

Tsukuyomi no mikoto

(First Stage)

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This document introduces the attunements that "Tsukuyomi no mikoto" taught us. This is the first of three documents that is intended to be published. The first stage mainly shows healing methods. The second and the third ones will be published when they are ready.

These methods can be put to use by anyone without any explicit attunement process. But if you want to be more receptive to the energy of Tsukuyominomikoto, further attunement is available. Contact information is written at the bottom of this document.

Brief introduction to Tsukuyominomikoto

Tsukuyominomikoto is the god of the Moon in Japanese myth, entrusted with the power to rule the realms of the night. He is also known as one of the three pillars of noble children, his elder sister is Amaterasu omikami and his junior brother is Susanoo no mikoto. In "Kojiki", the ancient chronicles of Japan, he is the god ruling over the night time, while in "Nihon shoki", another chronicles of ancient Japan, he is the god concerning the tides of oceans.

In "Man yoshuu", the oldest collection of Japanese poetry, he is sung as "the keeper of rejuvenating water". And in other documents he is said to have something to do with prophecy. Further details can be found in books or on web sites about Japanese mythology and the "Shintoism" if you have any interest on Tsukuyominomikoto.

Water of the Moon

Introduction:

This method uses a cup of water. The water, full of healing energy, runs through your body, warms your heart, and purifies your soul. It works best if you keep it a habit to drink regularly.

How it works:

- * It purifies your soul.
- * You will become full of inspiration.
- * You can have better connection with your higher-self.
- * It warms your heart and fills you with compassionate feelings.

How to apply:

1. Prepare a cup of water.
2. Hold your right hand over the cup.
3. Say softly or silently "Tsukuyomi no mikoto" (or in short "Tsukuyomi" if you prefer) three times.
4. Imagine on the surface of the water a moon which is shape-shifting from the new moon to the full moon as vividly as possible. At the full moon, imagine it bursts light all over the cup. (you can

choose your favorite moonlight color, bright white, warm yellow, etc.)

5. You will see the moonlight is flooding over the cup, sparkling like a shower.

6. Drink it, but not in hurry, feeling its energy flowing steadily throughout your body.

Note:

* This method is originally intended to use a cup of fresh water directly taken from a wild stream, so natural fresh water, if it is drinkable, is the best water for this. Bottled mineral water is a better choice (non-boiled one is much better). Tap water is also available.

* Not every cup is good. Please use the cup, the material and the color of which suggest you an image of the moon. A metal cup must be silver. A glass cup can be transparent, yellow or blue. A ceramic cup can be white, yellow or pale blue. Please do not use red, purple, greenish, black, pink ones. But if it has an image or drawing of the moon on its surface, the color is your choice.

* Drink the water soon, or at least within 6 hours. If you don't drink it up, the left can be stored in refrigerator. No sunshine, but moonlight. Best to be stored in a glass bottle but a perfectly clean pet bottle is also available.

* A pet bottle must be used only to store the water. Never use a pet bottle when you infuse the energy into the water.

* It is better to do it at night than during daytime. The best time is in the moon night, especially in the full moon night.

* Drinking a cup of water is enough to make it to work. No further drinking is needed.

* It is recommended to drink it once a week. Drinking it everyday is not prohibited but not recommended. It might be of no use if you drink it once a month. Keep it a habit, that's the best way to do it.

* It is good to imagine the moonlight is running through your body when you drink the water. And it would be better to imagine the moonlight runs through from your 7th chakra to 1st chakra, and spreads throughout your body.

* If you want to gulp down the water, please do it as if you swallow the full moon.

The Initiation of the New Moon

Introduction:

This method uses a moonstone and the power of the New Moon to achieve your own goal concerning your mental development and spiritual promotion. You concentrate on a single desired result, and arrive at your intended goal even though it takes time. The nature of your goal must not be negative nor egoistic. And a goal depending on someone's free will is invalid when it comes to this method.

How it works:

It works well if you have a single goal to attain, however long it might take to get it done.

