

02 Reiki with Bryan

Bhante Bodhidhamma · YouTube Talks · 1:12:40

Well, I think we'll begin now. Good evening, everyone. Good to be back with you.

Before I begin, Bunty asked if you'd be interested in a Zoom meeting tomorrow at 11. You may not be free, it's late notice, but if you could let me know. You could, I suppose, put a message here just to say yes or no, or if you need to think about it, just send an email. And then I can contact Bunty this evening. Well, it doesn't look as if we're going to have many more.

I've been thinking about the situation with getting back to the idea of the space between, the way space has been created in between people within society. And there's a little thing you could do with the hands. You may know this. And I was thinking that it was rather a good representation of what's happened, taking an individual as a micro representation of society and taking a couple of polarities, doing a mock-up in an individual's body of what's happened by separating two polarities in the body and then watching what happens.

There's a little game with the hands. What you do is you clasp your hands as if in prayer. And you extend your two index fingers like that. And you press them close together. Keep them pressed quite firmly. Don't hurt yourself, but keep them pressed firmly. Now, what I want you to do is to count to five and then suddenly open them, open those fingers. Don't stop clasping your hands. Just open those fingers so they're apart. And then just watch the fingers. Don't do anything. Just watch the fingers.

So I'm going to count one, two, three, four, five. Open. Just watched your fingers. See, if you suddenly separate polarities that have been used to being close, what happens is exactly that, but the renewed contact is different, isn't it? It's more sensitive.

And I thought it was a good representation in one person of society and the state we're in. So I'm presenting it really as an optimistic view of things, hoping that this will be an experience very much across society, that people will form different relationships, a different quality relationship that will be fruitful, more sharing, more sensitive, more appreciative of each other, because there are big changes taking place.

If we go back to the 19th century, 1865 in Japan, there were big changes taking place there with the restoration of the monarchy. And also it was the year that Dr. Usui Mikawa was born. He came from an old samurai family. And they were very privileged because they served the shogun, powerful people. So they lived privileged lives. And of course, that gradually disappeared. Usui as a child was still sent to martial arts school, and he was a martial artist. And it was the same school that Yoshiba went to, the

founder of Aikido. And of course, Usui founded the new style that was Aikido. Aikido's got a very strong spiritual protocol and philosophy to it. You don't go in for the kill. So it has that spiritual quality. And of course, Usui founded Reiki.

But before he did that, he was very much involved with Tendai Buddhism. He was involved also with the esoteric sect of Tendai Buddhism. He was very devout. And he was also connected to the Yamabushi. They were a mountain group. They used to meditate and fast in the mountains. And that's what he would do sometimes.

And in 1922, he was doing exactly that. And he had, as the story goes, this vision, this road to Damascus type of experience. And as a result he founded a teaching that brought a lot of the esoteric traditions to the ordinary people, which would involve certain exercises and certain ways of enhancing one's spiritual life, and he became an able doctor. He didn't go in for healing, he didn't think of himself as a healer, but of course the Yamabushi actually did have healing practices, and he would have been connected to that. So these influences were in place.

But the thing that strikes me about this person who was obviously so very spiritual isn't so much the legend of visions on the mountain, but it's the fact that he was known to be good to be with. People felt good after they'd been with him. They came away feeling better and feeling physically better. And gradually, a healing practice developed from this and he developed a system that was designed for self-healing. It really started with self-healing, or so the commentaries go. Obviously there's a lot of different versions, but this was for the military.

So it meant that they had to hand first aid, because sometimes of course in warfare you can't get help. And there are stories of people who've... I heard one recently of someone whose legs were more or less blown off. I mean, they certainly finished without... the particular person that this story was about, I think, was during Afghanistan. And he was passing out, just with the sheer trauma of the experience. And he remembered some breathing had been shown. It was just a simple count. He was able to stop himself because of doing this breath and help his men and call for help, and he was saved and the men were saved. He lost his legs, but he could have lost his life, but he remembered the breathing. And that wasn't anything to do with Reiki, but it's just to do with the fact that if you have to hand very simple tools that just as knowledge without anything else, breathing or some of these techniques, the Reiki techniques for instance...

