

# Miscellaneous Reiki Articles

- vol. 4

by

**James Deacon**

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## MOVING TALES ?

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Some people would seem to be at great pains to have us believe that Usui-sensei was a devout, life-long adherent of the *Tendai* sect of Buddhism.

Yet for quite some time, these same people seem to have, in the main, glossed over the fact that Usui-sensei's remains are *actually* interred in a grave in the grounds of the Saihoji temple - a temple belonging to the *Jodo* sect of Buddhism.

In what seems like a half-hearted attempt to explain this anomaly, some have suggested that perhaps the Saihoji temple could have previously belonged to the Tendai sect?

Now, Dave King (of 'Usui-Do' fame) would have us believe that *he* has the answer:

Dave tells us that recently (Summer 2009), a colleague of his (George Mullen?) visited the Saihoji temple in Tokyo, and discovered that grave-stones from a Tendai Buddhist graveyard had been *relocated* to the Saihoji temple grounds during 1960-61, when the Tendai site was cleared to facilitate construction of a new subway route.

Now, according to Dave, his colleague *also* claims that he learnt (from whom, it's not clear) that the Usui family grave, and also the additional grave where Usui-sensei's son, Fuji, is interred, just happened to be amongst the stones brought to the Saihoji temple from the (unnamed) Tendai graveyard at this time.

Problem solved?

On hearing this, my first thought was: If the Usui grave was only *moved to Saihoji Temple* in 1960/61, how come the Saihoji temple site is mentioned on the Usui Memorial (dated 1927)?

[ on the memorial, it states: "Lately, many students came together and decided to erect this memorial *in the graveyard at Saihoji Temple...*" ]

However, it seems I might have been getting a little ahead of my self:

As it turns out, the story Dave King is asking us to believe is that it was only the Usui *graves* themselves which had originally been located in the (unnamed) Tendai cemetery. The fact that the memorial stone was indeed originally erected in the Saihoji temple grounds is apparently *not* being contested...

So,  
we are being asked to believe that, while Usui-sensei was buried in a *Tendai* graveyard, the following year (1927), the *honourable* and *respectful* creators of the memorial stone - instead of erecting it at the grave-site of their beloved Sensei, decided to place it in a totally *different* graveyard in the grounds of a totally *different* temple - hidden away in amongst some graves with *no* connection to Sensei at all?

That they chose to omit any reference to Usui-sensei being buried elsewhere - would that not have been somewhat disrespectful in itself? It would mean that future students would be denied the opportunity to pay their respects to Usui-sensei by visiting the grave.

And is it perhaps *too* convenient that some *thirty years* after the erecting of the memorial stone in the Saihoji temple graveyard, there just *happened* to be plenty of space *directly* beside the memorial, amongst the crowded graves, for both Usui-sensei's tomb (in which his wife and daughter are also interred) and that of his son, to be erected?

In a way, I'm surprised that it was only *this year* that Dave became aware of the (supposed) relocating of Usui-sensei's grave.

Afterall, he tells us that in 1971, while in southern Morocco with a group of Taoist qi gung students, he met and spent a month training with, a 70+year-old Yuji Onuki. [Onuki had apparently been a student of Toshihiro Eguchi (a friend & student of Usui-sensei) in the late 1920's, and it seems, was also a Shichidan level (7th Degree) student of Usui-sensei's early teachings. ]

Dave says that, many years later (in the early 1990s ?), when he visited Tokyo, he was able to find Usui-sensei's grave based on Onuki's description of the location of the memorial.

He also tells us that while at the Saihoji temple site on this visit, he met a man who showed him around, then invited him to his home to meet his father – who had been one of Usui-sensei's students in 1923...

Dave was apparently also taken by this unnamed person to private shrine which housed the original copy Reiki principles and also some of Usui-sensei's remains.

On another occasion Dave tells us, he met a man named Tatsumi. Tatsumi, apparently in his nineties, had been one of Hayashi-sensei's students in the late 20's-early 30's...

Dave's colleague, Melissa Riggall is also said to have spent some time studying with Tatsumi.

