

The History of Reiki?

(& in-depth Reiki History Timeline)

by

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'ORIGINAL' REIKI INFORMATION: 'REIKI REVISIONISTS', OR 'REIKI MYTHMAKERS'?

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Takata-Sensei brought the Reiki healing modality from Japan to the west (Hawaii) in the late 1930's (-she received her Master Level initiation from Hayashi-Sensei in 1938), and with the actual Reiki modality, came the story (- familiar, I believe to just about everyone who has ever attended a 'Takata-lineage' Reiki class -) of Usui Sensei and the origins of Reiki.

This 'authorised version' of the Reiki story remained - to all intents and purposes - unchallenged, up to and beyond Takata-Sensei's death in 1980 - in fact right up into the mid to late 1980's, when the very first snippets of 'new' information suggesting possible alternatives to the accepted history surrounding Reiki and its origins, began to surface.

Later, when it was discovered that several specific details of the 'Reiki story' as taught by Takata-Sensei, could at best, not be substantiated, and in some cases could actually be 'proved' to be inaccurate, many Reiki practitioners felt some what disheartened, yet others perhaps even felt, in some vague sense, betrayed.

And of course there were a great many who, having previously recounted the 'Reiki story' with reverential attitude, could suddenly not disassociate themselves quickly enough from this 'misrepresentation of the facts'.

Though, later, upon reflection, many of us have no doubt come to the realization which a few, more enlightened, souls than ourselves were aware of all along - that the 'Story of Reiki' was exactly that - a story, or more precisely a 'teaching-story' - a Parable to engage and teach the Heart ('Heart Facts'), rather than a factual history to occupy the intellect ('Head Facts').

And yet, perhaps the Heart is still being given the opportunity to learn more than the Head, if it is willing...

However, in the West we want the 'Head Facts', believing they will serve us well.

For quite some time, as rumours about someone (the 'someone' in question turned out to be Hiroshi Doi) teaching 'rediscovered' Japanese Reiki practices, trickled out into the Reiki Community at large, many people were under the impression that all these 'Japanese Reiki Techniques' being taught by Hiroshi Doi were 'Original Reiki' - until the hype died down and it emerged that many were techniques from Doi's 'Modern (Gendai) Reiki' system

Then of course there is the matter of the Usui Reiki Ryoho Gakkai itself - the 'Original Reiki Society' (initially believed to have been set up by Usui-Sensei, then later said to have been set up by some of his students after his death) - supposedly preserving Usui-Sensei's original Reiki teachings - 'keepers of the flame' - as it were.

Again, when the hype began to die down, we discovered that this supposed 'benchmark' organization apparently does not actually teach Usui-Sensei's original system of Spiritual

Development, but has, from its inception, taught what is essentially a significantly different system of energywork, which the Gakkai founders consciously evolved, based on Usui-Sensei's original system...

[Though it has been suggested that the current Gakkai (if in fact it exists at all) might actually be a recently 'reestablished' society - in much the same way that, in the West, long-defunct esoteric orders have been re-established by those with no direct connection to the originals]

There were other rumours of secret Usui Diaries kept in Japanese Temples; Tendai Buddhists claiming Tendai origins for Reiki, Shingon Buddhists claiming Shingon origins; Qi Gung practitioners claiming Taoist origins; Kotodama practitioners claiming Usui Sensei taught Kotodama; martial artists claiming Usui Sensei was a high level martial arts practitioner, etc, etc.

Not unexpectedly, this new (and to a certain extent, conflicting) information gripped the hearts, minds and imagination of a great many Reikifolk, and has given rise to a whole host of magazine articles, books, lectures - even the occasional video -as well as spawning a plethora of workshops / courses teaching numerous subtly different versions of 'original Reiki techniques'.

Even now, new material continues to emerge from existing sources, and new sources are still occasionally 'stepping into the limelight' to offer up their contributions, or to corroborate, dispute or refute recent revelations from other sources.

