The Takata-files…

Vol. 2

[A scapbook of sorts…]

compiled
by

James Deacon

NOT FOR SALE

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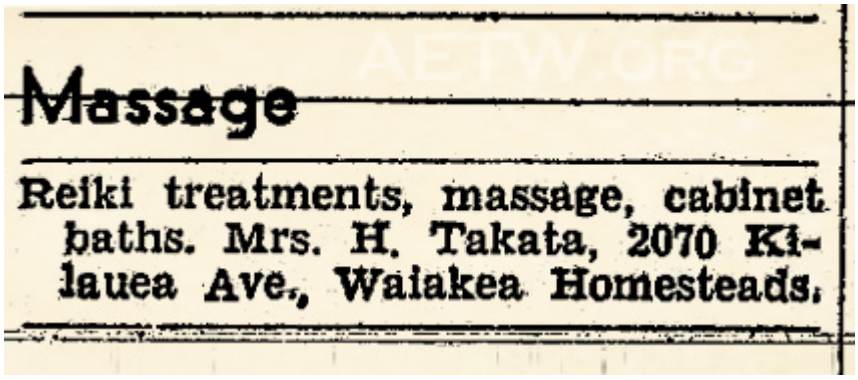
TAKATA-SENSEI

Hawayo Hiromi Takata

December 24th, 1900 - December 11th, 1980

* * * * * * *

AN ADVERTIZEMENT FROM THE HAWAIIAN 'TRIBUNE HERALD' 1941



Massage

Reiki treatments, massage, cabinet baths. Mrs. H. Takata, 2070 Kilauea Ave., Waiakea Homesteads.

THE NOTARIZED "CERTIFICATE OF ACKNOWLEDGEMENT OF AN INDIVIDUAL"
- commonly referred to as "Mrs. Takata's Reiki Certificate"

C E R T I F I C A T E

THIS IS TO CERTIFY that Mrs. Hawayo Takata, an American citizen born in the Territory of Hawaii, after a course of study and training in the Usui system of Reiki healing undertaken under my personal supervision during a visit to Japan in 1935 and subsequently, has passed all the tests and proved worthy and capable of administering the treatment and of conferring the power of Reiki on others.

THEREFORE I, Dr. Chujiro Hayashi, by virtue of my authority as a Master of the Usui Reiki system of drugless healing, do hereby confer upon Mrs. Hawayo Takata the full power and authority to practice the Reiki system and to impart to others the secret knowledge and the gift of healing under this system.

MRS. HAWAYO TAKATA is hereby certified by me as a practitioner and Master of Dr. Usui's Reiki system of healing, at this time the only person in the United States authorized to confer similar powers on others and one of the thirteen fully qualified as a Master of the profession.

Signed by me this 21st day of February, 1938, in the city and county of Honolulu, territory of Hawaii.

(SIGNED) Chujiro Hayashi

Witness to his signature:
Yoshio Tanao

TERRITORY OF HAWAII.
City and County of Honolulu. } *ss.*

On this 21st *day of* February *A. D. 19*38 *before me personally appeared*
• • • • • • • • • • • • • (DR.) CHUJIRO HAYASHI • • • • • • • • • • • • • • • • • •
to me known to be the person *described in and who executed the foregoing instrument and acknowledged that* WHO *executed the same as* HIS *free act and deed.*

Notary Public, First Judicial Circuit,
Territory of Hawaii.

C E R T I F I C A T E

THIS IS TO CERTIFY that Mrs. Hawayo Takata, an American citizen born in the territory of Hawaii, after a course of study and training in the Usui system of Reiki healing undertaken under my personal su-pervision during a visit to Japan in 1935 and subsequently, has passed all the tests and proved worthy and capable of administering the treat-ment and of conferring the power of Reiki on others.

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(SIGNED) Chujiro Hayashi

Witness to his signature:

(Signature)

Territory of Hawaii.
City and county of Honolulu. } s.s.