On yet *another* occasion, in the mid 1990's Melissa Riggall, as a result of a chance conversation with an innkeeper's wife, was apparently introduced to a woman who had studied with Usui-sensei in 1924 – and over the next couple of months was introduced to a total of about 30 people (the majority were apparently women) who had studied with Usui-sensei, Hayashi-sensei or Toshihiro Eguchi.

One of these people was the Buddhist nun, Tenon-in.  
[Tenon-in (aka Mariko Obasan), Onuki and Tatsumi, would seem to be the prime sources for the information Dave has shared with the Reiki community over the years.]

It seems perhaps a little strange that of *all* these people apparently encountered by Dave (and / or Melissa) over the years, *not one of them* ever mentioned the story of the moving of Usui-sensei's grave?

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## THE SPIRITUAL MEDICINE...

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Most Reiki folk, it seems, tend to view the 'gokai' - the Five Reiki Principles or Precepts - simply as a set of Moral Admonitions.  
However, in my opinion, the gokai are also a set of very practical instructions, intended to be applied as basic 'preventative medicine'....



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## REIKI - RANDOM THOUGHTS (part 2)

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### # *Reiki* = *Rei* + *Ki* ?

'Reiki' is *one* complete word *in its own right*.

Yes, in order to write this particular\* word 'Reiki', we use the two kanji which in *isolation* represent the words *Rei*, and *Ki* respectively - though Reiki is *not* 'Rei Ki'...

It is a common belief that, by breaking a thing down into its component parts, we may better understand it - yet here we may also encounter confusion...

Imagine someone who has been attempting to teach themselves English as second language.

While they already have a substantial vocabulary, they have heard the following words, but do not know what they mean:

Antelope  
Legend  
Idealist  
Father  
Gauntlet  
Target

They decide that the easiest way to grasp the meaning of these words is to break them down into – as they see it – their component parts, and then simply combine the meanings of these parts

and so they begin:

"Antelope? Ant-elope... 'Ant' & 'Elope'!

OK, I know these words. Now, just combine the meanings, and... wow, that was easy!"

"Antelope: *an insect who runs away with their beloved*"

and so, they begin to work their way through the remainder of the words:

|          |   |                 |
|----------|---|-----------------|
| Legend   | – | 'Leg' & 'End'   |
| Idealist | – | 'Idea' & 'List' |
| Father   | – | 'Fat' & 'Her'   |
| Gauntlet | – | 'Gaunt' & 'Let' |

Simple, really!

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\* There are several other Japanese words pronounced 'Reiki' which have totally different meanings.

## **# Reiki - Eyes and Hearts**

In *receiving* Reiki initiation our eyes should be *closed*...  
In *practising* Reiki, our hearts should be *open*...

## **# Reiki and the need for Protection**

Is protection needed within Reiki?

IMO, yes, absolutely.

Though there is *no need* to look to 'add-ons' adopted-in from *other* traditions.

Protection *is* needed within Reiki, and protection exists *within* Reiki

*Reiki* gives us that protection

And the 'clearer' our Reiki flows ( i.e. the more 'fine-tuned' our Reiki is), the *greater* the protection it affords us.

As Takata-sensei said:

"Your Reiki power is like a aura, its a glow, and you are radiating out, and that energy is stronger than what it can penetrate into you ... no darkness can penetrate you"

## **# On how to "be Reiki" ...**

Reiki *Ryoho* is a system that promotes healing.

*Reiki* is the the 'motive force' *behind* that system.

Reiki *Ryoho* = *Method of healing (/treatment)* with Reiki.

As to what 'Reiki' itself is:

On *one* rather simplistic level, the term 'Reiki' *may* be perceived as referring to Spirit (Rei) Energy (ki), however,

'energy' is in fact one of the *lesser* or *secondary* meanings of the word 'ki'.

The term 'Reiki' *also* means 'aura' (i.e. the semi-tangible *emanation of* our spirit).

And when used as a suffix, *-ki* speaks of the *dynamic quality* of a thing

- in this case, the 'Rei' or spirit.

Thus, 'Reiki' can be understood as:

The *manifestation, influence* or *effect* (ki) of spirit (rei).

As an adjective, "Reiki" can also simply mean 'spiritual'.