Gradually this 'original' and often dissonant Reiki material is being (-some might say, 'creatively') woven together in an attempt to reconstruct the 'truth' about Reiki - it's origins, history, teachings and practices...

[I am reminded of something a Japanese *bujutsu* Sensei once taught me - about what he felt was a particularly Japanese concept (though perhaps it is far more universal) - something he referred to as *tatema*, which has to do with maintaining a harmonious society. He said that for a *gaijin* (non-Japanese) to truly begin to understand the Japanese mind-set (and by extension *bujutsu* and other arts) we need to understand that, in the final analysis, Japanese consciousness is not overly concerned about 'hard-fact reality' - rather, it seeks to find a 'reality' that everyone can agree about. A compromise: an agreed version of truth - even if it is a fantasy, as long as it is one everyone consents to believe...]

THE HISTORY OF REIKI

"Unless, of course, you know differently..."

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The History of Reiki is unfolding even as we breathe.

New sources, adding to what we are currently being told is the 'true' history, are regularly being 'rediscovered' by researchers - though this is not to say that we should necessarily believe that absolutely everything we are told are indeed 'facts'.

A word of caution is, I think, not inappropriate.

History in a broad sense, is at best a subjective discipline, and however unintentionally, always contains some degree of bias.

The most reliable history is usually arrived at by studying various sources - with an emphasis on those sources who, to coin the phrase "do not have an axe to grind", or have no real vested interest in the outcome of the research.

Can this be said of the quest for the 'truth' concerning Reiki - being carried out solely by 'Reiki people'?

I would like to think so.

However human nature being what it is, we would perhaps be a little naive to dismiss the possible influence of ulterior motive and 'Reiki ego-politics' on the evolving 'revisionist' view of 'true' Reiki History.

[Sometimes, for example, in my more suspicious (and admittedly 'un-Reiki-like') moments, I marvel at the growing number of Usui-Sensei's original students who keep cropping up to validate the theories of this or that 'faction' within the Reiki Research Community.]

Open-mindedness and trust is one thing - gullibility another....

We should also, I feel, be mindful of the phenomenon which is (in a very 'non-PC' way) commonly referred to as: 'Chinese Whispers' [or, in the case of Reiki, perhaps that should be 'Japanese...']

And then there is the central issue of objective research itself: the fact that most Reiki Researchers - due to a lack of background knowledge re: the broader context of Japanese Mystical, Religious, Therapeutic and Cultural influences, etc - can make glaring mistakes & mis-understandings, and albeit unintentionally find themselves responsible for the evolution and propagation of Reiki 'Urban Legends'

Add to this, the general problem of reliability of sources:

(A seasoned researcher in various disciplines, I for one, long ago learned that if, for example, a member of, say, the Jodo Shin sect, or the Shingon sect tells you that Usui-Sensei was a Tendai Buddhist all his life, you can probably believe this to be true - but if however, a member the Tendai sect tells you Usui-Sensei was Tendai all his life, you may need to find a secondary impartial source...)

With the ongoing research into Reiki history, numerous contradictions continually arise - there is much rumour, hearsay, and 'mis-information' - and many 'hidden agenda'....

It has of course been pointed out that Reiki allows for many styles and methods of practice (and teaching) and that we should not question Usui-Sensei's methodology or his reasons for incorporating specific practices into his Reiki system.

I am in full agreement with this, and I feel the important point here is that it is not a matter of seeking to question the reasons behind Usui-Sensei's *methodology*, but rather to question the validity of the ever-growing number of new, diverse and dissonant claims as to what *exactly* Usui-Sensei's methodology was in the first place.

For example, many are now claiming that Usui-Sensei taught the Shinto practice of Kotodama as part of the Reiki system - and a significant number of people have reported favourable results from incorporating Kotodama into their current Reiki practice.

And while I agree that use of Kotodama may have noticeable effects - and like many other spiritual meditative techniques, can be a valid practice in terms of self-development - again, it is not a question of whether or not Kotodama 'works' *per se*, but rather a question as to its status as an original Reiki technique.

