

# *Basic Study Course*

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## *Class 1*

### Understanding Jyorei

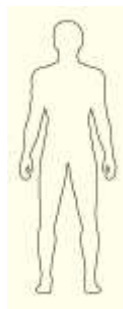
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## 1. The Principles of Jyorei (From Meishusama's Teachings)

In order to perform Jyorei, one must first receive an Ohikari, **which contains a piece of paper with the word "Light"** written on it. Then, as soon as a person receives this Ohikari and puts it around his or her neck, he or she can begin to give Jyorei. Strong Light waves are given out from the ink of these inscriptions I myself write, and these pass into the body of the giver of Jyorei, extend through his or her arms, and then are radiated outwards from his or her palms. The power of these radiations is greatest at a range of between a foot and several yards. The Light given out through me is carried instantaneously to the inscription of each and every Ohikari by spiritual cords. Similar to a central broadcasting station which sends out radio signals to any number of receivers, my spiritual body radiates Light waves through spiritual cords. What property, you may ask, does my spirit have that allows it to do this? . . . I have in my body a Sphere of Light usually about two inches in diameter. This has been witnessed by many individuals. Infinitely powerful Light waves are given out by this Sphere. The fundamental source of the Light energy of the Sphere is to be found in the spiritual world. The Orb of Kannon constantly and infinitely replenishes the **Sphere's** Power with Divine Light rays that are directed at me. This is the power of Kannon, the Superb Power, the *Myochi-riki*, as it is often called.

— *The Principles of Jyorei. Essential Teachings of Meishusama (p.144)*

It is commonly thought that light originates from the sun alone, but in fact this is not true. Light actually consists of the spirit of both the sun and the moon. . . . In essence, Light is a fusion of these two distinctive spirits. And once this Light is absorbed in my body, since the body is made of the spirit of the earth, the three spirits coming together to complete the trinity of the spirits. Of course, people are not made simply of the spirit of earth. Each person has his or her own Light, but it is unrecognizably small and weak. The Light in me, however, is exceptionally powerful, **thousands or tens of thousands'** of times more powerful than that of an ordinary person. Indeed, its power is so great that I myself cannot understand its limit. It is far beyond the human imagination. The healing power of the "**Ohikari**" **which I make everyday** is clear proof of the strength of the Light in my body. And to make three kinds of Ohikari, I write the character Light [光] for an Ohikari, and the characters "Bright Light" [光明] for a **Komyo Ohikari** and "Great Bright Light" [大光明] for a Dai-komyo Ohikari respectively. If anyone takes one of them and carries it on him or herself, he or she immediately receives the Power to heal the sick. This Power derives from the Light emitted by the "Ohikari. — *The Divine Light in Me, SEIKYOSHO*



## 2. The Meaning of Receiving “Ohikari”

When people hang an Ohikari around their necks and perform Jyorei, they will be able to transmit Divine Light in an instant and heal people.

To receive an Ohikari is like entering school. You are encouraged to study hard to learn how to help people with this healing Light.

Even though in the beginning you may be unsure about the power of Jyorei, there is no need to worry; Jyorei will still work regardless of your level of confidence or understanding. By simply lifting your arm and focusing the Light, you will experience something profound — the healing and spiritual transformation of others. Through practicing Jyorei, you will also benefit those who are connected to you, such as your family members and ancestors.

Your active Jyorei practice will also help you understand the significance of the Ohikari. For many, the reception of their Ohikari will reaffirm their commitment to helping others, and for some it will mean the beginning of a new life — a life filled with greater meaning, purpose, and joy.

Questions:

- What made you decide to receive your Ohikari?
- How did you feel when you first received the Ohikari?
- Do you still have the excitement, joy, and gratitude that you experienced at that moment?
- What does your Ohikari mean to you?