How to apply

1. Hold a moonstone in your hands and be relaxed.
2. Calm your mind and be tranquil.
3. Say softly or silently "Tsukuyomi no mikoto" (or in short "Tsukuyomi" if you prefer) three times.
4. Imagine the new moon. (the new moon has power to start shape-shifting towards the full moon. It is at this time when you best start to do something new or decide to achieve something.)
5. Focus on a single goal that you intended to achieve and pray it to Tsukuyominomikoto.
6. Feel your prayer comes to be enclosed in the moonstone with the energy of Tsukuyominomikoto.
7. When you think your prayer is listened, say thanks to Tsukuyominomikoto with "Nirei Nihakushu Ichirei".
8. Put the moonstone in a natural cloth bag (black or white one if possible), and take it with you

wherever you go.

9. When your goal is achieved, please wash the moonstone carefully with running water to cleanse it, thanking to the stone.

10. Before you do it again, put the moonstone under the moonlight of the full moon at least three times.

Notice:

* This method is intended to be done in such a manner that you have a single goal, concentrating your effort on its achievement, and when done, taking at least three months as an interval, then concentrating on another single goal. As though it is not strictly prohibited to have multiple goals with multiple moonstones, it is not recommended at all here. Concentrating on a single goal is the key element in this method, so please focus your attention on a single goal.

* The nature of your prayer must be about your mental development or spiritual promotion. No egoistic nor negative prayer is acceptable. The prayer, the result of which is depending on someone's free will, is invalid for this purpose.

* When you pray, do it at night and within 24 hours after the new moon has begun.

* You use a moonstone as a catalyst to have better connection with Tsukuyominomikoto. In this method, you need to have a genuine moonstone (orthoclase feldspar), not a peristerite nor labradolite (they are other kinds of feldspar). Sphere (Round-shaped) moonstone without bead hole is the best for this purpose, but tumble (polished) stone and rough stone (without host rock) is also good. Any size is available. The quality doesn't matter so far as it is a natural moonstone.

* If you do not have a sphere or tumble moonstone, you can use a bracelet or necklace instead.

When you use it, please choose one made only or mainly of moonstone pieces.

* Cleanse the moonstone before you use it. Any way of cleansing is available if it fits the stone.

* It is recommended that you put the moonstone under the moonlight before you use it for this purpose. It works best when you do it in the full moon night. Please make sure that you need to put it under the moonlight in the waxing phase towards the full moon. It works negatively if you put the stone under the moonlight in the waning phase towards the new moon. (Positive prayer, for example you want a chance to do something, is suitable during the waxing phase of the moon. On the contrary, non-positive prayer, for example you want to put an end to relationship with someone, is suitable during the waning phase of the moon.)

* Please use a natural cloth bag to put your moonstone in. Do not use leather one. Chemical materials are not recommended. A black or white natural cloth bag is the best choice.

* If you use an accessory to do this method, wear it always in its proper way.

About the prayer:

Your prayer must be one about your mental development or spiritual promotion. It is good to pray "I want to have better concentration." or "I'd like to be more sensitive to the thought he/she has." On the contrary, it is not good to pray "I want to be rich." or "I need to have tender relationship again with my boy/girl friend who has left me", because the former is not spiritual and the latter is not attainable without his/her approval. In these cases, you have to reconstruct your prayer to be suitable for this attunement.

If you want to be rich, you can re-formulate the prayer to be suitable for this method as such, for example, "I want to be keen to take good opportunities on my business." or "I want to have better skill to negotiate with others and to persuade them on business.". If you want your boy/girl friend to come back to you, this method is totally unsuitable for its purpose. But when it is reformulated and prayed in such a way that "I want to be more sensitive towards what men/women think." or "I want to be more charming or witty to be attractive for men/women.", these prayers are not unsuitable for this attunement. Pick up your own goal carefully and formulate it to be suitable for this method, then you have a chance to achieve it.

About "Nirei Nihakushu Ichirei":

"Nirei Nihakushu Ichirei" literally means "two bows, two hand claps, one bow" to show respects to the gods and goddesses in Shinto rituals. This is also a kind of manner when you visit a Japanese shrine. In this document, it means this manner, religious in its origin, but much secular by now.

Although this attunement uses the secular way of it, there is an original, formal way of "Nirei Nihakushu Ichirei" in Shinto. As it is also a way to visit a shrine, some shrines suggest slightly different sets of behavior. But it is nice to introduce here the most popular, widely accepted way of original one, the behavior and its meaning in Shinto.