On its journey to popularity in the 'west', Reiki - as envisioned and taught by Usui-Sensei - went through many changes and developments (whether you see these as positive, negative or neutral) - and since Takata-Sensei's day, Reiki has continued to change - and will no doubt keep on changing in the future, as creative people continue to make modifications to the System to suit personal tastes, beliefs, perceived efficacy, social trends and levels of acceptability.

And, just as Reiki in the 'west' has changed and evolved, so, we are also beginning to discover, in the three-quarters of a century since Usui-Sensei's death, Reiki *in Japan* has also undergone some profound changes and developments...

What follows is an in-depth Timeline - setting currently (April 2003) 'accepted' Reiki-related events - from the birth of Mikao Usui (1865) to the death of Chujiro Hayashi (1940) - in the broader context of Japanese society at the time.

REIKI HISTORY TIME-LINE

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[This document may be superceded by updated versions as further information is uncovered]

(Tuesday)

Aug 15, 1865

Mikao Usui born in the village of Taniai, Gifu Prefecture, Japan

Apr 25, 1867

Tokyo opened for foreign trade

1867

With the assistance of a gun-carrying Samurai named Ryoma Sakamoto, the feudal government system was toppled and the Tokugawa Shogunate gave up power

1868

Beginning of Meiji period

1869

Emperor relocated Japan's Capital from Kyoto to Edo, renamed Tokyo ("Eastern Capital")

1869

Mikao Usui believed by some to have been sent to a Tendai Monastery School

Feb 3, 1870

Proclamation of the Great Doctrine which restored Shinto – also known as: *Kami no Michi* ('the Way of the Kami') as the guiding principle of the nation. Every Japanese citizen required to register at the Shrine of the local Kami of his residence - i.e. the local Shinto Temple (not at Buddhist Temples, as is mistakenly stated by several Reiki researchers)

Jun 27, 1871

The Yen became the new form of currency in Japan

1871

Samurai class banned from carrying swords

Apr 1872

An Imperial Edict gives state permission for Buddhist monks to eat meat, grow their hair, marry and have children, take on a family name, and to refrain from wearing robes except when performing services

1873

Centuries-old ban on Christianity was lifted, and compulsory registration at local Shinto shrines was terminated after vigorous criticism from many

1877

Last Revolt by the Samurai class is quelled

1877/78

It is said by some that at the age of 12 Usui-Sensei began martial arts training - studying either 'Yagyū Ryu' or 'Yagyū Shinkage Ryu' - martial arts incorporating Ken-Jutsu (swordsmanship) and Ju-jutsu (unarmed combat). He would go on to gain his *Menkyo Kaiden* (teachers licence) in his 20's.

Sept 15, 1880

Chujiro Hayashi born in Tokyo

1882

The central Bank of Japan was established

Apr 4, 1884

Isoroku Yamamoto was born. As a Japanese Naval Commander, he would go on to mastermind the attack on Pearl Harbour

Feb 9, 1885

The first Japanese arrived in Hawaii

1888-92

It had been claimed by some that during this period (- apparently as a result of a Cholera-induced, profound near-death experience in which he is said to have received visions of Mahavairochana Buddha) Usui-Sensei converted from Tendai to the other Major Branch of Japanese Mikkyo (Esoteric) Buddhism - the Shingon school [- however, the source of this information has recently been exposed as having fabricated a considerable amount of supposed 'original' Reiki information and documents.]

Jul 23, 1894

Korean Imperial Palace in Seoul taken over by Japanese troops.

1894/5

Sino-Japanese War

Apr 23, 1895

Russia, France, and Germany forced Japan to return the Liaodong peninsula to China

1899

Japanese Government passed a statute discriminating against the northern Ainu people.

Dec 25, 1900

Hawayo Kawamuru (later: Takata) born in Hanamaulu, Kauai, Hawaii

Apr 29, 1901

Hirohito, future Emperor of Japan, born

Mar, 1902

Japan formed an alliance with England

Dec 1902

Chujiro Hayashi graduated at the Japanese Naval Academy

1904/5

Russo-Japanese War

190?