So, to "be Reiki" is, perhaps:

- to *be* spiritual
- to *manifest* spirit
- to 'get out of the way and let your *spirit* act'

### **# On Choku rei and 'spirals'...**

Many people have attempted to view the CKR in terms of the 'mystic spiral', 'labyrinth pattern', etc.

However IMO (and it is simply that: *my* opinion), this line of association is inspired by a *Western* mindset, *not* a Japanese one.

We do better to put aside *all* concept of 'spiral' or 'labyrinth' if we seek to get to the *true spirit* of CKR...

### **# On 'Grounding'**

'Grounding' in the sense that the term is commonly used in Reiki can actually refer to a couple of different yet associated concepts:

The first, is about the electrical analogy of a 'ground-wire' - of creating a process for the release of harmful energies down into the earth for transformation...

The second, and perhaps more important, is about the process of constantly returning to a *centred* state of being 'here-now' - aware of *yourself* - yet at the same time, focussed on the external world that is part of your *immediate* experience.

Concerning this latter usage of the term, we can achieve grounding by the practice of various 'mindfulness meditations'.

Sometimes, however, without conscious invitation on our part, life itself assists in the process:

You are hurrying along a busy street in 'autopilot mode', subconsciously you know your intended route and your body is following it; but you are otherwise occupied with 'head-stuff'- that report due tomorrow morning; Chinese stir-fry or a microwave ready-meal for dinner; did I send that confirmation email; there was something I was supposed to do at 9pm, what was I... WOOOSH!

A passing bus has just run through the biggest puddle the world has ever known - and you are suddenly absolutely drenched in *very* cold water...

That gasp of breath, that sudden, eyes-wide, freezing, shocked-back-into-the-moment – that's grounding.

### **# On Reiki Insurance and the acceptance of Certificates...**

It has been said that Certificates (Reiki or otherwise), are designed for three things:

- to impress clients
- to inflate egos
- to cover damp patches on walls



Personally, with the state of much Reiki ...

[I was going to say 'Training', but far too many folk nowadays are simply *attuned*, and don't actually receive *any* training, so I'll start again]

Personally, with the poor quality of many Reiki courses today, and with no real *standards* as to what actually constitutes 'Reiki Therapeutic Practice' I feel that any insurer who accepts a Reiki certificate as proof of competency to practice the art professionally, needs to go and do some urgent research....

### **# On accepting 'energy' (afterall, everything is all just the same energy, right?)**

Perhaps it is true that everything in existence is "all the same energy"

Yet what makes one thing different from another is that this 'same energy' is *made manifest* in a myriad different ways.

At *core*, a cockroach is the *same* energy as a banana or for that matter, an ebola virus.

The energy of '*dis*-ease' and the energy of '*restoring ease*' are simply different *manifestations* of the same energy

The vital intensity that rages in the construct we recognise as 'cancer' is - *at core* - the very same life-force that assists us to reclaim the body *from* that cancer...

Yes, at an *absolute* or 'philosophical' level of reductionism, energy is (probably) 'all the same'

But 'sameness' is ultimately 'nothingness'.

'Life' only comes into existence, and continues to be - where there is 'differentness' - where different manifest expressions of 'energy' exist and continuously interact in myriad ever-evolving combination.

So when it comes to accepting energy, the question should not be one of

'Am I willing to *accept* energy?',

but rather:

"Which *manifestation* of the energy do I choose to accept? "

### **# A note on 'Channeling'**

For those unfamiliar with the term, 'channeling' is essentially a New Age manifestation of the Old Age phenomenon of Mediumship – ie, the receiving of information apparently from sources outside the individual's own mind.

Depending on the person's beliefs, these sources may be perceived as being aspects of the individual's subconscious/unconscious or their 'higher self'; or alternatively may be variously identified as independent, discarnate

'consciousnesses' such as spirits (of the dead), 'ascended masters', angels, or other spiritual/advanced beings – even extra-terrestrials.

While considered by many to be an effective meditative tool for uncovering personal, subjective, 'inner truths', due to the symbolic or 'poetic' nature of the information uncovered/received, channeling is a notoriously unreliable tool for objective historical research.