1. Nirei (Two bows)

Hold straight your spine, then bend your body at about 90 degrees. (It shows respects towards the gods and goddesses.)

2. Nihakushu (Two hand claps)

Put your both hands together over your breasts, slide down your right hand slightly, and clap twice. Then put your both hands together again, and let your arms down. (Sliding down your right hand means you respectfully show that the gods and goddesses are superior to humans. Clapping twice means you invite the deities to where you stand. And by "putting your both hands together again", it represents you are attuning yourself to the deities, hoping to become one entity in unity. It is at this moment when you pray to them to get their divine power for your spiritual development. You let your arms down when you finish praying.)

3. Ichirei (One bow)

A final bowing. (by this, you show respects to the gods and goddesses again and say farewell to them.)

The Ceremony of the Full Moon

Introduction:

This method uses the moonlight of the Full Moon. With the moonlight shower, your soul will be cleansed and you will have further insight into your life and being.

How it works:

- * Your soul is cleansed and you feel calm and peaceful.
- * You will have further insight into the nature of the things when you do it regularly.

How to apply:

1. Hold a moonstone in your left hand.
2. Receive the shower of moonlight at the full moon night. Please do it in a safe place.
3. Say softly or silently "Tsukuyomi no mikoto" (or in short "Tsukuyomi" if you prefer) three times.
4. When done, say thanks to him with "Nirei Nihakushu Ichirei".

Notice:

* The best practice is to go outside and take a direct shower of moonlight. But even in a cloudy or raining night when you can't take a moonlight shower, the night air is imbued with the power of the full moon and it can bring enough energy to you. In that case, please imagine the moonlight penetrates the heavy clouds and directly reaches you. When it is slightly cloudy and the moonlight is occasionally blocked, it might be good to spend time longer as you fit. If you can't go outside, please stay at the window receiving the moonlight, or just open the window and let the night air come into your room.

* You may do it while you are reading a book, taking a night stroll or so on. But take enough care to do it safe.

* Please do it within 24 hours after the full moon has begun. The zenith moon has the strongest power, but the power is available when the moon is above the horizon.

* You are intended to take a shower of the moonlight for 5-10 minutes at least and for 2 hours at most. Please spend your time as you think you need, depending on your health and environmental condition. Even if you do it longer, it does not mean you get more energy. And doing once in a full moon night is enough for you to do this attunement.

* It works better if you are aware of the presence of the moon while you are doing it.

* You use a moonstone as a catalyst to have better connection with Tsukuyominomikoto. In this method, you need to have a genuine moonstone (orthoclase feldspar), not a peristerite nor labradolite (they are other kinds of feldspar). Sphere (Round-shaped) moonstone without bead hole is the best for this purpose, but tumble (polished) stone and rough stone (without host rock) is also good. Any size is available. The quality doesn't matter so far as it is a natural moonstone.

* If you do not have a sphere or tumble moonstone, you can use a bracelet or necklace instead. When you use it, please choose one made only or mainly of moonstone pieces.

* When you use a bracelet or necklace in this method, please take it off and hold it in your left hand.

Further attunement

If you are interested in further attunement of Tsukuyominomikoto, please read the article below about the detailed description and the procedure to receive the attunement. Remember this attunement enables you to have better connection with him, but does not entitle you to give the connection to others.

<http://bluemoon.livedoor.biz/archives/51062903.html>

Some other methods, including the way to have better connection with Tsukuyominomikoto, will be introduced in the second or later stages.

These attunements are channeled by Shino Aotsuki. They do not have any specific background philosophical or religious.

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Revision History

31 Aug 2008 rev.1.0.0 Initial release
01 Sept 2008 rev.1.0.1 additional descriptions in IotNM
02 Sept 2008 rev.1.0.2 more explanation about moonstone, detailed description in Nirei Nihakushu Ichirei
04 Sept 2008 rev.1.0.3 clarified and detailed in the notice in IotNM and CotFM
05 Sept 2008 rev.1.0.4 additional descriptions in WotM, further attunement is simplified.
06 Sept 2008 rev.1.0.5 more detailed explanation about moonstone

About this translation

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http://www.camphortree.jp/jp/documents/Tsukuyomi_no_mikoto_rev105.pdf