Mikao Usui married Sadako Suzuki

Feb 24, 1908

Japan officially agreed to restrict immigration to the U.S.

1908

Usui-Sensei's son, Fuji (1908-1946) born

Feb, 1909

The Omoto Kyo spiritual group published the first issue of their magazine entitled: Chokurei-gun ("Direct-Spirit Army" or "Spirit direct [from Kami/God] Army")

1910

Japan officially annexed Korea

1911

Seitoshu - first Japanese feminist group founded in this year

1912

Death of the Meiji Emperor. Prince Yoshihito became the Taisho Emperor

1913

Usui-Sensei's daughter, Toshiko born

Aug 23, 1914

Japan joined the Allied side in World War I, declaring war on Germany

1914

Possible date when Usui-Sensei received the Reiki ability??. This is apparently the date given in 2 different Japanese books on Reiki?? &, according to Dave King of Usui-Do, is the date cited by Tatsumi-san [said to have been one of Hayashi-Sensei's students]

Jan, 1915

Japan claimed economic control of China

1915

A Tendai Buddhist nun referred to as: 'Suzuki San', so it is claimed, becomes one of Usui Sensei's student, remaining with him until 1920

March, 1915

A book entitled *Kenzon no Gebri* (Health Principles), written by a Dr. Bizan (or Miyama?) Suzuki, includes the admonition:

"Just for today, do not anger, do not fear, work hard, be honest, and be kind to others."

This is almost certainly the direct source of Usui Sensei's Five Reiki Principles.

[There may have been an earlier edition of this book published in Dec. 1914]

1915

Tamai Tempaku, a practitioner of the ancient art of Ampuku (abdominal massage) and student of Chinese acupoint therapy, published the first book describing his newly developed therapeutic modality, which he named 'Shiatsu'.

In the volume entitled: *Shiatsu Ryoho* ("Finger Pressure Method of Healing") Tamai described the treatment of pathological conditions identified by modern Western medicine using his Shiatsu Ryoho which integrated traditional therapies, spiritual wisdom, and western models of anatomy and physiology.

1917

Gichin Funakoshi first introduced the Okinawan Martial art of *te* (or *naha-te*) to the Japanese mainland. The art is better known today as Karate

1917

Hawayo Kawamura and Saichi Takata married

1918

Chujiro Hayashi appointed Director of Ominato Port Defense Station, at the foot of Mt Osore, Northern Japan.

1918

Japan's first Parliamentary Cabinet formed

1918/9

Usui-Sensei said to have begun 3 year training in Zen

1919

A therapist named Mataji Kawakami (?) published a book entitled: *Reiki Ryoho To Sono Koka* (Reiki Ryoho & Its Effects)

This book was not about 'Usui Reiki Ryoho'.

It seems that the term Reiki Ryoho (indicating 'Spiritual Healing') was used by several therapists, before Usui-Sensei, to describe their practices.

1920

According to Dave King, a woman now referred to as Mariko-Obaasan (- a Tendai Buddhist Nun) and her friend apparently met Usui-Sensei on Mt. Hiei (Headquarters of

the Tendai sect). It is claimed that she spent almost every day from then on working with him, up to the time of his death [Note: Obaasan means grandmother and is simply a term of respect, not part of a name]

1920

Mrs Chiyoko Yamaguchi (founder of Jikiden Reiki) born

1920/21

Toshihiro Eguchi, a friend of Usui-Sensei spent several months working and studying with Usui-Sensei

1921

Usui-Sensei believed to have begun working as secretary to Goto Shinpei, head of the Department of Health and Welfare, who had from 1898 to 1906 been head of the civil administration of Taiwan, and would later (1922) become the Mayor of Tokyo

April, 1921

Usui Sensei believed to have incorporated the *gokai* (the 'five principles' or 'precepts') into his teachings.

Nov 25, 1921

Hirohito became Regent of Japan

March 1922

Possible date when Usui-Sensei received the Reiki ability??