My first experience was probably when I was at the Festival Hall and I had some musicians in the room at the back where the musicians gather. And they're heavy doors because they have to be soundproof. And I went to see them at the end just to speak to them. And I said, "Oh, hello." I remember making an exclamation because there was somebody who came out who I didn't know. And my hand was in the hinge door. It's a big, heavy door. And bang. Blood everywhere. And I immediately applied Reiki. No pain. No bruise. No swelling. We're talking about a severely trapped hand. I lost the nail, the nail did fall out,

but there was no bruise, no swelling, no pain. So in a trauma first state of that nature, it can be very useful. And it was certainly to me.

So anyway, he formulated this system of self-healing and eventually healing other people. And it had and still does have five strands to it. One is *gokai*, which is the precepts: just for today I will be thankful, etc. And the other of course is a blessing which we've heard. He didn't do that blessing, that's nothing to do with Usui. It's just that in the context of doing this over the internet, of course it's really good that we have a monk that can just do a blessing. I mean, I can tell you more about what became an attunement later. It was developed more in the West, I think, and supposed to be based around a rite in the esoteric Tendai school called *goshimbo*, which means dharma protection for the body, and it was just a vigorous choreographed movement around the initiate. But really it's very little connected with that and it involves more symbols and mantras, symbols that you draw with the hands. I mean, I know all these and I do use them because I've been shown them. But anyway, that is one of the ways that blessings are done. But we're very lucky to have had the *Bojjhanga Sutta*.

And then, of course, is the *Hatsurei Reho*, which are the energy exercises. Then there's *Tenehira*, which is the palm healing. Palm healing is not... it isn't just Reiki that uses that. I think there was a time when they had the nurses doing it in America as a kind of experiment, because the hands are great comforters. What do you do when you comfort? Your hands go to the shoulder or around their shoulders. Or you hold somebody. What do we do when somebody's... you hold their hand. So it is the nature of hands to give off this healing, comforting effect. And then of course there are the mantras and symbols that are mentioned that are used in the blessing, but mantras and symbols also are used in healing. But the symbols are constructs. They mean what we want them to mean. I mean, the actual value of them is what we give to them.

I have a friend who taught the piano, and he was teaching a student some Beethoven, and this student said to him, he was a challenging student, "How do you know Beethoven wanted it to be played like this?" And he said, he's the kind of friend that always makes one smile, he said, "Because my teacher told me. And my teacher's teacher told him, and her teacher's teacher told her, and his teacher's teacher was told by Beethoven." It's that sort of thing. Very impressive.

Well, we all know we can do this. We can all always connect. I mean, I too connect to Beethoven in that way. We can all connect to people, can't we? If you take the trouble to find out the chains, the links in the chain, it becomes meaningful then. And if it's important to you, it becomes meaningful. And then if you tell people that, it becomes even more meaningful, even though people know... I mean, we can all connect to each other. We are all so very connected in spite of the space between. You could make double the space between, we would remain connected. You won't stop it. So we're connected in many different ways.

Anyway, that gives you a bit of info about Reiki. I wasn't really looking forward to doing that. I find history

a bit tedious. But I mean, it's how you tell it, isn't it? It's like jokes. It's like humour.

What we're going to do now is we're going to do just a bit of breathing. You don't have to stand up. The breathing exercises, they are exercises. They're not really meditations, but you can use them. I'm talking about the pranayama things we did. And I do feel very strongly about this idea of allowing the breath to shape the body and to shape the posture.

