

KARUNA KI MANUAL

COMPASSIONATE HEART ENERGY AND HEALING



BY
VINCENT AMADOR

2017 UNOFFICIAL REVISED EDITION

EDITED BY FABIAN DEE

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Revision History

Date	Ver.	Comments
23 April 2017	1.0	Initial Revision.
11 May 2017	1.0.1	Updated Editor's Preface. Updated 'Seichim & Further Development' & 'Additional Channeled Symbols' sections; new 'Raku Kei Reiki' section. Updated References numbering.
16 May 2017	1.0.2	Updated 'Seichim & Further Development' section & References list.
12 June 2017	1.0.3	Updated 'Distance vs In Person Attunements' section & References list.
5 July 2017	1.0.4	New 'Sathya Sai Baba' section and updated "'Sai Baba" Symbols & Attunements' section and References list.
22 Aug 2017	1.0.5	Moved Karuna Ki history & background information from 'Editor's Preface' to new 'History/Karuna Ki' section. Updated 'Disclaimer', 'Editor's Preface' & 'Distance vs In Person Attunements' sections.
7 Jan 2018	1.0.6	Updates to 'Editor's Preface', 'History/Karuna Ki' and 'Distance vs In Person Attunements' sections. Typos corrected.
10 June 2019	1.0.7	Abbreviated 'Editor's Preface/About The Editor'.

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Editor's Preface

Revised Edition

I would like to thank Vincent P. Amador for his work in developing Karuna Ki from its sources and for documenting it. This document is an unofficial revised edition of the 1999-2001 'Karuna Ki Manual'. Initially using Vincent's largely unedited 1999¹ manual as a baseline, I later discovered Vincent's mildly edited 2001^{2,3} version, the changes in which I have incorporated. I would guess that most Karuna Ki students will only ever have seen the 1999 version, as it appears to be the most commonly circulated version on the web.

The purpose of this document was to initially provide myself with a study aid but also potentially assist other Karuna Ki students with a more usable manual and more accurate and comprehensive rendering of Tera Mai and Karuna Reiki history. The author was unfortunately not traceable. This document is not intended to replace or supersede the 1999-2001 manual, but as a third option and ultimately up to the individual how or if to use it.

I can be contacted via my profile on Academia.edu regarding corrections, editorial decisions and copyright claims. If you have questions about Karuna Ki, please discuss these directly with your existing Karuna Ki teacher or find a suitable Karuna Ki teacher. I do not provide Karuna Ki teacher recommendations.

Content Changes

I have largely rewritten the Karuna Arts History section, using a number of books and reputable online sources (including citations) to provide a more comprehensive history and timeline. I removed the majority of content that I could not find a reliable reference, e.g. William Rand's own Sai Baba Reiki lineage, and that which was inaccurately rendered from Kathleen Milner's source material. I have also included a new section on what we can reliably know of the history of Karuna Ki^{3,4} itself, as well as a new section 'Distance vs In Person Attunements' at the end of the document.

I have not altered Vincent's technical content beyond reformatting, maintaining consistency of nomenclature and deletion of duplicate content, with the exceptions below.

- Iava symbol edited to correct labeling & improve clarity^{1(pp.11), 2(p.p15)}
- Additional referencing in symbols description
- 'Karuna Ki Scanning' renamed to 'Kai Scanning'. Karuna Ki contains 2 scanning methods, one of which is called 'Hand Scanning', a generic Reiki method, and the other uses the Kai mudra. 'Karuna Ki Scanning' is not a descriptive name and could potentially confuse readers because there are 2 scanning methods in Karuna Ki.^{1(pp.15),2(pp.25)}
- Violet Breath technique^{1(pp.25),2(pp.32-33)} description has been integrated into body of the attunement procedures to reduce cross referencing.
- 'Breath of the Fire Dragon' description^{1(pp.25-26),2(pp.33)} has been removed, because it is not used in any of the Karuna Ki attunements, and is not describing the Raku Kei 'Breath of the Fire Dragon' procedure^{5(pp.9-10)} but instead loosely describing the Raku Kei 'Hui Yin' procedure^{5(pp.9)} (itself not referenced as being used in any of the Karuna Ki attunements either).
- Clarification of ambiguities in attunement procedure. I have done my best to interpret what I thought Vincent was trying to communicate here. Every Karuna Ki teacher will have his own interpretation of these areas and the only person that can truly answer what Vincent really meant is Vincent himself. How important these details are in absolute terms is another matter, and something you may discover for yourself when using and

experimenting with the attunement procedures.

- Addition of tapping to Violet Breath in Singular Attunement in line with 3 Level Attunements (marked in italics) which I have assumed were omitted by mistake as the 3 Level Attunements are so similar to the Singular Attunement, I can see no logical reason for their omission.
- Drawing Cho Ku Rei 3 times at base of spine (number of repetitions unspecified previously). 3 is usual number performed in Usui Reiki.
- Contracting Hui Yin & putting tongue to roof of mouth throughout attunement now marked as optional. Previously mentioned only half way through each attunement procedure description, at the Violet Breath stage; and stated as a requirement to be performed throughout the whole of the attunement procedure, even though the Violet Breath is elsewhere defined as already including the contraction of the Hui Yin & putting tongue to roof of mouth; which sends mixed signals. Each practitioner likely has his own preferences in this area and can observe which method works best for them.
- Removal of “Other Karuna Attunements section”^{1(pp.33),2(pp.43)} as not meaningful to compare Karuna Reiki attunements with Sai Baba attunements if it cannot be determined what part of the development of Sai Baba Reiki the latter originate from. References to option to use the above attunements instead of Karuna Ki attunements, now changed to previous experience where Karuna Ki attunements can be optionally skipped.

There is mixture of American and British English because of the respective localities of the Author and Editor.

About the Editor

I am based in the UK. In 1991 I briefly practised spiritual healing. Around 2007 I first starting learning Quantum Touch to a basic level. In 2014 I started training in Reiki Jin Kei Do (currently Stage 2). In February 2017 I was attuned to all 3 Levels of Karuna Ki by Wendy Bradley. I have since been attuned to Usui Shiki Ryoho Reiki Levels 1-3, as well as several types of non-traditional Reiki and channelled Reiki-like modalities, including Kundalini Reiki, Full Spectrum Light, and various forms of Seichim/Sekhem. Reiki for me is a hobby. I have practised T'ai-chi ch'üan and Qi Gong for a total of approximately 2 years. I graduated in the field of Anthropology in the mid 90s and currently work in management, marketing and web development.

/ Fabian Dee

Overview

Introduction

Karuna Ki is an art that I developed from my practices with Karuna and the Karuna Symbols. Karuna Ki is the Way of Compassionate Energy and a healing and meditative practice using the Karuna Ki energy and symbols to be the divine heart of compassion.

Karuna Ki is a unique system of Reiki and represents my development and practice with Karuna energy, Karuna symbols, Karuna Ki Do meditations and other practices. Karuna Ki shares the symbols and early development and origins with Karuna Reiki®, and Tera-Mai™ Reiki. Karuna Ki has new attunements and Karuna Ki Do meditations, and is a new development apart from either Karuna Reiki® and Tera-Mai™ Reiki.

This manual and information is for Karuna Ki Masters, Practitioners and students, and those interested in learning or participating in Karuna Ki. If you have not had some Usui Reiki Training, this information will be of little use to you or make little sense.

The Meaning of Karuna Ki

Karuna Ki means Compassionate energy or as it is more appropriately "The Way of Compassionate Energy". The basic principle of Karuna Ki is the connection to (and becoming) the embodiment of compassion both for healing self and others, and to send healing and compassion to all creation. It is "being" the compassion of God, as St Paul calls us to be, or as Kuan Yin personifies. Karuna Ki is a heart centered healing. It is a loving, heart centered compassionate healing art. It works best with the focus on the loving compassion of all creation flowing through you. "Compassionate Heart Reiki" is the term I use to best describe it. Whether you conceptualize this in St Paul's words where we are called to be the "Compassion of God", or the "Compassionate Heart of Jesus", or in the Buddhist practices of Kuan Yin, goddess of compassion the net result is the same.

The attunement and subsequent meditations link us to the compassion of God (which we all already are and have!), and it is through this power that we heal. During the healing we strive to reflect compassion and love not only to those we heal, but to all creation. The attunements are performed with the Intent of connecting to and becoming this "Compassion of God". They are truly loving and a blessing to do and to receive. In this, I think Karuna Ki is very specific in its understanding of what this compassion is. And it is not just compassion in healing others, but in spreading it throughout the world and universe in all that we do. The meditations of Karuna Ki are to foster this compassion and to spread it throughout the universe.

For those uncomfortable with the use of "God", this principle is reflected wonderfully in the Buddhist Goddess of Compassion, Kuan Yin (Kannon in Japanese). This is a "heart centered compassion" and a heart centered healing. It is sharing in the compassion of God, or the compassion of Kuan Yin for all the universe. It is only in this perfect love that one is truly healed.

It needs to be stated here very clearly that this is not a religion. This is a healing art and meditative practice designed to cultivate compassion. Spreading love and compassion is always a worthwhile and wondrous endeavor in its own right. The practice of contemplating, developing and spreading compassion is found in many religious faiths throughout the world. Christian mystics, such as St Ignatius Loyola used meditation (contemplation) and Imagery to connect to the sacred heart of Jesus and the compassion of God, as did St Francis. This was part of their intimate connection to God. In Tibetan Buddhist practices there are many practices designed to cultivate compassion. Three of the most notable are the Tonglen, the chant "Om Mani Pedme Hum", and the Bodhicitta. In the Tonglen, one meditates to fill and warm their heart with compassion and then spread it to the whole world. The Om Mani Pedme Hum is a mantra of love and compassion. The Bodhicitta is a cultivation of compassion based on the idea that since there are a limited number of souls reincarnating, we have

all be mother to another many times. Therefore since there is no greater love on earth than a mother's love for her child, we should strive to reflect and share that love to all at all times.

The Karuna Ki System respects the traditional sanctity of the Teacher and Student Relationship, which has stood the test of time for centuries. It is my belief that the healing and teaching relationship should be an individual relationship free of outside controls, conflicting loyalties, and other requirements. This is the case with the vast majority of the Independent Usui Reiki Masters. As such, the Karuna Ki system is offered as an alternative. In pure love we are healed, and all are one in the love of God.

Karuna Ki Practices

Karuna Ki is the hands on healing art of loving compassion, and a way to connect to this compassion and share it with all creation. There are several aspects of Karuna Ki which include Healing, Meditation (Karuna Ki Do), and Chanting (or Toning). Karuna Ki healing uses this connection to the Way of Compassion to bring compassionate life energy into a person to heal and balance. As said by Christ and Kuan Yin, it is only in perfect love and compassion that we are truly healed. This healing love of God is truly a gift and is wondrous to share. Karuna Ki Do Meditation is the embodiment of Compassionate Energy. It is focusing on the connection to the loving compassionate energy of the source and the sending it out everywhere, to all that need and to all creation so that all are in the process of healing.

Karuna Ki also uses the practice of chanting or "toning". The simplest of these practices is Intoning or chanting the name of the symbol as you use it during meditation or healing. It is thought that the power and energy of the symbol passes with the breath into the client, intensifying the effect of the healing. More complex practices can include focusing on the symbol and allowing the unique personal expression of the symbol to be express through you as a tone. (Some possible chants might be Om-Shanti-Om, or Om-Shanti-Om, or Om-Iava-Om. Many patterns are possible using the symbols names and the intent of the symbol as the guide to what you are trying to accomplish.) For more information on Toning and Chanting visit the Symbols Section of this Manual, and the Karuna Ki Do Meditation page. Another part of the Karuna Ki experience is to practice the energy use consistently so that the true nature of the loving compassionate heart of Karuna develops. The practice of connecting to your spiritual guides who are connected with the Karuna Ki Do is also a legitimate path to explore. People I know have experienced guides like Jesus, Mother Mary, Kuan Yin (Kannon), St Germain (from Theosophy), and angels and archangels, spirit guide animals and others.

In the Karuna Ki System and Karuna Ki Do Meditations, I have redesigned and incorporated new developments in a manner that I personally feel resonates better with me and the Loving Compassionate Energy. I have designed new meditations, new uses for the symbols, and new attunements. Karuna Ki and Karuna Ki Do are a unique creation that is separate and different from the Sai Baba Reiki and Karuna Reiki® that came before it.

In developing Karuna Ki, I have redesigned and incorporated new developments in a manner that I personally feel resonates better for with the Way of Compassionate Energy. I have designed new meditations, developed new uses for the symbols, and designed new attunements. Karuna Ki is a unique creation that is separate and different from the Sai Baba Reiki and Karuna Reiki®.

It should be noted that I do not claim anything supernatural or mystic in developing this Karuna Ki system or these attunement processes. They do not come from ascended masters, channeled beings, "from God" or other mystical source. They were created by myself after carefully studying the [unspecified] process, how it worked, the intent behind it, and what was necessary for the attunements to reflect the changes and intent that are Karuna Ki. This new system developed organically out of my own [unspecified] practices.

It is my opinion that the spirit guides we connect to most likely will be directly related to our personal beliefs, in whatever form is most conditioned or meaningful for us. People who are Christian are likely to see Jesus, Mary, or angels. New age followers often see particular ascended masters. You may experience spirit guides such as these, or none at all. Both are acceptable and "right" for you.