Kurama Yama (Mt Kurama), about a 20 minute train ride from the old capital of Kyoto, is said to be the mountain in where Mikao Usui carried out his 21-day meditation, and on the 21st day experienced the phenomenon that is Reiki.

[However, others have previously suggested that it was in fact Koya Yama (Mt Koya) and not Kurama Yama which was the place.]

Whatever the case, prior to this date, Usui-Sensei is said to have been practicing and teaching his own personal system of self -development involving teachings which, while Buddhist in origin, included some Shinto energy practices. Apparently he did not really have a name for the system -though it is referred to by some as:

'Usui Do' - 'Usui Way'

April 1922

Usui-Sensei opened his first training centre (some call it a "clinic") in Harajuku, Aoyama, Tokyo.

His 'motto' for the training centre was:

"Unity of self through harmony and balance".

It is also claimed by some that Usui-Sensei founded Usui Reiki Ryoho Gakkai (Usui Reiki Healing Method Learning Society) at this time, though others maintain that the Gakkai was actually founded by some of his senior students sometime after Usui-Sensei's death

1922

Usui-Sensei supposed to have used the Reiju empowerment method for the first time in Harajuku, Tokyo

1923

Usui-Sensei said to have introduced a grading system used by Jigoro Kano (creator of Judo). Thus the levels in the original Usui-Do system became:

Rokyu, Gokyu, Yankyu, Sankyu, Nikkyu (CKR symbol taught at this level), Ikkyu (SHK symbol), Shodan (HSZSN symbol), Nidan (DKM symbol), Sandan, Yondan, Godan, Rokudan, Shichidan (/Nanadan).

This format was apparently in use up until late 1925

1923

Toshihiro Eguchi returned to the training centre to practice his own *te-no-hira* (palm healing) system which apparently incorporated elements of Usui-sensei's teachings. Eguchi's system had religious overtones and included a form of blessing ceremony that Eguchi had learned from a friend named Tenko Nishida – founder of the Ittoen Community

Usui-Sensei, it seems, was somewhat uncomfortable with Eguchi's approach but eventually permitted Eguchi to teach at the centre on a twice-weekly basis. He was allowed to perform the blessing ceremony, but apparently not allowed to chant a prayer element known as the Komyo Kigan.

1923

Torii gate at entrance to Amataka shrine in Taniai village erected by Usui-Sensei and his family

1923

Over 106,000 people reported missing or killed, 500,000 injured and 694,000 houses were destroyed, in an earthquake measuring 7.9 on the Richter scale - the epicentre was about 50 miles from Tokyo. Usui-Sensei apparently became quite famous as a result of helping many of the survivors, and his success and reputation with Reiki is said to have spread all over Japan

Feb, 1924

Usui-Sensei moved his Centre to larger premises in Nakano, outside of Tokyo

Jun 26, 1924

Crown Prince Hirohito married the daughter of Prince Kuniyoshi Kuni, Nagako

1924

U.S. passed an Immigration Act banning Japanese from emigrating to the U.S.

March, 1925

Males over the age of 25 were given the vote

May 1925

A further group of Tendai nuns are said to have arrived at the Usui Sensei's Training Centre (staying until the November of that year).

May 1925

Chujiro Hayashi arrived at the training centre

June, 1925

Chujiro Hayashi received Sandan(?) training from Usui-Sensei

Nov, 1925

8 junior Naval Officers and the Rear Admirals: Juusaburo Gyuda (also known as Ushida) and Kanichi Taketomi (-these latter two are believed to have been the actual founders of the Usui Reiki Ryoho Gakkai -) joined Usui Sensei's classes.

It is said that at this point there was a sudden shift in the nature and structure of the training given at the centre, and as a result of the Rear Admirals' influence, a significantly different system of energywork began to emerge alongside Usui-Do - with a focus on working on others rather than on oneself.