On this 21st day of February, AD 1938, before me personally appeared (Dr) Chujiro Hayashi, to me known to be the person described in and who executed the foregoing instrument and acknowledged that who executed the same as his free act and deed

(Signature).....
Notary Public, First Judicial Circuit.
Territory of Hawai'i

Now, Some folks may be thinking to themselves:
"I've seen a heck of a lot of different types of Reiki Certificate over the years,
but I've never seen any quite like this one"

- well, that's because ...

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MRS TAKATA AND REIKI POWER

[February 25, 1974]

by Patsy Matsuura (Staff Writer, the Honolulu Advertiser)

There's power in them palms. Mrs. Hawayo Takata, the only Reiki master in Hawaii, claims to possess the key to energy. No, it's not a key to ease the energy crisis. "It's a cosmic energy to heal the ill", said the youthful-looking 73-year-old matron. "Reiki, which is applied by hand, goes to the cause and effect. When the cause is removed there will be no effect. It is not associated with any visible material being. It's an unseen spiritual power that radiates vibration and lifts one into harmony. This power is incomprehensible to man, yet every single living being is receiving its blessings.

"I believe there is only one Supreme Being - the Absolute Infinite - a dynamic force that governs the world and the universe. It is a universal force from the divine spirit and is available to anyone interested in learning the art of healing. "Reiki helps attain health, happiness and security which leads to the road of longevity."

Born in 1900 in Hanamaulu, Kauai, to the late Mr. and Mrs. Otogoro Kawamura, immigrants from Japan, Mrs. Takata was named "Hawayo" after the Territory of Hawaii. Immediately after her birth, she said the attending midwife held her up, patted her head three times and predicted she would be a success.

The Kawamuras envisioned a long and useful life for Hawayo since her older sister, Kawayo, who was named after Kauai, had died at an early age. They wanted their younger daughter to be worthy of her name for to them she "represented" the Hawaiian Islands.

As foreseen by her parents, Mrs. Takata reached her "heights". From her 10th-floor suite in the McCully district, she viewed the city with an air of fulfilment. When I finally caught up with her, she had already played nine holes of golf and had given Reiki treatments to several patients. "I've been playing golf every morning for nearly 30 years", she declared. "And I don't ride the cart either - I walk. It's good exercise. Before coming to Honolulu I lived on Hawaii for several years because I wasn't satisfied until I had been on the Big Island. I bought some land, built a home, and remained there for several years".

Recalling her past, Mrs. Takata said she wasn't always a picture of health. In 1935 when she was 35, she suffered from several illnesses, the major one being asthma. She entered a hospital in Tokyo for an operation. While there she heard about Reiki and decided to try it first. While under the care of Reiki master Chujiro Hayashi for four months, Mrs. Takata recovered. She remained in Japan for one year and mastered the art of healing. During the 39 years of practising Reiki in Hawaii, she acquired clients from all corners of the globe, including Barbara Hutton and Doris Duke. The latter broke her wrist in 1957 and was treated by Mrs. Takata. She became a pupil. "Reiki is available to anyone who seeks it," said Mrs. Takata.

"When a student is ready to accept it, he is shown the way. With the first contact or initiation the hands radiate vibration to the ailing spot. If there is pain, it registers on your fingertips and palms. The ailment disappears when the body responds to the treatment.

"A proper diet enhances the treatments. Vegetables and fruits are excellent foods, but never eat when you're worried. Go to the table only when you're in a pleasant mood. We came into this world for a purpose so we must have health and happiness to achieve our goals. I owe my good fortune to my late husband, Saichi, who was a guiding light until his death in 1930."

Mrs. Takata said she plans to teach Reiki until December 24, 1977, and if she can find a successor she hopes to build a Reiki Center on the three acres of land she owns in Olaa, near Kurtistown, Hawaii. In the event she cannot find a capable replacement, the lot will be turned over to the county of Honolulu.

Meanwhile, she is busy writing a book, "Look Younger, Feel Stronger, and a Way to Longevity" *and lecturing at the University of Hawaii.

This spring she will give lectures and lessons on the Mainland, and this summer she had been invited to Indonesia to take part in a five-day festival in the art of healing, sponsored by the Indonesian government.

