

Other *LightLines* titles by
Rev. Kevin Ross Emery and Rev. Tommy Hensel

BOOKS

Experiment: Earth

AUDIO TAPES

The Lost Steps of Reiki

Prosperity & Manifestation

The Channeled Messages of Simon Peter

The Lost Steps Of Reiki

The channeled Teachings of Wei Chi

Rev. Thomas A. Hensel
and
Rev. Kevin Ross Emery

Edited by Anne Caldwell

LightLines Publishing
Portsmouth, NH

First edition, 1997

Published in the United States by:

LightLines Publishing
1 Middle Street
Portsmouth, NH 03801

E-mail: LightLines@weboflight.com

Copyright ©1997 by Thomas A. Hensel and Kevin Ross Emery

All rights reserved. No part of this book may be reproduced in any form, without written permission from the publishers, unless by a reviewer who wishes to quote brief passages.

Printed in Canada

ISBN 1-890405-02-7

This book is dedicated to
Rev. Dawna Memont,
our Reiki master and friend,
for simply being Dawna.

Special thanks ...

To Laura Gadbois and Linda Gaudette, our first two Reiki Mastership students for teaching as much as they learned.

To Michael Creane, our ever patient liaison at Kiwi, Inc. where this book was finally printed.

To "the little woman," our editor, *Anne Caldwell*, for friendship and service far beyond the call of duty. Our eternal, heartfelt gratitude for your patience and your skill.

To the hundreds of *Reiki practitioners* with whom we have shared this knowledge and who have validated the need to disseminate the information.

And finally...

Our immeasurable gratitude to *Wei Chi*, who has shared his wisdom and energy with us. Our lives have been forever changed by his appearance and we thank him for initiating a phenomenal transformation in our lives ... a transformation of remembering who we truly are and why we are here, on this planet at this time. The path of healing is a constant discovery of joy in the mysterious processes of the human spirit, and Wei Chi has helped us to remember that.

Introduction

The Lost Steps
of
Reiki

In December of 1995 my partner, Rev. Kevin Ross Emery, and I completed our Reiki mastership training. It had been an intense and grueling training, though very satisfying. After returning home, Kevin opted for a relaxing bath and I decided to read and relax a bit myself. Suddenly, I heard Kevin shout for me to come into the bathroom. Never knowing what to expect, I rushed upstairs. Kevin was sitting in the tub and had just begun to go into a channel. I was familiar with several of Kevin's channels and was not really sure which one was coming through. The energy of this one felt very different from the other channels I recognized. This was someone new! Sitting there on the bathroom floor, in Portsmouth, NH just before Christmas 1995, I first met Wei Chi. Who was this unfamiliar channel? In his own words:

I am Wei Chi. Five thousand years ago I worked to create the symbols used in Reiki. You must take note. I am here to give you knowledge that has been lost for five thousand years. I am concerned about how Reiki has been brought into this culture. It is an atrocity. It is not about getting out of your own way so that the Universal Life Force can channel through you and bring healing. It is about jockeying for position and power. Master only cares about the intent. We are all one with Master. You must give out this information. It will anger many people. But if it shakes a few pedestals and they topple and the people are caught under them when they fall ... perhaps that is what was supposed to happen to them and something they needed to learn.

Thus, Wei Chi let me know that we were going to write a book, his book - and this is it.

Kevin and I feel very honored that Wei Chi has chosen us to spread these messages. To help us and those with whom we work to discern his information from that of other people, Wei Chi has distinguished us with the knowledge that he will only speak through others by including some specific clues in the session, clues which he has given us. In his words:

I will work with you to provide the knowledge and information to help people along their path to become empowered to heal themselves, which is as we define what you call the child of our child of our child, Reiki. I will come through for you and your mate at times to help you bring forth this knowledge. I may speak to many in my time, but for this time I will speak only through you. I choose this as Master has asked me to, to create a single reality and interpretation and not one of perception of information.

You will, as part of one of my channels, make it clear that I have said to you that there are many out there who may wish to jump on the bandwagon and claim to be channeling my knowledge and my assistance. And many more will be charlatans than not. But if I choose to come and speak through someone to add or alter what I have told you or am telling you, you will know that it is truly me because I will have started the channeling in a unique way, and I have told you what that way is to be. It was a favorite trick of your Edgar Cayce.

Here, Wei Chi also provides his definition of Reiki: *the process of empowering others to heal themselves*. Reiki is more than the "laying on of hands." It is a process in which the client must fully participate, toward the goal of *self-healing*.

Wei Chi has been extremely blunt about the state of Reiki in our modern culture. You will note that he comments at several points on the problems with the modern approach, offering advice about how to recover the original intent of Reiki. You will note that Wei Chi calls me San Yung. This was my name as one of his students in an incarnation over five thousand years ago. In addition, Wei Chi always refers to God/Creator as Master. For continuity I will generally refer to the God/Creator energy as Master throughout this book.

Many channel sessions contained personal information for the persons present. Much of that information has been understandably left out of this book, since it did not deal with Reiki. What has been left contains Wei Chi's unedited commentary on Reiki. A brief commentary follows each of these channeled sessions. The final section presents Wei Chi's personal account of how the originators intended a Reiki treatment to be done. This knowledge, lost for over five thousand years, has the potential to revolutionize Reiki as it is practiced today.

As for the purpose of this book, Wei Chi says:

What we do want stated in this book is that there are opportunities to truly work in the way in which those of us who began Reiki wanted it done, the way in which Master desires it done. But it will be through working with someone who has mastered it, for each and every individual soul has its own balance, its own strengths and weaknesses, and the intensive part of truly doing this work was around working with someone who was doing it. So we will not encourage nor condone a book which teaches someone to be a Reiki master.

This book is to bring out information that has been lost and comment on the sorry state of affairs that Reiki has fallen into. And we have said before and shall say again, there are those out there who are in their own way doing it closer to how it was supposed to be done, unawaredly, than one would think, but have stumbled along their path and made their own discoveries and listened to their own discourse between the Higher Self and Master and followed that guidance. Master is a flexible and loving and supportive master. One's critical mind, or what you call ego, is an inflexible, demanding, unsupportive master, who is controlled by needs and fears that are blocks to true enjoyment with Master. These are some of the most important points that we want to have brought out in this book.

This book will not be able to claim that I will come through for anyone who would like to study Reiki with you and your mate, and show them the ancient ways. But I will sometimes come through and help and make sure that the two of you are fully knowledgeable as best I can, in doing it the way it was supposed to be done. But I cannot, quote unquote, endorse you.

So, with that humbling statement, I present to you the channeled messages of Wei Chi in the hope that we can begin to integrate this powerful knowledge, designed to make Reiki more holistic and more empowering to the client as well as the practitioner.

I do not claim to have the final word on the subject, nor would I expect anyone to take the words of this book as gospel. As with any knowledge, allow your intuition and Higher Self to guide you. What resonates is yours, what does not is possibly not appropriate for you at this time. Whatever the case, I offer you Love, Light, Healing and Harmony.

*Rev. Thomas A. Hensel
January, 1997*

section one

The
Channeled
Messages
of
Wei Chi

SESSION: 1/2/96

(NOTE: With this, as with all sessions, Wei Chi channeled much personal information that did not specifically concern Reiki. Those personal sections have been left out 'in order to make the Reiki information more clear. As a result, some of the channeled sessions may appear to be very brief. In actuality, most of Wei Chi's appearances have lasted thirty minutes to one hour. The Reiki information, however, has often been only a small segment of those longer sessions.)

T: Who are you?

WC: I am an incarnate of Wei Chi. I am the knowledge of Wei Chi in his lifetime in India. You may still call me Wei Chi for it is my first and earliest vibrational name. I may sound different to you, but if you close your eyes you will feel the energy is the same. Reiki as it evolved and was introduced into the Indian culture became something that was only practiced by those of a certain caste. And in that incarnation of Reiki it became elitist. Reiki was simply providing healing through the movement of energy. Reiki is not sacred. There are no true sacred symbols. There is no sacred breath. What is sacred is the healing, which is facilitated. And if you were to take all that has been shown to you and put it in a book tomorrow, those who are in tune were meant to have it. Those who did not understand it could not use it. It is an egocentric desire of supremacy which rules the thought system of Reiki in our modern day.

COMMENTARY

This was Wei Chi's second appearance, and his voice was quite different from the first time he appeared, as chronicled in the introduction. This prompted the question about his identity. As an interesting side note, Wei Chi has always since been identifiable primarily because of his physical actions. Every time he channels through, he holds his hands as if rotating a ball. At the end of every session, he asks the participants to look between his hands and tell him what color the ball of energy is. He then gifts the participant with that energy to facilitate some type of healing. Few channels have such a personal and physical relationship with their vehicle or their listeners. This distinguishes Wei Chi.