This system apparently included Eguchi's hand healing concepts and blessing ceremony, and was being referred to as: 'Usui Reiki Ryoho' by the Naval Officers, who - it has been suggested - also produced a healing guide (compiled by Hayashi-Sensei) and began utilizing several Ki-development techniques from Eguchi's book. A new grading system came into use - grades above Nidan were dropped - and four new levels introduced, called: Shoden (first grade), Chuuden (middle grade), Okuden (inner grade) and Kaiden (grade of explanation)

It is also possible that it may have been under the influence of the Naval Officers that the Gyosei (: poems penned by the Meiji Emperor) began to be used at the start of the meetings

1925/26

Kaiji Tomita learned Reiki around this period, and later taught Reiki in the 4-level format introduced by the Naval Officers.

Apparently, his classes for the first three levels: Shoden, Chuuden and Okuden, each involved a 10-hour period of training over 5 days, and Kaiden involved 15 days training (presumably 30 hours).

Jan 1926

The grading levels apparently changed once more to: Shoden (which now included Chuuden, and had four sub-levels), Okudenzenki (previously: Okuden), Okudenkouki and Shinpiden (the latter two covering what had formerly been taught as Kaiden), with the Shinpiden level having almost the same content as the Sandan level in the grading system originally used by Usui-Sensei.

It is said that Gyuda and Taketomi reached the Shinpiden level with much celebration, however Hayashi-Sensei had continued his training and, unbeknown to the other Naval personnel, was awarded the original grading system level of Shichidan.

The only other person to reach this level was Toshihiro Eguchi and it is said that both Eguchi and Hayashi-Sensei continued teaching the original Usui-Do system along with their own healing systems for several years after Usui-Sensei's death

March 9, 1926

Usui-Sensei travelled to Fukuyama town to meet with his creditors, and died there, age 62, as a result of a stroke (he had apparently had several previous ones)

* * *

1926

Mariko-Obaasan and her friend are said to have remained at the training centre for some months after Usui-Sensei's death, then left.

Apparently, while they were still there, some of Usui-Sensei's remains were placed in a private shrine along with a large portrait photograph of him and the original copy of the 5 Precepts that had hung in the training centre.

1926

A few months after Usui-Sensei's death, Hayashi-Sensei (with the cooperation and assistance of Ushida and Taketomi) is believed to have moved Usui-Sensei's training centre to the Shinano Machi district (where apparently his own clinic was)

Dec 25, 1926

Hirohito became the Emperor Showa. However, he would not be formally enthroned for almost another two years

1926/27

According to some, Rear Admiral Juusaburo Gyuda and other students formed the "Usui Reiki Ryoho Gakkai" (Usui Reiki Healing Method Learning Society/Association]), posthumously honouring Usui-Sensei by naming him as the first 'president' of the society.

Feb, 1927

Usui-Sensei's students said to have erected the memorial to his memory which now stands in a graveyard at the Saihoji temple, Tokyo, and which mentions Mount Kurama as the site of Usui-Sensei's receipt of the Reiki phenomenon.

March, 1927

A family tomb (containing some of Usui-Sensei's remains) was erected on the same plot as the memorial by Fuji Usui

1927

A woman named Chio Uno (1898-1996) scandalized Japanese society by cutting her hair short!

1928

Wasaburo Sugano (Uncle of Mrs Chiyoko Yamaguchi) learned Reiki from Hayashi Sensei

March 4, 1928

Article about Reiki by Shouoh Matsui (a student of Chujiro Hayashi) appears in a Japanese magazine: 'The Sunday Mainichi'

1928

Toshihiro Eguchi established his own school: Eguchi Te-no-hira Ryoji Kenkyukai (Palm Treatment Research Association)

1928

A book entitled "The Essentials of Seiki Self-Healing", by Jozo Ishii was published by the Seiki Ryoho Institute. The term: Seiki translates as 'Vital Life-Force'

1929

Eguchi began teaching his healing system to members of Tenko Nishida's Ittoen Community

1930

Hayashi-Sensei had begun to restructure his own system, referred to as: Hayashi Reiki Ryoho Kenkyukai - something which would in time evolve into the therapeutic modality learned by Takata-Sensei between 1935 and 1938, and later presented by her as 'Usui Shiki Ryoho'.