Unfortunately, it is the case that over the years since Takata-sensei's death numerous Reiki practitioners, seeking to learn more about Reiki (ie concerning its origin & history, its symbols, practices, etc ) than had been passed down to them in the lineage via Takata-sensei, have turned (and still turn today) to the 'easy' practice of channeling rather than invest time and effort in more practical (and more reliable) modes of research...

### # 'Energy' or 'Spirit'?

Reiju, Hatsurei ho, and Reiji ho are believed by many to be three of the most important practices within Reiki Ryoho.

So, if Reiki Ryoho and its associated techniques are ( as perhaps a great many Reiki Folk tend to believe) about working with 'energy', why is it that these primary practices are named the way they are:

|                    |      |  |
|--------------------|------|--|
| <i>reiju</i>       | 靈授   | - "giving <i>spirit</i> "              |
| <i>hatsurei</i> ho | 發靈 法 | - "invoking/generating <i>spirit</i> " |
| <i>reiji</i> ho    | 靈治   | - "indication of <i>spirit</i> "       |

Why do they refer to '**spirit**' [*rei*: 靈] rather than to '**energy**' [*ki*: 氣]?

### # "Reiki can do no harm"?

There is a much-repeated belief that: "Reiki can do no harm"

So, what does this statement actually mean?

Do we take it to mean that: "Reiki can do no harm *to any one or any thing*"

To *whom* or *what* is Reiki harmless?

If Reiki assists an individual to overcome a viral or bacteriological infection which, prior to intervention with Reiki, the individual's bodily defences were failing to eradicate - would it not be fair to say that Reiki was (perhaps indirectly?) responsible for causing *harm* to the bacteria or viruses - which are, afterall, living organisms?

And if Reiki *can* thus be seen to cause *harm* to a living organism, albeit submicroscopic in the case of a virus; how far can we take this?

If we apply Reiki treatment to deal with intestinal parasites such as Nematodes (round worms) or Cestodes (tapeworms) etc.; is not Reiki at least *assisting* in the destruction of these lifeforms?

Is there a 'cut-off point' at which Reiki ceases to cause harm to a living entity?

Perhaps it is that Reiki can do no harm to *sentient* life?

Then again, different cultures, philosophies and individuals have differing views as to what is or is not sentient...

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**The Fourth Reiki Principle:  
JUST FOR TODAY, WORK HARD...**  
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A number of people have commented how a commonly-taught English version of this particular principle/precept, i.e. "do your work honestly" (or "I will do my work honestly") is quite different in meaning from the basic direct translation: "work hard"

We must remember that on one level, the Gokai (Five Principles) are a 'mnemonic device' - an aid to mindful remembrance.

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

And as such they will of necessity allow for *many* levels of interpretation

Perhaps it is also important to be mindful that much can be lost in *literal* translation.

In Japanese, this particular Principle is "Gyo wo hage me"

While this is commonly translated as: "Work Hard", it can *also* mean 'Study Hard'

And in a broader sense, it can imply:

"Strive to improve yourself"

(on *any* and *all* levels - physically, mentally, emotionally, ethically, morally, spiritually; your skills and abilities, your relationships, your standard of living – your *quality* of living)

The general sentiment behind the principle would seem to be:

"Be diligent in your endeavours"

- don't be lazy

Yet another way of expressing the sentiment is:

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

It can also have a sense of "Dedication to the task at hand"

In yet another sense, "Gyo wo hage me" can tie in with the Japanese concept of *giri* - duty or (moral/ethical) obligation.

So, it can also speak to a sense of duty/obligation to, for example. our teachers  
and also, to those who give us employment.