Simplicity versus Complexity

Usui Reiki is the ultimate in simplicity, which is its greatest strength. There are few symbols because, quite frankly, no more are needed. It is my opinion that when you are attuned to the master level of Usui Reiki, you have a total connection to the source. All these symbols will work, and so will any others you can think of. It is a question of intent, and simply using the symbols. You do not even need to be attuned to them to use them. If you doubt the veracity of this statement I suggest you try using them. Also keep in mind that no one attuned the developers of these systems to these symbols. Having said that, one might wonder of what necessity it is to learn additional "Reiki" systems. That is a legitimate question that needs answering.

My response is that each "system" represents a slightly different way of conceptualizing, connecting to, and using this universal life energy that comes from the divine source. Different systems give us different ways of using and experiencing this energy. Karuna Ki and Karuna Ki Do are methods to access the total loving compassion of the source. It is no better or worse than any other method of doing this. It is, however, different. You might ask, "couldn't I do this with plain old vanilla type Usui Reiki?" My answer is absolutely. When using or meditating with Usui Reiki, concentrate on compassion and love and do this focusing on the Dai KO Mio Symbol. Try it and you will understand what I mean.

These days, there are many claims by some systems being "higher frequency", "faster healing" and "better than Usui Reiki". The Karuna Ki System makes none of these claims and Karuna Ki is simply offered as a healing art and spiritual practice. As the founder of this style of Karuna Ki, I acknowledge that meditation and practice of any energy system or art has the effect of increasing your capacity to handle energy as well as your own personal vibration. That includes consistent practice with Usui Reiki or personal meditation.

As the founder of this style of Karuna Ki, I acknowledge that meditation and practice of any energy system or art has the effect of increasing your capacity to handle energy as well as your own personal vibration. That includes consistent practice with Usui Reiki or personal meditation.

Non-Proprietary System

Karuna Ki and Karuna Ki Do are in no way affiliated with Karuna Reiki®, the International Center for Reiki Studies® or William Rand; or Tera-Mai™ Reiki or Kathleen Milner. The Karuna Ki system is [open source and] non-proprietary. It is not trademarked. [It is non-hierarchical.] There is no Karuna Ki body or organization to certify practitioners, and thus no registration requirements in place. The name 'Karuna Ki' is not trademarked and is public domain, and may not legally be trademarked. Karuna Ki Masters are free to use the name 'Karuna Ki' for their practice and to modify the Karuna system. Karuna Ki Masters are free to choose a new name for their practice but should give relevant credit.

The only proprietary part of Karuna Ki are the original and revised manuals, which are free to distribute according to the terms of the licence. Karuna Ki Teachers are free to create and use their own training materials as they see fit, and establish whatever requirements for certification that they wish for their individual students and teach however they choose.

History

Kathleen Milner & Usui Reiki

In my opinion, all Karuna systems can trace their roots to the early work of Kathleen Milner which later evolved into Sai Baba Reiki. Kathleen learnt Usui Reiki Levels 1 and 2 from Helen Borth, and a few years later was initiated into Master Level by Margarette Shelton, and began teaching Reiki in 1989^{8(pp.11)}. She does not refer to 'Usui' specifically when discussing her initial Reiki training, although it is assumed as given. Kathleen felt the Usui Reiki taught by Hawayo Takata to her Master students (the Western lineage of Usui Reiki) was incomplete.

"Sai Baba" Symbols & Attunements

Marcy Miller, a Reiki Mastery student of Kathleen's and friend, travelled to India in 1991 to see Sathya Sai Baba, an Indian Guru^{8(pp.12),9}. When Marcy returned from India, she met Kathleen at the Whole Life Expo in February 1991. She announced that when in India, in meditation, Sai Baba had communicated to her that Takata had left out a symbol and more than half the initiation procedure for the 3 Reiki levels. Marcy and Kathleen both saw a vision of Sathya Sai Baba in bi-located form in the house they were staying at in LA. He appeared to pass on the first symbol to them and also an initiation procedure. The following morning on the beach, Kathleen states that Sathya Sai Baba appeared to them again to review the attunement procedure and give the name for the symbol, 'Zonar', instructing them on how to reinitiate each other. When Kathleen returned home to Milwaukee, she decided to reinitiate some of her interested students to this 'increased' energy.

Kathleen travelled to LA again to see Marcy in May 1991 and they received another symbol in a vision with Sai Baba, 'Harth'. They reinitiated each other again and when Kathleen returned home she reinitiated some of her interested students.

Kathleen also claims to have channeled the third symbol 'Halu' although she does not provide a date for this. William Rand stated that it was channeled by Marcy^{1(pp.6)}, so one can probably assume that it was channeled in the same way as the previous two symbols by both Kathleen and Marcy.

Kathleen states that in 1991, her guides told her to start communicating about working with Sai Baba in her lecturing material. After each lecture, she would perform a demonstration of healing energy on a volunteer from the audience and stated that her guides were always there, including Sai Baba^{8(pp.15)}. She stated that she had a number of spirit guides, including Sai Baba, other masters (ascended masters) and celestial angels^{8(pp.18)}.

Seichim & Further Development

In June 1991, whilst in CA to teach a Reiki class, she met a Seichim Master, August Star, a student of the late Phoenix Summerfield^{8(pp.17),10}, and was initiated into Seichim in exchange for an initiation in Kathleen's Reiki. It was from this time onwards that she began to develop her Reiki practice using Seichim. She states that during 1991 her angels and ascended masters helped to introduce her to energies she termed 'Sakara' (fire energy) and 'Angeliclight' (air energy & the angelic realm), both masculine energies. Sophi-El was a water-like energy and Reiki or Tera-Mai an earth-like energy, both being feminine energies. Each energy had its own initiation process. Cahokia was a fifth ray that combined all 4 elements. Kathleen also integrated a claimed initiation from The Order of Melchizedek and an Enochian magic initiation into Tera-Mai, the latter regarding the use of angels^{8(pp.148-150),11(pp.167)}. Kathleen Milner's later Tera-Mai system was divided into Tera-Mai Reiki and Tera-Mai Seichim, as described in her 1997 book 'Tera, My Journey Home'¹¹, and subsequently on her web site⁹, acknowledging the role Seichim had as an impetus to its development.

Whilst there is no available information to suggest that either Marcy Miller or Kathleen Milner learned Seichim prior to channeling Zonar, it is possible that Seichim's infinity symbol (drawn 3

times) influenced the Zonar, Halu and (the later channeled) Gnosa symbols. Additionally, Halu and Gnosa's triangular shape may have been influenced by Patrick Zeigler's description of how he rediscovered/created Seichim via a claimed spontaneous self-attunement during a night spent illegally inside the Great Pyramid at Giza, whilst visiting Egypt as a tourist in 1979¹².

[It is of course possible that either Marcy Miller or Kathleen Milner were aware of Seichim at the time of channeling Zonar, either from word of mouth in the holistic healing community, through seeing the Symbols at an exhibition such as the Whole Life Expo in February 1991, or potentially having borrowed Seichim manuals. The author speculated that Kathleen Milner learned Seichim from August Star at the Whole Life Expo in February 1991, because of the similarity between the Sai Baba and Seichim symbols, and that one very common experience of learning Seichim is seeing sacred geometry or symbols, as testified by the founder Patrick Zeigler, as well as Tom Seaman, Dave Lowry, and the late Phoenix Summerfield who developed Seichim further^{1(pp.4-5),2(pp.4)}. However, there is no evidence to support this and it contradicts Kathleen Milner's own account of when she learned Seichim. Also, seeing geometric patterns or 'sacred geometry' is not an uncommon experience during meditation in general, not something that pertains exclusively to Seichim, and likely depends on the individual to a large degree also.]

Raku Kei Reiki

The "Sai Baba" Attunement process from Sai Baba Reiki¹³ appears to have been influenced by the Water Ceremony^{5(pp.15)} from Raku Kei Reiki, one form of Tibetan Reiki. Various modifications and enhancements appear to have been implemented, including the Violet Breath technique, which is loosely based on Raku Kei Kidney Breathing, and a difference in intent, creating a unique connection to the source energy.

Additionally, three symbols from Raku Kei Reiki were incorporated into Sai Baba Reiki, including Fire Serpent, Dumo and Raku.

Kathleen Milner does not actually state in her first two books or on her web site that she practiced Raku Kei or became a Raku Kei Master, although it is likely she was exposed to it in some form.

Additional Channeled Symbols

Additional symbols were channeled by friends and students of Kathleen Milner^{1(pp.10-12)} and incorporated into her Reiki style.

- Rama by Kellie-Ray Marine
- Gnosa by Maria Abraham
- Kriya by Margarette Shelton
- Iava by Catherine Mills
- Shanti by Pat Courtney

Other symbols from existing Reiki systems and Hinduism were also worked into Sai Baba Reiki:

- Dai Ko Myo from Usui Reiki
- Om symbol, a ligature in Devanagari

Tera-Mai™ Reiki & Karuna Reiki®

[Before coining the term Tera-Mai, Kathleen referred to her practice as "Reiki", and not "Sai Baba Reiki", perhaps because she believed Sathya Sai Baba had helped to reintroduce the full initiation procedures back into Reiki^{8 (pp.18)} (omitted in Takata's teachings).]

William Rand was one particular Reiki instructor who would impact the future path of “Sai Baba” Reiki. William Rand states that he started experimenting with and incorporating other symbols into his Reiki practice from around 1989 onwards. William Rand claims to have first been exposed to the first 3 Sai Baba symbols and attunement processes in 1993^{1(pp.6)}. Glenn Derrick, a Sai Baba teacher and Qigong Master, started to work with William Rand, and introduced further symbols to him. Rand, and a number of other Reiki masters initiated in Kathleen’s system, wanted to differentiate their practice from Usui Reiki (the style most commonly associated with the term ‘Reiki’) and decided to teach this revised system under the name “Sai Baba Reiki”¹⁴. A variety of sources point to Rand using the term “Sai Baba Reiki” to describe his practice in 1994.

In 1999, William Rand is quoted as stating on his reiki.org web site^{1(pp.6)}:

“The Karuna system of Reiki has come from a number of sources. The first three symbols were channeled by Marcy Miller in 1991...These symbols and attunement processes were passed onto me by Glenn Derrick in the fall of 1993. The system was very powerful and effective...the attunements were a combination of other attunement processes...I was guided to make several small changes in the attunement processes. I was also guided to give the system a new name that would more accurately reflect the purpose of the system.”

The reiki.org web site retrieved in 2017 has no mention of Marcy Miller and Sai Baba Reiki¹⁵.

“I did not originally intend to create a new system of Reiki, but starting about 1989, I began being given non-Usui Reiki symbols and attunement techniques which were claimed to have benefit. I filed these symbols away along with the attunement processes that were included with some of them and also began experimenting with some of them. After a number of years, I had quite a collection and many of my students began asking me about these “additional symbols” and wanting to know if they should use them. In the winter of 1993, I gathered together a number of my best students many of whom were spiritually sensitive, to experiment with the additional symbols, try them out and decide which were the most useful. We asked for guidance and through this process came up with a set of symbols that seemed to have the best energy. We also experimented with an attunement process to go with them. Later I was guided in the further development of the attunement process and this eventually evolved into a new system of Reiki...I did not channel any of these symbols myself. They came from other Reiki masters...While some of the symbols in Karuna Reiki® are the same as those used by other schools and systems, because the attunements are different and the intention is different, the energies that are connected to Karuna Reiki® are unique to the system.”

‘The Book on Karuna Reiki’ by Laurelle Shanti Gaia (2001)¹⁶ is the only published book on Karuna Reiki, which contains a Foreword by William Lee Rand. In the chapter ‘Historical Origins of Karuna Reiki’, she lists Marcy Miller, Kellie-Ray Marine, Catherine Mills-Bellamont, Maria Abraham and Pat Courtney as those Reiki Masters who ‘had received symbols as part of their healing work’^{16(p.48)}. She states that ‘The Karuna Reiki symbols were channeled with names and specific instructions for drawing them. Very basic uses for the symbols were also received at the time they were transmitted...’ She does not mention Kathleen Milner or her teacher Margarette Shelton. Gaia suggests that because of its services offered including dissemination of information, the International Center for Reiki Training (ICRT) is sent symbols from people around the world and ‘among them were symbols that have since become part of the Karuna Reiki system’^{16(p.49)}.

It had become increasingly apparent that the Sai Baba Reiki symbols were used differently by William Rand and Glenn Derrick. Kathleen Milner filed a trademark for the Reiki she practiced as “TERA-MAI” on 11 June 1995, which was registered in 1997^{17,18,19}. She continued to develop her Tera-Mai system by adding symbols and expanding the system.

William Rand called his re-worked version “Karuna Reiki”, and filed a trademark for “KARUNA REIKI” on 31 August 1995, which was registered in 1997²⁰. This trademark was cancelled in 2003 and reapplied for on 4 November 2005, subsequently reregistered in 2008²¹.

Only the names of the Reiki systems were trademarked. Reiki as a process or service is unpatentable and not trademarkable. Most but not all the symbols were unique. The symbols themselves were

never trademarked and thus free for anyone to incorporate into their own Reiki system or otherwise.

Both Milner and Rand seem to either claim or imply that trademarking the names of their respective systems is to ensure consistency and quality of the energy and attunements, which might otherwise vary, rather than for any legal or commercial reasons.^{11(pp.178),18,22}

Trademarking meant that those teachers who did not wish to register with the respective organisations could either desist in teaching; continue to practice but under a different Reiki name, e.g. “Karuna (Pre-Trademark Style)” ; or to go on to modify the system to create their own style, e.g. “Karuna” (c/f Rosy Naor⁴), “Karuna Ki” and “Threshold Reiki” (created by ex-Tera-Mai practitioner Rick Rivard).

