

# Ethereal Anointing Reiki



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To "anoint" means to pour or smear with oil, milk, water and other substances, a process employed ritually by many religious traditions, past and present.

People (and even objects) are anointed to symbolize the introduction of a sacramental or divine influence, a holy emanation, the spirit or power of God. It can also be seen as a spiritual mode of introducing healing or empowerment.

In several temple reliefs in Ancient Egypt the Pharaoh is depicted being anointed by Horus (sun god and "father" of Pharaoh) and Thoth (god of wisdom), the oil of which is symbolically depicted as a stream of ankhs (symbols of life).

Also, especially from the New Kingdom (the period in ancient Egyptian history between the 16th century BC and the 11th century BC, covering the Eighteenth, Nineteenth, and Twentieth Dynasties) onward, anointing is often depicted in intimate scenes between husband and wife, where the wife is shown anointing her spouse, as a sign of affection. The most famous example of this is depicted on the throne of Tutankhamen.

Most famously in the Egypt of the Pharaohs, in common with many other ancient cultures, preparation for burial included anointing human remains with sweet-smelling oils. This was done as a matter of devotion as well as with the practical intent of obscuring the stench of decomposition. In sealing a coffin, a ritual and final anointing of the mummy was observed.

In Hindu belief systems, anointing is freely practiced, to mark particular devotions, as a "consecration" to beliefs or as a ritualized blessing used especially to invoke favourable beginnings. Every stage of life features some gesture of anointing, ranging from rituals accompanying birthing, to religious or educational initiations, royal enthronements to final rites.

Every new building and household is anointed. Similarly, the setting up and care of a representation of any deity (e.g. a statue) can involve daily ritual anointing. In every case the actual direction of the smearing is significant. Persons are anointed from head to foot, downwards, since in India the feet are considered less clean than the head. Anointing is also used to help people caught within negative cycles such as illnesses, perceived demonic possession or streaks of "bad luck".

Yogurt, milk or butter produced by the Hindu's revered cow forms the basis of much ritual anointing. Hindu ointments may also include ashes, clay, wood (particularly sandal-wood) powders, herbal pastes, as well as water. The latter may be sourced from sacred rivers or scented with saffron, turmeric, or flower-waters such as jasmine, gardenia, rose-water or infusions. More exotic examples are rinse-water used in bathing a deity and ink-water which has passed over the fresh calligraphy of appropriate scriptural verses and thus tinged with their ink. Ayurvedic medicine practices include extensive herbal, mineral and talismanic preparations compounded and applied according to astrologic and Vedic prescription.

Buddhist practices of anointing are largely derived from Indian practices but tend to be much less free and noticeably less elaborate. The range of Buddhist anointings typically includes sprinkling assembled practitioners with water. Devotions shown to deities, images or ritual articles are demonstrated by the marking of statues of Buddhas, Bodhisatvas and divinities. Elements used include butter and various waters including flower-waters and saffron-waters stained yellow using saffron or turmeric. Ointments including astrological and talismanic elements such as ink-water are also employed in Buddhist herbal medicine practice.

In the Jewish Scriptures and the Christian Old Testament, the act of anointing with holy oil was significant in consecration to a holy or sacred use. Early examples included the anointing of the high priest and of the sacred vessels.

Olive oil was used also for medicinal purposes. It was applied to the sick, and also to wounds to soften them. It was the custom of the people of the Old Testament to anoint themselves with oil, as a means of refreshing or invigorating their bodies.

The High Priest and the King are both referred to as "the anointed". Prophets were also anointed with holy oil. Anointing a king was equivalent to crowning him. In Israel a crown was not required. Thus Saul and David were anointed – not crowned – as Kings by the prophet Samuel

Distinct from the Jewish view, Christians believe the "anointed" one, referred to in various Old Testament verses, is the promised Christian Messiah. According to the Jewish Bible, whenever someone was anointed with the specific holy anointing oil as described in the Book of Exodus, the Spirit of God came upon him.