I have some lovely suggestions from... I'm terribly sorry, it's Dan, somebody, I think. I can't remember, but it was a suggestion about breathing. And one was just to breathe, just take an ordinary breath and look for the calm between the breaths. It's lovely. I mean, I'd certainly do that. I'll probably do that. It's a nice technique. It's a good technique. And if you have any ideas, techniques that you want to share, because now is the time to share. It's the time for ideas to be shared.

We tend to take ownership of things, don't we? That's my idea. In a way, we do that more with ideas than we do objects. And I'm thinking of the idea of a cooperative sharing, but just a non-ownership sharing where there's an awareness that we don't own anything. I mean, there's nothing I've shown you... I mean, there are things, some of those things are things that I've evolved, but they don't belong to me really. I could write a symphony, it wouldn't belong to me. You'd find so much there belonging to other people. And the same with those other people. So it's a way of looking at the interconnectedness of things. It's a way of looking at polarities, at spaces, and feeling the energy of them.

There is another point, though, I want to make about the breathing and the pranayama breaths. And it is that they are meant also as a tool. You can do them as exercises every day. You can count or whatever, or just use that breath and do it for longer periods of time, gradually build up. So the idea isn't that you breathe all day like that at all. It is an exercise, but days are stressful. So I mean, before I come on here, I do some breathing exercises because there's always a bit of a buzz, isn't there? You need energy to do things like this and you don't want to fall on your face. So there are breathing exercises.

Well, one for instance, the simplest is four, four, four, four. So rhythm is very good. It's very good as long as it doesn't become stressful where you're holding your breath until you're passing out. So four, four, four, four would be breathing in for four, hold for four, out for four, and the last bit for four. If you like, the cleansing, and then again, in for four, hold, out for four. It's calming. And you're taking control. So if your heart's beating fast, breathing, it's good, but you have to do a fair amount to keep at it, keeping control, and the breath will control it.

One that's good for increasing the vagus tone... And of course, the vagus runs right from the top here, right down into the gut. Very powerful nerve. And one that's used, there's various ones you'll find that are given if you research it, is the five, two, eight. So we'll try this. And don't worry too much about all the details of what I showed you yesterday. Remember the stomach. Remember to allow the breath. Just feel a slight shaping of the lumbar region and let it go a bit further. I mean, that's fine. We want to avoid this. I even do it when I'm trying to explain it, I will find myself doing that because we're taking it apart, aren't we? And

it becomes more complicated when you take things apart, but it isn't really, it's just, if you remember the expansion of the stomach and let the breath take over, that will be good.

So we're going to do five, two, eight. So after... two, one, two, one, four, five. Hold two. Out two, three, four, five, six, seven, eight. In two, three, four, five. Hold two. Out two, three, four, five, six, seven, eight. In two, three, four, five. Hold two. Out two, three, four.

And if you do that, it will calm you and keep you more in the chill-out system, keep you chilled, keep you cool.

But there's another I would like to mention. I resisted this. There's another way of using breath, another technique, and I'm sure you've all seen it and heard about it and you might do it. I hope you do. But of course it's the alternate nostril breathing. Now you're supposed to put two things here and you block the right nostril, and then you breathe five times in and out. Three, four, five. Now and then you put your ring finger there, the other nostril. Now one, two, three, four, five.

Now, it's tremendous. You get a great feeling of balance. I don't know what it is about it, but you start the day with that. If you do about nine in one, that's fine. I do three different ones where you breathe in one nostril and out through the other. Now, if you find one side is blocked, what you do...

is give just a bit of pressure. Say if it's that side, if my left side is blocked, then a bit of pressure under the right armpit, you know, the lymph nodes. So you've got a bit of pressure there. If you just—I mean, not too much or for too long—but what it does for some reason is loosen up on the other side. So if that's blocked, you put your arm under there, and if you can lie with a bit of pressure on it, yeah, not for prolonged periods. You don't want to cut off your blood supply, but it balances the body in a very good way.