As for the information in this session, Wei Chi comments on a theme to which he will return often: egocentric teaching. Reiki was never intended to become something that the few hold over the masses as some sort of arcane teaching. The lesson about the story of the Indian elitist is a direct comment on what has commonly happened in the teaching of Reiki today. Many teachers charge substantial amounts of money and pass on information that they term "sacred" or "secret." We find this sad for both teacher and student who may get caught in the cycle of power, greed and need.

After reviewing this session, we were drawn to look in bookstores for Reiki books, to see how other writers approach the subject of teaching Reiki. Unfortunately, most present Reiki as a secret and hidden art, discussing the process in a clinical and almost "assembly-line" manner. The most startling exception is a wonderful book by Diane Stein, titled *The Essential Reiki*. Through her own channeled messages, Diane has come to the same conclusion that we have about the state of Reiki today. Our book covers commentary on Reiki only and information on how sessions and treatments were meant to be done. Diane covers the actual hands-on information about Reiki symbols and the process of learning about the energy in her book. If you are looking for a step-by-step of the current, traditional system of Reiki, hers is the book we recommend.

SESSION: 1/13/96

WC: This is part of what you are to write about. Reiki as we began it was to be done in steps. The first step of Reiki was that of diagnostics. It is not used that way today. Not by those who claim that they are Reiki masters. Reiki in this civilization, in this culture has gone, what you would say, is the way of McDonalds. Master has the ability to make many miracles happen, but even miracles have their price. And those incarnate are here to learn lessons, to integrate and to participate in their own growing. It is with arrogance, often, that one is going to 'facilitate the healing' and help one be whole. Master has never seen so many people vying for his job. But understand that, as in all positions in the universe, from the worm to the tree to the bird in flight, all positions have what one would call downsides. Even Master's. That is for your book.

COMMENTARY

On first analysis, this was an alarming session. When Wei Chi mentioned the idea of using Reiki as a diagnostic tool, we had images of malpractice lawsuits. After all, we are not medical doctors, and this culture has now fallen under the power of the American Medical Association, a group that has consistently attempted to abolish or control any sort of alternative healing or homeopathic remedies. We feared that Wei Chi might give us the difficult task of "taking on the establishment. "

You will find, however, that Wei Chi clarifies the idea of diagnostics in the second section of this book. By the term diagnostics, he refers to the *diagnosis of what has caused the imbalances in a client's life*. It might be spiritual, emotional or mental blocks. It could be diet or personal habits that have created some sort of imbalance. The practitioner of Reiki serves as a conduit for information that will help the client become empowered to take charge of their own healing.

Many who have heard this session have wondered at his reference to McDonalds. Remember, a channel has full access to the memory of the vehicle through which he/she channels. The concept Wei Chi wished to convey, that of the quick-fix treatment that does not provide long-term satisfaction, was best illustrated through the filter of Kevin's mind by the concept of fast food.

What does this mean? Wei Chi comments on two major problems with Reiki in this culture. First, too many people, both clients and practitioners, view Reiki as a system whereby someone receives a treatment for a specific problem in one session lasting up to one hour. Then that person is finished and need not return until they feel another imbalance, or a recurrence of the same imbalance. The practitioner begins to depend upon the repeat business, and the client gets hooked on the energy. An unhealthy co-dependency results. Wei Chi clearly says here and in later sessions that Reiki must be a participatory process in which the client takes a full part. Everyone must participate in their own healing and not allow themselves to believe that only someone else can heal them. You can only heal yourself. This leads into the second point. Wei Chi takes another look at the problem of ego-based practice.

While it is true that Reiki is largely about the process of facilitating healing energy, one must be careful as a Reiki practitioner to truly understand both intention *and* motivation. The intention, what you want to accomplish, comes easily for most practitioners. They wish to facilitate healing in a client. This is a healthy and positive goal. Most people forget, however, to look at their motivation, the reason *why* they wish to accomplish their intention. It is here they may fall into the trap of ego.

There are practitioners who are motivated by the desire for financial gain (represented most obviously by the exorbitant prices some charge to teach Reiki). Others are motivated by a need to feel powerful. These are the most dangerous, for they present themselves as "godlike" and set up a cycle of co-dependency in their clients. Wei Chi points out the fact that all jobs have their downsides, even Master's. To set oneself up as godlike opens up the potential to experience the exhilaration of being treated as a god. It also sets up the potential to fall from a pedestal so high that the impact could prove extremely harmful.

The motivation for becoming a Reiki practitioner will be different for each person. The common motivational thread among an who practice Reiki in a loving, positive way is the idea that by practicing Reiki you are helping others to become more empowered, thus increasing the amount of love and light on the planet. Planetary healing begins inside each person, one at a time. Reiki can be a powerful tool to aid in planetary transformation through individual action. As a practitioner, you must search your soul for your true motivation. As a client, you must be aware of your own participation in your healing and also the motivation of your practitioner. Allow your intuition and inner guidance to draw you to the correct person. If you feel any negativity or pain because of a Reiki session, end

that session and find another practitioner. The same is true for the practitioner. If you feel that a person does not wish to participate in their own healing, then you have the obligation to discontinue the session. Each person must willingly acknowledge their own participation and their own obligation to heal themselves. That is one of the core messages of all that Wei Chi has taught.

SESSION: 3/10/96

WC: Reiki was to be done insteps. The first step would start with the joining of one's energy from self to Master. Then that energy would be brought forth like a torch of Spirit to the person who was thereto receive the healing. The healing would then take the form of the joining of energies and the illumination of the problem. In today's culture as I understand how Reiki is being given out, one tries to fix without understanding. Once you have illuminated the problem, you then give to the one who wishes the healing to be facilitated for them, the information they need to start the healing process on their own.

Reiki as it has come into this culture is about egomaniacs wanting demi-godhood. This is not to say that all who practice, practice this way, but we find that the field has attracted and supported many martyrs. Many who will give all and not take care of themselves for the cause, die noble deaths that Spirit finds wasteful and not noble at all. It saddens us and sorrows us to see the waste that occurs of these people who are truly gifted and loving people who have so little communication within their own spirit, with their own self and Master, that they must seek and be hooked like a drug on the fixed approval of client to client. It saddens us to see Reiki tarnished so. And the energy becomes heavy and toxic and can hurt the person it is to be helping as well as hurting the person who is channeling it. It warps the mind and it takes away the purity and the love of the energy. We were quiet and gentle and loving beings who first started teaching Reiki.

We have said this to you before, San Yung. The symbols were created as a teaching tool that were to be thrown away once one truly had the connection. For one who has a direct connection to Master does not need to dial the phone.

COMMENTARY

Again, as in the previous section, Wei Chi spends some time chastising those who practice Reiki from an ego standpoint. Also, he mentions the idea of diagnostics. The first step of Reiki, as you will see clearly in section two of this book, is the process of using the energy of Spirit to illuminate the imbalances in a client's body and life. The Reiki practitioner serves as the vessel through which both energy and information flow. In today's culture, we are most often taught that Reiki should be done in silence. The practitioner should simply let energy flow into the client without any conscious focus about where the energy needs to flow. Wei Chi considers this one of the greatest misinterpretations of the purpose of Reiki. It is a process of giving knowledge to a client so that they can then work to heal themselves, not a "quick fix cure-all" for a client's imbalances.

In this session, Wei Chi addresses the problem of a different kind of practitioner, the martyr. The field has attracted many people who are gentle and loving, but who have little or no communication with their higher selves. These practitioners have entered the field because they need to feel wanted and empowered. As a result, they get hooked on the euphoria of being told by their clients that they are wonderful. Wei Chi warns that this kind of unhealthy practice will warp and twist the purity of the energy, thus toxifying both practitioner and client. To become a Reiki master, one must master one's own life. Mastership means that you have healed your own imbalances and are ready to help others heal theirs. In a later session, you will find that one of the primary parts of Reiki training was to go through the process as a client first. Only by experiencing the healing could one truly understand its full potential.

Wei Chi ends this session with another reference to the symbols. Here, as in a more detailed later session, he comments that the symbols are not sacred or secret. They are tools for the student to learn how to focus their energy.

SESSION: 3/23/96

WC: The obsession in your culture with lineage is another example of the egomaniacal. Reiki is about your ability to connect with Master in your own unique way. To say who taught who, who taught who, who taught who has the flavor of the early egocentric Christians. This society rewards not the eagle but the snake. The snake who gets by through

slithering underneath the surface of things. This is not a time for healers, which means it is the time when healers are needed the most.