## 3. Basics of Jyorei

- 1) **The essence of Shumei’s Jyorei is prayer.** When sharing Jyorei, it is best to pray for the recipient’s happiness without any particular attachment to the outcome.
- 2) Energy flows from the spiritually higher area to the lower area, which is from the back of the room to the entrance. When sharing Jyorei in a room that has a Scroll of Light, your back should be facing the Scroll of Light. However, when there is no Scroll, it is best to be sharing Jyorei from the back of the room while facing the entrance.
- 3) Please be grateful for the opportunity to share this divine healing energy.
- 4) The power of Jyorei does not come from yourself, but from the Light in the higher spiritual dimension.-With a peaceful mind, gently lift your arm and focus the Light to the recipient’s forehead and later to the top of the head.
- 5) If your recipient is going through a severe purification, you can make the Jyorei session longer. Also, you can pray to God and Meishusama, “Please let this purification end with less pain. May this person become well soon so that he or she can actively serve God and humanity.”

- 6) Our daily spiritual practice helps increase the power of Jyorei. Shumei's Basic Practices (*Kihongyo*) are:
- **Chanting** — Daily chanting at home in the morning and evening
  - **Sampai** — Visiting a Shumei Center to chant and exchange Jyorei. Monthly Sampai is the most powerful time to do so.
  - **Jyorei**
  - **Haidoku** — Reading and studying Meishusama's Teachings
  - **Hoshi** — Performing acts of Hoshi, or selfless service, such as, cleaning, cooking, and helping Shumei with events, sharing Jyorei with others, making monetary donations to Shumei, etc.

Meishusama emphasized that reading the Teachings was one of the keys to making Jyorei more powerful. Here is one of his teachings on the subject:

The more you read, the more your faith will deepen and the more cleansed and purified your soul will become, while people who neglect their reading will gradually fail to receive the Divine Light. The more profound and absolute your faith, the greater will be your desire to read the Teachings. It is best to read them again and again until their truth has permeated to the depths of your heart. Of course the more you read them, the more clearly you will perceive the Will of God.

— *Be Diligent in Your Reading of Teachings. Essential Teachings of Meishusama* (p. 219)

Questions:

- Have you experience any physical, emotional, or spiritual benefits through practicing Jyorei?
- Are you making any effort to make your Jyorei more powerful and effective?
- What is the difference, in terms of benefit, between giving and receiving Jyorei?

Meishusama began his healing activity while a member of Oomoto, a Shinto-related religious group founded by Nao Deguchi in 1892. Meishusama joined Oomoto in June, 1920 and left the organization in September, 1934. Within Oomoto, he actively conducted the spiritual practice called *Chinkon-Kishin* (a combination of two spiritual practices: Chinkon and Kishin). Chinkon and Kishin are ancient spiritual practices that were rediscovered in the late 19th century. They were greatly popularized by Oomoto's co-founder, Onisaburo Deguchi, and were widely practiced in his organization for spiritual attainment and healing. Kishin, which literally means “**Calling down and** merging with higher-dimensional beings,” was a procedure for inviting one of these beings into the human body in order to elevate one's soul. The other practice, Chinkon, which literally means “**Returning to Spirit (or Source),**” was a technique for quieting the mind to attain unity with God or divine beings. Chinkon is still practiced within Oomoto. However, Kishin, despite its claimed effectiveness, was eventually banned within the organization because it was found to be dangerous.

Based on his study and experience of Chinkon-Kishin, Meishusama began to explore healing activity even further, using a tool called *Miteshiro* that was originally created by Onisaburo Deguchi. Miteshiro, meaning “The substitute hand,” was first made of a wooden rice scoop with Onisaburo's healing prayer written on it. It was placed (or pressed) on a painful

area of the body in order to eliminate that condition. Later, Meishusama experimented with a fan as his Miteshiro on which he wrote a prayer message for healing in the form of a Japanese traditional poem.

The Miteshiro that Meishusama created was a Japanese fan with his calligraphy inscribed on it. When members pressed the Miteshiro on a painful or problem area of the body, healing would occur. Also, Meishusama gave members an *Ohineri*, a small piece of paper with his calligraphy on it.

Meishusama opened the *Ojindo* Clinic in 1934 and started *Okada Style Spiritual Acupressure*. The healing was actually referred to as a “treatment.” Therapists would touch a patient’s body and find the vital points. Then they would transmit the Light energy to those points with the aim of melting the toxins located there.

