

Okuden

2nd Degree Reiki Ryoho Practitioner

Distant Healing



The Second Noble Truth

(Taught by Buddha)

1. Unhappiness is caused by selfish craving.

In the Pure and Natural State of Our Being, we are One with Love and Our One Creator. The selfish craving of the ego separates us from Love and Our Creator. The ego searches for energy from a different source through the appetites of the five senses. The energy of the world, of itself, is unfulfilling, but still the ego wants more and more trying to find fulfillment. Through the sense gratification of the selfish desires of the ego, humanity enters the Mode of Passion. The more the Mode of Passion takes over the more impure our thoughts become and the unhappier and emptier we become. More is never enough. (Rajas)

The Second Truth of the Great Law

(Taught by Yeshua)

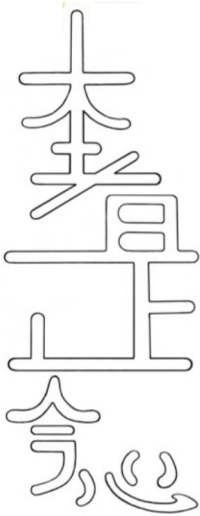
II. And you shall Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.

In the Essence of Our Being we are Love, Created by Our One Creator. Love is the Natural state of our whole being. When we Love Our One Creator with our whole being, we return to our Own Divine Nature and Oneness with Our One Creator and experience Healing, Peace, Abundance, Joy, Love and Happiness.

II. Okuden- 2nd Degree Reiki Ryoho Practitioner

II. The Second Degree Attunement of Okuden opens the flow of Reiki Energy in and through the Subtle Body for Distant Healing. The Subtle Body also called The Thinking Body and is composed of the Auras around the body and Pranas (Inner Auras) within the Body. (Distant Healing).

The Hon-Sha-Ze-Sho-Nen



The Hon-Sha-Ze-Sho-Nen is known as the distant healing symbol. It is a symbol of the Buddha Nature of Our One Creator. With Compassion, the Buddha Nature of God reaches out, through time and space, to any distance to bring healing and enlightenment to all who will receive it. In Chinese the translation is:

本者正今心

本者, the presence of I am

正 correct

今 now or present

心, heart

The presence of I AM correct today's heart

(Translation by Miya Feng)

Through the Buddha Nature we purify our thoughts and intentions and begin to be freed from attachment to the mundane world and all its trappings.

Through the practice of 2nd Degree Reiki, Guidance through Grace begins.

Divine Grace refers to the sovereign favor of God for humankind — especially in regard to salvation — irrespective of actions ("deeds"), earned worth, or proven goodness.

Grace is enabling power sufficient for progression. Grace divine is an indispensable gift from God for development, improvement, and character expansion. Without God's grace, there are certain limitations, weaknesses, flaws, impurities, and faults humankind cannot overcome. Therefore, it is necessary to increase in God's grace for added perfection, completeness, and flawlessness.

Put another way, humankind is unable to evolve or be saved without God's grace; it is a prerequisite to salvation. Additionally, humans cannot exchange good deeds for it. It is a free gift from God. Thus, humankind is saved all by grace and not by some combination, mixture, or blending of good works and divine grace. Were it achieved by works, humans could take pride in their efforts towards holiness. More broadly, divine grace refers to God's gifts to humankind, including life, creation, and salvation. (www.wikipedia.org)

The Pathway of Nirvana

II. Who without clinging to anything, rejoice in the freedom from attachment, whose appetites have been conquered

Blessed are the Pure in Heart for they shall see God. (Matthew 5:8)

Purity

The Power of Purity is Love.

Through the Power of Purity we enter the South Gate of Heaven.

At noon day in the Summer time of our life with we enter into adolescence.

This is a time of steady learning and growth.

A time to study and grow in the Power of Purity.

OM

*In Hinduism and Buddhism, the Sanskrit term **bija**, literally seed, is used as a metaphor for the origin or cause of things. In Esoteric Buddhism and Hinduism, the term **biji** is used for mystical "seed syllables" contained with mantras. These seeds do not have precise meanings, but are thought to carry connections to spiritual principles. The best-known bija syllable is OM, which first is seen in the Hindu Scriptures known as the Upanishads. (Wikipedia.org)*

OM, The eternal Word is all: what was, what is, and what shall be, and what beyond is in eternity. All is OM. Brahman is all and Atman is Brahman. Atman, the Self, which is one with OM, has three aspects, and beyond these three, different from them and indefinable- The Fourth. This Self, beyond all words, is the syllable OM. This syllable, though indivisible, consists of three letters-- A-U-M.