1930

Hawayo Takata's husband, Saichi, died.

1930

Toshihiro Eguchi published: Te-no-hira Ryoji Nyumon (An Introduction to Healing with the Palms)

1931

Hayashi-Sensei left the Gakkai. By this time he apparently stopped teaching the original Usui-Do system, although he had conferred Shichidan status on a Mr. Tatsumi and at least 11 other students.

Eguchi had also left the Gakkai by this time (some suggest he had joined the Gakkai for a year out of respect to Usui, but left because he was unhappy with the ultra-nationalistic attitudes of the Naval Officers), however he continued to teach Usui-Do alongside his own system - one of his Shichidan level students being Yuji Onuki.

1933/4

Kaiji Tomita, who, after Usui-Sensei's death, went on to establish the 'Tomita Teate Ryohokai' (Tomita Hand-Healing Centre), wrote a book: Reiki To Jinjutsu – Tomita Ryu Teate Ryoho (Reiki & Humanitarian Work - Tomita Ryu Hand Healing).

1935

Chiyoeko Yamaguchi's elder sister Katsue studied Reiki in Daishoji in the North of Japan

1935

Usui-Sensei's daughter, Toshiko, died

1935

Hawayo Takata was accepted into a one-year internship at Hayashi-Sensei's clinic

1936

On completion of internship, Hawayo Takata initiated into second degree

1936

It is suggested by some that Hawayo Takata and Hayashi-Sensei's wife: Chie, both received the master level initiation some time late in the year

Oct. 1936

Takata-Sensei returned to Hawaii

1937

Hayashi-Sensei, accompanied by his daughter, travelled to Hawaii, and they embarked on a lecture tour to promote the art of Reiki Healing

Feb. 21, 1938

Takata-Sensei certified by Chujiro Hayashi as: "a practitioner and Master of Dr. Usui's Reiki system of healing"

1938

Chiyoko Yamaguchi began studying Reiki in Daishoji in the North of Japan

Jan 1, 1940

Hawayo Takata had a nocturnal vision of Hayashi-Sensei. Fearing something was wrong, she wrote to her daughter who was living with the Hayashis while attending school in Tokyo. Although her daughter replied that all seemed well, Takata remained disturbed by the vision for some time, eventually deciding to set sail for Japan in late March

April 12, 1940

Takata arrived at Yokohama and made her way to Tokyo. On her arrival, Hayashi-Sensei instructed her to go to Kyoto and study Hydrotherapy.

May 9, 1940

Hayashi -Sensei wired Takata to come immediately to his summer Villa in Atami, near Mt. Fuji.

May 10, 1940

Cognisant of the likely entry of Japan into what we now designate W.W.II, and of the moral and ethical conflict between resuming military duty and his Reiki values, Hayashi Sensei - in the presence of Takata Sensei and his other students - committed *seppuku* (suicide). It is said that Hayashi-Sensei was cremated and his ashes interred at a Temple in Tokyo.

1940

Prior to committing suicide, Hayashi-Sensei apparently bequeathed his Tokyo home (and his Clinic?) to Takata-Sensei, leaving the Atami villa to his wife. It was his wish, it seems, that Takata -Sensei continue his work. However, she decided to return to Hawaii - allowing Chie Hayashi to continue to live in the Tokyo house. Chie, it seems, also took over the running of the Hayashi Reiki Ryoho Kenkyukai clinic

Partly, one assumes, as a result of Japan's entry into the war, Takata-Sensei is said to have lost contact with both the Hayashi Reiki Ryoho Kenkyukai itself and with other Japanese Reiki practitioners.

It would apparently be more than 40 years before contact with Japanese Reiki practitioners would be re-established...

[However, in one of her recorded talks, Takata Sensei states that fourteen years after Hayashi Sensei's death, she made a return visit to Japan and met with his wife Chie, handing back ownership of the Tokyo property to her]

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