Meishusama started the Kannon Society of Japan in 1935, and soon after that he created the *Omamori*, which is considered as early type of *Ohikari*. Initially he created three kinds of *Omamoris*, each of which contained a different ideogram(s) such as *Light*, *Bright Light*, and *Kannon Healing Power*.

- The *Omamori* with the ideogram with “Light” was an amulet for individual protection, but was not used to give Jyorei treatments.
- The *Omamori* with the ideograms with “Bright Light” wasn’t used for giving treatments either. Instead, people with afflictions would hang it on their neck for personal healing.
- The *Omamori* with the ideogram “Kannon’s Healing Power” was specifically used to give Jyorei treatments. Usually stored in a wooden box, people would hang it on their neck when giving a treatment.

In 1947, Meishusama changed the name of his organization to the Japan Kannon Society. He also changed the term used for the healing from treatment to purification, and ultimately to Jyorei. There were three types of *Omamori*, later referred to as *Ohikari*. Meishusama instructed his students, “*Please keep your hands off of the person while treating him or her with Jyorei. Instead, position your hands about one inch above the points*”.

In 1950, Meishusama instructed members in the following way:

*“Please position your hands a few feet from the points. This accords with the change (the increase of spiritual energy) happening in the spiritual world. The former treatment was focused primarily on the physical body, while this current style of Jyorei is focused more on the spiritual body”.*

Beginning in 1952, Meishusama started sharing Group Jyorei, explaining, “*Lately, I see the purification that we experience is becoming more intense and severe. As a way to help you maintain good health, I will begin sharing Group Jyorei*”.

## 5. Jyorei as an Expression of Love and Compassion

The following is an excerpt of Mieko Okada Sensei’s article entitled “*Treasures of Shinji Shumeikai*” in *Hiten*, the book dedicated to her.

At the meeting, when Kaishusama met with my daughter, Hiroko, she uttered, “Oh, poor girl...,” and I was surprised to see her begin to cry. I had met many other Senseis before, and they would say something like “oh... this is because of her

karma” or “a spirit that is drowning has possessed her,” and so on. When I asked Kaishusama why my daughter was suffering so much, she simply replied, “I don’t know, but I will ask Meishusama.”

At that time, there were only a few members who could meet with Meishusama. All Senseis had a specific day that they could see him and ask some questions. However, Kaishusama was given special permission to visit him anytime she wanted.

After her meeting with Meishusama, Kaishusama said to me that I was very lucky – Meishusama asked that I could bring my daughter on the next visit. For anyone to receive Jyorei directly from Meishusama was a great blessing and a rare opportunity.

When my daughter and I were admitted to see Meishusama, he told Kaishusama, “Oh! No wonder you didn’t know the reason for her suffering. This girl was supposed to be purified for a longer time in the spiritual world before her birth, but for some reason, she happened to come to this world in an unchanged form”.

Meishusama then began sharing Jyorei with my daughter every month, and amazingly, her health conditioned steadily improved. In September of 1947, while Meishusama was giving Jyorei to Hiroko, he told Kaishusama and I, “The ultimate points for Jyorei are here (the top of the head) and here (the center of the forehead). The remaining points are less important.”

Eventually, the paralysis in Hiroko’s arms and legs lessened to a normal state and she was able to practice walking. It was an incredible transformation. I was fully grateful to Meishusama, and at the same time, I realized that Kaishusama was not an ordinary sensei. She must have gained a lot of trust from Meishusama.

My life has changed dramatically since I met Kaishusama. This is the most precious thing to me. In 1962, when Jyorei was changed to more of a prayer-like style, Kaishusama simply began practicing it this way in Shumei. I would like all Shumei members to understand how lucky you are to be receiving so much Light from Meishusama through Kaishusama’s guidance.

Questions:

- What did you learn from the story above?
- What is the essence of Jyorei?

## 6. Assignment (Essay writing)

Please write a short one page-length essay about three ways to make your Jyorei more powerful. Explain how or why this is so.

Also, as Eugene Sensei mentioned in the video, if you would like to share something about your personal Jyorei experience, please include it in your essay.