Vaiswanara, the Self as the universal person in his physical being corresponds to the first letter--A.

This first condition is the waking life of outward-moving consciousness, enjoying the seven outer gross elements. (Gross Body- Acting Body- Physical Body and its seven systems and five senses)

Taijasa, the Self as the universal person in his mental being, corresponds to the second letter--U. Taijasa and the letter U both stand in dream, between waking and sleeping. This second condition is the dreaming life of inner-moving consciousness, enjoying the seven subtle inner elements in its own light and solitude. (Subtle Body- Thinking Body- Seven Auras around the body/ Five Pranas within the Body)

Prajna, the Self as the universal person in dreamless sleep, corresponds to the third letter--M. He is the origin and the end of all. This third condition is the sleeping life of silent consciousness when a person has no desires and beholds no dreams. Whoever knows Prajna knows all things. (Causal Body- Feeling Body-Seven Chakras on the spine and five chakras on the Hara line of the front body)

The Fourth, the Self, the Atman is Om, the indivisible syllable. This syllable is unutterable, and beyond mind. In it the manifold universe disappears. This fourth condition is Atman in His own pure state: the awakened life of supreme consciousness. It is neither outer nor inner consciousness, neither semi-consciousness nor sleeping consciousness, neither mere consciousness nor unconsciousness. He is Atman, the Spirit Himself, that cannot be seen or touched, that is above all distinctions, beyond thought and ineffable. In the union with Him is the supreme proof of His reality. He is Peace and Love. He is the supreme good--One without a second. Whosoever knows OM, the Atman, becomes the Self. ("Mandukya Upanishad") (Atmic Body/ Divine Body/Karmic Body of the Pattern of the Seven and the Five of Creation)

A- is the Acting Body - Gross Body (Physical Body) in its pure essence.

U- is the Thinking Body - Subtle Body (Aura and Prana Body) in its pure essence.

M- is the Feeling Body - Causal Body (Chakra Body) in its pure essence.

OM- is the Karmic or Atmic Body

OM Mani Padme Hum

From (Wikipedia.org)

The second most well known mantra is "OM Mani Padme Hum". The first known description of the mantra OM Mani Padme Hum appears in the Karandavyuha Sutra, which is part of certain Mahayana canons such as the Tibetan. In this sutra, Shakyamuni Buddha states, "This is the most beneficial mantra. Even I made this aspiration to all the million Buddhas and subsequently received this teaching from Buddha Amitabha."

Mantras originated in India with Vedic Hinduism and were later adopted by Buddhists, Sikhs and Jains, now popular in various modern forms of spiritual practice which are loosely based on practices of these Eastern religions.

The Sanskrit word mantra- consists of the root man-"to think" (also in manas "mind") and the suffix- tra meaning, tool, hence a literal translation would be "instrument of thought". Mantras are interpreted to be effective as sound (vibration), to the effect that great emphasis is put on correct pronunciation (resulting in an early development of a science of phonetics in India). They are intended to deliver the mind from illusion and material inclinations. Chanting is the process of repeating a mantra. (Wikipedia.org)

Mantras may be interpreted by practitioners in many ways, or even as mere sequences of sound whose effects lie beyond strict meaning.

A practitioner might expand upon the mantra's meaning, for instance taking its six syllables of OM Mani Padme Hum to represent the purification of the six realms of existence.

<i>Syllable</i>	<i>Purifies</i>
OM	Bliss / pride
Ma	Jealousy / lust for entertainment
Ni	Passion / desire
Pad	Stupidity / prejudice
Me	Poverty / possessiveness
Hum	Aggression / hatred

Karandavyuha Sutra definition

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The 14th Dalai Lama's definition

"It is very good to recite the mantra Om Mani Padme Hum, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast... The first, Om [...] symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech, and mind of a Buddha[...]"