Master has sent many people here to help out along the civilization's spiritual path. These were men and women of Master. They were not officials. They were not degraded. They were not approved by society as being superior. They were but chosen by Master, and that was enough. Even in my time, those who came and sought to walk the path of being a vessel of healing for Master spent time with those who were further along on their path, and in no way do we mean to belittle the process.

When choosing someone to study with in the capacity of a teacher, it is important to come from your own connection to Master as to who is the right teacher for you on your path at this time. We do not find that the teacher who charges \$10,000 is any more connected with Master than one who charges \$100, and find that those that come from a place of power, and scarcity and fear and threats, are less connected with Master. Your time is perplexing to us, for the world has changed so greatly since we first started with this art. But we know it to be true that there will always be those who will take advantage of position or power when it is decreed through what you might call normal channels. Does that make sense?

T: No. I don't understand what you mean by "decreed through normal channels."

WC: There are those of you in this time who are out there and feel superior because of the fact in their mind that they learned from a person who learned from a person who learned from the person who discovered part of Reiki. Learning from that person makes them no closer to Master, for your closeness to Master is between you and Master.

COMMENTARY

Wei Chi feels that each person has their own unique path. As a result, your lineage is an ultimately unimportant concept. Your life and your practice are the only testaments you need to draw to yourself the clients who will be most empowered through working with you. Also, when seeking a teacher for Reiki, do not be led into believing that higher rates mean better teachers. Conversely, many people fall into the trap of believing that lower rates indicate a better, more advanced teacher. Rates have no bearing on the matter. Only your intuition can guide you to the correct teacher or practitioner for you.

Wei Chi makes mention here of the tendency in our society to reward those who live and work in ego, rather than those who truly work from a connection to Master. Those who flaunt their lineage to prove their worth, coming from a place of power, greed, scarcity or threats, prove by their actions that they are not in true connection with Master. Now, when spirituality and inner healing are often ignored and, at worst, vilified, is the time when those who live in a full and joyful connection to Master are most needed on the planet. Hopefully, that is why you are reading this book.

SESSION: 3/24/96

WC: In my time we did not choose those who were to be on the path. They chose us. Those who were drawn to me were there to follow the path on which I walked. When you, San Yung, came to me as an intern, what you would call today an intern, you came to me because you saw things and heard things that no one else in your family saw or heard. You came from a poor village ... north. You were told of me and that I was a kind and gentle man that helped many people and you came to me to see if I could heal you of this. Once I explained to you that Master had chosen you to follow a different path than that of your brothers and sisters in the village, you went, you said your goodbyes, you packed the few things that you had, and you moved in with me.

The place which I worked was a place that was large enough to house many people. And many people would come there for knowledge, for healing, for guidance. Reiki was but one thing that was practiced there by I and my brothers. And when I say this, I refer to my brothers on the path. Do you understand?

T: That was my question. Were women also allowed to study with you?

WC: Yes. But they were much fewer. It took a strong and brave woman to choose the path for in choosing the path she chose to have a childless existence.

T: Was that so with the men as well?

WC: *No, that was not necessary. Only for we would not have to carry, birth and care for the children as the women did. There were women who came to join us in their widowhood when their children were grown. That was more likely. When you chose to follow the path, you would study with me for anywhere from two or three to five or seven years. It would depend on how quickly you moved through your lessons. Each person that chose the path of healing would be schooled in many areas, not just Reiki. When it was time for them to be schooled in Reiki, they first must go through a treatment of their own. Similar to the treatment that you and your half side went through that you called Mastership. That in my day was where you began. This Reiki 1, Reiki 2, Reiki 3, Reiki mastership that is done today in this culture is like taking the introduction of a book and making it into four chapters. Reiki is about experience and process. It is about mastering your own connection with Master.*

One who stayed and studied with me was provided a place to live, enough to eat, and at some point was allowed to take on clients from which they would make extra money. It was no one's goal, intern or earthly master, to become rich. Riches were not the goal of this path. Though one who was truly on the path never went without either. This center that you and your half side will be responsible for will be a place similar to the monastery. Someone who has decided to go on this path will come and have all of their living expenses paid and will be provided but a very small stipend. They in turn will contract to stay and learn how to do this. They will pay with, in your society, they will pay with money to enter the program. It was not done like this in my time, but this is a different world. Do you understand?

T : Yes, I do. It's like, in our time, a residential university.

WC: *Similar. In one's training, they started by being given the treatments themselves. By feeling, by releasing, by embracing, by moving forward. They would go through the Reiki treatment process with two or three different people. I would be the last person with whom they would get this treatment. They would have their first treatment with another intern who was farther along the path. In the internship, as you moved farther along your path, you would go from giving the treatments, to working with those who gave the treatments, to being their recorder so you could observe them. In your culture you would more than likely structure it so that people might come on a regular basis for the weekend to do the work, though those who are truly gifted and dedicated, would become part of the community. But we find that dedication is sorely lacking in this culture. We find that you are of a culture that are dedicated to quick fixes, to immediate gratification, and to a focus on material rewards only.*

(In a later session, on May 15, 1996, Wei Chi came through to clarify certain issues on which we had questions. One of the questions concerned the name of this healing system in his day. Did they call it Reiki? Without having to ask any of the questions, however, Wei Chi answered them! This is his response to the question of name, and a further clarification on the idea of teaching this system and creating a new "lineage.")

We had no name for it in my day. People would come to the monastery if something was wrong, or they were in search of their own spiritual path. And we would offer them the opportunity to facilitate the healing with the help of Master. Within my monastery, many things occurred, as I have told you before. There were those who were in charge of what you would call secular studies. There were those who were involved in teaching. There were those who were involved in the spiritual essence of being and there were those who were involved in the process of healing. Remember, healing is a process as Reiki is a process and we are but part of that process.

I will work with you and your mate to establish one place or one system that will offer people the ability to learn healing as we did it when we did it in my day. We understand that the world has changed, but for those who choose the path of Mastership, to be one with Masterfully and always, will find it a small inconvenience that the world has changed.

We are not thrilled with the term lineage, for what it has become, but if what ii4ll work best at this time is a lineage of the original teachings from the teachings of Wei Chi, then so be it

COMMENTARY

Here, Wei Chi offers a fascinating glimpse into the training of healers in his time. As an example, he traces the specific journey of San Yung (Tommy Hensel in this incarnation) from the life of a poor villager to that of an internist healer. The apprentice would live in the community, here a monastery, and dedicate his/her life to learning how to help others heal themselves. The entire training was interactive and participatory.

For the modern Reiki practitioner, this method offers several insights. First, the apprentice began by undergoing the process of Reiki as a client. From this, he/she would more appreciate the process and, in the Wei Chi method, this process would cause the apprentice to begin a massive purge of old patterns and blockages that might stand in the path of becoming a Reiki master. The mere fact that an apprentice would have a series of three treatments (as delineated in section two of this book) means that the amount of releasing and inner work would be extreme. Second, the apprentice would work with a Master, first as a recorder of information, and then as a partial practitioner, and finally as a full practitioner, with the Master then assuming the role of recorder and guide. In essence, they learned by observing and doing, not by reading and then attempting to duplicate.

For Wei Chi, healing is about the act of *process*; therefore, to teach Reiki in a series of steps (i.e., Reiki 1, 2, 3) provides the mere framework within which a Master works. After studying the steps of Reiki, a potential Master needs to watch and experience before truly becoming able to practice with authority. The center of which Wei Chi speaks serves as an example of this type of process-oriented training. He has suggested that we start a Reiki training center similar to the one he ran those many thousands of years ago. Again, however, Wei Chi comments that we are a culture addicted to quick fixes and fast training. He acknowledges that we will have some resistance to the intensity of training and commitment, however, will be drawn to us and that center.

One of the more interesting points which he addresses here is the idea of the name of the healing system. One Reiki master, when told of our book, confronted us with the idea that what we were writing about could not be Reiki because Usui, the discoverer of part of the system, coined the term. Wei Chi addressed this concern with the information that what Usui discovered and called Reiki was merely part of the original healing process described in this book. What Wei Chi defines as "knowledge and information to help people along their path to become empowered to heal themselves," is truly Reiki, while the Usui system could more accurately be considered a part of the larger process of this system.

Although he is not thrilled with the idea of using the term "lineage" as we teach this method, we feel that we must present students with some written proof of their study. As such, we will create a lineage of the Wei Chi system of Reiki. Our approach will consider all of the lessons we have learned from these sessions, and our personal experiences with the Usui system. Perhaps we can begin to create a lineage of Reiki practitioners who can and will commit to the dedication of their lives to the joy of providing others with the means to heal themselves through the empowerment offered by the Wei Chi method.