According to the New Testament, Jesus of Nazareth is the Christ, which means the Anointed One or the Messiah. But there was one major difference between Jesus the Christ and the Kings of the Old Testament. The latter were anointed with oil and only afterwards did they receive power through the Spirit that came upon them. Jesus on the other hand, was anointed because the Holy Spirit had already come upon Him. Jesus was anointed with power itself. In other words, Christians believe that Jesus was the anointed of God. To put this in another way, the Old Testament Kings were anointed of a human high priest but the "King of Kings" was anointed of God Himself.

The Gospels also state that Jesus was physically "anointed" by Mary of Bethany (Mary Magdalene?) and also on another occasion by an anonymous woman who was a "sinner". However, this anointing was not carried out following the Exodus tradition but rather it was an anointing done out of love and affection, which Jesus stated was to prepare him for his burial.

In New Testament times, the bodies of the dead were sometimes anointed. Women, including his mother Mary and Mary Magdalene intended to anoint the body of Jesus early on the day we now refer to as Easter Sunday. They found that the tomb was empty.

In Christian Europe, the Carolingian monarchy was probably the first to anoint their kings. Charlemagne was crowned "Emperor of the Romans" in 800. He thus inaugurated the tradition of imperial coronation by the Catholic Church which continued as a significant institution in the Holy Roman Empire until the sixteenth century. Indeed, Coronation ceremonies increasingly suggested that the Catholic Church was conferring a religious stamp of approval on the monarch's divine right to rule.

English and Scottish monarchs in common with the French included anointing in their coronation rituals. In Scotland, traditionally the monarch also sat on the Stone of Destiny.

The Sovereign of the United Kingdom, Elizabeth II, was solemnly anointed as Queen by the Archbishop of Canterbury in 1953. Although the Coronation was televised, the cameras were switched off during the act of anointing in Westminster Abbey, as it was considered too sacred and private for mass public consumption.

However a coronation does not necessarily symbolize any subordination to the religious authority. In modern Catholic

monarchies the coronation is not traditionally carried out by the Pope but is usually reserved for the country's own Bishop or Archbishop, The anointing utensils, such as a ceremonial spoon may be part of the regalia. In Norway and Sweden, an anointing horn (which fits the Biblical as well as the Viking tradition) is the traditional vessel.

The French Kings adopted the fleur-de-lis as a baptismal symbol of purity on the conversion of the Frankish King Clovis I to the Christian faith in 493. A legend grew that a vial of oil descended from Heaven to anoint and sanctify Clovis as King. Thus the "anointed" Kings of France later maintained that their authority came directly from God, without the mediation of either the Emperor or the Pope. Legends claim that even the lily itself appeared at the baptismal ceremony as a gift of blessing in an apparition of the Blessed Virgin Mary.

In the Eastern Orthodox Church, the Anointing of an Orthodox Sovereign is considered a Sacred Mystery (Sacrament). The act was believed to bestow upon the ruler the empowerment, through the grace of the Holy Spirit, to discharge his God-appointed duties, and his ministry in defending the Orthodox Christian faith.

In the Russian Orthodox Church, during the Coronation of the Tsar, the anointing took place just before the receipt of Holy Communion, toward the end of the service. The Sovereign and his Consort were escorted to the Holy Doors of the Cathedral, and were there anointed by the Metropolitan. After the anointing, the Tsar alone was taken through the Holy Doors (an action normally reserved only for bishops or priests) and received Holy Communion at a small table set next to the Holy Table, or altar.

In early Christian times, sick people were regularly anointed for healing to take place.

Many early apocryphal and Gnostic texts also indicate that anointing was part of the baptismal process, and in fact that the baptism with water alone (John's baptism) is incomplete. This view, would, of course be controversial today, as it was in the early church.

The Roman Catholic Church blesses three types of holy oils for anointing: (1) Oil of the Catechumens (traditionally abbreviated "OS" for oleum sanctum), (2) Oil of the Infirm ("OI"), and (3) Sacred Chrism ("SC"). The first two are said to be "blessed", while chrism is "consecrated".

The Oil of Catechumens is used to anoint the catechumens (adults preparing for reception into the church) just before receiving the Sacrament of Baptism. Oil of the Infirm is used for anointing people who are sick. The Sacred Chrism is used in the Sacraments of Baptism, Confirmation, and Holy Orders. Any bishop may consecrate the holy oils, and normally does so every Holy Thursday at a special "Chrism Mass".