"The path is indicated by the next four syllables. Mani, meaning jewel, symbolizes the factors of method-the altruistic intention to become enlightened, compassion, and love.[...]"

"The two syllables, padme, meaning lotus, symbolize wisdom[...]"

"Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable hum, which indicates indivisibility[...]"

"Thus the six syllables, om mani padme hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha[...]"

-- H.H. The 14th Dalai Lama, Tenzin Gyatzo, Om Mani Padme hum

Gen Rinpoche's definition

The mantra Om Mani Pädme Hum is easy to say yet quite powerful, because it contains the essence of the entire teaching. When you say the first syllable Om it is blessed to help you achieve perfection in the practice of generosity, Ma helps perfect the practice of pure ethics, and Ni helps achieve perfection in the practice of tolerance and patience. Päd, the fourth syllable, helps to achieve perfection of perseverance, Me helps achieve perfection in the practice of concentration, and the final sixth syllable Hum helps achieve perfection in the practice of wisdom.

So in this way recitation of the mantra helps achieve perfection in the six practices from generosity to wisdom. The path of these six perfections is the path walked by all the Buddhas of the three times. What could then be more meaning ful than to say the mantra and accomplish the six perfections? -- Gen Rinpoche, Heart Treasure of the Enlightened Ones (ISBN 0-87773-493-3)

OM - AUM

AUM of the Vedas became the sacred word Hum of the Tibetans, Amin of the Moslems, and Amen of the Egyptians, Greeks, Romans, Jews, and Christians. Its meaning in Hebrew is sure, faithful. (Autobiography of a Yogi by Paramahansa Yogananda page 22n, 14n and 277n)

"These things says the Amen, the Faithful and True Witness, the Beginning of the Creation of God." (Revelation 3:14)

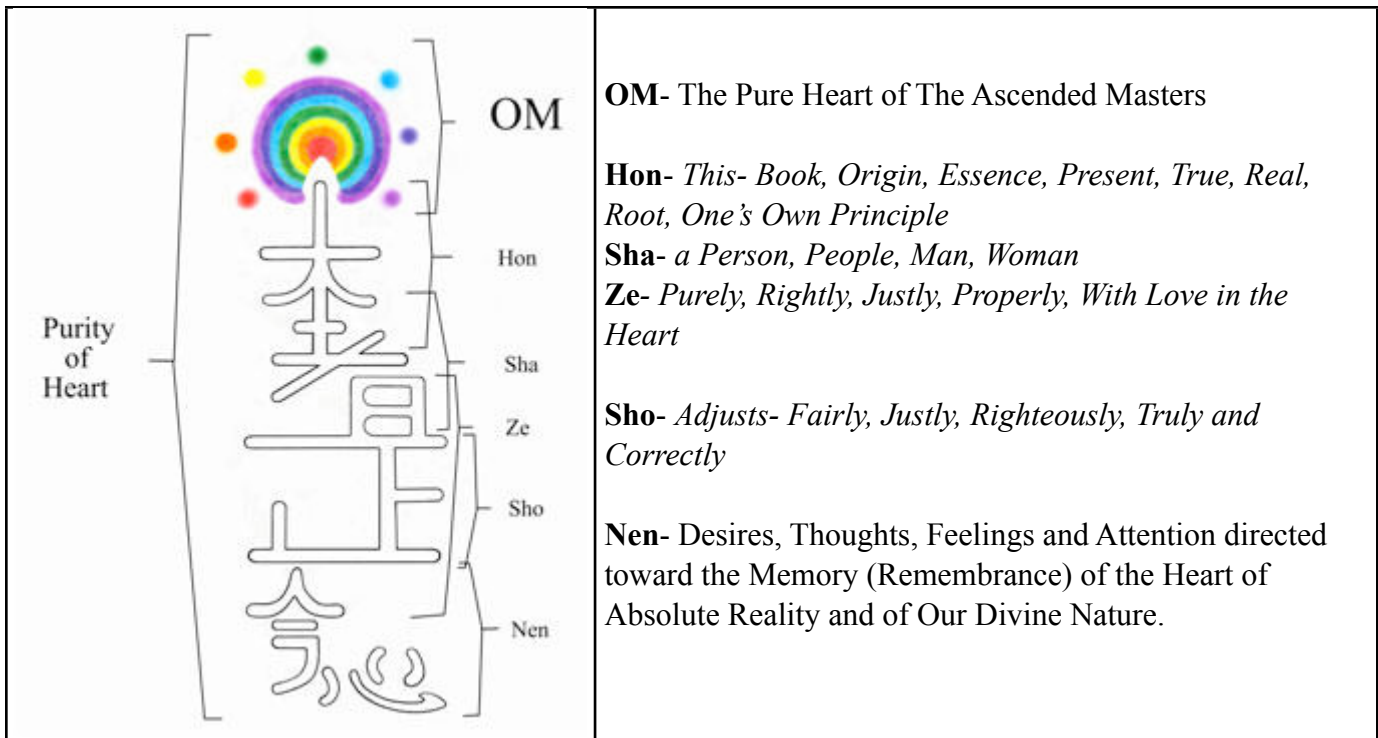
OM is the Atmic Body Hum is the Tibet translation of AUM