SESSION: 4/16/96

WC: You have questions?

T: The first question I have is concerning the Reiki symbols. What was their purpose and how can we best use them?

WC: The purpose of the Reiki symbols was to focus onto something the waking or critical mind that it could then attach its energy to so that the higher mind, that which serves and is one with Master, could then operate. There have been, since the beginning of time, so to speak, as we know it on the planet, those beings who were more in their head than in their connection with Spirit. The symbols were created for them, as a diversion.

T: It is believed and it is taught in Reiki today that some of the symbols have power of their own, simply by being drawn.

WC: They only have the power that one would invest them with. As we have spoken before, the power of the mind and the power of Spirit, can be invested in many things. If you think that something will make you well, it will make you well, for you will convince yourself of this. In the symbols are given shapes and figures that do have the psychological effect of enablement. But again, it is to pass by the critical mind. The symbols were created to occupy the busy mind. The critical mind, while it was occupied, opened up the sleeping mind or the doorway to the Higher Self, the oneness with Master, and while occupying your eyes and critical mind and fingers with all of these shapes, with the show, then the energy could truly come through and do the work. Those that are so attached to the symbols are attached to the

necessity to prove their worth through visual aids. Master decided many years ago that parlor tricks like turning water into wine caused more problems than good.

T: Can you speak a bit on the process of Reiki attunements?

WC: Attunements are the willing openness of the Self to truly feel, without encumbrance, the energy of Master through all of the chakras. They do what they are supposed to do because you believe that they will. And if you were to give all of your people here that were Reiki masters in this culture what we used to call truth berries in the form of tea, so that they would speak their true thoughts, you would find that many would tell you that the 21 days of attunements were disappointing or unenlightened at best. But it was their desire to be enlightened that drove them to speak so highly. It is quite often he who speaks most eloquently, and most loudly and most inflexibly of Master, the one who knows Him not at all. For one who knows Master does not move from places of judgement or criticism or hate, but comes from places of love, compassion and understanding. Those here in this culture are mimicking those whom they say they most appall, but yet compete to become the Oral Roberts or Pat Robertson of the Reiki culture.

T: Then, the process which one goes through when one is doing attunement, the gestures, the vocalizations, are the same as the symbols? They are merely tools to get out of your own way and also tools to provide the recipient with something they feel they are getting? Does this make sense?

WC: Not true entirely. There are sounds as there are colors which will help facilitate the opening of the energy.

T: We are taught in traditional American Reiki that sound is not applicable. And I have known this is not true and have been working to discover the sounds which resonate to me as a Reiki practitioner. So you did use sound when you practiced?

WC: The breaths that one takes, if done properly, should create a rhythm and a sound. Not to say that the breath is not important. I have found that those who have stopped breathing have a difficulty doing Reiki. Sound has been known for thousands of years to have what today you would call miraculous abilities. And those that are tuned into the sounds consciously take greater advantage of them. Those that are not will still feel their effects. Just as certain colors may pass through the mind of the Reiki master or the individual who is there receiving the treatment. And those colors, too, are offering healing and clues to the imbalances.

T: After your students went through the treatments and eventually became recorders, what was the next step in their training?

WC: They would then start delivering different parts of the treatment with one who was more advanced being the recorder.

There is a method of training that says that you tell the person what you are going to tell them, you then tell them, you then have them tell someone else and you listen to what they say. Then you work with them on any inconsistencies. When one was ready to be a Master of the highest level who worked with me, I would observe them go through several treatments and be the recorder so that I could observe what they were doing, so that I could then offer them counsel afterwards, so that we could help them move toward their place of full empowerment.

Reiki is the process of empowering one to heal themselves. *There are many ways that this has been said. One that we are fond of is out of your traditional biblical teachings which states simply, "If you give a man a fish, he will eat for a day. If you teach him to fish, he will eat for a lifetime." In the process of Reiki, we are working with people to, in essence, become their own self-Reiki masters. And then those who are drawn to the calling of work for Master, move on to help other people make that same discovery. But each and every person who passed through the treatments that I gave, was always encouraged, supported and given the opportunity, to become the master of their own life, and empowered to do their own healing.*

Reiki was not created to be a repeat business. We felt, in my time, that the few of us who truly, did it with dedication, and the millions who needed it done, was enough of what you would call a market, to not have to drag it on. We would work with a person until they had truly become empowered, or had made the choice that they would stay unempowered in this, whatever lifetime they were in. It was never our decision nor is it yours or anyone who works for Master, to decide that someone else should be empowered in a lifetime. It is only their decision. You can but offer them the insight, the guidance, the support and the help and if they choose the way of empowerment, you give all that

you have to give to help them to reach it. But it also is true that if, at any point, they choose that it is a path they no longer want to be on, it is their choice and you must release them gracefully. Accept no guilt, for the guilt is not yours.

COMMENTARY

We began this session with several specific questions for Wei Chi. As a result, the wealth of information was very gratifying. Throughout this session, he comments upon the Reiki symbols. According to Wei Chi, these symbols were created as a teaching tool and, by implication, have little purpose in the ultimate practice of Reiki. We would ask that you not take this hypothesis at its apparent face value. What Wei Chi has told us actually implies that the symbols are quite important for the learning process.

In our own work as teachers and practitioners, we have found that the symbols serve a wonderful threefold purpose. First, they allow the conscious mind of the student/practitioner to become engaged. Thus, the true intent behind the symbols can then merge with the higher energy and strengthen the process of the treatment. Second, they provide a common currency by which the teacher can impart certain sections of the Reiki training to many different students who have many different perspectives. Finally, the symbols as common currency provide the easiest and most powerful steps in the process of attunement. The first purpose, Wei Chi covers very well in the session. The second and third deserve further discussion.

What do we mean by common currency? In essence, the symbols allow all belief systems and symbol systems to learn the same information through a filter that all can understand. They create a language that each student can then translate into their own system. For example, if you feel that the intent of the Cho Ku Rei symbol is to open the energy field of a client, then you may be taught to draw this symbol over their crown chakra to begin the session. If, each time to draw the symbol and hold that intent, you sense a specific color, sound, object or different symbol, then you may find that the *intent* of Cho Ku Rei translates into your personal system not as the symbol you were taught, but as that color, sound, object or different symbol. In that case, you might dispense with the learned symbol and substitute one more powerful for you. Remember, *the system works differently for each individual*. You must tailor the practice to your needs and the changing needs of your clients. Do not allow anyone to make you believe that there is only one correct way to do anything. Your intuition must be your guide.

The need to personally tailor the practice also holds true to other parts of the Reiki training process. One associate of ours told us of a friend who had studied Reiki in northern Maine. The teacher was extremely grounded in what we term the "traditional" American method. The student was practicing on a client and the teacher said to her, "You have held the hands in that position for exactly the prescribed time, and now you should move." The student, a woman who had some previous experience with hands-on healing, intuitively felt that the client needed more energy in that position and told the teacher this. As a result, the teacher humiliated the student in front of the class, telling her that she was not worthy of being considered a Reiki practitioner because of her inability to follow the prescribed rules. The teacher then asked her to leave the class. The student, horrified at the humiliation, went to a friend and wept openly, asking what was wrong with her. Was she a bad person? Had she harmed the client?

Our response was initially one of horror, then anger that anyone could believe that teaching and healing could be achieved through such rigid and negative methods. We can never know how much harm has been done to prospective healers through such methods. Hopefully, however, the knowledge of Wei Chi combined with the good sense and intuition of Reiki practitioners across the world can help end such painful experiences as the one described above. Try to remember the words of Wei Chi as he warns that we must not allow our egos to turn us into that which we most abhor:

It is quite often he who speaks most eloquently and most loudly and most inflexibly of Master, the one who knows Him not at all. For one who knows Master does not move from places of judgement or criticism or hate, but comes from places of love, compassion and understanding. Those here in this culture are mimicking those whom they say they most appall, but yet compete to become the Oral Roberts or Pat Robertson of the Reiki culture.

As for the process of Reiki attunements, Wei Chi again makes a broad statement that they have little power except that which is attributed to them. We would mediate this comment by adding that the attunements are extremely important for just that same reason. As ritual, they have great power because the recipient feels that they are doorways to the opening of energy channels which can facilitate the flow of the Reiki energy. We feel that attunements contain power as well through the addition of the symbols.