Takata-sensei often phrased this principle along the lines of:

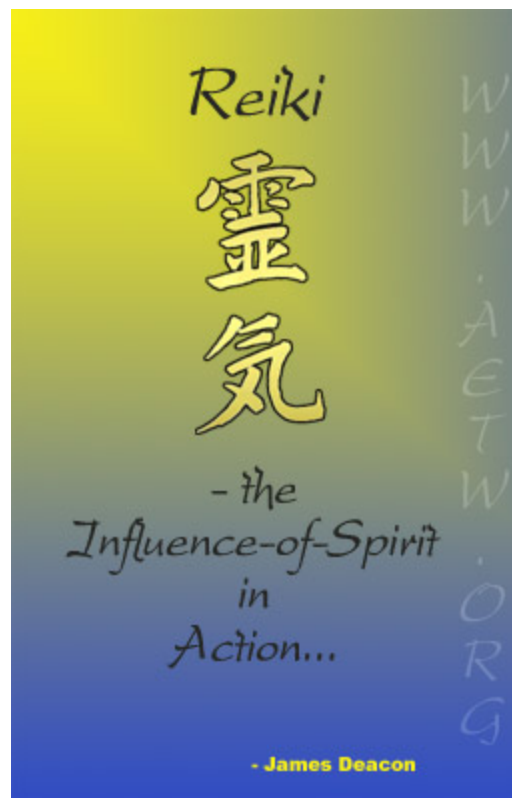
"Earn thy living by honest labor"

which perhaps has as much, if not more, to do with the old adage:

"An honest day's work for an honest day's pay - An honest day's pay for an honest day's work"\*

as it does with "earn your living honestly", which, IMO, speaks more to earning your living without deceiving others.

\* \* \* \* \*



\* \* \* \* \*

**KI-WORDS**  
**A different perspective on the word 'Reiki'**  
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*Many people still incorrectly state that 'Reiki' translates as 'universal energy' - and it must be said that the other common translation: 'Spiritual energy', while perhaps moving far more in the right direction is, it seems, still not quite correct...*

In writing the single word 'Reiki' we use the two kanji which *in isolation* represent two separate words: *Rei*, and *Ki* respectively - though Reiki is *not* 'Rei Ki'...

There are many words in Japanese that may be described as 'ki-words' - compound-words formed by adding the kanji for 'ki' **[1]** to the kanji for another word.

Unfortunately, if we attempt to understand such compound-words by simply translating and combining the meanings of the two individual *original* words, this will not *necessarily* give us an accurate translation of the *compound-word* itself.

*“The meaning of the whole is greater than (& often quite different to) the meaning of the parts”*

As a loose, *general* guide, the meaning of a word written with a specific kanji-pair is *ultimately* (if often indirectly) based on / derived *from*, a *synthesis* of the meanings of the individual kanji making up that pair.

For example, if we take the single word *tenki* :

As a stand-alone, the individual word *ten* signifies heaven, or sky. The word *ki* is of course most commonly translated as spirit, energy (or feeling).

So, if in an attempt to arrive at the meaning of the single word *tenki*, we simply combine the meanings of the two other words *ten* and *ki*, we would end up with something like :

“Heavenly Spirit”?

or maybe

“Heaven Energy” (as opposed to Earth Energy)?

In fact, *tenki* simply means: Weather.

Let us now look at several other “ki-words”

As is the case with 'tenki' (and also 'Reiki'), it is important to remember that each of the following, although written using two kanji, are in fact *single*, complete words in their own right.

|  |                                     |
|--|-------------------------------------|
| Kekki ['blood ki' ] actually means:      | vigour, ardour                      |
| Denki ['dragon ki'] means:               | electricity                         |
| Konki ['root ki'] means:                 | perseverance, patience              |
| Heiki ['flat (or even) ki' ] means:      | calmness (also indifference)        |
| Gen ki ['foundation ki'] means:          | ones health - being in good spirits |
| Ninki ['person ki'] means:               | popularity                          |
| Yoki ['positive ki', ('Yang' ki)] means: | liveliness - cheerful, jolly        |
| Inki ['negative ki', ('Yin' ki) ] means: | gloomy, melancholy                  |
| Kuki ['sky ki'] means:                   | air                                 |
| Reiki[2] ['cold ki'] means:              | cold air                            |

And in some ki words, the ki kanji does not actually add anything to the meaning of the *other* kanji - it simply speaks to the *dynamic aspect* of the whole word

|   |                            |
|---|----------------------------|
| Jōki ['steam ki'] means:                    | steam or vapour            |
| Yuki ['brave ki'] means:                    | courage, bravery           |
| Byōki ['illness ki'] means:                 | illness, disease, sickness |
| Jiki ['magnet (also porcelain) ki' ] means: | magnetism                  |

And so it is that, just as in the examples given above, simply combining the literal meanings of the two individual words whose kanji are paired to form the separate individual word 'Reiki', will not really give us a truly accurate understanding of the single word 'Reiki' itself.