A- is the Acting Body (Physical Body) in its pure essence. **U-** is the Thinking Body (Aura and Prana Body) in its pure essence. **M-** is the Feeling Body (Chakra Body) in its pure essence.

When we say **OM- Hum** we are connecting with Our One Creator and asking for the Divine Essence of the Acting, Thinking, Feeling and Atmic Bodies to manifest in and through us. We also ask for the Essence of Our One Creator at these levels to manifest in and through us for Healing and Spiritual growth. These are the four bodies that make it possible for us to experience incarnation in the material world.

When you Place **OM** at the beginning of a mantra and **Hum** at the end of the same mantra you are connecting with Our Creator and praying for the purification of the four bodies through the bija seeds you place between them.

Hon-Sha-Ze-Sho-Nen

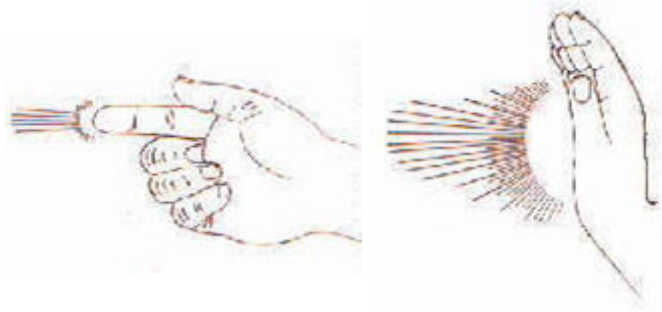


1. The general meaning is “The Buddha in me reaches out to the Buddha in you to promote Healing, Peace and Enlightenment”.
2. “When the Heart is Pure (Buddha), the Desires (Five Senses, Five Symbols) are transcended and are Adjusted Rightly to Promote Healing, Enlightenment and Peace at any distance.”
3. “The Book of Remembrance of Our Own Divine Nature is opened by The Pure Heart of OM (Buddha Nature) to fill our Heart with Love for Our One Creator, and all beings including ourselves, thus bringing Healing, Enlightenment and Peace in the present, at any distance.”

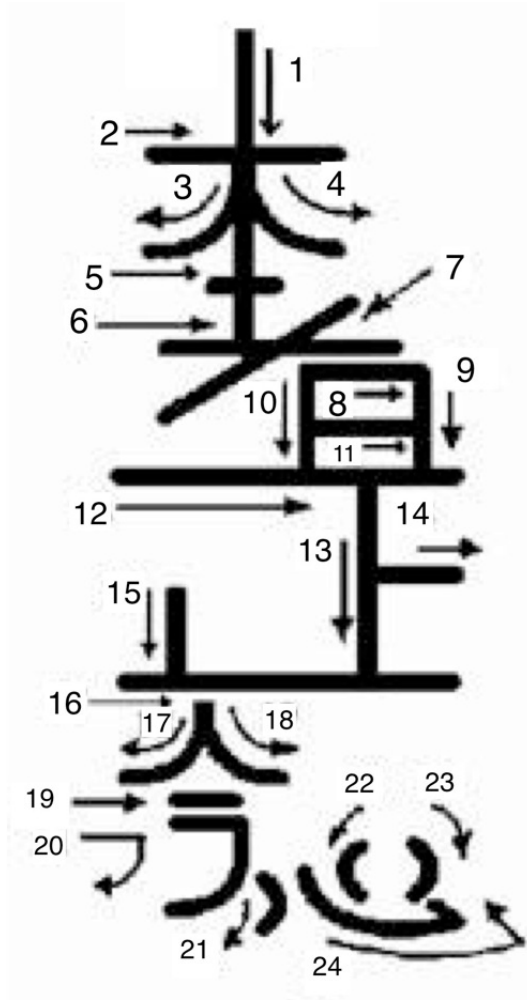
Our Creator uses this Symbol to Awaken us to Purity of Heart.
4. The Pure Compassion of all the Ascended Masters and Our One Creator, The Compassionate ONE.
5. The Hon-Sha-Ze-Sho-Nen opens the South Gate of our Heavenly Home and connects us with the Reiki Angels of the South, Hosanna and Gabriel. Hosanna and Gabriel are Archangels of Yasodhara and Buddha and are our Guardian Angels.