I have a funny story about this because I do this breathing on a train, and it's discreet, you know. But when it comes to alternate nostril breathing, what I'd do is sort of lean on one and then lean on the other. But it became evident that some people would look at me and say, "You all right, mate?" Obviously they thought that I was making a comment about their body odour or something. I don't know, but I decided to stop it. But I thought, well, it's a pity I can't do that.

And I found myself imagining that I was breathing through one nostril. I want you to try this, actually. I want to see if you find the same thing. That's very interesting, right? I've blocked my nostrils now. I don't know about you. But anyway, if you breathe, let's say through the left nostril, if you imagine that you're breathing just through here. All right, let's just try it. Now imagine you're breathing through the other nostril.

I don't know what you're experiencing. And I mean, it's not like the holding the breath thing when we were doing the finger game, where I was pretty sure most people will be holding their breath. This is different. I mean, I was trying not to offend people and get myself into trouble. And so I then found myself trying that. Now it's like, to me, it feels like I'm breathing through only one nostril. All the attention is

there. So all the sensations that you're focused on are here.

But what I found quite fascinating—this has happened a number of times where you stumble on something and then you find that it's actually done—and it's done certainly in the version I heard of *Yoga Nidra*. Now, Nidra yoga is sleep yoga or dream yoga. And there's a very, very excellent guided Yoga Nidra record done by Sacred Acoustics. It's really good. It's very well crafted, particularly that you get a long version and a short version. The short version I really like. It's quite beautiful.

And it takes you as a guide. You lie down. It's great. No effort. And you go down to the throat, then out to the joint there, then the joint there, then the wrist joint. And then you go back again. Then you do the other side. And then gradually you go down to the lower part of the body and do the same with the legs and then come back. You finish up in the end, and it's actually—I think it's in the long version where they do this alternate nostril breathing with the imagination, except you breathe in and out quite a lot through one nostril or you keep alternating. I can't remember now because I tend to listen to the short version.

So it already exists. Well worth the thing to try because you can really space out and you've got this binaural rhythms. I'm not quite sure about binaural rhythms, but it's the sort of thing I'd love to discuss with you because I know you'd have opinions about it.

So that's the breath. And don't forget with the breathing for Reiki, you breathe in through the nose. That's all you need to remember. You don't have to do great full breaths, you know, as in the exercises we've been doing. In through the nose with the tongue on the roof and then out.

Now we're going to do exercises, and I want to show you something now that, if anything else, take this with you as far as the Reiki exercises go. It's very good. It's a beautiful exercise.

What we've done so far, just to remind you, is we've done the Reiki shower, which you can do the short version where you just scoop up the energy. Imagine you're scooping up energy on the in-breath, and then down on the out-breath. And just a few times like that, you know, when you need to, or even if you just imagine you're doing it, you'll find you can get through. It doesn't affect—I don't think it affects you immediately—but after a few minutes, you suddenly, yeah, I seem to be carrying on now. I mean, it won't suddenly make you into Superwoman or Superman, but it will get you through. Well worth doing.

And the other one is the inner cleansing. The inner cleansing I really like. So you pull it down. I like some of the imagery Buntei uses and the way you talk, but it's wonderful stuff. And I like the way he spoke of a shaft of light coming down. It's great. So that might help actually. In this way you pull the energy down into the stomach, and it goes out. Before you start breathing out, you think of it just beginning to go, and then you breathe out, and you begin to feel it going out through the skin and forming a balloon.

Now, teachers, well-known teachers, commentators who have written lots of books about this will use that straightaway. Others say, well, yeah, that's fine, but before you do that, for six months, you should do this one. And I'll tell you what it is. You breathe. It's the same. You pull the energy down into the *hara*, the gut.

Again, it starts to spread. But then just the fingertips, fingers and toes, fingers and toes, you can feel it coming out. Now, it does make them tingle quite a lot, that exercise, actually. You breathe in freely going out and breathe out. And now the extremities. So think of the toes and the fingers. It always works. It's wonderful.