Lawsuits

William Rand took Kathleen Milner to court in Michigan in 1995, but the case was dismissed with prejudice²⁴. The 1995 Settlement agreement stated:

‘The lawsuit involved a controversy of Mr Rand’s Reiki instruction involving what has been referred to as Sai Baba Symbols, and Ms Milner’s account of Mr Rand’s instruction through her letters and articles.’

The court had ruled that the Joint Statement of Settlement was to be the only text used for public communication regarding the case.

Kathleen Milner made the following statement in her 1997 book ‘Tera, My Journey Home’¹¹:

‘Like most people, I do have a problem with people who use my name [in reference to lineage or Sai Baba Reiki], claim to be doing what I am doing, but change the initiations without telling their students. I was once sued on a business tort because after I exposed someone’s fraud, their income went down.’

In an attempt to addressing erroneous circulating rumours in the Reiki community about the 1995 case, Kathleen Milner, in her Spring 2007 newsletter, included a summary of the Joint Statement of the 1995 court case, and some commentary about the case. This resulted in William Rand taking her to court again later in 2007, Rand winning the case this time. Milner was instructed to reprint the 1995 Joint Statement on Settlement on her web site, which is found in her Winter 2008 newsletter.²³

William Rand appears to have consistently omitted any mention of Kathleen Milner from official history of the development of Karuna Reiki sometime after 1995.

No Connection with Sathya Sai Baba

Kathleen Milner and Marcy Miller thought they had connected with Sathya Sai Baba psychically in 1991, presumably as did their students in subsequent years. [It is likely these experience were inspired by Marcy Miller's experience in the Ashram and who they believed Sathya Sai Baba was.] Neither Milner, Miller or Rand contacted Sathya Sai Baba in person over the next four years to verify their claimed psychic experiences with Sai Baba or for permission to use his name for a style of Reiki to my knowledge.

Kathleen Milner claimed in her 1997 book 'Tera, My Journey Home'¹¹ that whilst she was in The Netherlands in the summer of 1995:

'A Dutch devotee of Sai Baba had just returned from India with the news that Sai Baba had spoken before a large gathering of people and said, "I have meditated upon this matter. It was not me who worked with Kathleen and Marcy, but another higher being."...Immediately after hearing this news, the being in orange appeared in Jane Rijgersberg's living room....So this time I asked, "In Divine Truth, In Divine Truth, In Divine Truth, you are Shri Satya Sai Baba?!?" The figure remained but immediately changed to a thin man with considerably less hair and wearing golden robes.'

Kathleen Milner wrote in an article on her web site regarding her own realisation¹⁷:

'After Tera Mai was legally trademarked as a healing system in 1995, the higher being presented himself to me as Buddha. When I asked why he appeared originally as Sai Baba, he told me that at the time I could accept Sai Baba coming to me because I was aware of the work Sai Baba had done for others. But Buddha said that if he himself had appeared to me, I would have questioned, "who am I to have Buddha come to me?" My doubts would have taken me out of the moment and out of the experience that Holy Spirit had worked so hard to manifest.'

In 1999, William Rand implied on his reiki.org web site that he checked with the 'Sai Baba organization' (the Sathya Sai International Organisation)^{1(pp.6)}, presumably in 1995. This is around the time that Rand started using the name Karuna Reiki.

'It was originally thought that these first three symbols were channeled from the Eastern Indian Guru, Sai Baba. However, after checking with the Sai Baba organization, I was told that this was not the case. After working with several top clairvoyants, it has been determined that these first three symbols came directly from God...However, at that time, there was some confusion about the origin of the system. Some thought it had come from Sai Baba, while others were stating that it contained the original Usui symbols. Research has proven both of these ideas to be inaccurate.'

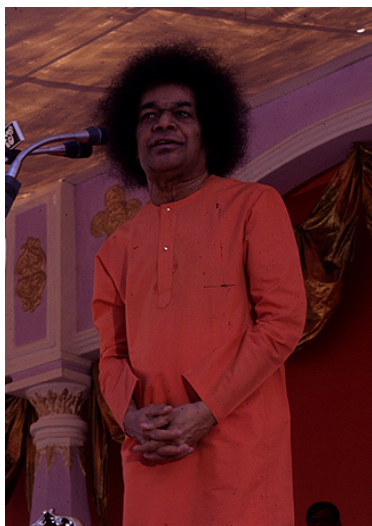
According to an article of Kathleen Milner¹⁷:

'A few years later [after channeling the first 3 symbols], Marcy Miller announced to the world that while the experience was remarkable...she never saw any higher being.'

Kathleen Milner incorporated the following claimed requested disclaimer from Marcy Miller in her 1997 book 'Tera, My Journey Home'¹¹.

'...in January 1997, Marcy called me to tell me that she would like her name removed from all Reiki teaching materials. She went on to say that she was appalled by the Reiki wars and the high costs of Reiki initiations. She said that while the experience we had in the Siddha ashram was magical, she neither smelled the Vabute nor did she see Sai Baba, and she now feels that she should not accept responsibility for the Reiki symbols, empowerment or missing initiation procedure.'

About Sathya Sai Baba



Sathya Sai Baba (1926-2011, born Sathya Narayana Raju) was a Philanthropist and probably the most well known Indian Guru of the last century⁹. At the age of 14 he claimed to be the reincarnation of Sai Baba of Shirdi, a Saint and Fakir revered in Hinduism, Islam and Zoroastrianism, who died in 1918.

Sathya Sai Baba founded the Sathya Sai International Organisation^{9,24} in the 1960s. Sathya Sai Baba founded the Sathya Sai International Organisation in the 1960s, which went on to set up 3 ashrams in India and a number of schools, education programmes and hospitals in India and other countries.

Sathya Sai Baba was purported by his followers to be able to perform various miracles including bilocation, a form of astral projection, i.e. the art of projecting one's consciousness to another place on the physical plane [which is presumably what Marci

Miller and Kathleen Milner were initially experiencing].

He is alleged to have performed two resurrections although there is no physical evidence to support these claims and no doctor or hospital confirmed that the persons were deceased. He refused requests to submit to testing of his 'materialisation miracles' in a controlled environment from two researchers, Hosur Narasimhaiah in 1976, and Erlendur Haraldsson in 1997⁹.

[The video evidence of his physical materialisation 'miracles', compilations of which are available to view on Youtube with or without annotation and commentary, do not prove their authenticity, but neither do they conclusively prove that they were staged; although in the editor's opinion they strongly suggest that they were performed using rudimentary stage magic methods. Sathya Sai Baba appeared to be deliberately or coincidentally obstructive in what could be concealing items in his hands and props at certain points. Additionally, in the editor's opinion he seems to lack the humility of what one would expect from a Guru when performing these 'miracles' although that is a subjective judgement.]

In May 1968, Sathya Sai Baba stated *"In truth, you cannot understand the nature of my Reality either today or even after a thousand years of steady austerity or ardent inquiry even if all mankind joins in that effort... Since I move about with you, eat like you, and talk with you, you are deluded into the belief that this is but an instance of common humanity. Be warned against this mistake... Obeying my instructions is enough; it will benefit you more than the most rigorous asceticism."*²⁵(p.210-213)

UNESCO was to co-organise a conference with Institute of Sathya Sai Education (ISSE Thailand) and the Institute of International Education of Flinders University, Adelaide, Australia, in 2000, however it withdrew because of concerns over allegations of abuse involving youths and children, and that some of the sessions were scheduled to be held at Puttaparthi ashram.²⁶ Two television documentaries examined the issue, 'Seduced by Sai Baba', produced by Denmark's national Danmarks Radio (DR), and 'The Secret Swami' produced by the BBC in 2004. Testimonies were provided by claimed victims Alaya Rahm and Mark Roche, and indirect evidence from Basava Premanand who claimed to have interviewed a number of victims. No claim of sexual abuse ever resulted in court conviction within India's legal system. The 2002 documentary resulted in UK Parliament discussing the potential danger Sathya Sai Baba posed to the children of British families attending his ashram⁹.

Other controversy also surrounds financial irregularity around his £5.5 billion empire and also murders and suspicious deaths on Organisation controlled property. In 1993 at Sathya Sai Baba's home⁹, 2 attendants were murdered by 4 intruders who were subsequently shot dead by police. The Sathya Sai Central Trust believed it to be an internal matter and did not wish to have any law

enforcement agency investigate it. The police report was considered to be so inconsistent that the Central Bureau of Investigation launched an investigation into the incident.^{9,27}

More recently in 2017 on the Thai island of Koh Tao, a tourist who had been attending the local Sathya Sai Baba branch was found dead in what is at the time of writing believed by Thai authorities to be a cult-related suicide.⁹

The Sathya Sai Baba Organisation is now fairly widely acknowledged to be a cult, as supported by the testimonies of ex-members, although this is denied by the Organisation itself as well as its members and followers.

Karuna Ki

Karuna Ki was developed by Reiki Master Vincent Amador and was presented to the internet in 1999. In his 1999 manual, Vincent does not mention any details of his lineage, or what styles of Reiki he learnt before developing Karuna Ki, besides the statement that Karuna Ki shares the symbols and early development with Karuna Reiki and Tera-Mai^{1(pp.1)}. There are implied by the other articles, essays and manuals on his 1998-2001 web site³, including a Usui Shiki Ryoho master manual^{3(pp.1-10)} and a Usui Tibetan Reiki IIIa manual^{3(pp.11-31)}, which were first composed in 1998.

The sources Vincent specifically mentions are the late Adonea and Light's Karuna Reiki Manual, Kathleen Milner's books and various named and unnamed web sites, for the description of the symbols and the attunements in his manual. The later history sections of his document focus primarily on William Rand and Karuna Reiki®.

According to Ramos & Ramos⁵, initiated distantly by Vincent into Karuna Ki in 1999, Vincent was born in 1963 and works in the psychology field. In the early 80s he studied Chinese and other martial arts, including Aikido, Hapkido, Wing Chun, Pa Kua Chang, T'ai-chi ch'üan and Chi Kung; later studying Usui Shiki Ryoho Reiki. They state that he also learnt Usui Tibetan Reiki; Karuna Reiki® with Lyn Nickel; studied under with Rosy Naor, an independent teacher of Usui Reiki, Karuna and Seichim; and learnt Tera-Mai Reiki™. No timeline is provided regarding what training preceded the creation of Karuna Ki. Rosy Naor is stated to have learnt Karuna Reiki from William Rand prior to its trademarking and because she disagreed with Rand's terms and conditions of registration, certification and practice, elected to teach independently, developing her own Karuna system based on Karuna Reiki®, known simply as 'Karuna'. They also state that Vincent created his own system, Karuna Ki, because he similarly disagreed with William Rand's controls.

Projeto Luz (ReikiBr.org)'s Karuna Ki manual (2003-2015)^{6(pp.5-6)} replicates parts of Ramos & Ramos' web site regarding Karuna Ki history, and because it appears to have been produced later, suggests that it is based upon Ramos & Ramos rather than confirming the same information independently. However, Projeto Luz does include an update, implying that Vincent studied SKHM and Seichim Reiki with Lyn Nickel, and also Isis Seichim (a form of Seichim that has incorporated Tera Mai symbols), after having created Karuna Ki, prior to or in 2003.

In later years, Vincent created Archangelic Seichim, influenced by Seichim Reiki and Seven Facet Seichim.

Vincent Amador published the original Karuna Ki Manual in English in largely unedited form as a set of web pages on his Reiki web site in 1999¹. It was his stated intention to update it regularly^{1(pp.2)}. He published updated and reformatted versions of the Karuna Ki manual in 2000 and again in 2001^{2,3(p.35-36)}, with a revised copyright statement forbidding hosting it elsewhere without permission. He subsequently took his web site down and did not host any of its information elsewhere on the web. [One could assume that his documentation project had thus been abandoned.] He would appear to have played no publicly visible role on the web as founder and developer of Karuna Ki since.

Some individuals posted pdf copies of what they had saved from his web site to file sharing web sites or their own web sites to make it openly available to the public once again. At present, the vast majority of these documents are the original manual from 1999¹, with a very small number being the 2001² version. [The editor has worked on the assumption that both circulated versions are unaltered, although he cannot definitely determine this.]

Karuna Ki attunements are today available from a wide variety of Reiki teachers across the globe. Most teachers still their interpretation of the original Karuna Ki style, although a few seem to have developed their own Karuna styles based on Karuna Ki.

Within the wider spectrum of non-traditional forms of Reiki, the founders of certain systems or leading proponents have positioned their Reiki styles in a 'progression' structure, based on what

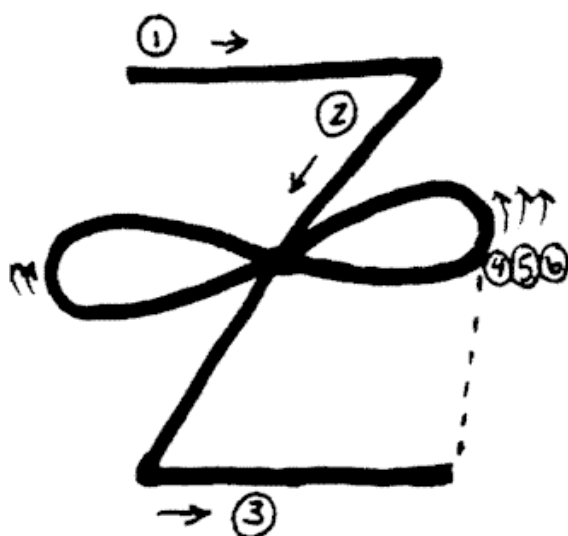
they perceived as minimum requirements, with their own Reiki styles being deemed 'more advanced', usually with Usui Reiki Level 3 at the start. Examples include Tera Mai and Karuna Reiki. Lightarian Reiki is another example, which has prerequisites of Reiki Level 3 and Karuna Reiki for prospective students. Another such progression structure that has in recent years gained some popularity within the non-traditional Reiki community is known as 'Reiki Grandmaster'. This comprises Levels 5 to 20, and consists of a number of styles of Reiki or Reiki-style symbols presented in a hierarchical order for learning. Levels 1 to 3 are considered to be Usui Reiki Levels 1 to 3. Level 4 is considered to be (all 3 levels of) Karuna Ki. This has no doubt helped to market Karuna Ki to a wider audience and thus presumably all 'Reiki Grandmaster' teachers will teach Karuna Ki. Information on the origins of the 'Reiki Grandmaster' programme tends to be vague in nature but it was not devised by Vincent Amador. It should also be noted that there are no titles and concepts of 'Master' and 'Grandmaster' in traditional Japanese Reiki. The title 'Grandmaster' was never used by Hawayo Takata, although she introduced the term 'Master' to describe Level 3 [possibly to justify her requisite fees]. Karuna Ki is clearly not a traditional form of Reiki, even though it may incorporate traditional Usui Reiki at its core.