As discussed earlier, the symbols are a common currency. As such, the Master encodes this currency into the energy field of the recipient. Those symbols then resonate in the cellular memory of the recipient, allowing them to

access the intent of the symbols through the conscious replication of the shapes and patterns. Once the practitioner has grown comfortable with the symbols and their intents, then he/she may change the symbols as discussed above. Initially, however, all students need to resonate to similar symbols with similar intentions.

One further power of the attunement process is the actual blowing of energy through the chakra system to, in essence, "blow out" any blockages and allow the Reiki energy to flow freely. The twenty-one day cleanse that is so touted as a spiritual breakthrough for anyone receiving Reiki attunements may or may not occur. Anything that does occur, probably does so because of this chakra cleansing. An attunement can clear the spiritual energy blocks, but the emotional, mental and physical manifestations of those blocks must be processed by the recipient. As a result, the period following an attunement might contain periods of cleansing. As Wei Chi points out, however, do not expect a rigid process with three days in each chakra for twenty-one days. Such linear rules do not and cannot apply to the process of spiritual growth. For some, nothing untoward occurs. If that is the case, allow yourself to feel grateful that your spiritual blocks were so few that they had not manifested in such ways to require painful physical, emotional or mental purging.

Wei Chi comments on the use of sound and color in Reiki sessions. Again, if you are a person who truly feels empowered through sound and music, then that may be a vital part of your own Reiki practice. Color, too, resonates to some people very highly. Wei Chi makes a passing comment about colors and sounds offering clues to imbalances. As you will read in Section Two of this book, Wei Chi clearly indicates that all sessions need to be participatory and verbal. If you sense a color, sound or object, or if you have a vision, then you must impart these things to the client. Any impressions you get during a treatment will hold keys for the self-healing process and it is your duty to provide those keys *without editing*. For you to interpret the impressions or visions through the filter of your own life experiences and prejudices takes away the client's ability to apply the true messages to their own lives.

As an example, two friends of ours, Rick and Elaine (not their real names) were both Reiki masters. Unbeknownst to Rick, Elaine had many unresolved and unspoken issues of professional jealousy. When Elaine did a session on Rick, she told him there were some important messages for him that had come through visions during the session. Her first message to him was that he had become too arrogant in his spirituality and had allowed his ego to control his practice. She continued by telling him he thought too highly of himself and had placed himself "above the angels" in self-importance. When Rick pressed Elaine for more information on the actual nature of the vision, she explained that when she was working on his feet, she received a picture of an angel washing his feet. She had taken that picture and created the above interpretation. Rick had different symbology and had a completely different interpretation. Had he not questioned her, however, her prejudices would have stayed with him and perhaps led him to make decisions about his life that were not for his highest good.

As a practitioner, your client will most often trust you to give them information. If you allow your ego to intercede, you can very well harm the client. If you are doing Reiki on anyone with whom you have outstanding issues, you may color interpretations and could easily taint the session, causing more harm than good. Part of mastering your life, and turning your life over to Master is to resolve conflict between yourself and the people in your life. Never bring unresolved feelings into a session or you could easily create harm for both you and your client.

This session contains some of the most important words that Wei Chi has given us. The Biblical parable rings particularly true. To paraphrase, if you channel healing energy for a person, they will feel better for a day. If you teach them to heal themselves, they will feel better for a lifetime. Reiki must be participatory. To continue to channel energy for someone who refuses to take responsibility for their own imbalances and their own healing, creates a dependency that wastes your time, their time and Master's energy. Wei Chi very powerfully notes that Reiki was never intended to be a "repeat business." Our purpose as healers is to teach as many as possible to heal themselves and to disseminate that idea, so that the number of healers on the planet can increase geometrically. Once we are so lucky to achieve a critical mass of healers, then the planet can truly begin the process of recovery.

Wei Chi leaves us in this session with a warning. No person has the right, responsibility or power to force another to accept a spiritual path that is not theirs. Should someone decide that they do not wish to participate in their own healing, no amount of Reiki will bring results to their imbalances. Master will cease to waste time and energy on that person until they accept their responsibility. We are not Master. Accept no responsibility for those whom you cannot help, for the responsibility is theirs, not yours.

SESSION: 4/21/96

T: I have just a couple of specific questions I did not think to ask you the last time you were here. My first question concerns the placement of the hands during a Reiki treatment. I do not understand your definition of an energy sweep.

WC: An energy sweep begins by entering a person's energy field at the crown chakra. You would approach them and gently enter the field. You then allow the energy of Master to tell you whether you need to connect with the energy in an energy to energy connection or whether touch is necessary. Touch is not always necessary, though at times, due to the connectors involved in the vehicle that is channeling the energy and the vehicle that is receiving it, the conductors of energy are sometimes stronger through touch. Do you understand?

T: Yes, I do. I had a question about the application of Reiki on plants, animals and people who have specific imbalances? Is this proper?

WC: Let me share with you our feelings. Plants are in connection with the Master energy at all times. And giving a plant Reiki is like making a decision to move a potted plant into the sunlight. If you had not potted it, it would be growing in the place with just the proper amount of sun. So channeling the Master energy to bring balance into an imbalance that has been created by man to either plants or animals is not incorrect nor a waste, but it is only needed because of the creation of the imbalance in the first place. Also, we find that many times the animals, if closely linked to a person, will absorb the imbalance of the person, as the animal is an extension of their energy field. And look to the animal to be reflecting its master.

Your question about specific problems or a specific area. You at times when you do a Reiki session, will be drawn to channel more direct energy in to help facilitate a more local healing in an area that has been the victim of the imbalance This is fine. It is difficult, because your culture is so different today. But, what we find is that again, instead of trying to bring in energy to, let's say, relieve a headache, that if you were to try to help the person direct their own energy to release their own headache they would be better off. Sometimes it is not bad to reach out and offer a helping hand to a friend, and we are not saying you should completely withdraw that. But to use Reiki to help each little ache and pain is somehow sanctimonious. Other questions?

T: Yes. I have a question about distance, or absentee healing. We are taught that it is one of the primary applications of Reiki, and I wanted your view on the subject.

WC: Absentee healing is removing the person's ability to participate, is it not? If one was to be able to communicate during the healing and it was to be of a distance, this is not necessarily bad. But to decide that you shall heal someone from a distance, to get agreement from their Higher Self, is a reality that is sanctimonious, pompous, egomaniacal.

T: Having heard your point of view on absentee healing, I have a question. We are taught in America today that the Hon Sha Ze Sho Nen symbol is primarily for absentee healing. What is its purpose?

WC: The purpose is to do the healing for those who can agree to the healing, but cannot come to you and you cannot go to them.

COMMENTARY

The question about the energy sweep really refers to some of the discussion in the next section. The important piece of information in Wei Chi's answer to that question rests in the discussion of the use of hands. According to Wei Chi, physical touch is not always necessary. For some clients, touch might be counterproductive. The practitioner must use intuition to determine whether a client will benefit from actual touch, or more from the entering of the energy field without contact. Traditional American Reiki spends a great deal of time teaching and drilling "proper" hand positions. No two persons are alike, client or practitioner. For one client, energy might need to be channeled for twenty minutes in a single fixed position. For another, thirty seconds in many different places may be more successful. To teach that only specific hand positions are applicable effectively limits the ability of the practitioners to follow their instincts. For our students, we teach that the "traditional" hand positions serve as the blueprint to reach all of the major chakras and all of the major organ groups of the body. We teach that this blueprint is like the symbols: use them as a common currency and then adapt them as you need to personalize your sessions.

Wei Chi's discussion of the use of Reiki on plants and animals needs little elaboration. The final part of that question, about using Reiki on specific imbalances in a human client, requires a bit more discussion. Wei Chi feels that the use of Master's energy to relieve "every little ache and pain" is a waste of time and energy. Each person has

been the creator of their own imbalances, and must therefore take responsibility for understanding that and healing themselves. The Reiki practitioner serves as the conduit for Master's energy, not the "healer." Wei Chi points out that to lend a "helping hand" to a friend in need is not a bad thing. The practitioner, however, must be careful not to set up a cycle of dependency in which the client never takes any responsibility for their own illnesses.

To further expand a similar idea, Wei Chi has harsh words to say about absentee healing. We feel very firmly that Wei Chi is correct in his assertion that only conscious permission may be considered permission to send healing. There is no doubt that everyone's Higher Self knows that the person needs energy, but to circumvent the consciousness removes the person's free will to choose their own path. No one has the right to make decisions for those who can make conscious decisions for themselves. In our personal teaching, the only exception has been in those cases where a person is unconscious or in a coma. Then, the practitioner must use their intuition and their own connection to Master to decide whether the situation calls for Reiki.