Drawing the Symbols

Drawing the symbols is the first step in working with the energy associated with them. Just follow the numbers and the arrows and trace the symbols. There are different ways to draw the symbols. You can draw them with the index finger, with the palm of the hand or just with your mind. Practice drawing them until you can draw them without looking at the drawings. Then progress on to the next step of learning how to use them in the hands on treatment and how to send them in distant healing.



Drawing The Hon-Sha-Ze-Sho-Nen



Working with the Symbols

The Reiki Ryoho Symbols are very powerful tools in healing. They carry with them energy and information far beyond our normal comprehension. They are part of an ancient almost forgotten healing language used to communicate with the Creator as well as bring healing. Even though each symbol can represent a particular understanding to each of us, each symbol has many layers of meaning and we shouldn't limit ourselves with our own understanding of a particular symbol. Once you have learned how to draw the symbols, you can begin using them in hands on treatments. Trust your intuition in using them in treatments and distant healing.

In general the Symbols are used in the following ways.

Cho-Ku-Rei . . . Place the healing Power of God Here, To increase the Flow of Reiki energy, To increase the flow of Reiki energy by combining it with other symbols.

Hon-Sha-Ze-Sho-Nen . . . "The Buddha in me reaches out to the Buddha in you to promote Healing, Peace and Enlightenment". Opens the Heart to receive healing. Used in hands on treatments and distant healing. In distant healing this symbol is sent by itself or first when other symbols are combined with it.

Sei-Hei-Ki . . . Mental and Emotional Healing. Healing of hurts and trauma. Through Love, Humanity and God become One, thus healing takes place.

Dai-Ko-Myo Used to bring Light, Love and Wisdom into the healee to help them gain the knowledge they need for a complete healing.

As you learn to use the symbols, your intuition will develop in their use. Learn to trust your intuition. Our Reiki Angels, The Ascended Masters and Our One Creator will teach you what they mean and how to use them and if you simply are willing to trust and have the little bit of willingness to see things differently.

Using the Symbols- Hands on

At the beginning of a Reiki Session you can ask silently if any symbols should be used in the treatment. Trust your intuition. Trust! If you feel led to use a particular symbol or symbols draw them in the palms of your hands and tap them in three times. Say the name of each symbol three times silently.

After drawing all the symbols to be used, place your hands together in prayer position at the heart, Namaste, and begin the treatment. During the Reiki Session you may be guided to draw a symbol in the air above a particular part of the body and gently push it into the healee with your hand. Trust your intuition.

Beaming

Sometimes you may be led to beam the healee at the beginning or end of a Session. Stand a short distance from the healee, far enough to be outside of their aura. Place your palms toward the healee and send the Reiki Energy into their aura, so that the Reiki Energy flows into the whole person. You may be guided to draw a symbol and send it in. Draw the symbol in the air with the index finger or the palm of the hand and gently push the symbol into the healee.

Distant Healing

The idea that healing can flow through you to another person who could be thousands of miles away is a beautiful aspect of Reiki Healing. Healing with Reiki is just as easy at a distance as it is in hands on. There are many techniques for sending Reiki at a distance. Just experiment with the different methods until you find one that you are comfortable with.