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* This book, it seems was never published

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REIKI – JAPANESE METHOD OF HEALING COULD SPARK PUBLIC INTEREST SIMILAR TO CHINESE ACCUPUNCTURE

[Author not known. Article believed to have been written some time in 1974?]

When Mrs. Hawayo Takata lays her hands on you, you're aware of only a subtle touch at first, but shortly there after you feel a subtle reaction somewhere underneath your skin. Mrs Takata's hands emit the healing of Reiki.

A Japanese origin, Reiki may prove to create as many problems for the medical profession as the Chinese art of acupuncture. Already there is a growing interest in Reiki among the weak and ailing.

The classes consisting of both men and women, conducted by Mrs. Takata in Park Forest, recently learned from Hawaii's only master of Reiki that it "is cosmic energy giving life to us all. It is the dynamic force that governs the universe and it is available to anyone who wants to be an instrument of healing."

She's a petite, energetic lady of 74 years and has been a Reiki healer for three and a half decades and she is the third master of this healing art, which means she can implant Reiki in others so they may heal.

Mrs. Takata is fond of reminding everyone she meets for the first time that she wasn't always the capable, healthy woman she is today. When she was 35 years old she was stooped and miserable, the victim of not one but several ailments leading in severity, asthma and a stomach ulcer. She had fearfully agreed to receive surgery in Tokyo when she heard of Reiki, and decided to forego the operation until she had tried this less painful method.

She remained under the care of Reiki Master, Chujiro Hayashi for four months, at the end of which time she was cured. Within a year she had become accomplished in the art of Reiki.

At that time, however, Reiki was guarded by the Japanese who hesitated to share this particular national art with others, but Mrs. Takata convinced Hayashi, a retired naval commander, that the world must have this knowledge. He agreed, taught it to her and she returned home to Hawaii to begin her four decade career in healing.

Reiki's origin is in Zen Buddhism, its secret key was gleaned from the Sutras (an Eastern philosophical format) by Buddhist monk, Dr. Usui, its first master. But, says Mrs. Takata, it doesn't matter what religion you profess, Reiki is universal. Calling it as it is – it is God's power made available to those who desire to be free of suffering and to see their fellow man similarly unburdened. It requires only the gentle laying-on of hands that have received Reiki initiation through a master's meditation, in this case, Mrs. Takata.

Her lectures are injected with humorous and earthy antidotes such as the story of her students, Hawaiian ranchers, who successfully made infertile sows or cows very productive. "Why shouldn't animals benefit from Reiki? Even your plants will grow better from your touch" promises the healer.

A question often asked is "Can Reiki help one quit smoking or lose weight?" To this Mrs. Takata answers, "Of course, but don't forget that it isn't a substitute for good sense and will power. Loss of weight is facilitated by Reiki stimulation of the sluggish metabolism and in such cases I treat every day until the weight drops. There are no problems with sagging flesh and wrinkles when weight is lost with the aid of Reiki."

In a more serious tone she cautions that terminal cases of cancer or tuberculosis may not respond – except that pain will be alleviated. That is a large "except." First or second degree cases of these diseases will definitely show improvement, even cure, she asserts.

The diseased organs literally drink up the Reiki that is in the hands of the healer, the vibrations penetrating deep into areas that need it, Mrs. Takata explains. Often we're not even aware of where our trouble actually lies until the reaction is felt beneath the healer's touch.

When Mrs. Takata or those trained by her heal, they give advice on diet. It is simple and sensible: never eat when worried or upset and choose fruits and vegetables. However, everything is allowed, including meat and liquors. Moderation in all is the rule. "We must have health and happiness in this world so we can fulfil the purpose for which we came. Good sense and Reiki energy make this possible," assures Mrs. Takata.

Hawayo Takata's parents immigrated to Hanamaulu, Kauai from Japan; they named her "Hawayo" after the territory of Hawaii. Her husband ("My guiding light") died of a heart attack in 1930, five years before she was cured of her numerous ailments.