On the surface, this may seem to deny the efficacy of absentee healing in general. Not so. Reiki, in our definition, is about the process of teaching others to heal themselves. Reiki requires the connection of a person to the Master energy and the channeling of that energy to another sentient being who gives conscious permission. We fully support and advocate any sort of healing energy that people can send to others or to the planet. What we abhor is waste. Master also abhors waste. Reiki requires Master's time, your time and the client's time. Other sorts of energy (prayer, white light, etc.) require only your time and energy. To give of yourself to help others is your personal choice. What we teach, however, is not to ask for Master's energy unless you know it will be used for the highest possible purpose and not wasted.

Section Two

The
Original Steps
of
Reiki Treatment

Introduction

One of the most fascinating and humorous occurrences of Wei Chi's appearances as a channel occurred on March 23, 1996. After spending several hours transcribing tapes of earlier Wei Chi sessions, we felt that our work day was done. Surprisingly, while sitting at a computer, Kevin dropped into a channel and began to type. Looking at him, one had to laugh. There he was, keyboard in his lap, feet propped up, eyes closed, typing at least 50 words per minute with his head tilted back and bobbing from side to side.

After that session, Wei Chi had left several well-typed pages describing how a Reiki session was done in his time. On the following pages, you will find Wei Chi's own account of how Reiki was intended to be practiced.

Channeled message of March 23, 1996

WC: When you begin doing a Reiki session, the first thing that you need to do is beginning with a section called diagnostics.

You have the person take a comfortable position either lying down or sitting in a position that they may need to be in for 30 minutes to an hour and a half. You have a way to record the information as it comes to you. In my time we always had someone who was in training to work as a healer who would transcribe things for us. It is what you would call an internship. The internship was not as much about being able to access Master's information and channel it through yourself as being able to allow yourself to get out of the way when necessary and participate when necessary and always make sure that the person that you were working with was always participating with the process. Using Reiki to help bring healing and balance into people's lives is all about the act of process.

Once you are ready to begin, a recorder of information (mechanical if you must) and a person who has come to you for the treatment and your full and entire attention on the work that is about to begin, you start by talking with the person. First you must receive permission from the person to do the work that you are about to do. You must get the person's acknowledgment of desire to face and release whatever has brought them to a state of imbalance and an agreement to work with you and Master to bring the situation into balance.

It is during this period of diagnostics that you also begin the process of healing through education. You make sure that the person understands their own participation in the act of becoming imbalanced therefore bringing their body into a place of dis-ease or disease. It is at this time they must also commit to whatever treatment plan is necessary. In diagnostics you are not diagnosing the disease. That is not ours to do. You are diagnosing the imbalances which are in people's lives which have brought to them the disease which has been created. It is during this time of diagnostics that you share with them what the imbalances in their lives are.

Once you have discussed and reached agreement, then the next step of the treatment begins. You state your intention, focus on your center, open your energies up, and ask that Master give you the information on why this person had fallen out of balance. You do a full energy sweep, beginning at their head and working over all of their body down to their feet. You move as slowly or quickly as you are guided to and you speak out loud whatever information that you receive at this time. It might have to do with spiritual, emotional or mental problems which have created the imbalances. It might also move into how certain habits or ways in which they eat or treat their body have contributed to the problem. The first sweep is all about information: getting information from Master and bringing it into the client's reality.

Then you perform a second sweep where you wash the white light healing energy of Master through the person, again beginning at the head and working down to the feet. Before you begin this you must ask for the client's willing participation to allow the flow of the energy to wash away any unbalancing energy that the person is holding on to. Then you ask Master to provide you with the balancing energies that are needed for this person.

The third and final sweep closes the energy back down and grounds it into the Earth. Once you have finished this you may allow the client to rest there for 3-5 minutes while you walk vigorously around, preferably outside or at the very least in another space, and free yourself of any residual energies which were coming through your body. Remember, when you ask for the energy to balance the other person this may or may not be energy that you would desire to hold

on to. Then you return to the client and review the information that you received with the client and you create the treatment plan.

TREATMENT PLAN

As you have reviewed the information, which was given to you from Master with your client, you will work with them on the things that you suggest that they do to bring balance back into their existence. It might include changes in diet or habit, it might include meditation, exercise, forgiveness. It might include mantras. But all things in the treatment plan will be actions that the client will need to do to help bring this balance back into their life. You may be drawn to guide the person through a releasing meditation or give them instructions, as they appear to you from Master, about how to address or release certain issues. You will make sure that the person fully understands what they are committing to, and then set a time in which the two of you will return for the second phase of the work.

During the time between the first visit and the second visit, you will assign time within your schedule where you center and meditate and receive information for the person. You will allow your energy to join with theirs with the blessing of Master in this meditation to see what they need in order to grow. In example: you meet with a person on the full of the moon, you agree to meet with them again on the new of the moon. The day before or the day of the meeting, depending on the time of the meeting, you will set aside a meditation time for yourself where you will go up and receive the information you will need for them in that visit.

VISIT 2

When you see the client for the next visit, you start by reviewing what the time that has passed has been like. What has come up from the person and what they have or have not done according to the treatment plan. You give them any messages, which came to you, when you meditated for them earlier. You integrate those messages and make any adjustments that are necessary for the treatment plan. Again remember that this is a plan to help the client bring their life back into balance. This is not medical treatment plan on how for the person to get well. You do not heal the person, it is theirs and Master's to bring healing about. You are but the conduit for Master's energies and insights. You must always remember- humbly- that it is not you who is healing, but also take pride and believe that it is a gift to be able to work like this with Master.

When you have finished the beginning section of dialogue, then you get the person comfortable again and repeat the three sweeps of energy, as in the first session. These energy sweeps are to help highlight the imbalances and wash away that which is most surface of the difficulties. These are not to be the longer more intensive Reiki sweeps, which seem to be where many who practice Reiki today begin. That is the next visit.

When the last sweep is done again, you allow the client 3-5 minutes of resting time where you release, through vigorous activity, any energies as they occurred going through your body. You then review the treatment plan and setup the next set of meetings. The next three meetings are to occur with no more than 3-5 days between each and all three visits need to occur in less than 15 days. You may even schedule treatments as close as every other day if you feel that the person is committed enough, ready enough, and strong enough to allow to pass through anything that they are holding onto which keeps the imbalance unbalanced. For most people treatment/two days/treatment/five days/treatment then follow-up in seven days is a good pace, but you must trust in the messages that you get from Master on what is the best for each individual client.

TREATMENTS

Treatment One: These treatments are closer to what is being thought of as Reiki as it is in this culture today, only with the addition of the person's energies being added into the treatment in the form of selfguided visualizations which you will help them with before you begin.

As this treatment begins you will ask that each and every imbalance that needs to be released be personified. It can be a person, an animal, an object, even a cloud of color. But a physical type of representation must be assigned to each pattern, habit, belief, or energy which has created an imbalance. You then take the list and decide with the client if they are truly ready to let go of each and every one of these things, accepting what position they will be left in without them. Then you must draw any lines of energy between those representations and any illness that have been

created because of them. You will then group them in any groups which seem to have a common theme or belief. Then you will guide them that each time you do an energy sweep through them that they will see the energy destroying, through energy pulses, the representation and those things that have been connected with that representations. You may release up to three representations within a single group, therefore a single sweep. But no more than three or the energies will become too dissipated.

It is the client's responsibility to create the visualization and bring in their own energy to join with the energy that you are bringing in from Master to help release these representations. If a client has a difficult time with energy pulses they may visualize the energy as water, wind, or fire - as long as it is something that is purifying and cleansing. As you are doing your sweep, you are only aware of what areas you are drawn to concentrate on. But as in earlier visits you will do an opening sweep, but this time just to open the energy and get it flowing, and a closing sweep to shut it down. It is the middle sweeps, which are much different. On the middle sweeps you are allowing Master to focus the energies to whatever part of the energy field is most helpful. You still speak out any information that you get and if you get a strong vibration of color then you share this with the client so that they may also be using this vibration within their visualization.

It is a harmful practice to let the client be totally unparticipatory during this work, sometimes not even there. IT WASTES NOT ONLY YOUR AND MASTER'S ENERGIES BUT CAN SET UP YOUR CLIENT TO TRANSFORM INTO A SWAMP LEECH CRAVING UNEARNED ENERGY This habit in Reiki is a reflection of the culture in which it exists, where there is a great lack of accepting responsibility for one's self.

After you have done all the sweeps needed, you will again, through vigorous movement (can also be sound - chanting is helpful) release any extra energy which remains. You then review with your client what has come up in the sessions. Any thoughts, feelings or realizations that they might have had. Have them track their dreams, unsuspecting thoughts or anything out of the ordinary, which come to them between visits.