Karuna Ki Symbols

You can use the Karuna Ki symbols just like using the Usui Reiki symbols. They can be drawn at the beginning of a session to gain rapport with the Karuna, they can be drawn on the palms prior to healing, or they can be drawn on the person receiving healing. The names of the symbols can be chanted or in-toned. The following descriptions of these symbols are compiled from various sources including the late Adonea and Light's Karuna Manual, Kathleen Milner's books^{8,11}, and from various [unspecified] Karuna web sites on the web.

Level 1 Symbols

Zonar

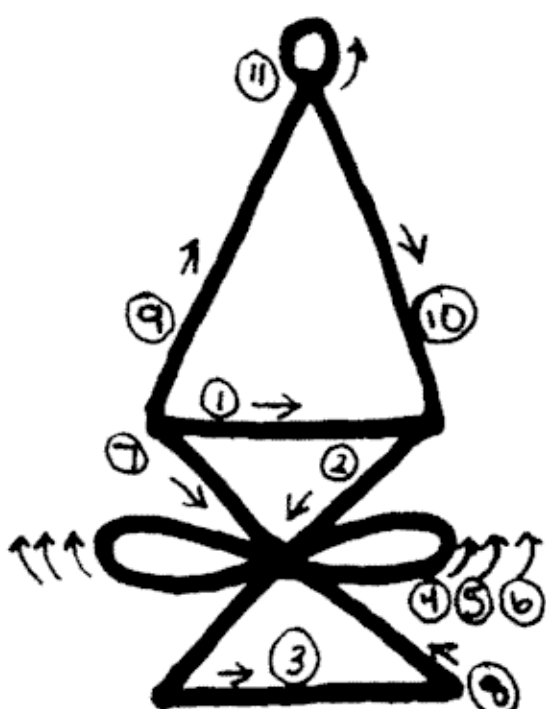


This symbol is pronounced "zoe nar". It was channeled by Marcy Miller and purportedly given to Marcy from Sai Baba during a meditation. Zonar means "infinity" or eternity. To draw the symbol, first draw the "Z" and then the infinity three times. This symbol is thought to work with past lives. The theory being that the cells carry the memory of trauma, and ideas from both this life and previous lives. This symbols is thought to help us work through these issues and release them and the associated Karma. Because of this it is thought to work well with child abuse. It is also to help with things or formulate issues not clearly defined, and allow us to open ourselves to the awareness of these issues and our humanity.

Lastly it is used for dimensional access. In Karuna

Ki, the specific technique for using Zonar is to connect to the loving compassionate energy of the divine source which is infinite, and use this infinite love for healing.

Halu



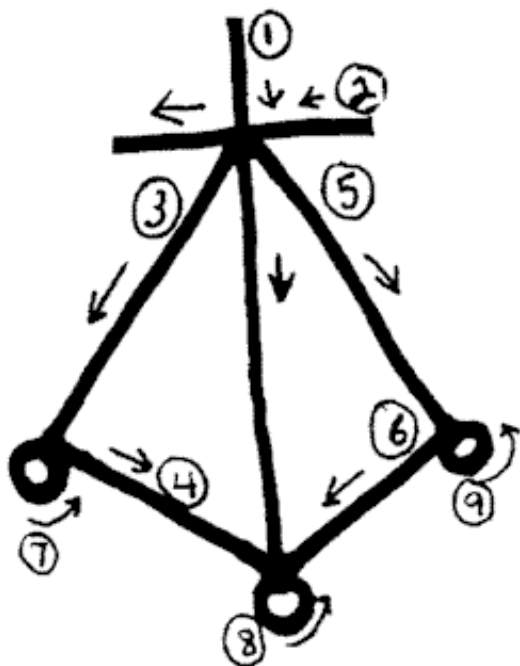
This symbol is pronounced "hay-lou" It was channeled by Kathleen and Marcy and was given purportedly by Sai Baba during a meditation. Halu means love, truth and beauty. It can also mean harmony. It is supposed to be a deeper ray of healing. This symbol is an amplification of Zonar. To draw this, the Z is completed and the pyramid is added. Kathleen Milner had a different way of drawing the symbol, whereby both top and bottom halves of the 'Z' are drawn into the centre, with the infinity symbols starting in the centre^{8(pp.109)}. However this is not how she draws Zonar on her web site.²⁸

Halu is thought to be more powerful than Zonar and works in higher dimensions and at deeper levels. Halu is said to restore balance. It is thought to bring about "deep healing" at causal and karmic levels. Like the Usui Reiki symbol, Sei Hei Ki, it is supposed to help dissolve negative patterns in the unconscious mind that

we use to keep ourselves from truth, and also to break up delusion and denial. It is also used to open a channel to higher consciousness. It can be used to repel and dispel psychic attack and psychological attacks. To use Halu for this purpose, draw the symbol in the air and connect at your heart center to the divine compassion. Infuse and surround yourself with the symbol and this energy. Know and intent that no psychic or psychological attacks can harm you in the oneness of this love. raise your hands and send this loving energy to those that might be attacking. Both Jesus and Ghandi believed in "loving your enemies" and "praying for those that persecute you". This technique is the embodiment of that belief.

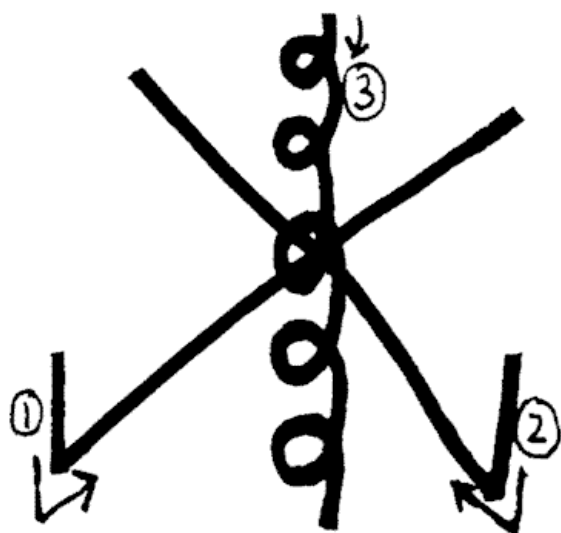
Harth

This symbol is pronounced exactly as spelled. It was channeled by Kathleen Milner and Marcy Miller. Harth means Love, Truth, Beauty, Harmony and Balance. It is the main symbol of Karuna Ki. It represents the Infinite Love and Compassion of the source. Harth is a symbol for the heart from which healing and love flow. It is used to heal the heart and issues of the heart, and helps one develop Karuna (compassion). It is useful and helpful in healing relationships. Harth restores our love of life and for the things we do. Harth is good to use for addictions of all kinds.



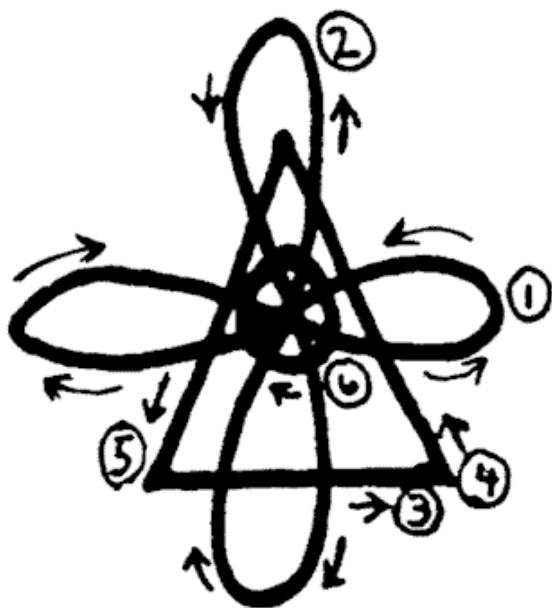
Rama

This symbol is pronounced "ra ma". It was channeled by Kellie-ray Marine, one of Kathleen Milner's students, during her Reiki Mastery class²⁸. Rama translated means abiding joy and is interchangeable with Ram or God. Rama grounds to the six directions, connects with earth energy. It opens, grounds and balances lower chakras to the earth, harmonizing the upper chakras with the lower. Rama clears lower chakra energy. It can help to get a person out of lower chakra issues (survival, lack, over indulgence or lack of desire for sex, power struggles, etc.) Rama can be used to clear crystals and to clear a room of negative energy. It empowers material goals and helps to manifest them. Rama creates steadfastness and determination. If you initiate the feet with Rama



and Cho Ku Rei, it will open the feet chakras, and connect with the earth energy. Known as **Mara** in Tera-Mai with more open intersecting lines. In Tera-Mai the 5 spirals form an energetic link between heaven and earth, comprising the 4 elements with the heart at the central intersection; and the two intersecting 'V's or ticks representing male and female aspects of divinity^{8(P.108)}.

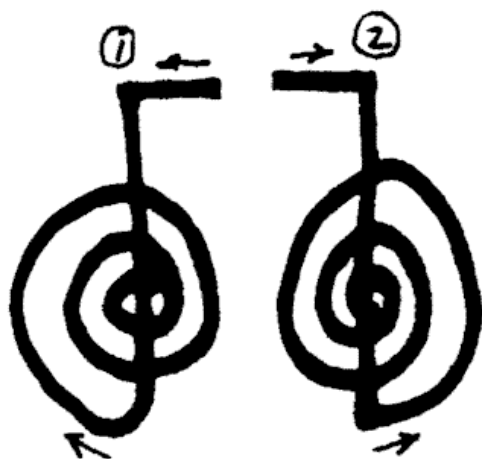
Level 2 Symbols



Karuna Ki. It is through Gnosis that we develop the oneness with the compassion of God. This symbol is known as **Akasha** in Tera-Mai. [The use of the term 'Gnosis' and the form of the symbol strongly suggest that it was influenced by the Eye of Providence, with a possible Seichim influence in the infinity symbols.]

Gnosa

This symbol is pronounced "know sa". It was channeled by Maria Abraham, one of Kathleen Milner's students, after she had taken her Reiki Mastery class²⁸. It is also called "Planetary Healing and Enlightenment" by Maria and Kathleen. The word "Gnosa" is derived from the Greek "Gnosis" meaning mystical and spiritual knowledge acquired through feeling and prophecies from God. Gnosis is also the belief that God reveals equally to all creation, and through personal intimate connections. Gnosa links you more strongly with the higher self, and brings higher consciousness into the physical body. Gnosa increases awareness of dimensional levels of self. It can create a spinning Merkabah at the heart center uplifting consciousness. This symbol, like Harth is a primary symbol in



Kriya

This symbol is known as Kriya in Karuna Reiki, and is pronounced "kree yah". It is a combination of two Cho Ku Rei (Cho Koo Ray) symbols, one reversed. The reverse Cho Ku Rei symbol is used in some traditional and non-traditional Reiki lineages. The **Double Cho Ku Rei** was taught by Kathleen Milner's Reiki teacher Margarette L. Shelton in her Reiki Master course²⁸. It represents perfect balance. Kriya means action. The Law of Kriya is that of creation and of action. Draw the symbol with both hands simultaneously. Kriya is used for physical manifestation. It is thought to help to heal the human race. Kriya brings in and/or releases energy creating balance. Kriya raises awareness; and transforms

thoughts into action and manifestation. It is used in the attunement, drawing over the body and sweeping off the hands (resting on knees), saying something like "You are in Perfect Balance and Oneness with all that is". In Tera-Mai Seichem, there is an alternative version of this symbol, with two mirror image expanding spirals.



Lava

This symbol is pronounced "ee-ah-vah". It was channeled by Catherine Mills Bellamont from Ireland in 1991 as a symbol for planetary healing^{11pp.164}). The symbol balances the four elements. Say the following as you are drawing the four small loops (from right to left).

"Earth" with the first

"Water" with the second

"Air" or "Wind" with the third

"Fire" with the fourth

Lava helps pierce the veil of illusion that is our conditioned thoughts and beliefs. By doing this we see things as they are, not as our conditioned beliefs would lead us to believe. In this oneness of mind, we are free to respond to another in the moment rather than react from past conditionings. Lava can heighten awareness to reality. It is used to help you to take action on your own plans. Lava is used for planetary healing. It will help to heal the Earth (situations, places, disasters, disease, etc.).