Ongoing research would suggest that *Reiki* - as the term is used in the name *Usui Reiki Ryoho* - more immediately translates simply as 'spirit' or 'spiritual'; thus *Usui Reiki Ryoho* translates most clearly as: *Usui's spiritual healing-method*

Now while it would be perhaps somewhat incorrect to deny that, at least on a very simplistic level, the single word Reiki still carries with it a sense of 'spiritual energy', it can, amongst other things, also be understood to mean:

'spiritual essence'  
'spiritual feeling'  
'spiritual intent'  
'spiritual influence'  
'spiritual emanation'

also:  
'soul power'  
'soul force'  
and, quite importantly, I feel:

'Aura' (i.e. the emanation of spirit around the body) [3]

As the term *Reiki* is used in the name *Usui Reiki Ryoho*, there is not necessarily any direct reference to 'energy'  
 - in this context, the *ki* part of the compound would simply seem to speak to the dynamic - the *effect* of spirit in action.

[1] I am of course here referring to the 'ki' kanji as used in writing the word Reiki.  
 Perhaps somewhat confusingly, there are actually somewhere in the region of 35-40 Japanese words pronounced as ki.

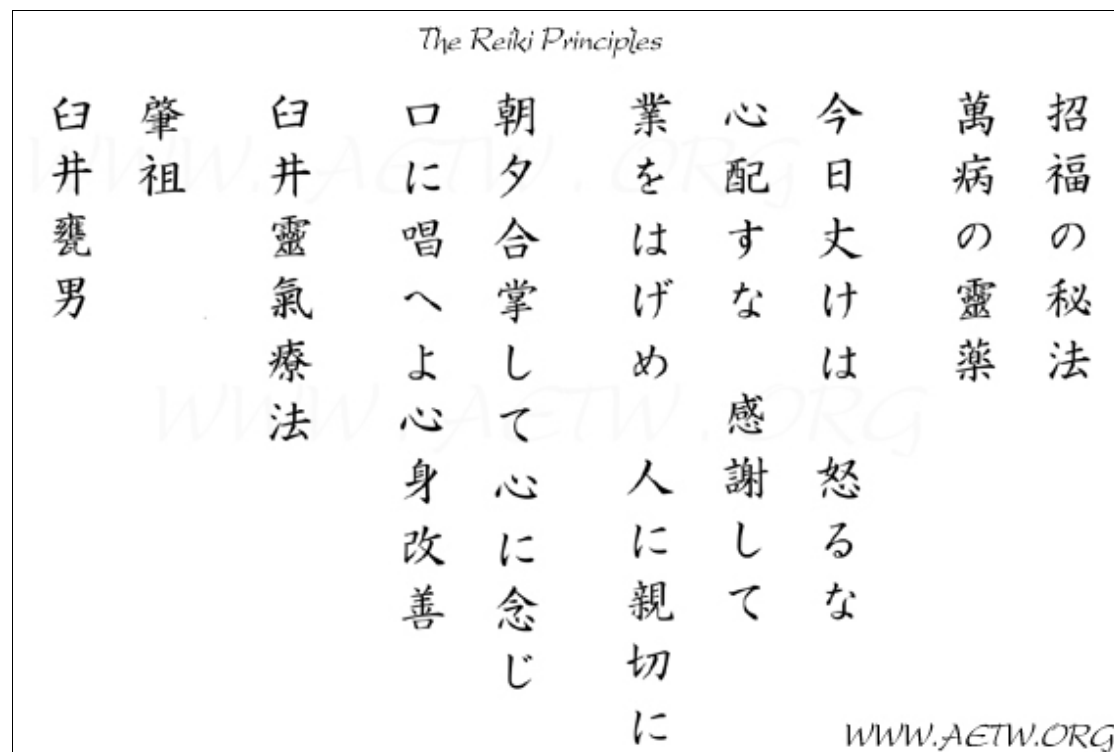
However these are all written using *different* kanji, and have *different* meanings.