You repeat the treatment two more times and then schedule them for another visit within a week after the third treatment.

FOLLOW-UP VISIT

This visit begins with a discussion of all the things that came up for them during the treatment phase. You must assess how your client is progressing. Review with them the information from the first session. See what feels different to them - what habits or thought patterns seemed to have begun to change. Check in to see what emotions or memories have come up for them. Have they noticed any differences on the physical plane? Then do the energy sweeps as you did in the first visit. When you have finished, compare these energy sweeps with the ones from the first visit. Alter the treatment plan accordingly and have them check in with you briefly once a week for the following month, where you will look for changes in their energy fields, and overall vibrations. In this culture it could just be as brief as five minutes on the phone although it is always better in person.

After a month of checking in, see if they feel they would like to go through another set of treatments. Any treatment plan that you have designed for them should have included things that they were doing for themselves on a daily basis. For some clients that will create more immediate results than others, depending on how faithfully they do it and how willing they are to change old habits.

If they feel like another treatment series is in order, you would do the same sequence from the very beginning with a few changes. In the first visit you must meditate on whether or not this is for the highest good of all involved. Some things take longer to move than others, and if the person is building up that energy of change like a snowball coming down the mountain it might not be prudent to go give it another push. On the other hand, if the person has seemed to move little or not at all then there may not be commitment on the part of the client to truly want to release the imbalances and participate in their own healing. If this is the case you do not want to waste your time. It is also a master's prerogative to determine if the client is getting "hooked" on the thrill of the treatments and becoming dependent. Then the master has an obligation not to continue treatments, as again this is like trying to feed a leech in a swamp - it will never be enough.

If you determine that the client is truly moving forward and releasing things at an acceptable pace and needs more treatments, then you at the end of the first visit compare the information from the last visit and the first visit of the treatment series before, so that you and the client may be able to see the movement and learn from it and use it to help keep the movement in place.

COMMENTARY

To summarize this whole process:

1) **SESSION 1:** Before the session, you meet with the client to discuss why they have come to you. You receive permission from the person to do the work. You get their acknowledgment that they have created their own imbalances and that they will participate in their own healing. You open up, and do a full energy sweep to diagnose their imbalances and the root causes of those imbalances. You do a second sweep to wash white light through the client. You do a third sweep to close down the energy. After the session, you meet with the client and discuss findings. You set up a treatment plan and schedule another meeting in about two weeks.

2) **SESSION 2:** Before this visit, review the information from the first session and meditate on what you need to bring forth for the client. You repeat the process of the first session. After reviewing the session's findings and altering the treatment plan accordingly, you set up another series of meetings beginning in one or two weeks.

3) **SESSION 3:** Have the client personify each specific imbalance in some physical form. You make a list and ask the client what they are truly willing to release. You then draw a line of energy from each personification to the specific imbalance in the body. You may put up to three images in each single group. Open up the energy field. Next, wash white light energy through the client as they visualize the energy destroying those personifications. Continue this energy for each group that the client has agreed to release at this time. Finally, close down the energy. Discuss the findings and schedule a session in about two days.

4) **SESSION 4:** Repeat the previous session, making any alterations necessary. Make another appointment in about five days.

5) **SESSION 5:** Repeat the previous session, making any alterations necessary. Make another appointment in about seven days.

6) **SESSION 6:** Assess what has happened, how the client is doing. Review all of the information from the first session. Repeat the process of the first treatment session. When you have finished, alter the treatment plan and have the client check in with you once per week for at least one month. After this month, discuss with the client whether they wish to undergo another series of treatments. If they feel that they do, then schedule a session (similar to session one) to determine whether you feel that they truly need to undergo a whole treatment.

(NOTE: Avoid dependency! Wei Chi also adds the following warning, channeled in a session of May 15, 1996)

WC: A warning that I hope you shall find the appropriate place to put in. There is a tendency in civilization as it exists today to complicate things. To take what is truly one in balance and try to complicate it and make it several. We would warn you and those that you teach that part of the first two treatments is to simplify things. There are those who are out there who shall seek you (and I speak "you " as all who do the process of healing) to help them. And they will list hundreds of imbalances, hundreds of traumas and tragedies, hundreds of causes and symptoms which need to be addressed, when at most you will find it is perhaps two or three.

SAMPLE SESSION

We were ecstatic to receive such specific information from Wei Chi, and resolved to add his teaching to our work as both practitioners and teachers of Reiki. In late April of 1996, we were hired to do an intensive, four day Reiki training for Grace and Victoria (not their real names), two friends in New England. Over the course of the four days, we planned to cover the Usui Reiki system (the traditional American form of Reiki) in all three levels, including

mastership. Having received the messages of Wei Chi, however, we felt that we had to develop a system that combined the Usui with the Wei Chi methods.

On the second day, we determined that we would have each student perform a Usui treatment on one of us in the morning, followed by a discussion of the Wei Chi system in the afternoon. When Victoria performed her session on Kevin, however, we had an unexpected (but not surprising) visit from Wei Chi. Once Victoria had completed her session and left the table, Kevin arose and began to walk around, but it was Wei Chi controlling his body! He first discussed Victoria's technique, and then honored us with a direct demonstration of his own technique. Following is the transcript of that session, beginning with his critique of Victoria's work on Kevin.

SESSION: 4/23/96

WC: Your flow improved as time went on. The sense from looking down as you began the work was one that you tried too hard to make sure you were going the right places. The body sensed a change when you went with the flow. It occurred as you went down the right arm of the vehicle. Do you remember this?

V: I remember this.

WC: There was also a forcing at times of energy on your part, where you felt as if perhaps you needed to turn up the volume.

V: Yes. I was trying to force the energy in

WC: It will jar the electromagnetic system of the vehicle, of any vehicle. Allow it to flow through at the pace at which the flow of the vehicle is going, and it will be like the river that joins from the stream. A smooth and even connection. Do you understand?

V: Yes, I do.

WC: We will now attempt. San Yung, you shall play the recorder. You may follow closely with the recorder.

T: Thank you.

WC: We will explain how this was done in my time, and we ask that Grace shall take the position. (She gets on the table) We appreciate the removal (of Grace's shoes). We would begin, normally, it would begin with a discussion of the complaints. We would talk to the person who had come to us as to why they were brought to us. Before they would actually end up on the table, we would at that point speak to the person about accepting the idea that they had been a creator in their own imbalances. Grace, do you understand that any imbalances that have been created in your physical body are manifestations of the imbalances that have been present in either your spiritual, your mental or your emotional bodies?

G: I do understand.

WC: Do you accept the fact that this is but a symptom and not a cause of a problem?

G. I do.

WC: Are you open and willing to work with I and Master to help solve these problems?

G. Yes.

WC: If she had not agreed, she would not still be on the table. I have been described as both very flexible and very inflexible. I am neither. I am but a servant of Master.

T: May I ask one question before you begin? If a person had said that they were willing to accept, were there times when you knew they were not telling the truth?

WC: There were times when I would suspect that they were still coming from a place of skepticism. But if their promise was given, then it was the permission I needed, and I would trust that Master would perform the correct miracle.

T: I understand.

WC: After the client had assumed position on the table, the first part would be what I would call an energy sweep. Before I would start this, however, I would do my own meditation and prayer to Master. I would ask at the same time that the person do the same. Grace, as I connect with Master and bring forth His wisdom and energy ask that you also, within your mind, within the silence of your heart, open and ask of your higher, wiser Self and of Master to provide for you that which you need to do this healing. And to also ask that you shall release anything that would block this from happening. Will you do this?

G. I will do this.

(Wei Chi then walks away from the table and begins to center himself. He raises his arms to the sky and then lowers them into a praying position. Next, he kneels on the ground, bows, and touches his forehead to the earth)

WC: At this time, I ask that I, your willing servant and vehicle Wei Chi, be allowed to channel the information, the knowledge, the wisdom, the healing, the love, the compassion, the support, all of the things that you would want me to channel to help your child, Grace. I ask at this time that I be a willing and able vehicle to channel this energy. (He bows) I ask at this time that as the energy comes through me and should release any unneeded, unwanted or undesired energy of Grace, that Mother shall accept this energy willingly and givingly, and take this energy and offer it back to Master in acceptable ways. (He bows) And I ask at this time that as Master steps into me and guides me through this period, that he will take from me anything which is undesirable for me to have to do Master's work.