Shanti

This symbol is pronounced "shawn-tee". It was channeled by Pat Courtney, one of Kathleen's students, after her Reiki Mastery class²⁸. Shanti translated means Peace. Shanti helps heal the past. Shanti can help you to live harmoniously in the present and to release the past and future. We often hold onto past hurts and dreams that prevent us from healing. Shanti helps us to stop re-creating for ourselves the feelings stemming from the past and our beliefs about them. By using Shanti and sending peace to these past situations, we free ourselves from the attachments we hold onto the past. It is in this love that we heal. Shanti can be used for manifesting the best possible results. It releases fears and nightmares. Shanti soothes the aura creating a feeling of peace Creates integration (Kathleen Milner and William Rand state this occurs on 7 dimensions). Shanti is used in the attunement, drawing over the body and sweeping off the hands (resting on knees), saying, "You are filled with Divine Peace".

Level 3 Symbols



Dumo

This symbol is pronounced "do moe" (a.k.a **Tibetan Master Symbol**, **Tibetan Dai Ko Myo** or **Motor-Zanon**.) It represents the swirling fiery heat of the Kundalini. Dumo or Dumo Fire is the heat which ascends over the spine as a result of Kundalini awakening. The unification of mind and body produce the emanation of heat. Heat is the lowest range of vibration, radiating out to produce form (Body). Dumo is the igniter of the Sacred Flame or Kundalini fire. Dumo unifies the mind and body and works with the fire in the base chakra. Dumo pulls negative energy and disease out of a body, room, or situation and releases it. It is thought to heals the soul, brings spiritual growth. It can be used on crystals to self-clear. Dumo's main focus is healing. It is used in the attunement process with Violet Breath where it is visualized in gold.

Dumo derives from Raku Kei Reiki^{5(pp.7)} and other Tibetan forms of Reiki and is the most common usage of the term "Tibetan Master Symbol". Dumo is known as Motor-Zanon in Seichim. Kathleen Milner uses the term Motor-Zanon in Tera-Mai and states that it is a minor Sanskrit symbol with use in Tibetan Buddhism for exorcisms^{8(pp.112)}. Whilst 3 Raku Kei symbols are used in Karuna Ki, the fourth 'Master Symbol' in Raku Kei (one form of Tibetan Reiki) refers to a different symbol entirely, Antahkarana^{5(pp.8)}.



Dai Ko Myo

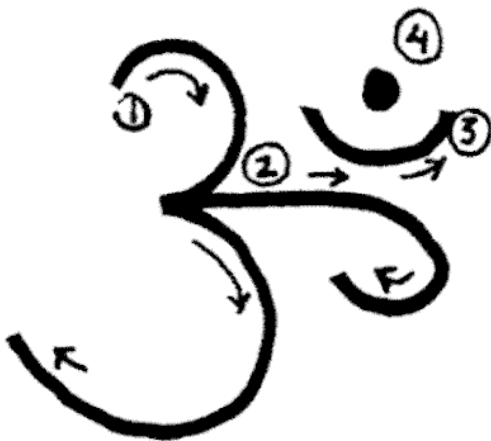
Usui Dai Ko Myo, a.k.a. the **Usui Master Symbol**, is used as the highest level of healing. In the Usui Reiki System it is used in all healings. The name of the symbol can mean "Great Being of the Universe Shine on Me". It can also mean the "great shining light". It is Zen expression for one's own true nature or Buddha-nature, through which one becomes cognizant in the experience of enlightenment or satori. The spiritual body is thought to be the template from which the physical body emerges. It is thought that all disease comes from clouds forming on the spiritual body, and the Dai Ko Myo cleanses and heals the spiritual body. It is used in the attunements and for healing. The Usui Dai Ko Myo is used in Karuna Ki as a representation of the total connection to the compassion of the divine source.

Kathleen Milner believes that of the two variants of the Dai Ko Myo symbols given out by Takata, the 'hard-edged' DKM (a.k.a. Traditional DKM) is more powerful than the 'gesture drawing' DKM (a.k.a. DKM Version 2); and that it's usage should be restricted to attunements (initiations)^{8(pp.110)}.



Fire Serpent

The Tibetan Fire Serpent represents the "Sleeping Serpent" coiling at the base of the spine and is derived from Raku Kei Reiki^{5(pp.7)}. Kathleen Milner describes it as a Yoga symbol²⁸. The Fire Serpent is used during an attunement with horizontal line over top of crown, snaking down the spine, and spiraling clockwise at base of spine; grounds energy into lower (feet to tailbone) body. By reversing the spiral (anticlockwise) starting at base of spine, snaking up spine and ending with horizontal line over the crown; it pushes energy up to four upper chakras. It does not allow energy to escape out of crown chakra. The fire serpent connects and opens all chakras. It opens the central channel allowing the flow of Kundalini fire, or the "Dumo". It can be used in healing or meditation for more balance and receptivity.



Om

This Sanskrit symbol is pronounced "Ah uu mm" and is used in many eastern spiritual practices. The symbol is a ligature in Devanagari. Represents the Universe functioning as a whole unit; A father/mother beckoning creation, U = son/daughter the evolution of individual souls; and M absorbing of all that is created. The sacred sound of the Universe. Om cleans, stabilizes and seals the aura. It brings in light, purifies, protects and connects with GOD. Om is chanted and visualized in gold by and individual or in groups to be used for healing or psychic attunement; sound psychically charges the air with prana which is under the direction of thought and can be directed specifically. It is recognized as the primal sound and chanted to control natural manifestations; represents the three manifestations of all life: creation, preservation and destruction Use in the initiation process to seal in the other symbols or to seal each part of the attunement. Om opens the crown and if drawn above the head opens a pathway to God and higher consciousness.



Raku

Raku is used in passing attunements, but not in individual healings. Raku helps to lift negative Karma, and takes the initiate to higher levels of consciousness. It activates the Hara Line and brings Reiki energy in through the Ki channels, and grounds it in the Hara (Dantian). It is used at the end of an attunement in Karuna Ki Do to separate the auras of the master and the student. Raku is an initiatory symbol. Raku is derived from Raku Kei Reiki^{5(pp.7)}.

Symbols Summary

Symbol Name	Description
Zonar	Helps us to work through and release karma and pain. Work at this by sending this loving compassion of Karuna throughout yourself at a cellular level during the meditation.
Halu	Clears the mind of delusion and denial. It can clear and open a channel to higher consciousness. It can also be used to dispel psychic and/or psychological attack.
Harth	Symbol for the heart from which healing and love flow. This helps one develop the highest compassion and is the base symbol of Karuna Ki. Use it to heal the heart and issues of the heart.
Rama	Connect with the abiding joy that is the Compassion of Ram or God. Also use it to ground to the six directions, connect with the earth energy, and to open, connect and balance the lower chakras to the earth.
Gnosa	Helps link you with mystical and spiritual knowledge acquired through feeling and prophecies from God. It can link you more fully with the higher self.
Kriya	The Law of Kriya is that of creation and of action, and raises awareness; transforms thoughts into action and manifestation.
Iava	It is used to send the Karuna (loving compassion) through the universe. Can be used for planetary healing. Will help to heal the Earth (situations, places, disasters, disease, etc.)
Shanti	Heals our holding onto the past; helps to focus on living harmoniously in the moment, and to release the futures we create for ourselves.
Fire Serpent	Connects and opens all chakras, and opens central channel allowing the flow of kundalini fire. Used specifically here to balance.
Dai Ko Myo	The Great Shining Light. It is a pure connection to the source and the Karuna (loving compassion of God for all creation).
Dumo	Revitalizes and energizes the center of each chakra, and the unification of the body and mind.
Om	Represents the Universe functioning as a whole. It brings in wholeness into our lives. Also, use to clean, stabilize and seal the aura. It brings in light, purifies, protects and connects with God.
Raku	Attunement only symbol for healing negative karma & bringing Ki into the Hara.

All the symbols except for Gnosa, Iava, DKM, Om and Raku appear in Kathleen Milner's 'Reiki & Other Rays of Touch Healing'^{8(pp.106-113)}. She also suggests to draw the symbols with coned fingers and not just with a single finger. She also suggests to draw the symbols with both hands (where

applicable)^{8(pp.106)}. This book was first published in 1994 before the system was renamed to Tera-Mai. The symbols Harth, Rama (Mara)^{11(pp.154)} and Iava^{11(pp.164)} and their applications are discussed in her book 'Tera, My Journey Home'. Kathleen Milner also shows Zonar, Harth, Halu, Rama (Mara), Iava, Shanti, Kriya and Tibetan Fire Serpent (Dragon) on her web site.²⁸ [The author's renditions of the above symbols are generally comparable with those rendered by Kathleen Milner in her first two books which are drawn with a finer pen.]

Karuna Reiki symbols are not displayed on Rand's web site. Gaia discusses the symbols Zonar to Shanti and their uses in treatment in 'The book on Karuna Reiki'^{16(pp.64-83)}, but does not show images of the symbols. The last 5 symbols are not mentioned. Karuna Reiki symbols can be found in The International Center for Reiki Training's official course manuals available to registered students, as well as books by other authors on Reiki^{29(pp.285-294)}.

Karuna Ki Treatments

Using the Symbols in Treatments

Described here is one possible use of the symbols in healing. There are as many different uses as you can create. Necessity and intuition are wonderful teachers. First use Zonar. Zonar is a deep healing symbol that connects to the infinite. It is cleansing. It also can help resolve issues left undone from relationships, activities, situations (and/or lives?). Halu (like Sei Hei Ki) helps release and break up negative patterns and emotional difficulties and beliefs that keep us from seeing reality as it truly is. Harth is the principle symbol of the Karuna Ki system and is the symbol of loving compassion. Use is and let the compassion that is this energy flow. Loving compassion is healing, restoring balance to energy and emotions. Rama grounds and connects us from the source through to the earth. It is both grounding and clearing. Use Shanti next, to help release the past, and to focus on living harmoniously in the moment, and to release the futures we create for ourselves. Finally use Om to bring in wholeness into the life of the client, and to clean, stabilize and seal the aura. This is one possible sequence. Another possibility is to simply focus on the Karuna Ki energy and let it flow and allow the energy to direct the session. This is the highest level of practice. We simply "be" and allow the energy to flow with intuition as our guide.

Toning the Symbols in Treatments

The symbol names can be chanted or toned when performing a healing. Visualize the symbol in your mind and write it on your palms. See it clearly in gold. Then say the name of the symbol. This is partly an intuitive process where you just "let it out". It is thought that the sound helps intensify the effect of the healing energy and drive it to "deeper level". One small word of advice: Healing sessions are often times of great relaxation for people, and times when people entered altered states. Make sure what you are doing is not a distraction that interferes with the healing session.

There are times when you want to Tone, but doing so might be distracting or inappropriate to the situation. In these cases, focus on the third eye. Say the symbol name (mantra) in your mind. Think of saying it with such resonance and power that it travels to the end of the universe and beyond towards infinity. Resonate the sound in your mind, through your hands, and into the person you are treating.

Hand Positions

In Karuna Ki, there are no specific hand positions as in Usui Reiki. When using Karuna Ki for healing, a more intuitive approach is used. Techniques such as scanning (sensing for changes in the recipient's energy field) are used. Additionally, the practitioner of Karuna Ki is encouraged to use their own intuition by placing their hands where they are guided. In a typical treatment using Karuna Ki, I generally do the first four Usui Head positions. Next, I will perform scanning to sense for any changes in the energy field and treat those. Lastly, I will allow myself to place my hands where they are guided to any place that might be in need of treatment. In contrast, you can use the standard Usui Reiki hand positions and this will work nicely as well. To view different sets of hand positions, look at the Usui Level I Reiki Manual.

Karuna Ki Mudras

There are two mudras that I have incorporated into the Karuna Ki practiced in this style. Kai is used for developing intuition in treating, i.e. scanning (described below). Sha is used to develop and strengthen the Karuna Ki Channel and bring about health, clarity of mind and purpose, and the cultivation of compassion (described in the Karuna Ki Do Meditation #1 section further below).

Karuna Ki Scanning

In Karuna Ki Scanning can be done using the basic scanning techniques or an advanced process using the mudra "Kai" as part of the process. Both are effective. Using the Kai Mudra consistently helps develop the ability to sense problem areas more readily. Karuna Ki uses two different scanning methods to determine areas needing treatment, hand scanning and the Karuna Ki Scanning Method.

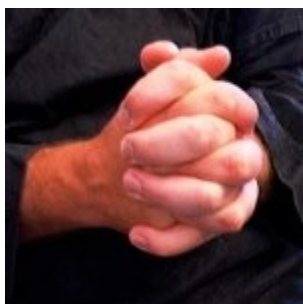
Hand Scanning

This is the traditional Scanning technique taught in Karuna, and other Systems. Scanning is placing your hands into the energy or auric field of another to try to discern differences in their energy field. You are essentially looking for anything different. Try to feel for hot spots, cold spots, tingling sensations, obstructions. Start at the head and work to the feet and then back up.

Begin with the hands about 2" (4.5 cm) above the person's body. After the first pass, increase the distance to about 6" (14 cm). Scanning is something that requires a great deal of practice to become proficient at. (Remember, you do not diagnose since that is illegal to do in most places without a medical license!) This is a tool to aid in treating. Make a mental note of the areas that feel different. Ask your client if there is any specific illness associated with the area. This process is done to find areas that need additional treatment. This also is done to guide hand placement which is more intuitive in Karuna Ki. For more information about basic Scanning Techniques, please also see the Usui Level III Reiki Manual.

Kai Scanning

This is the scanning method developed by myself for Karuna Ki. It incorporates a hand position or Mudra and uses the third eye to help develop the intuition to find areas that need treating. This Mudra (depicted left) is called Kai in Japanese. It is also used in some Tibetan arts, Taoist practices and in Ninjutsu. Kai is used for breaking the bonds of passions and desires, the premonition of danger, sensing energy around you, and inner knowing. It was said that the Taoist master that achieved Kai would "know what can not be known". It is only when our minds are clear and we have stilled our thoughts that we can sense clearly all around us. Kai is an activation of the psychic sense which allows us to see beyond sight. In this mudra the fingers are all interlocked.