So those are the two exercises. In the pack, there's an exercise called dry bathing. And you imitate bathing. So you breathe in, breathe out. Sorry, you go across the body first, right? That side, then that side. Read it. It's supposed to be used before other exercises. I prefer the Reiki shower. It's simple. I do the dry bathing, but it's partly because I was shown it. The Reiki shower is over the whole body and it's simple to remember.

Read the dry bathing exercise and see if you take to it. But the three diamonds is the one that I would really like you to take away with you. The three diamonds I always associate with the Triple Gem in Buddhism. The Triple Gem of course being the Buddha, the Dharma and the Sangha. But it's likened to a diamond in that it's something that is very, very clear, beautiful, polished. We think of the diamond as being something polished, but it also cuts through anything. You know, it'll cut through anything.

And that of course refers to the idea of cutting through dualistic thinking or concepts, getting to the heart of a problem, to the essence of things. And you do it—you can do this sitting down. There's no reason why you shouldn't do this sitting down or standing with the feet shoulder width apart. But first of all, you know what you're going to do. So you take up the position. All right, this is our position. We're sitting and then don't forget the eyes forwards, half closed. So it makes us just a bit sleepy and receptive. And then bring your attention to the *hara*.

And then raise hands in *gassho* and then we lower the hands and we start the first part. This is in three parts. Imagine as you breathe in that you're pulling up energy from deep in the earth right up into the gut. Okay, right? So you breathe in through the nose, tongue on the roof of the mouth, into the gut. Now hold that idea, the image between that polarity—deep in the earth and you and your stomach—as you breathe out. Then again, you simply keep that as a fixed image. And out. Three times. And out. Four times. Five, six, seven, eight.

Now the second part. You breathe in again nine times and what you do is you imagine a sphere floating down. If you can't—actually that sometimes helps you to get a sensory foothold. If you can't just think of that polarity and then this polarity. So you breathe from here. Really the first fixed attention is really on the *hara* because that's where it's going. But if you can develop that image, then you would use it. Make it easy. Never try to visualize in a ferociously concentrated way. Just pull that sphere of energy down as you breathe in or just think of your heart, just think of your belly, and now think of your crown. It's floating back to your crown. This is sky energy. We're pulling it up from the sky. In fact, you can think of the sky and then back again. It floats back. Pull it down from the sky or the crown to the *hara*. And out again. I think that's three. Right. Now four. Five. Six, seven, eight, nine.

And then what we do, the last one is the heart energy. The heart energy. And you make as if holding a tree. Now just take a breath before we start the cycle of breath. Just breathe in and breathe out and just bring your hands down towards the ground.

Now breathe in from the earth. Imagine it coming up from the earth, down from the sky, and then bring your hands round. I don't know whether you can see. This is not—this is one that is a bit—so they're out and the palms are facing out and you give from the heart. And bring back to where you started and the last bit of air out, then second time. Up from the earth, from the sky, bring them around and give out from the heart and then down again. I'm going to call that three. Now we say four. Down and then breathe in. Right, I've decided that that is six. Now seven and down. Now eight. Down and nine.

Now you could substitute the heart one—you could substitute the heart one for an exercise that's given to us by the Heart Math Institute. They studied the heart. They had been since 1991. That's when a lot of research was done into the heart. The heart forms before the brain, and it calls the shots. This is the thing. It doesn't seem to, does it? But the heart has a lot of intelligence. It just doesn't use words to express the intelligence and we don't listen to it when we should either.

So the heart, the first thing is you breathe—you breathe, just imagine breathing into your chest and out. That is the actual portal for the breath to enter. In and out. And then if you can produce an elevated emotion. What is that? It's something that makes you feel good. You know, I'm not thinking of the kind of elevated emotion that comes from a mystical experience really, but I don't know. I think of my parents. I had beautiful parents and they've long gone. When I think of them—I was so blessed. They're beautiful people. If I think of them. Our family dog—I go around, she doesn't see me now, but when she does, she doesn't look pleased. She explodes with joy.