(He takes another bow and then stands, raising his arms and bringing the energy into himself. Next, he walks to the client and enters her energy field at the head, bringing his hands close to her, but not touching her. He will proceed down the body in an energy sweep, never touching, but surfing on her energy body to diagnose any imbalances. He begins by holding his hands over her crown chakra)

There is a stiffness and uncomfortability in the neck. It is from a need to hold the head too erectly and with too much pride at times. It comes from a fear of being thought lesser than. We find that this is not all the time, but in certain situations in which Grace knows she no longer belongs, and infighting to keep a position which is no longer hers she has created the tension in the neck to hold the head erect.

(He moves his hands over her eyes) *We find that the stress at the indecisiveness of making decisions about direction, causes pain at times behind the eyes, and headaches, and can give way sometimes to the need to weep, and not understand why. We do not say that the vehicle will break into uncontrollable tears, though at times may need to do so.*

(He moves his hands with one above each shoulder) *We find that the shoulders carry tension from carrying the responsibility for those people who are around her instead of insisting that they carry their own.*

(He moves his hands over her throat) *There is a block here, a fear of speaking what is truly on her mind at times. She will tell you that she speaks it clearly and honestly, but there are many emotions she chokes back. She may not even be completely consciously aware that she does it.*

(He moves to her left and places his hands over her stomach) *We find this area to be cast iron, but underfed.*

(He moves his hands with one over each hip) *The client does not always feel as though they can equally express both their feminine and masculine energy, and that problem lies here in the hips. The problem in the hips and in the shoulders and in the neck are what create the two sides of the rubber band which breaks in the lower back. Does that make sense?*

G. Yes, it does.

WC: (He moves further down and places his hands above her legs) *There is much strength here with the legs, though. We find that this person is determined to accomplish what she begins.*

(He moves to her feet) *There is strength there. And in times of unscheduled anger, but much needed, she will vent and release much toxins at once, but that only indicated that there is a build-up.*

(He begins to move his hands up the right side of her body) *A strain or pulling in the right side of the body. A feeling of needing to prove one's self in the masculine areas of the world.*

(He has now returned to stand at her head) *Do you understand this?*

G. Yes, I do.

WC: *Is there anything that we have picked up from this energy sweep which you feel does not fit?*

G. Nothing.

WC: *Are you willing to release those strings which have tied you up ?*

G. Yes.

WC: *Normally, in my time, we would have stopped this part of the session, allowed Grace to rise, I would go out and come back and we would discuss the findings and the things that she needed to work on. But due to the fact that we understand of limited time and training, we will at this time channel some energy for her. Are you open and willing to accept this energy?*

G. I am open.

(He begins with her shoulders, touching his third eye to hers, doing the Hui Yin breath as he is bowed over her with his hands under her shoulders)

WC: *Give me your weight. (He breathes deeply several times) We ask at this time that you meditate on what we have told you, and when I return we will find you up and in a receiving position.*

(He walks away, chanting, releasing the energy from his arms, shaking his hands out. He then kneels on the ground, praying)

Thank you, Master, for the opportunity to serve you. (He bows) Thank you, Master, for the opportunity to feel your energy and mine within my vehicle. (He bows) Thank you, Master, for cleansing the toxins and the resistances from my vehicle as you went through it.

(Another bow, then he rises and returns to the client. He claps his hands over her head three times to wake her up.)

COMMENTARY

What we witnessed here was an abbreviated example of the first session of the Reiki treatment process. Wei Chi performed the opening diagnostic sweep and the second sweep wherein he channeled Master's energy to clear out Grace's blockages. Significantly, Wei Chi gave us a sample of how he insists on the client taking responsibility. He clearly states that had Grace not agreed that she was the creator of her imbalances and agreed to participate in the healing, she would have been asked to leave the table. Wei Chi also gifted us with his ritual and prayers for opening himself to the Master energy at the beginning, releasing any residual energy after the session, and finally his prayer of thanks. He reminds us that gratitude is one of the most important aspects of Reiki. We must constantly feel grateful that we are allowed to connect with Master in such a profoundly personal and loving way.

The specific results of this session were amazing. Grace has a history of incapacitating back problems. After ten days of constant and nearly crippling back pain, Grace left the table after this session and moved with ease. According to her own account, the energy had shot through her like white fireworks, completely eradicating her back pain. When Wei Chi said, "Give me your weight," she suddenly felt the energy at the crown chakra burst and flood through her entire body. Even with her eyes closed, she says that she saw the burst of white light and felt the warmth rush down her spine. Since that time, she has worked diligently with the messages given to her by Wei Chi concerning the causes of her chronic back troubles. Having addressed the root causes of the trauma, as delineated by Wei Chi, she had not had a recurrence as of three months from the original session.

Conclusion

Some final Words
from
Wei Chi

Wei Chi has left us with information that we feel to be vital for the practice of Reiki today. Nothing we can say can truly summarize this information. We leave you, therefore, with the words of Wei Chi himself, channeled on May 15, 1996:

WC: In conclusion, I would like to share with you. There is a tendency among man to try to perfect that, which is imperfectable and yet perfect, all at the same time. There are those of you who shall read the words as I have spoken them, and feel as though I have been a harsh and unfair critic. To those of you who feel this way, I ask you to but stand in the mirror and ask, "To whom have you been unfair, harsh and critical?" The process of healing, the process of being the vehicle with which Master works to facilitate healing, all healing, is an honor. Those who have taken the spirituality of what we did and tried to make a religion out of it, were of the best intentions and motivations in their time, and we do not judge them harshly. But as it happens so often, that which becomes too organized grows so far from its original purpose.

I will not say that the two that I have chosen to help me with this project of mine to enlighten the world to the lost steps of Reiki are the only ones out there that are doing it properly. This is not for me to say, nor would it be true. I have given them much information, only some that is in the book, for some would be too easily misinterpreted and construed. The most important thing to remember is it is about the flexibility of listening to your own inner voice. And it is distressing to see assembly line Reiki. As each person who comes to you for you to help them along their path with this process is an individual, so shall each treatment be individual.

As you read and re-read this book, please take from it what resonates to you and look at it. Please know that the two that I have chosen will be out there to help spread what I have brought forth. Please understand it is not my intent to tell people or the world that there is only one right way, and it is mine. The only true statement that is always true is that if you are not connected with Master, then you are not facilitating healing.

As I leave, know that Master speaks in a gentle and loving voice within all of us, and that should be the voice which guides you. Master will draw you to create that which you need to create to fulfil that purpose which you have come here to fulfil. You have received much information today, as you have received other information before, and all of it is worth little or nothing. It is but a nudge for you to remember what you have always known.

Do you understand?

The End

ABOUT THE AUTHORS

Rev. Kevin Ross Emery

Kevin, born of a family of healers in Northern New England, began his first, full-time spiritual business in 1993, after doing part-time work in the spiritual community since the mid- 1970s. Prior to 1993, he spent over a dozen years in the corporate world doing training, troubleshooting and management. He has worked for such organizations as Dartmouth College, Hilton, Sheraton and American Express. Kevin has combined his business skills with his lifelong spiritual abilities, becoming a bridge-builder between many different spiritual beliefs and the business world.

While doing work within the Native American spiritual tradition, Kevin was gifted with his medicine name of *WolfCloud*. The focus of Kevin's interfaith ministry is to show how spirituality can be present in the practical and everyday world.

Kevin holds a B.A. in Business & Psychology from the University of New Hampshire. He works as a trance channel, spiritual counselor and teacher. Kevin is a Minister Director in the Universal Brotherhood Movement, an interfaith ministry, and is a Reiki Master/Teacher.

Rev. Thomas A. Hensel

Tommy, a native of Columbia, SC, began his career in the performing arts. He has worked as a professional actor, singer, stage manager and director, eventually serving as the founding artistic director of the Harrisburg Shakespeare Festival. Tommy has extensive experience in the non-profit world as administrator and board member for numerous local and national arts organizations.

Integrating his lifelong spiritual gifts with his creative and administrative background, Tommy has created a unique interfaith ministry. He seeks to teach how to develop spirituality through the creative process and to integrate spirituality into the practical, everyday.

While working in the Native American spiritual tradition, Tommy was gifted with his medicine name of *Gentle Little Bear*. He holds a B.A. in Communication and a B.A. in Music from Florida State University and an M.A. in Theatre from the University of South Carolina. Tommy is a Minister in the Universal Brotherhood Movement, an interfaith ministry, and is a Reiki Master/Teacher.

In addition to *The Lost Steps of Reiki: The Channeled Teachings of Wei Chi*, Tommy and Kevin are the authors of *Experiment: Earth*. They also have several audio tapes on the market, including the class based on *The Lost Steps of Reiki*, a class titled *Prosperity and Manifestation* and a six-hour series of channeled information from Simon Peter, one of Kevin's more frequent channeled visitors.