To use Kai in scanning first place your hands into the Kai mudra, close your eyes, relax for a moment and take several deep breaths. Focus on the Ultimate Source of Compassion that is Karuna Ki. Breathe the energy into hands and then into the Hara. Let the energy expand throughout the body. Next, direct the energy into the hands. Do this by breathing in the energy into the Hara and then exhale the energy out through the hands, radiating the compassionate energy outward around you. When the hands are filled with the energy, bring the connected hands up to the level of the third eye and place the knuckles of the thumb against the third eye. Focus the energy on the third eye. Continue to breath through the hands. Visualize the Zonar, then the Gnosa symbol, and then any other of the Karuna Ki Symbols that you may intuit. Allow any sensations to be "seen" or "felt". You will feel the sensation of the third eye active. It will feel like a tingling in the center of the forehead or a pressure behind the forehead. When you are ready, begin to separate the hands and begin scanning with the palms as described above in the "hand scanning" section. Continue to focus on the third eye area. Impressions are "seen" but not so much seen with the eyes as they are felt or experienced. This method also helps develop the third eye area and intuition in all areas of your life, as well as to focus on the compassionate source of the Karuna Ki energy. This helps us stay focused in compassion toward all.

Distance Scanning

This method incorporates Hand Scanning, Kai Scanning and Distance Reiki. Focus on the person to be scanned by distance. If you have a picture, letter, or other thing from them that might help you facilitate the energetic connection then that can be used. Do the Karuna Ki Scanning hand technique and third eye connection described above. Then place your palms outward as if toward the person. Allow your hands to "sense" the person and their energy field. This seems odd, but the sense of it will generally be felt. Move your hands, or visualize seeing the field and then note how it feels to you. Use distance sending/healing techniques to treat those areas. This technique can also be done on a person across the room.

Karuna Ki Do Meditations

In Karuna Ki Do Meditations, there are four types of meditations. Of primary importance in the Karuna Ki System is the meditation to strengthen and develop the Channel. There are also meditations to expand the oneness of the loving heart centred compassion and to share it with the whole universe; meditations with the symbols; and Toning in meditation.

Specific exercises are listed below. These are my practices. Trust in yourself and your intuition. Experiment and see if these work for you. Consistent practice is the key.

To do these Karuna Ki Do Meditations, use guidelines that anyone doing meditation of any sort might follow. Get yourself into a comfortable position. Sitting in a comfortable chair that allows your spine to be erect is good. Placing your hands on your lap and having your feet comfortably touch the floor generally works well. Relaxing the body using some deep breathing, or muscular relaxation can sometimes help. As with all meditation, if your mind wanders while meditating, allow the thoughts to slip away, paying them no mind, and gently refocus. Having done that, breathe slow and deep, shut your eyes and focus on the feeling of love and compassion.

Sometimes it helps to allow that sensation to begin in your palms. Allow the Karuna Ki Do to pour into you and intend that it do so. Remember that the feeling of this system is one of total compassion and love in the oneness of all creation. Let your mind stay on this sensation and feeling. Now allow the loving and compassionate feel of the Source to be with you as the energy flows into you. Stay with this feeling for a time and then when you are ready, you can begin to meditate on the symbols.

#1 - Sha Mudra and Healing Meditation

The first type of Karuna Ki Meditation, is an activity that uses a mudra (hand position) and specific breathing to focus on strengthening the healing channel, increasing the personal chi, and healing the self. In conjunction with the attunements, it forms the basis of the system and transmission of the energy. Consistent practice clears and focuses the mind and helps one to cultivate compassion toward all beings.



Karuna Ki Do Meditation #1 is done using the Sha Mudra and focuses on strengthening the healing channel, increasing the personal chi, and healing the self. This is a meditation using the Sha Mudra to help develop and strengthen the Karuna Ki Channel. This practice is one of the most basic skills in Karuna Ki and is fundamental in cultivating mental clarity, health and compassion. This is taught to all Karuna Ki Students and they are strongly encouraged to practice this daily.

Consistent practice clears and focuses the mind and helps one to cultivate compassion toward all beings. This Mudra is called Sha in Japanese. It is also used in Taoism, some Tibetan arts, and in Ninjutsu. Sha is used for Healing of Self and Others, and to develop and strengthen the inner channel. It was said that those that mastered the inner connections using Sha would develop an inner power and would no longer succumb to viruses and other afflictions. In this mudra the index fingers and thumbs are extended while the other fingers are interlocked. Using Sha is an excellent mudra to use when meditating. When doing any of the Karuna Ki Meditations you can use the Sha Mudra as you meditate.

Additionally, it can be used when doing healings. Before you actually begin doing the healing, place the hands in Sha, connect to the Karuna Ki energy, focus on the compassion of the source and let the energy flow into the hands. Then separate the palms and begin healing.

Sha is used for healing self and others. Using this Mudra in the meditation below helps to increase within us health, vitality and healing strength. The following exercise can help to fully develop the

use of Sha. To do this, first place your hands in the Sha Mudra. This activity helps link the pathways within the body. By forming the Sha Mudra with the hands the appropriate pathways of energy are linked within the body. This brings health and knowing. The activity helps increase your inner strength, expands your channel, expand the mind and the ability to sense self and others and to remove fear.

Breathe in through the nose and out of the nose. Empty your mind by focusing only on the breathing. If that is difficult, count slowly to seven on the inhalation and to seven on the exhalation. If other thoughts arise, pay them no mind and let them slip away. Focus within and on the flow of energy within the body and on the spirit.

Deep within us burns a Fire, behind the Hara and it is the area of Personal Chi. This meditation replenishes our personal chi with the compassionate loving energy of Karuna Ki (or Reiki, etc.) and strengthens us, reduces stress and anxiety, and increases our ability to channel the energy.

Focus on the Hara, or slightly behind it. Some people see or visualize this as see it as a ball of light, fire or heat. Visualize the ball of fire deep within you, behind the Hara. Connect to Karuna Ki or Reiki energy. This activity is to focus on the fire and to make it burn brighter and warmer and to increase its radiance throughout the body.

As you breathe in the breath, the loving light energy (Use Reiki or Karuna Ki) comes in energy comes in through the crown (top of head). See the energy move down to behind the Hara area and see if fill the area making the light there grow, and brighten. You will feel energized. When you feel energized and filled, allow the energy to expand outwards and through your body spreading ever outward further and further to the top of the head, the tips of the toes and the tips of the fingers. See it spread through all the organs.

Focus on the Mudra, and hold it between the sternum and the Hara. Breath in through the hands and into the Hara, and on the exhale from the Hara out through the hands. Do this for 10 minutes or so. When done, focus the mind back on the Hara. Allow your consciousness to return to normal. Stand, and shake the hands three times, and then the feet three times.

Once you master this breathing technique, you can do this activity any time by using the mudra and just concentrating on breathing and increasing the light. Done regularly it strengthens the body and mind, and increases the vitality of the body. As with Karuna Ki or Usui Reiki, you will notice that the hands will be very hot when doing this and after. This can be done with any of the other Kuji-in hand positions.

#2 - Karuna Ki Compassion Meditation

The second type of meditation is to focus on the Compassionate energy that is Karuna Ki and to use that to expand your awareness. The meditation also allows you to expand your compassionate awareness to the whole universe.

In this meditation we will use all the symbols and connect to the Loving Compassionate Heart of the Universe. We will center this in our hearts and then send it out to the whole universe.

Begin by breathing in deep breaths through the nose and out through the mouth. Visualize the symbols and draw them in your mind. It is ok to have a picture of them if you have not memorized them yet! Draw the Zonar, Halu, Harth, Rama, Gnosa, Kriya, Iava, Shanti, Usui Dai Ko Myo, Dumo, and finally the Om. Feel the peaceful energy of the compassion that is Karuna Ki flow all around you.

Now, focus on the energy of the universe, all the stars, the planets, everything.

Focus on breathing in all the energy in the universe, pulling it into you, energizing you, filling you completely. Let yourself be filled with the peaceful, loving, compassionate energy of the universe. Breathe in pure loving compassionate energy and breathe out all the toxins and negative things not

in your highest good. Stay with this feeling as long as you wish. It is in this loving compassion that we experience the oneness of all things (whether that be "we are all one in Christ's love", or "in the love of compassion for all souls to reach enlightenment", that is Kuan Yin).

Now, think of the feeling of loving compassion, and concentrate on breathing in that. This is the Karuna Ki Do. When breathing out send that out to every part of the universe. Do this for a time and then when you are ready, allow yourself to fill every part of you with this energy. Begin at the toes and let your body and energy field fill totally until you bring with this wondrous feeling loving energy. When finished, slowly allow yourself to reorient to your surroundings and then go out and be this compassion to all.

#3 - Karuna Ki Symbol Meditation

The third type of Karuna Ki Do Meditation is with the symbols. Meditation with the Karuna Symbols can help to develop the connection with the symbols and thus the connection to the Compassionate Heart that is the basis of this system. There are many ways to meditate on the symbols. The simplest is to use a meditation that you already use and to draw the symbols before you, concentrate on the connection to the energy and contemplate the individual meaning of the symbol.

Choose a symbol to work with. Either draw it in front of you or visualize it in your mind. Say the name of the symbol (either out loud or in your head). Visualize the symbol as golden, intensely bright and empowered with the loving energy of the Source.

Allow it to flow into you, and for any message it might have for you to manifest. Stay focused on the symbol and the Compassionate Karuna Ki energy flow and the source. Allow the symbol and energy to show you what that means. Stay with this as long as you feel comfortable.

Focus on your breathing. Breathe in the compassion and love of the whole universe, and then on the exhalation radiate out that love to all living beings. When done with the symbol, feel the connection to the source and see the symbol fully activate and experience the oneness of the source.

When you are finished, draw all the Karuna Ki Do symbols in front of you saying their names. Thank the Source for sharing this with you. At this point, you are likely to be filled with energy and this would be a good time to work on doing self-treatments, treating others, doing distance healing, manifesting goals, charging your Reiki crystals.

Grounding yourself is important! If you are not grounded, you might find yourself light headed and dizzy after this meditation. Find something that is grounding and do it. You can place your palms on the earth, go for a walk, visualize roots running to the center of the earth and connecting, drink water or whatever works for you. You can also put your tongue on the soft palate (just behind the teeth), draw Cho Ku Rei on the feet, that Hara (just below the naval) and the palms. Place your palms on the Hara and concentrate on that area for a few minutes. This tends to bring the excess energy from the upper chakras and into the Hara. Any method of grounding works and keeps the "dizzies" from happening!

There are many symbols in Karuna and thus the symbol you choose to do the meditation on depends on the particular aspect of the energy you wish to explore more fully. Ideally all of them should be done over time, with a minimum of a week spent on each one.

There are an infinite number of possibilities of Karuna Ki Do Symbol Meditations possible. You can do it focusing only on the connection to the Karuna Ki source.

You can add other meditative practices such as light body meditations, or Mer-Ka-Ba. Experiment and know that just as the human creators of the Karuna Systems used their intuition and guides to develop their practices, you can develop your own as well!

#4 - Toning Meditation

The fourth practice in Karuna Ki Do Meditation, is using Toning. This practice can be used in either of the first type of Karuna Ki Do Meditation, to change or enhance the effects.

Toning and chanting aspects of Karuna Ki healing are added into the meditative practice. Meditation techniques such as Transcendental Meditation, Praying the Rosary, the Tibetan "Om Mani Padme Hum" to for Kuan Yin's assistance are all examples of chanting from many faiths.

To use this Karuna Ki Do technique, simply decide on what symbols, or what aspect of the energy you are trying to manifest. Then use those symbols names as mantras when performing Karuna Ki Do Meditation One or Two. Some possible combinations might be:

Om-Shanti-Om, or Om-Shanti-Shanti-Om, Om-Gnosa-Om, or Om-Iava-Om.

Many patterns are possible using the symbols names and the intent of the symbol as the guide to what you are trying to accomplish.

Attunements

Requirements

It is my belief that once you receive the Usui Master Attunements that you have received the total connection to the energy. In my opinion, additional symbols such as in Sai Baba / Karuna do not represent different energies, but different manifestations or properties of the energies. Because of this I do not believe that you actually need additional attunements to use them. However, some people find the additional attunement helps them "lock" on to that particular usage and accelerate the process. It was in this spirit that this Karuna Ki Singular Attunement was created.

[General practice amongst different Reiki lineages is to attune students in the same manner to each symbol used to ensure the same energetic results when practising with the symbol, which may not occur without being attuned or empowered.³⁰]

If one is already initiated to Sai Baba Master Level II¹³ or Karuna Reiki® Master Level II³¹, then one has already been attuned to the same symbols, using a slightly different procedure, and may elect to skip the Karuna Ki singular attunement [although the results may be slightly different].

Overview

Karuna Ki has a two faceted attunement system. This provides 2 possible routes to becoming a Karuna Ki Master, depending on previous experience. These consist of the Singular Karuna Ki Master Attunement process for existing Reiki and Seichim Masters (e.g. Usui Reiki Level 3); and a Three Level Karuna Ki Attunement process for others with Usui Reiki Level 2 training or equivalent. Karuna Ki and Tera-Mai™ Reiki both use a 3 level attunement process structure like Usui Reiki. Karuna Reiki® has a 4 level attunement process for Usui Reiki Masters³⁰.

Karuna Ki attunement ceremonies are performed by a Karuna Ki Master/Teacher, either in person or as distance attunements. For distance attunements, follow the Usui Distance Reiki procedure using your normal preferred method, but instead of performing a Reiki treatment, perform the attunement^{3(pp.8-9)}.

