became obvious that this ceremony, beyond its initially-intended function, actually produced direct therapeutic effects itself.

Beyond helping the student connect on a psychological level with the Principles, this "Gokai Blessing" turned out to be an effective healing practice in its own right, something which could be utilised, not just by Reiki Teachers, but also by level 2 practitioners (– at least ones who were comfortable and confident in working with SHK and CKR, and who themselves had progressed some way with integrating the Gokai into their own lives²) - a ceremony they could share with both fellow practitioners and clients alike.

The Gokai Blessing involves the use of two Reiki symbols: the CKR and SHK. (Of the CKR, Takata-sensei said "It is very simple, but...remember that it is very powerful. Because it is a very powerful symbol, we do not use it many times". Of SHK, she said: "When you make the Seiheki you are talking to the subconscious mind").

In essence, the Blessing combines elements of a version of the *reiju* process, with elements of a version of *seiheki chiryo ho* (the habit treatment), and the practice known as *Gokai sansho* (reciting the Gokai three times).

And I feel it is important to be ever mindful that this *is* a Blessing.

It must *never* be charged for, not even *indirectly*.

In its use, there must be no barter, no reciprocal arrangements.

It *is*, and must *always* be, a *pure, unconditional, gift*.

To treat it as anything less is to dishonour and disrespect both *yourself* and the *recipient*.

Instructions for performing the Gokai Blessing ceremony

Note: the recipient should be seated upright yet relaxed on a stool or chair, with their hands in their lap, feet flat on the floor. An image of the Gokai should be displayed, propped up on a stool or small table directly in front of the recipient (literally only a few inches in front of their knees), and throughout the ceremony they should lightly focus their attention on this image.

[There are a couple of options as to how to begin the Gokai Blessing, choose whichever you feel is right for you.]

Option 1:

Positioning yourself so as to be facing the recipient, a few feet *behind* the image of the Gokai, bring your hands into the *gassho* mudra (prayer position), palms together hands at the level of the heart centre.

Invite the recipient to do likewise.

Bow to each other.

The recipient should maintain *gassho* throughout the blessing ceremony.

With a calm, flowing motion, move in a clockwise direction around the recipient (i.e. passing their right side), to position yourself behind directly them.

Gently place your hands on their shoulders (- as if you were going to give them a shoulder massage).

Let this be a pre-arranged signal to the recipient that you are about to begin the sharing of the Gokai Blessing experience.

Option 2:

Position yourself directly behind the recipient. Stand up straight, yet relaxed.

Gently place your hands on their shoulders (- as if you were going to give them a shoulder massage).

Let this be a pre-arranged signal to the recipient that you are about to begin the sharing of the Gokai Blessing experience and that they should place their hands in the *gassho* mudra: palms together, hands at the level of the heart centre.

Whichever opening option you choose, the ceremony continues:

For a few brief moments, close your eyes, centre yourself - Simply 'be' - silently and restfully 'watching the breath': loosely focussing on the natural rhythms of your own breathing. There is no interference with the natural process - no seeking to consciously breathe - merely to be aware that you are breathing effortlessly.

When you are ready, gradually match your breathing to the recipient's breathing rhythms.

Be mindful of your intent to share the Gokai Blessing. (perhaps you might wish to make a silent statement of intent - something to the effect of: "I offer the Gokai Blessing now")

Generate feelings of true compassion in your heart, and do whatever you do to let the Reiki flow.

After a few moments, take a step back and prepare to perform a calming 'aura sweep' to balance the recipient's energy and dilate their field (i.e. to let their energy flow more evenly):

Inhale *smoothly* and deeply as you raise your open hands up slightly above the level of the recipient's head, and in one firm, smooth, slow, steady motion, sweep your hands down behind the recipient's back at a distance of about 6 - 8 inches from their body, (bending from your knees as you need to) your hands coming to rest at the level of the recipient's feet.

Taking care not to 'ruffle' the recipient's energy field in the process, arc your hands out to the sides as you return to an upright position and bring your hands to rest up above the recipient's head once more.

(It is important to keep your hands out to the sides as you come up, so as not to accidentally 'sweep the field' in an upward, 'invigorating', direction at this time)
Repeat this aura-sweeping process twice more.

After completing the sweep for the third time, step forward again and draw the SHK symbol in the air above the centre of the recipient's head. Draw it smoothly, clearly; see it as pure bright shining light – *feel* its resonance.

Silently intone the symbol's mantra.

Let the Reiki flow.

Next, draw the CKR symbol in the air above the centre of the recipient's head. Draw it smoothly, clearly see it as pure bright shining light – *feel* its resonance.