The Practitioner and the Healee may agree to a specific time for the session so they both can be present at the same time. This is not absolutely necessary because the distant symbol allows the healing to transcend time and space. The healing can be for the past, present and future. In general the distant healing last from fifteen minutes to a half an hour or an hour depending on whether it is a spot treatment or full treatment.

There are many methods for doing a distant healing session. You may practice each one and find one that suits you as you begin this wonderful journey of distant healing.

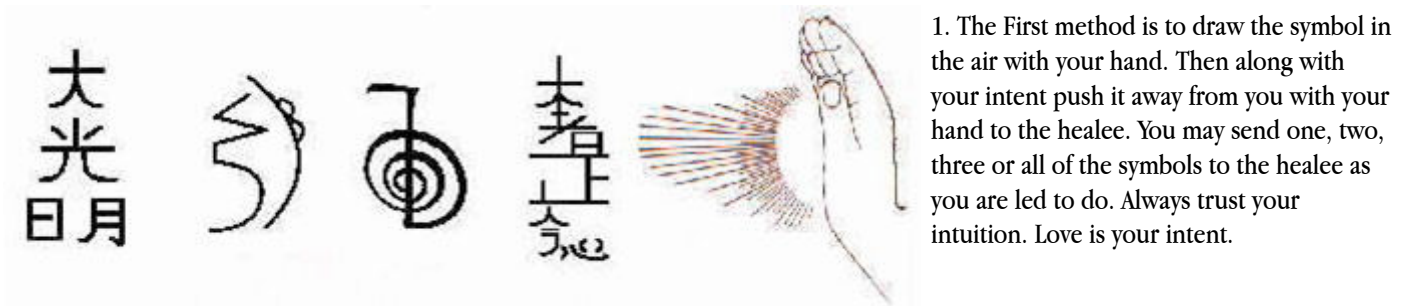
Always begin by drawing the Hon-Sha-Ze-Sho-Nen and sending it to the healee.

1. The First Method is to use a surrogate like a pillow or a stuffed animal like a teddy bear. Just imagine that the surrogate is the person you are working on and do the hand positions that you are led to use either for a full treatment or spot treatment.

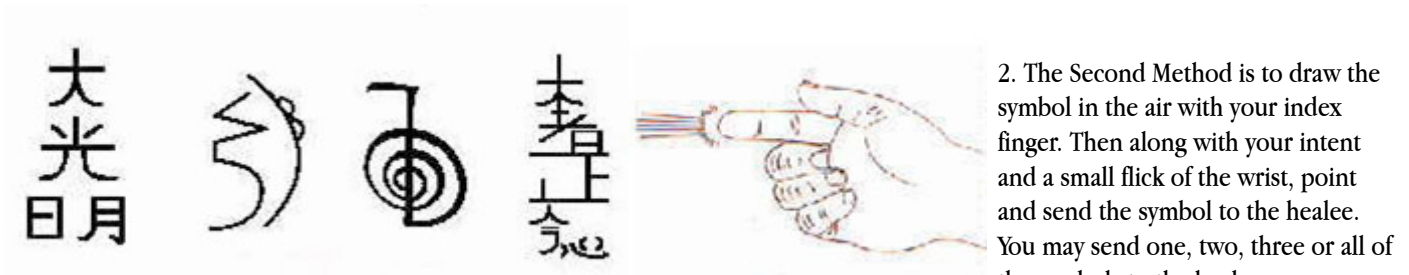
2. The Second Method is to picture in your mind the person either sitting or lying down and place your hands where you are led to place them.
3. The Third Method is sit in a comfortable chair and hold your hands palms up and with your intent simply send it to the healee. Visualize them either sitting or lying down and Beam the Reiki to the whole person letting the healing totally surround them and fill them. The Reiki energy always knows where to go and what to do to bring healing.
4. The Fourth Method is to use one or more symbols along with the Hon-Sha-Ze-Sho-Nen and send them to the healee. There are many ways that you will discover. Let your intuition develop and Trust.

Sending the Symbols

There are many methods for sending the symbols. Three methods are described below but you will discover others as you work with the symbols in distant healing.