In my experience the Three Level Karuna Ki Attunement process flows very smoothly and fully empowers the students. The Attuning Master must determine the appropriate length of time between attunements. For some people only a short time is necessary between attunements, and for others much greater time is needed to adjust. [If one intends to attune others into Karuna Ki in the future, then it is probably better to learn Usui Reiki or equivalent to Master Level first, so that one has practical experience of attuning others in person.]

These attunements also include the attuning of the heart chakra which to Karuna Ki. This is a special compassionate heart connection as part of the Attunement process. The intent of these attunements is to join with the total peace, love and compassion that is the divine source of all.

The Violet Breath technique, a.k.a. Blue Kidney Breath, is used in Karuna Ki as part of the attunement process. It is very loosely based on Kidney Breathing in Raku Kei^{5(pp.9)}, which is a daily practice in Raku Kei to build up 'Raku' fire energy. The Raku Kei Hui Yin and Breath of the Fire Dragon procedures are not used^{5(pp.9-10)}.

Preparation

To prepare for a Karuna Ki attunement, guide the student in the Karuna Ki Do Meditation No.1 'Sha Mudra and Healing Meditation'. This may help the student to focus inwardly and connect to the Karuna Ki compassionate energy. Then have the student move their hands from the Sha hand mudra to the Gassho prayer hand position in front of the heart.

Optionally, you and your student can call upon you're a deity, masters, angels, spirits and/or guides, e.g. Kuan Yin. Other procedures to set the tone and call to the sacred, including those in Usui Reiki, can be also used here instead.

Karuna Ki Singular Attunement

Symbol Summary

In the singular attunement, the initiatory symbols are used in this order: Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu, Harth, Rama, Gnosa, Kriya, Iava, and Shanti. These symbols and their abbreviated meanings can optionally be said aloud, or to yourself during each attunement. Also, one can optionally keep the Hui Yin point contracted and tongue to the roof of the mouth throughout each attunement.

Symbol	Meaning
Om	Oneness with God and the Universe
Dumo	Healing the Soul and Removing all that is not in the highest good of this soul
Dai Ko Myo	Bringing in the Great Shining Light of Compassion
Fire Serpent	Connecting us fully with the Compassionate Energy
Zonar	Being one with the Infinite
Halu	In truth, protected and free from fear
Harth	In purity and loving compassion
Rama	Grounded and connected to God
Gnosa	The Intimate knowledge revealed
Kriya	In perfect balance
Iava	The Veils of Illusion lifted
Shanti	In Peace and love of the divine

Attunement Procedure

Preparation: Guide the student in the Karuna Ki Do Meditation Number. Then have the student move their hands from the Sha hand mudra to the Gassho (prayer) position.

1. Draw the Om symbol in the air before you, and then draw Dumo in the middle of the room. Draw the 4 Usui symbols (Cho Ku Rei, Sei Hei Ki, Hon Sha Ze Sho Nen & Dai Ko Myo) in the air with the intent they fill the room and clear the space. If you have any guides or angels that you work with it is appropriate to ask them to join you at this time. State that this is to be a Full Karuna Ki Empowerment to the Master Level.
2. Connect to the Karuna energy. Draw the Zonar, Halu, Harth, Rama, Gnosa, Kriya, Shanti, and Iava on your palms. Draw the Usui Power symbol on each of your chakras, and ask that the loving compassionate heart that is Karuna fill you in total compassion to perform this attunement. Move behind the student.
3. Draw the Tibetan Fire Serpent down the back of the student, starting with the cross at the level of the crown and going down to the base of the spine. Next draw 3 Usui Cho Ku Reis at base of spine. Finally retrace the Fire Serpent from the base back up to the head.
4. Perform Violet Breath technique three times to sequentially blow the symbols Dumo, Om and Dai Ko Myo into the student's crown.
 - a. Contract Hui Yin point (perineum: area between anus and scrotum/vulva) and place tongue to roof of your mouth.
 - b. Draw in a breath imagining it as white light coming down through the crown chakra, through the tongue, down the front of the body through the Hui Yin point and up the spine filling the center of the head.
 - c. Visualize the white light turning blue and rotating clockwise, then turning violet.
 - d. Within the violet light, picture a golden Dumo (or other attunement symbol).

- e. Exhale gently into initiate's crown, imagine the symbol on your breath entering the initiates head (*whilst tapping and* saying the name of the initiatory symbol 3 times) and lodging in the base of the brain.
5. Bring the recipient's hands above their head in prayer position, having both knuckles and thumbs touching the third eye chakra. On the fingertips, draw the Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu Harth, Rama, Gnosa, Kriya, Iava, and Shanti. Tap lightly on the fingertips and say the name of each symbol 3 times. Envision the symbol moving down through the hands into the head and into the brain.
6. Move the student's hands back to their original position in front. Move to the front of the student:
7. Open recipient's hands with palms up and draw on the palms the Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu Harth, Rama, Gnosa, Kriya, Iava, and Shanti. Tap lightly on the palms and say the name of each symbol 3 times.
8. Close their hands and raise them to the third eye chakra with Thumbs Pointing and pressing on 3rd eye. Open the hands and draw the Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu Harth, Rama, Gnosa, Kriya, Iava, and Shanti. Tap lightly on the fingertips and say the name of each symbol 3 times. Envision the symbol moving down through the hands into the head and into third eye.
9. Rest recipient's hands on their lap with palms up.
10. On the heart chakra, draw the Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu Harth, Rama, Gnosa, Kriya, Iava, and Shanti. Say the name of each symbol 3 times as you envision the symbol moving into the heart chakra. Now place your open palms of both hands over the heart, and concentrate on passing the oneness and total loving beauty and peace that is the Loving Compassion of God (or of Kuan Yin). Stay with this for a while, at least 30 seconds. It is a sharing of true peace and love. This is the most important section of this attunement and is the Karuna Ki Do, the way of Compassionate Energy. It is the foundation of Karuna Ki Attunement and system, and is the Compassionate Heart Opening. (Use your judgement on touch issues while doing attunements. This is not an invitation to touch private areas. In the case where this may be an issue, place your hands a few inches about the heart area.)
11. Facing the student, draw the Om, Dumo, Usui Dai Ko Myo, Fire Serpent, Zonar, Halu Harth, Rama, Gnosa, Kriya, Iava, and Shanti symbols again on the crown Chakra. Move Behind the Student
12. Place both your hands on the student's shoulders and feel the connection. Visualize their heart and their tailbone having the color pinkish reddish. Allow the loving compassion of Karuna to be shared between you.
13. Make affirmations according to the recipient's needs (i.e. with this attunement they may be healed completely, emotionally, physically, mentally and spiritually; and to make them happy and serene and healthy, full of joy and laughter; empower them and make them good healers etc.)
14. Place both of your thumbs on back of recipient's neck, chanting the Om. Visualize the attunement sealed and complete, and will that it be complete and sealed. Inform the recipient that they are a Karuna Master for now and eternity and thank them.
15. Thank your guides, God etc., for their assistance and guidance and bless all that is with love and compassion.
16. Last, walk behind the recipient and trace the Raku down the back of the spine to disconnect their aura from yours.

Karuna Ki Three Level Attunements

Symbol Summary

The three level format attunes the student to the initiatory symbols in the following manner.

- Karuna Ki One: Zonar; Halu; Harth, and Rama
- Karuna Ki Two: Gnosa, Shanti, Iava, and Kriya
- Karuna Ki Three (Master): Om, Fire Serpent, Usui Dai Ko Myo, Dumo

The Karuna Ki Level II Attunement is exactly the same procedure as Level I, except you draw the symbols of the second level (Gnosa, Kriya, Iava & Shanti) in steps 7, 9, 10, 11 and 12 in place of the symbols of the first level (Zonar, Harth, Halu & Rama), which are marked in bold.

These symbols and their abbreviated meanings can optionally be said aloud, or to yourself during each attunement. Also, one can optionally keep the Hui Yin point contracted and tongue to the roof of the mouth throughout each attunement.

Attunement Procedure for Karuna Ki Level I

Preparation: Guide the student in the Karuna Ki Do Meditation Number. Then have the student move their hands from the Sha hand mudra to the Gassho (prayer) position.

1. Draw the Om symbol in the air before you, and then draw Dumo in the middle of the room. Draw the 4 Usui symbols in the air with the intent they fill the room and clear the space. If you have any guides or angels that you work with it is appropriate to ask them to join you at this time. State that this is to be a Full Karuna Ki Empowerment to the Master Level.
2. Connect to the Karuna energy. Draw the Zonar, Halu, Harth, Rama, Gnosa, Kriya, Shanti, and Iava on your palms. Draw the Usui Power symbol on each of your chakras, and ask that the loving compassionate heart that is Karuna fill you in total compassion to perform this attunement. Move Behind the Student.
3. Begin to raise the student's energy up from the earth. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps to ground them). Say the Fire Serpent name three times.
4. Draw the Tibetan Fire Serpent down the back of the student, starting with the cross at the level of the crown and going down to the base of the spine. Next draw the 3 Usui Cho Ku Reis at base of spine. Finally retrace the Fire Serpent from the base back up to the head.
5. Again elevate the energy from the tailbone three 3 times. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps ground them).
6. Perform Violet Breath technique three times to sequentially blow the symbols Dumo, Om and Dai Ko Myo into the student's crown.
 - a. Contract Hui Yin point (perineum: area between anus and scrotum/vulva) and place tongue to roof of your mouth.
 - b. Draw in a breath imagining it as white light coming down through the crown chakra, through the tongue, down the front of the body through the Hui Yin point and up the spine filling the center of the head.
 - c. Visualize the white light turning blue and rotating clockwise, then turning violet.
 - d. Within the violet light, picture a golden Dumo (or other attunement symbol).

- e. Exhale gently into initiate's crown, imagine the symbol on your breath entering the initiates head (*whilst tapping and saying the name of the initiatory symbol 3 times*) and lodging in the base of the brain.
7. Reach forward over the recipient's shoulders and guide their hands over the crown. Have both knuckles of their prayer clasped hands touching the third eye. On their fingertips draw the symbols **Zonar, Harth, Halu, & Rama**. Tap and say the names of the symbols three times each while drawing. Move to the Front of the Student
8. Walk counter-clockwise, (i.e., to your right) to the front so that you are facing the student.
9. Open recipient's hands with palms up and draw the symbols Om, Dumo, Fire Serpent, **Zonar, Harth, Halu, & Rama**. Tap and say the names of the symbols three times each while drawing.
10. Close their hands and raise them to their third eye chakra, with their thumbs pointing and pressing on the third eye. Open hands and draw the symbols Om, Dumo, Fire Serpent, **Zonar, Harth, Halu, & Rama**. Tap and say the names of the symbols three times each while drawing.
11. Rest recipient's hands on their lap with palms up. Over the heart chakra, draw the symbols Om, Dumo, Fire Serpent, **Zonar, Harth, Halu, & Rama**. Say the names of the symbols three times while drawing. Now place your open palms of both hands over the heart, and concentrate on passing the oneness and total loving beauty and peace that is the Loving Compassion of God (or of Kuan Yin). Stay with this for a while, at least 30 seconds. It is a sharing of true peace and love. This is the most important section of this attunement and is the Karuna Ki Do, the way of Compassionate Energy. It is the foundation of Karuna Ki Attunement and system, and is the Compassionate Heart Opening. (Use your judgement on touch issues while doing attunements. This is not an invitation to touch private areas. In the case where this may be an issue, place your hands a few inches about the heart area.)
12. Face the student. Again on the crown chakra draw the symbols Om, Dumo, Fire Serpent, **Zonar, Harth, Halu, & Rama**. Tap and say the names of the symbols three times each while drawing. Move Behind the Student
13. Place both your hands on the student's shoulders and visualize their heart and their tail bone having the color pinkish to reddish.
14. Then make any affirmations that the student might need (this can be discussed prior to the attunement, or from intuitive guidance). Examples might be, " with this attunement you may be healed completely, emotionally, physically, mentally and spiritually", or "You are the embodiment of love and compassion".
15. Place both of your thumbs on back of student's neck, and chant the Om sound. Visualize the Om symbol over the student's whole being and say, "I now seal this process with love compassion and divine wisdom. Tell the student that they now have Karuna One for now and eternity. Thank them for allowing you to share this blessing with them.
16. Face the student again and throw your hands up in 'V' and thank God, the Source, the Guides etc. for their assistance and guidance and bless the Universe.
17. Finally, walk around the student. Stand behind them and trace the Raku down the back of their spine to disconnect their aura from yours.

Attunement Procedure for Karuna Ki Level II

Preparation: Guide the student in the Karuna Ki Do Meditation Number. Then have the student move their hands from the Sha hand mudra to the Gassho position.