Now that gives me—you may not like dogs, I'm sorry if you don't—but it gives me, I don't—it's indescribable. I feel wonderful. And sometimes she'll just sit under my legs. I sit on the wall outside. She doesn't know about distancing. And she sits there and I look into her eyes and the message is: this is where I want to be. It's very beautiful.

And you can collect gems like that. You remember the one last night: the tears of my laughter flow like a stream into a dry desert. And here's another one: sitting in a train and listening to—there's parents behind me with a baby. The baby wasn't making a sound. But the thing is that we're both singing to the baby. And what made it beautiful for me was the fact that the guy didn't know the words. I don't know why that made it beautiful, but he didn't know the words. He was constantly missing words and trying to catch up in the song. And the second thing was that the baby did not need pacifying. Not at all. She was perfectly happy without being entertained. You could see that. They sang to that baby out of sheer love.

And that's a gem. And you can collect these. And they don't all have to be sort of—I don't know, some people might find those things sort of soppy. Well, okay, that's all right as well. But the point is that you can build up a treasure trove of these things. This is where memory, instead of becoming the machine of

anger and regrets and shame and remorse, it becomes—you use it to build your Aladdin's cave with these memories. I'd love it if you could share some, you know, anything you find that elevates. So you place this memory here and as you breathe out you give it to the world. You see, so it's the quality, the frequencies, the resonance of your heart breathing.

I'd like you all to put your hands now in *gassho* and with me, if you just—you can just think it if you like. I can't hear you so just for today. And we do it three times. You'll find it on your sheets. Just listen to me anyway, if you can't quite remember. It's very simple.

Just for today, I will be thankful. Just for today, I'll be free from anger and fear. Just for today, I'll be honest and kind.

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Now we wait. Let's just rub our hands. Think of the left hand. Think of the right hand. Left hand, right hand. Left palm, right palm. Left palm, right palm. Now if you haven't got your shoes off—I haven't, I've got my slippers on, I'm kicking them off here. It doesn't matter if you can't. Energy likes—it likes these little hollows in the body. Likes to nestle in them.

Left arch. Yes, it's the left arch. All right, think of the left arch of your foot. Now the right. Now the left arch. Now the right. The left arch. Now the right. Now go to your right palm. Right palm. Left palm. Left arch. Right arch. Right palm. Left palm. Left arch. Right arch of the foot.

Now we're going to go around in a circle. Here, enter here, then left foot, right foot. Get the circle going. It's a circle of energy. Feel it going around. Just feel it going around. Now we've got a circle going. Can you feel that going? I think some of you can actually. Now just slow it down. Now the left arch. Now the right palm. The left palm. The right arch. With a figure of eight. Left foot, right palm, left palm.

right arch left arch and up. Now get the figure of eight going. Okay, now it can move as fast as thought, and there's no other thing that has moved as fast as thought. I think it's the fastest thing on the planet, isn't it? I don't know. And like a train stopping.

Okay. Lie down. If you can find a place to lie down, please. And if you lie down and just think, try to invite the energy. Try to feel, get that sense of allowing.

May all beings be happy and safe. May all beings be happy and safe. May all beings be happy and safe. And then if you lift your hands just to your brow between the eyes and just silently ask the energy to flow freely for your highest and greatest good and for the highest and greatest good of all those whose lives you touch. May the energy of Reiki flow free for my highest and greatest good and for the highest and greatest

good of all those whose lives I touch. And then a third time: May the energy of Reiki flow freely for my highest and greatest good, and the highest and greatest good of all those whose lives I touch.

Now we breathe in. Place the hands over the eyes gently, just touching gently. I want you to just do a couple of breaths of inner cleansing just to clear away any distractions. Breathe in. Send the energy out. In fact, you can send it to your fingers and your toes. Okay. Know that you're a very special, important person, creative, an amazing machine with infinite possibilities. Feel a sense of tenderness. You are the child. You are the child, no less.