1. The First method is to draw the symbol in the air with your hand. Then along with your intent push it away from you with your hand to the healee. You may send one, two, three or all of the symbols to the healee as you are led to do. Always trust your intuition. Love is your intent.



2. The Second Method is to draw the symbol in the air with your index finger. Then along with your intent and a small flick of the wrist, point and send the symbol to the healee. You may send one, two, three or all of the symbols to the healee as you are led to do. Always trust your intuition.

Love is your intent.

3. The Third method is to visualize the symbols in your mind and send them with your intent. Sometimes you may be led to send only one symbol or all of them. Trust your intuition. You can't really make a mistake in sending the symbols. Love is always your intent and Intuition is your guide. Trust and allow the little bit of willingness it takes to see things differently work inside of you to help others.

The Attunement Procedure

Attunement/Initiation/Anointing Of Second Degree Reiki Ryoho

Preparation for the Student

Begin your day with ease and continue in your easy, calm and peaceful way. Think about and be thankful for the precious gift of the Attunement you are receiving. You may choose to pray, meditate, and dedicate the receiving of your attunements to be in Love and service for your family, your friends, all humanity and yourself. Feel and perceive the energy coming to you in the here and now as you prepare for and receive your attunement. Now is a very personal time of preparation. Prepare The Way with Ease and Peace. At the appointed time of here and now, sit in a comfortable, quiet place and receive your attunement.

The Attunement

Your Reiki Teacher holds you in Her/His thoughts and prayers and An Attunement Link with Our One Creator is opened and established with you. Our One Creator attunes your whole being in the Love and Light of Reiki. Receive and Experience your Attunement with ease.

Through The Attunement Link with Our One Creator, you receive your attunement. Our One Creator opens and establishes a permanent conscious connection with you. Through the Attunement Link with Our One Creator, a permanent Attunement in Reiki is given to you. A permanent conscious connection with the Love and Light of Reiki and Our One Creator is opened within you.

Preparation for the Teacher

Begin your day with ease and continue in your easy, calm, peaceful way. Think about and be thankful for the precious gift of the Attunement you are to share. You may choose to pray, meditate, and dedicate the sharing of the attunement to be of service to your student, to family, friends, all humanity and yourself. Feel and perceive the energy coming to you as you prepare for and give the attunement. If you have not memorized the Attunement Procedure you can read it out loud to your student.

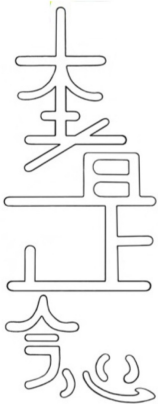
Choose a quiet place for the attunement.

The Attunement Procedure need not be memorized, but can be read aloud.

The Student may be seated in a comfortable chair.

Okuden

The Second Degree Attunement of Reiki Ryoho



The Teacher stands in front of the student and Draws the Hon-Sha-Ze-Sho-Nen symbol in the air and sends it into the student.

The Teacher sets the intent by reading the following out loud.

Tao Great, Our One Creator..... Ascended Masters..... Arch Angels, we thank You for Your Presence, Your Guidance, Your Blessing, Your Anointing and Your Love in this Healing Attunement.

Pause for a few moments.then continue....

Hosanna and Gabriel, Archangels of Yasodhara and Buddha we thank you for opening to us the South Gate of our Heavenly Home in the Mode of Purity.

The Teacher then stands on the left side of the student facing the same way as the student. The Teacher places her/his right hand on the left shoulder of the student..... and then continues.....

Yasodhara and Buddha, through our Faith in You, We pray that you give, here and now, to (Students Name), the Attunement of Okuden, the Second Degree Attunement of Reiki Ryoho.

 take a few minutes to receive and experience the Attunement Energies in and through your whole being.

...Pause... for attunement energies to be given to the student.... Wait for a feeling of Completion.....

Read to the Student...

Yasodhara and Buddha, we acknowledge and we thank You for Your full attunement and activation of Okuden, the Second Degree Attunement of Reiki Ryoho in and through 's whole being.

Yasodhara and Buddha, We thank You for Your continual Healing, Peace, Abundance, Joy, Love and Happiness on our path of Reiki and in our Lives.

The Teacher then bows to the student and says: "Namaste"

Then the Student bows and says: "Namaste".