1. Draw the Om symbol in the air before you, and then draw Dumo in the middle of the room. Draw the 4 Usui symbols in the air with the intent they fill the room and clear the space. If you have any guides or angels that you work with it is appropriate to ask them to join you at this time. State that this is to be a Full Karuna Ki Empowerment to the Master Level.
2. Connect to the Karuna energy. Draw the Zonar, Halu, Harth, Rama, Gnosa, Kriya, Shanti, and Iava on your palms. Draw the Usui Power symbol on each of your chakras, and ask that the loving compassionate heart that is Karuna fill you in total compassion to perform this attunement. Move Behind the Student.
3. Begin to raise the student's energy up from the earth. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps to ground them). Say the Fire Serpent name three times.
4. Draw the Tibetan Fire Serpent down the back of the student, starting with the cross at the level of the crown and going down to the base of the spine. Next draw the 3 Usui Cho Ku Reis at base of spine. Finally retrace the Fire Serpent from the base back up to the head.
5. Again elevate the energy from the tailbone three 3 times. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps ground them).
6. Perform Violet Breath technique three times to sequentially blow the symbols Dumo, Om and Dai Ko Myo into the student's crown.
 - a. Contract Hui Yin point (perineum: area between anus and scrotum/vulva) and place tongue to roof of your mouth.
 - b. Draw in a breath imagining it as white light coming down through the crown chakra, through the tongue, down the front of the body through the Hui Yin point and up the spine filling the center of the head.
 - c. Visualize the white light turning blue and rotating clockwise, then turning violet.
 - d. Within the violet light, picture a golden Dumo (or other attunement symbol).
 - e. Exhale gently into initiate's crown, imagine the symbol on your breath entering the initiates head (*whilst tapping and* saying the name of the symbol 3 times) and lodging in the base of the brain.
7. Reach forward over the recipient's shoulders and guide their hands over the crown. Have both knuckles of their prayer clasped hands touching the third eye. On their fingertips draw the symbols **Gnosa, Kriya, Iava & Shanti**. Tap and say the names of the symbols three times each while drawing. Move to the Front of the Student
8. Walk counter-clockwise, (i.e., to your right) to the front so that you are facing the student.
9. Open recipient's hands with palms up and draw the symbols Om, Dumo, Fire Serpent, **Gnosa, Kriya, Iava & Shanti**. Tap and say the names of the symbols three times each while drawing.
10. Close their hands and raise them to their third eye chakra, with their thumbs pointing and pressing on the third eye. Open hands and draw the symbols Om, Dumo, Fire Serpent, **Gnosa, Kriya, Iava & Shanti**. Tap and say the names of the symbols three times each while drawing.

11. Rest recipient's hands on their lap with palms up. Over the heart chakra, draw the symbols Om, Dumo, Fire Serpent, **Gnosa, Kriya, Iava & Shanti**. Say the names of the symbols three times while drawing. Now place your open palms of both hands over the heart, and concentrate on passing the oneness and total loving beauty and peace that is the Loving Compassion of God (or of Kuan Yin). Stay with this for a while, at least 30 seconds. It is a sharing of true peace and love. This is the most important section of this attunement and is the Karuna Ki Do, the way of Compassionate Energy. It is the foundation of Karuna Ki Attunement and system, and is the Compassionate Heart Opening. (Use your judgement on touch issues while doing attunements. This is not an invitation to touch private areas. In the case where this may be an issue, place your hands a few inches about the heart area.)
12. Face the student. Again on the crown chakra draw the symbols Om, Dumo, Fire Serpent, **Gnosa, Kriya, Iava & Shanti**. Tap and say the names of the symbols three times each while drawing. Move Behind the Student
13. Place both your hands on the student's shoulders and visualize their heart and their tail bone having the color pinkish to reddish.
14. Then make any affirmations that the student might need (this can be discussed prior to the attunement, or from intuitive guidance). Examples might be, " with this attunement you may be healed completely, emotionally, physically, mentally and spiritually", or "You are the embodiment of love and compassion".
15. Place both of your thumbs on back of student's neck, and chant the Om sound. Visualize the Om symbol over the student's whole being and say, "I now seal this process with love compassion and divine wisdom. Tell the student that they now have Karuna One for now and eternity. Thank them for allowing you to share this blessing with them.
16. Face the student again and throw your hands up in 'V' and thank God, the Source, the Guides etc. for their assistance and guidance and bless the Universe.
17. Finally, walk around the student. Stand behind them and trace the Raku down the back of their spine to disconnect their aura from yours.

Attunement Procedure for Karuna Ki Level III

Preparation: Guide the student in the Karuna Ki Do Meditation Number. Then have the student move their hands from the Sha hand mudra to the Gassho position.

1. Draw the Om symbol in the air before you, and then draw Dumo in the middle of the room. Draw the 4 Usui symbols in the air with the intent they fill the room and clear the space. If you have any guides or angels that you work with it is appropriate to ask them to join you at this time. State that this is to be a Full Karuna Ki Empowerment to the Master Level.
2. Connect to the Karuna energy. Draw the Zonar, Halu, Harth, Rama, Gnosa, Kriya, Shanti, and Iava on your palms. Draw the Usui Power symbol on each of your chakras, and ask that the loving compassionate heart that is Karuna fill you in total compassion to perform this attunement. Move Behind the Student
3. Begin to raise up the student's energy from the earth. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps ground them). Say the Fire Serpent name three times.
4. Draw the Tibetan Fire Serpent down the back of the student, starting with the cross at the level of the crown and going down to the base of the spine. Next draw the 3 Usui Cho Ku Reis at base of spine. Finally retrace the Fire Serpent from the base back up to the head.
5. Then on the left side of the back (heart front) – draw, name and tap 3 times: **Om; Dumo; Dai Ko Myo**.
6. Again elevate the energy from the tailbone three 3 times. Do this by having both of your hands open with palms up and use a splashing or wave motion to move the energy from the earth to the tail bone and up the back to the head (This also helps ground them).
7. Perform Violet Breath technique three times to sequentially blow the symbols Dumo, Om and Dai Ko Myo into the student's crown.
 - a. Contract Hui Yin point (perineum: area between anus and scrotum/vulva) and place tongue to roof of your mouth.
 - b. Draw in a breath imagining it as white light coming down through the crown chakra, through the tongue, down the front of the body through the Hui Yin point and up the spine filling the center of the head.
 - c. Visualize the white light turning blue and rotating clockwise, then turning violet.
 - d. Within the violet light, picture a golden Dumo (or other attunement symbol).
 - e. Exhale gently into initiate's crown, imagine the symbol on your breath entering the initiates head (whilst tapping and saying the name of the initiatory symbol 3 times) and lodging in the base of the brain.
8. On the crown – Draw the symbols **Dai Ko Myo; Dumo; Om & Cho Ku Rei**. Tap and say the names of the symbols three times each while drawing.
9. Reach forward over the recipient's shoulders and take their hands raising them over crown having both knuckles and thumbs touching the third eye chakra. On their fingertips: draw; name and tap 3 times: **Dumo; Om; Dai Ko Myo**. Move to the Front of the Student
10. Walk to the recipient on your right, facing them.
11. Open recipient's hands with palms up and draw the symbols **Om, Dumo, and Dai Ko Myo**. Tap and say the names of the symbols three times each while drawing.
12. Close their hands and raise them to their third eye chakra, with their thumbs pointing and

pressing on the third eye. Open hands and draw the symbols **Om**, **Dumo**, and **Dai Ko Myo**. Tap and say the names of the symbols three times each while drawing.

13. Rest recipient's hands on their lap with palms up. Over the heart chakra, draw the symbols **Om**, **Dumo**, and **Dai Ko Myo**. Say the names of the symbols three times while drawing. Now place your open palms of both hands over the heart, and concentrate on passing the oneness and total loving beauty and peace that is the Loving Compassion of God (or of Kuan Yin). Stay with this for a while, at least 30 seconds. It is a sharing of true peace and love. This is the most important section of this attunement and is the Karuna Ki Do, the way of Compassionate Energy. It is the foundation of Karuna Ki Attunement and system, and is the Compassionate Heart Opening. (Use your judgement on touch issues while doing attunements. This is not an invitation to touch private areas. In the case where this may be an issue, place your hands a few inches about the heart area.)
14. Face the student. Again on the crown chakra draw the symbols **Om**, **Dumo**, and **Dai Ko Myo**. Tap and say the names of the symbols three times each while drawing. Move Behind the Student.
15. Place both your hands on recipient's shoulders and visualize their heart and their tailbone having the color pinkish reddish.
16. Then make any affirmations that the student might need (this can be discussed prior to the attunement, or from intuitive guidance). Examples might be, " with this attunement you may be healed completely, emotionally, physically, mentally and spiritually", or "You are the embodiment of love and compassion".
17. Place both of your thumbs on back of student's neck, and chant the Om sound. Visualize the Om symbol over the student's whole being and say, "I now seal this process with love compassion and divine wisdom. Tell the student that they are now Karuna Masters now and for eternity. Thank them for allowing you to share this blessing with them.
18. Face the student again and throw your hands up in V and thank God, the Source, the Guides etc. for their assistance and guidance and bless the Universe.
19. Finally, walk around the student. Stand behind them and trace the Raku down the back of their spine to disconnect their aura from yours.

Distance versus In Person Attunements

Distance attunements (a.k.a. distant attunements) have long been a controversial subject within the global Reiki community. The views of some leading, relevant Reiki practitioners are examined below.

William Rand, the founder of Karuna Reiki®, believes that distance attunements³² are inferior to training in person because personal touch is needed to ‘transmit important metaphysical frequencies’, and that one misses out on the in person student/teacher relationship, seeing techniques demonstrated in person, as well as the opportunity to practice with other students in person.

The UK Reiki Federation, for instance, acknowledges distance attunements but believes face-to-face tuition is important, particularly at levels 1 and 2, and does not presently accept applications for membership from those with distance attunements³³.

In her 2006³⁴ and 2013³⁵ newsletters, Kathleen Milner states that initiations are always one-on-one, whether via the telephone or in a class. However, she strongly feels that people benefit greatly from attending a class. The telephone is her preferred method of performing a distance initiation, and without it, attempts at distance initiation are merely healings in her view. She states that whilst Tera-Mai Reiki initiations given over the telephone have been documented repeatedly as bringing about a successful healing connection to Source, she only performs clearings and Tera-Mai Reiki I and II re-attunements this way, for those who have already had some form of Reiki initiation, except in unusual circumstances. She states that it is not possible to perform most Tera-Mai Seichem attunements over the telephone.

Patrick Zeigler, founder of Seichim and SKHM, has stated in his experience each person has their own way of receiving the energy best, some preferring distance attunements and others preferring them in person^{36(pp11)}; and that it is the recipients ability to receive it that is the overriding factor in how successful the attunement will be, more so than the teacher or lineage. This he believes is influenced by the willingness to receive and also trust and belief in the process, e.g. if the student does not trust in the distant attunement then his experience may differ from the equivalent in person attunement. In his experience, he also notes that those who are more emotionally expressive experience the greatest results from attunements^{36(pp19)}. He believes that emotional blocks may also hamper the effectiveness of a Reiki or Seichim/SKHM attunement or self-initiation, which is why there is a focus on emotional and spiritual healing within SKHM workshops to move the self-initiation process along. When Seichim was first taught in 1984, it used Reiki-based attunements, something which Seichim and Sekhem branches today still practise^{36(pp13)}. However, from 1994 onwards, Patrick Zeigler’s own style ceased to use symbols and attunements, instead using self-initiation through visualisation, meditation and the group dynamic, and was renamed to SKHM^{36(pp13)}.

Robert Fueston, Reiki Master, Acupuncturist and founder of the Reiki Preservation Society, has identified a private letter at the David M. Rubenstein Rare Book & Manuscript Library at Duke University from Hawayo Takata to Doris Duke, dated 19 December 1978, where Mrs Takata states that in a prior telephone call, she explained to Ms Duke how to draw one of the 2nd degree symbols, and that it would not work without the initiation, which she could provide remotely³⁷. Mrs Takata also sent all 3 symbols to Ms Duke in a separate letter, explaining how to draw them, and in another letter she explained she sometimes taught over the telephone and gave initiations remotely, by ‘short wave’ or ‘remote control’³⁸.

Phyllis Furumoto, Grandmaster of Usui Shiki Ryoho, is of the opinion that Reiki Mastery is not simply about following rules and supporting the system of practice, but assessing the student and situation and being open to teaching according to the students’ needs, and so exceptions are not uncommon. She regards it as ‘believable’ that the full extent of an initiation can be transmitted remotely by a master, after having performed distance attunements over many years. She states that

remote initiation was not part of Mrs Takata's core practice, but sometimes performed out of necessity; and that her prior relationship with Ms Duke and circumstances should be taken into consideration regarding her remote initiation³⁸.

[When considering the effectiveness of distance training, there are two components, the attunements themselves, and the quality of the tuition, opportunity for practice and level of support. William Rand's energetic argument is subjective, difficult if not impossible to prove, and individual experiences of distance attunements are subject to a number of considerations, such as psychology, especially when new to Reiki. The common argument put forward by supporters of distance attunements is that distance Reiki appears to work as well as Reiki in person, so there may be no reason why it should be any different for attunements.]

[The editor personally agrees that for new Usui Reiki students, learning either level 1 or 2, that in person training is preferable because hand positions are more easily demonstrated and corrected in person, and that the ability to ask questions in person and listen to the questions from others is beneficial; as is forming a relationship with a Reiki teacher. These considerations are likely less relevant for Karuna arts, where students are in most cases already Usui Reiki Masters, and there are no additional hand placement teachings (in Karuna Ki). In addition, because Karuna arts are less common than Usui Reiki, it may be harder to find a local teacher unless one is prepared to travel or consider a different lineage. Quality of teaching materials and manuals varies between teachers and lineages, whether you learn in person or by distance. Distance teachers have different policies regarding support, some offering attunements only (supplying a pdf manual) whereas others are available to answer ongoing questions.]

[One potential issue with Reiki styles that are less traditional, taught primarily by distance and for which there are no organisations or bodies, is that it is easier to neglect and lose information pertaining to the teacher's lineage, which is a more formalised process in traditional Reiki styles, primarily taught in person. This of course depends on the individuals in the chain between one's immediate teacher and the founder. It is up to the student to determine a teacher's lineage during the selection process, before taking the course, if this is important to him. In my experience, in distance attunement oriented styles, a lineage is usually provided (if available) at the same time as the certificate after the attunement has been performed.]

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