As in the early Christian church, anointing with oil is used in Pentecostal churches for healing the sick by laying on of hands and also for consecration or ordination of pastors and elders. In practice, non-consecrated olive oil is used. The word "anointing" is also frequently used by Pentecostal Christians to refer to the power of God or the Spirit of God residing in a Christian: a usage that occurs from time to time in the Old and New Testaments. The term "anointing", however, is not only used by Pentecostal churches but by many other Christian denominations to describe the work of the Holy Spirit among believers.

In the Church of Jesus Christ of Latter-day Saints (Mormons), Melchizedek Priesthood holders may anoint the head of an individual who is ill and has requested a blessing. Pure olive oil is used, and it must have been consecrated earlier in a short ordinance that any Melchizedek Priesthood holder may perform.

In most Christian traditions "holy water" is used in a variety of pastoral situations.

This fairly long explanation demonstrates, hopefully, that many different agencies may be used in the process of anointing – oil of some description being the most common. However, the actual element is more symbolic than real. Not everyone feels comfortable using actual oils. Some clients might also feel uncomfortable with anything as physical. And there is the more prosaic but practical issue of ensuring that clothing is not stained. Equally, the appropriate oil may not be readily to hand when required. So, the underlying purpose of this Reiki is to allow oil to flow ethereally in healing situations. This is different from imagining or even visualising.

Practitioners using this Reiki along with their other skills and empowerments, may be sufficiently empowered to sense, either tangibly or by smell, the presence of oil on their hands when offering healing sessions. The same may be said of clients who will be aware that there is oil apparently present on the practitioner's hands. This in itself does not provide the healing but it can be an important element in the process.

This system is available in two levels – Practitioner and Master / Teacher.

The Practitioner level may be exercised in person or by distance. It will usually be most effective after discussion or counselling, depending on the kind of practice you operate. Anyone receiving or



using this system at Practitioner level should already be attuned to Usui Reiki at least to Level 2 for it to be effective

The Master / Teacher level should ideally be passed on only after you have had an opportunity to use the system and to develop it along your own lines. It is highly recommended that anyone receiving or using this system at Master / Teacher level should already be attuned to Usui Reiki at Master / Teacher level.

There are no specific requirements or instructions as to how this system should be passed in person. If in person, I suggest you connect to your higher self, and then the higher self of the recipient.

Ask to connect to the energy of Ethereal Anointing Reiki. See it as a ball of light. Use your own preferred attunement method if in person to send the ball of light into the chakras. It may be helpful to stay in a meditative state for approximately 15-20 minutes and allow the energies to take effect.

If sending over a distance, imagine the person standing or sitting in front of you as you send the ball of light to the recipient.

Where giving a treatment either in person or by distance, please just use your own common sense and do what you would normally do in any healing session. I want as few "rules" as possible to apply to this system. In our "blame" society we suffer already from too many rules, real and imaginary.

This energy can be freely shared with anyone. It is also in order to charge for providing a personalized attunement if you offer attunements as part of your Reiki or healing practice. Please keep any such charges to a reasonable and affordable level. Similarly, established healers are entitled to make their own normal professional charges.

Experienced Masters / Teachers are encouraged to work with and develop Ethereal Anointing Reiki in their own individual way. However, I wish to assert my moral right to be recognised as founder of the system.

Disclaimer: all complementary and alternative therapies should be used with common sense. None of the procedures described above is meant to be a substitute for proper medical diagnosis, treatment or care from your medical practitioner. If you are currently taking medication or undergoing any other treatment prescribed by a medical doctor or psychiatrist, please do not stop taking or using it without your doctor's specific advice and direction.

If you have any concerns regarding your medical condition or the suitability of any alternative or complementary therapy for your condition, please speak with your doctor first. No responsibility is accepted for any loss or damages caused as a direct or indirect result of the use or misuse of any information contained in the manual.

It is assumed that anyone requesting this attunement is at least 18 years of age and, by making such a request is deemed to have warranted accordingly.

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