[2] Not the same 'Rei' kanji as in *our* 'Reiki'

[3] Thus, 'Usui Reiki Ryoho' can also have the connotation: 'Usui Aura-healing Method'

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## THE FIVE REIKI PRINCIPLES, IN JAPANESE



While probably the majority of people are familiar with *images* of the Five Principles written in Japanese (such as the one above), several people lately have been asking me for a *text-based* version of the Principles .

So here goes:

## 五戒

招福 の秘法

萬病の靈藥

今日 丈けは

怒るな

心配 すな

感謝して

業を はげめ

人に親切に

朝夕 合掌して心に念じ

口に唱へよ 心身改善

臼井靈氣療法

肇祖

臼井 甕男



## THE GOKAI:

Written in Japanese with a traditional combination of *Kanji* characters and *Hiragana* (phonetic characters), with the *romaji* (i.e. the western 'Roman' alphabet) version of the words beneath.

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### 五戒

go-kai

招福      の      秘法  
sho-fuku      no      hi-ho

萬病      の      靈藥  
Man-byo      no      rei-yaku

今日      丈<sup>1</sup>け      は      怒る      な  
kyo      da-ke      wa<sup>2</sup>      oko-ru<sup>3</sup>      na

心配      す      な      感謝      して  
shin-pai<sup>4</sup>      su      na      kan-sha      shi-te

業      を      はげめ      人      に      親切      に  
gyo      (w)o      ha-ge-me      hito      ni      shin-setsu      ni

朝      夕      合掌      して      心      に      念じ  
asa      you      gassho      shi-te      kokoro      ni      nenji

口      に      唱へよ      心      身      改善  
kuchi      ni      tona-ey-o<sup>5</sup>      shin      shin      kai-zen

臼井      靈氣      療法  
usu-i      rei-ki      ryo-ho

肇祖  
chou-so

臼井      麿男  
usui      mikao

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#### NOTES:

1, In the Principles, 'da-ke' is traditionally written as: 丈<sup>1</sup>け, though elsewhere it is more commonly written as: だけ

2, The character は - in the Principles, traditionally pronounced : 'wa', is actually the character: "ha"

3, Alternatively pronounced as: "ika-ru"

4, Pronounced "shim-pai" ('n' before a 'p' is pronounced as an 'm')

5, Actually written as: "tona-he-o"

An English translation is:

### **THE FIVE PRINCIPLES**

**The secret method of inviting blessings,  
The spiritual medicine of many illnesses**

**Just for today  
Don't get angry  
Don't worry  
Be grateful  
Work hard  
Be kind to others**

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

**Usui Spiritual Healing Method**

**The founder**

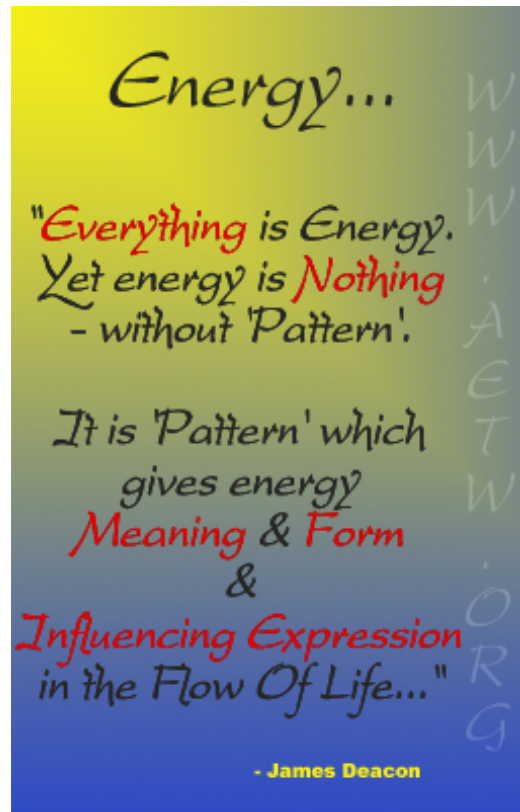
**Mikao Usui**

\* \* \* \* \*

**Just for today:**



\* \* \* \* \*



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