Silently intone the symbol's mantra.

Let the Reiki flow.

Breathe.

Clap your hands.

Clap your hands a second time.

With the tip of your index and middle fingers, write the word 'Gokai' in Japanese *kanji* characters in the palm of each of your own hands.



Much as you do when drawing a Reiki symbol, write the word smoothly and clearly, visualizing it as pure bright shining light – *feel* its resonance in your palms.

[Dedicate some time beforehand to the practice of writing the two *kanji* characters which form the word 'Gokai'. With a little mindful practice you will soon remember the twelve simple strokes which form the complete word. See guide-sheet at end of document.]

Perform *gassho* and bow (to the Light of Wisdom residing within the Gokai)

With a calm, flowing motion, move to position yourself at the recipient's left side.

Place your left hand gently on their forehead, and your right on their occipital ridge (the point where neck and skull meet)

As an aid to focus, you may wish to hold the image of the *kanji*-form of the word 'Gokai' in your mind's eye:

Recite the Five principles out loud- slowly, clearly, mindfully:

“kyo da-ke wa

oko-ru na³

shim-pai su na

kan-sha shi te

gyo (w)o ha-ge-me

hito ni shin-setsu ni”

But don't just *say* the words – *feel* them - feel their *resonance* - feel their *meaning* on as many levels as you can. Perceive them as generating an aura of light, bathing the recipient, suffusing them, flowing into and throughout them

After reciting the Gokai, stay in this position for a short while, and simply let the Reiki flow.

When you feel ready, gently reposition your hands so that your left hand is a few inches in front of the recipient's throat, and your right is on the back of the lower part of their neck. [The left hand should generally be held in the aura rather than placed directly on the throat, as many people find direct throat-contact a subconscious threat⁴]

As before, you may wish to hold the image of the *kanji*-form of the word 'Gokai' in your mind's eye as you recite the Gokai out loud a second time, slowly, clearly, mindfully.

Feel the words, their *power*, their *sentiment*. Perceive them as generating an aura of light.

And again, after reciting the Gokai, stay in this position for a short while, and simply let the Reiki flow.

When you feel ready, gently reposition your hands once more:

The recipient is still holding their hands in *gassho* at heart centre level.

Place your left hand against the edge of the recipient's hands, at the base of their little fingers (you might like to lightly clasp their hands in your palm) and place your right on the recipient's back at the same level, between their shoulder-blades.

And again, you may wish to hold the image of the *kanji*-form of the word 'Gokai' in your mind's eye

Recite the Gokai out loud a third and final time, *mindfully*, with *feeling*. Again, be a ware of the aura of light.

Stay in this position for a short while, and simply let the Reiki flow.

When you are ready, with a measured, flowing motion, move slowly in a *clockwise* direction around the recipient, to position yourself behind them once more. Be mindful to pass *behind* the image of the Gokai displayed in front of the recipient - do not interrupt their line of sight.

Standing behind the recipient, raise your hands to a position approximately 6 - 8 inches to either side of their shoulders, your palms facing towards each other.

Let the Reiki flow.

And as you do so, visualise the recipient as being immersed in an aura of light – an almost tangible field of *mindful wisdom*, *gratitude* and *compassion* generated by the resonance of the words that constitute the Gokai - a *living vibration* of the essential core of Usui-sensei's teachings.

As the Reiki flows, this aura of 'Gokai Light' intensifies and deepens, grows brighter, more and more vibrant.

Stay with the process for as long as you feel inclined to.

[*At this point in the ceremony, a number of people have independently reported 'seeing' the Japanese words of the Gokai dancing, swirling and circling about the recipient, passing into, and flowing out from, their body...*]

When you are ready, perform *gassho* and bow (to the Light of Wisdom residing within the Gokai)

Whereas you began the ceremony with a 'calming' aura-sweep, nearing the end of the ceremony you now perform an 'energising' aura-sweep.

This time the sweep is in an *upward* direction.

Taking care not to 'ruffle' the recipient's energy field in the process, arc your hands out to the sides as, bending from your knees as you need to, you reach down towards the floor. (As with the aura sweeps at the start of the ritual, it is important here to keep your hands out to the sides as, on this occasion, you move downwards, so as not to accidentally 'sweep the field' in a downward direction at this time)

In one smooth, firm, steady, continuous motion, sweep your hands upwards behind the recipient's back, from the level of their feet up to a point above their head

Repeat this upward aura-sweeping process twice more.

Breathe.

Clap your hands.

Clap your hands a second time.

Centre yourself once more: For a few brief moments, close your eyes - Simply 'be': - silently and restfully 'watching the breath': loosely focussing on the natural rhythms of your own breathing. There is no interference with the natural process - no seeking to consciously breathe - merely to be aware that you are breathing effortlessly.