Now relax your hands and imagine them floating away. Don't move consciously. Just think of your hands. Imagine them floating off your skin. As soon as you relax, they will do it. Now move them to the side of your head. You can put them over your ears if you prefer. Take a good breath. Send the energy out. Allow it. Let me see you breathe. Allow it to go to your fingers and your feet. Feel it in your hands tingling. Imagine your hands floating. Just relax them. Only think of them floating off your skin and feel the space between. Sense the space between. It's alive.

Now gently move your hands to the back of your head. One higher than the other, as if you're resting your head in bed on the pillow with your hands behind you, but not on top of each other. Fingers close. Now imagine your fingers floating away. Well, of course if you're lying down you can't do that obviously. I'm sitting up, you see. So just gently let them slide down towards the front of the neck until the heels of your hands meet so it's like a cup rest, a little golfer's seat with a spike, so this covers around the throat.

Imagine your hands gently relaxing from there and leaving that area. Now you put them on your chest with fingers close together and fingers pointing in towards each other and the middle fingers would be touching. Okay, now just to get rid of any distractions that might have got in the way, let's do an inner cleansing. Breathe in and as you breathe out to let the polarity be your fingertips and your toes. Breathing fingertips and the toes. Fingertips on the toes. Love your heart.

We're talking about an electromagnetic field that is not just a bit more than the brain's. We're talking a few thousand. It has a very big electromagnetic field. Now down to the lower part where the bottom of the sternum, that little navel there where the thymus would be. You know when a child is distressed, when a child is distressed and the parent, they put their hand on the child and just cuddle them and say, "It's going to be all right, it's going to be all right." That is the relationship now between you and your body. You and yourself, if you like. How it's, you don't have to overthink it, just treat yourself as you would treat a child. It's going to be okay.

Now gently slide the hands down towards the inguinal fold, covering the lower part of the abdomen and pointing down towards the base energy centre, towards the genitals. I want you to put one hand over your stomach, over the navel. Any hand, another hand on your forehead. There's no past. There is no future. There is now. There is no anger. There is no fear. There is gratitude.

Now bring your hand down from your forehead and put it over the other one. Now cross your hands like a St. Andrew's cross, with one hand pointing to the opposite shoulder diagonally. Feel gratitude and the love for the healing energy of compassion. Wiggle your toes and roll your shoulders a bit and take your hands away. Hands can rest out.

I give thanks for the healing energy of Reiki. I give thanks for the healing energy of Reiki. I give thanks for the healing energy of Reiki.

All right. Sorry, we overran a bit, but we had a bit of a slow start. It doesn't bother me, by the way. I'm not worried. But before you go, I should give you time to blink a bit, shouldn't I? I've been sitting, you see, but I suppose most of you have been. You can do this sitting, of course. We would have spent a bit of time on any parts of the body that you were concerned about. It's just that we're a bit late.

Could you make it known if you'd like to manage an 11 o'clock Zoom tomorrow, if you can? I don't know whether... if you could type in yes or no or something here, then I'll know now rather than say, send me an email. Okay. Are they coming? Yeah. Okay. Jackie, Krish, okay now. Oh, Krish, you've put sound had gone. Oh, so you haven't managed to get onto the Zoom, Krish? You might, yeah. That's 11 o'clock in the morning, okay.

Well, look, I tell you what, why don't we just have one anyway? For those who can't come, do send me an email, any questions you have, okay? If you can't make the 11 o'clock one. I don't know why I can feel your energy, but it's quite extraordinary. I could feel it during the day today. It's a new one. This is a new thing. It looks if I've got about a hundred in the class, but I think it's people just sending messages.

I'm going to go now and you've been a lovely, lovely class and sleep, sleep well. *Metta*, breathe well and love yourself. Okay.

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