When you are ready, perform *gassho* and bow to the recipient.

Touch the recipient lightly on the shoulder. Let this be a pre-arranged signal to the recipient that the Gokai Blessing ceremony is complete and that they are now invited to bow to the Light of Wisdom residing within the Gokai.

Variant forms of the Gokai Blessing:

Symbol-free Gokai Blessing:

For level one practitioners who wish to utilise the Blessing (and also for those level 2 or 3 practitioners who choose, for whatever reason, not to work with the Reiki symbols) it is possible to practice a 'symbol-free' version of the Gokai Blessing⁵ (in much the same way as level one practitioners can substitute *Nentatsu ho* for *Seiheki Chiryō ho*).

This version of the Blessing is exactly the same as the main version detailed above with the exception: after performing the initial three calming aura-sweeps, the practitioner simply omits the drawing/intoning of the symbols/mantras, and continues from: "Breathe. Clap your hands. " etc.

Distance Gokai Blessing:

It is possible to perform the Gokai Blessing for a client or fellow practitioner who *for genuine reasons* cannot receive the Blessing 'hand-to-hand' (i.e. in person), however it is important to be mindful that the option to share the Blessing at a distance does not encourage laziness in either the practitioner or the recipient.

Distance Gokai Blessing - "the Empty Chair":

Distance Gokai Blessing: is essentially performed in much the same way as the in-person Gokai Blessing, yet with two particular differences:

One difference is that, after performing the initial three calming aura-sweeps, an additional symbol is inserted into the procedure.

The practitioner first draws the HSZSN in the air above the centre of the recipient's head, silently intones the symbol's mantra, lets the Reiki flow - then continues as described above - drawing the SHK symbol, intoning its mantra, then the CKR, etc, etc.

A more obvious difference is of course the fact that the recipient is not present.

However, the practitioner should proceed as if recipient *is* indeed present, *and seated upright yet relaxed on a stool or chair, with their hands in their lap, feet flat on the ground, anticipating the ceremony that is to come...*

Visualise the recipient sitting in front of you.

(Whether or not you choose to make use of a *physical* stool or chair is up to you.)

[If the recipient is someone you have never met, then you should arrange in advance to get a photo of them – one with a clear image of their face (something to request when you arrange a mutually agreeable time to participate in the ceremony.)

Note: You do not use the photograph when performing the ceremony, only to see what they look like so you can clearly visualize them]

Picture them as best you can in your mind's eye.

Call their name three times as you concentrate on their image.

Feel their presence.

Then simply perform the ceremony, as described above...

Distance Gokai Blessing - a couple of observations:

1, For some, there will always be the temptation to merely *visualise* the entire Distance Gokai Blessing ceremony, but to do so is to discard an important dimension of the process.

The esoteric doctrine, known in Japanese as: *san (hi)mitsu* (the three secrets/mysteries) reminds us of the profound spiritual and energetic potentials arising via the unification of the power of, as it is phrased: "thought & word & deed" (i.e. visualisation, vocalisation, and physical action)

While merely *visualising* the ceremony may indeed bring one level of efficacy – adding the complementing power of *vocalisation* and *action* to the ceremony will round out and enhance that efficacy.

So, rather than merely *visualising* the Distance Gokai Blessing ceremony, *physically* carry out the entire ceremony - actually stand, perform gassho, bow, move, gesture,

recite the words, draw the symbols, etc
- *in three-dimensional space* - as if the recipient was indeed present.

2, For others, there will always be the temptation to [in what some might consider a half-hearted manner] merely 'wish' or 'intend' that the Blessing be automatically 'sent'.

Let us call to mind the fourth Principle:

Simply expressed as "Work hard", on one level this Principle speaks to the need to:
"Be diligent in your endeavours"

to:

"Put your Heart and Soul into all that you do"

Whether the Gokai Blessing ceremony is shared 'in-person' or at a distance, we should give 100% of ourselves to the process, and manifest the same degree of Commitment, Dedication, and Respect – for the recipient, for the Gokai, and for ourselves.

Self Gokai Blessing

This can be performed in much the same way as the Distance Gokai Blessing, in this instance, you visualize *yourself* sitting in the empty chair as you physically go through the motions of performing the ceremony.

[You can perhaps dispense with the part about calling the recipient's name three times.]

Please:

Do not attempt to perform the Gokai Blessing for any individual who has not given their verbal (or written) permission.

To do so would be to dishonour and disrespect both *yourself* and the *recipient*.

NOTES:

1, - rather than the 'healing hand' practices

2, The deeper the practitioner's own connection/interaction with, and understanding/appreciation of, the Gokai, the deeper their scope for facilitating the Gokai Blessing for others.

3, The Japanese kanji-character pronounced as "Okō" can also be pronounced as "Ika". Several Reiki teachers prefer to use "Ika" as they claim it was the more common pronunciation in the Meiji / Taisho era during which Usui-sensei lived, whereas "Okō" is seen as a more *current* pronunciation.

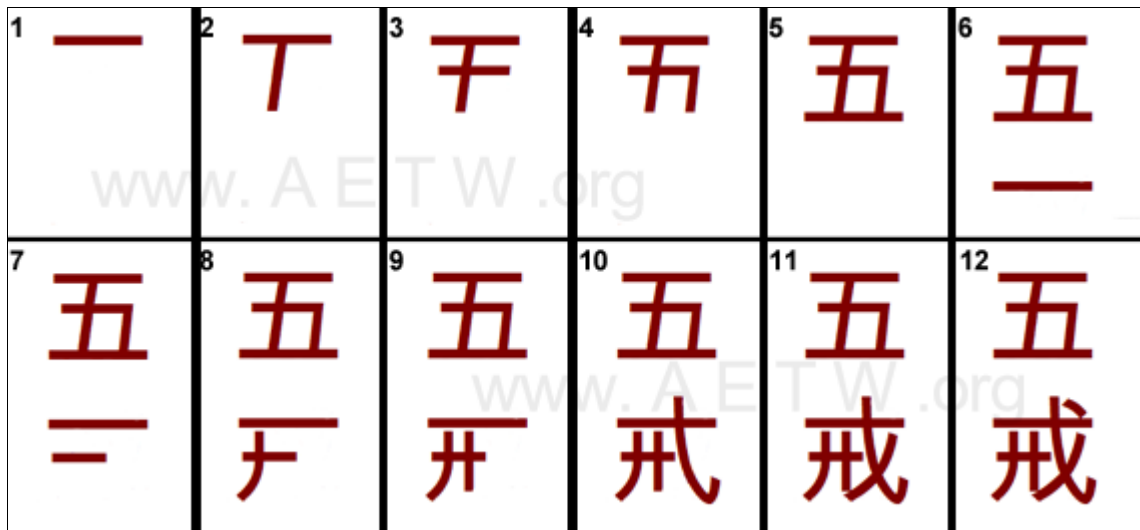
However, the Gokai are all about "just for *today*" - about being centred in the *present*- in the *current* moment...

Use whichever feels more appropriate to *you*.

4, In fact, for each of the three 'Gokai intonement-points' (i.e. the positions at which the Gokai are recited), if you or the recipient wish, you may position your hands a couple of inches off the body in the recipient's aura.

5, However, the use of the SHK and CKR brings a greater depth to the Blessing process.

Guide-sheet: the stroke order for writing the word 'Gokai'



* * * * *

If you found this Reiki E-Book of help, then please **“Pay it Forward”**

by supporting

THE DIAN FOSSEY GORILLA FUND INTERNATIONAL

<http://www.gorillafund.org>



Dedicated to the conservation of gorillas and their habitats in Africa through anti-poaching, regular monitoring, research, education and support of local communities.

If you have your own web site, perhaps you might also be willing to help by placing this banner / link in a prominent position on some of your pages.

Thank you

Download more FREE pdf-format Reiki documents at:
James Deacon's REIKI PAGES: <http://www.aetw.org>



USE OF MATERIALS

You may freely publish the material contained in this e-book on your own website, or in your Reiki Manuals*, newsletter*, or other '**not-for-profit**'* publication (- you may also translate it into other languages)
providing you publish it in its entirety
- including full **Author** and **Copyright** credits,
and:

If used on a website, you provide a live link back
[from the page where you place the material] to:

JAMES DEACON'S REIKI PAGES: <http://www.aetw.org>

If used in a manual*, newsletter*, or other printed medium*, you clearly credit:

JAMES DEACON'S REIKI PAGES: <http://www.aetw.org>

as the source of the material.

*There must be **NO FINANCIAL GAIN** from the use of this material.

If however, you *do* wish to include this material in a '**for-profit**' publication, you must seek and *receive* my express permission *before* doing so.

If you simply wish to quote extracts from this material, please make it obvious that they ARE extracts - i.e. use quotation marks
- and again clearly credit the source of the material.
Please do not use quotes out of context.

THANK YOU

The contents of this E-book may be updated from time to time.

The availability of newer versions of this E-Book will be publicized on the Free Reiki E-books page at: <http://www.aetw.org>