In 1955 Mrs. Takata owned a health spa in La Jocinta, Calif., "A beautiful place except that the swimming pools I had built for therapeutic water treatments and recreational swimming completely filled up with desert sand during sand storms. My maintenance man didn't appreciate this, nor did I." Consequently she returned to Hawaii where she'll construct a health center in Olaa, Kurtistown, when she retires from healing in 1978. Her work will be carried on by successors she has trained.

"No one will say it's a shame that Takata took her secret with her. I want to see many doctors and ministers trained in Reiki so that they will not continue to do just half a job for their patients and flocks." In November, Mrs. Takata will begin teaching at the University of Hawaii.

Reiki could become the importation of the century. Presently those who attended Mrs. Takata's classes here in the southwest suburb, are as those elsewhere on the mainland, eagerly anticipating their healing results for they remember her sincere, convincing statement, "Reiki is available to anyone who seeks it."

"Remember the source of the power and give thanks."

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'Universal Life Energy'

Mrs. Takata Opens Minds to 'Reiki'

Burlingame Divided

Uptight on School Problems

HMB Suit Seeks Halt Formation Of New District

Times Wins Award For Research Program

Peninsula News

8 Held for Narcotics

Five Hurt in 3 Accidents

AN INTERVIEW WITH TAKATA-SENSEI, MAY 17, 1975

Mrs. Takata Opens Minds to 'Reiki'
by Vera Graham
(printed in 'The Times', San Mateo, California)

Reiki?
What is Reiki?
Mrs. Hawayo (which means Hawaii) Takata, 74, of Hawaii, the master of Reiki, explains: "Reiki means Universal Life Energy." It is not a religion.

She adds, "It was explained to me this way: 'Here is the great space which surrounds us -- the Universe. There is endless and enormous energy. It is universal. ..Its ultimate source is the Creator. It can stem from the sun, or moon, or stars; that science cannot prove, or tell us, yet. It is a limitless force. It is the source of energy that makes the plants grow... the birds fly.

When a human being has pain, problems, he or she can draw from it. It is an ethereal source, a wave length of great power which can revitalise; restore harmony..."

Mrs. Takata adds in her word, "It is Nature. It is God, the power He makes available to His children who seek it. In Japanese, this is Reiki (Pronounced Ray-Kee).

Sceptics may quit now.

It is interesting to note, however, that Mrs. Takata points out the American Medical Association of Hawaii permits Reiki treatments in hospitals, whenever requested by a patient.

Mrs. Takata will teach Reiki at the University of Hawaii this winter, for which she has a signed contract.

She is living proof that something is very right. At age 74, she plays nine holes of golf daily when at home, and participates in 18-hole tournaments.

She is tiny -- and mighty! Projecting tranquillity and quiet strength and power.

She was not always so.

Mrs. Takata recalls when she was 29, her husband died. She was left penniless with two small daughters to rear.

"They alone kept me from suicide," she recalls. "I would look at their small faces as they slept peacefully. I knew I could not do that to them. I was their mother and their father.

"By the time I was 35, I had all kinds of ailments: appendicitis, a benign tumour, gallstones. And to top it, I had asthma, so could not undergo an operation requiring anaesthetic."

"I went down to 97 pounds. Over a period of seven years, I was further emotionally devastated. One dear member of my family died each year.

"I was a church-going woman, and have always believed in God. One day, I meditated, and finally said, "God, I am up against the wall! Help Me!", I said to myself. "If God hears, He will help." As far as I am concerned, that is what happened.

"I heard a voice. Today, we call that clairaudience. I didn't know anything about that in 1935...I heard a voice speak after I complained so bitterly. I felt all alone in the world; as if I alone had all the suffering, burdens, poverty. I had said, "Why an I poor? Why do I have such illness....pain? Why do I have all the sorrows?"

"The voice which replied was loud and clear. It spoke three times. It said, "Number One: Get rid of all your illness.' Just like that! "You will find health, happiness, and security."

"I couldn't believe my ears until I heard the same message three times.

"Within twenty one days, I was on a boat to Tokyo, hoping to find help there. I went to the Maeda Orthopaedic Hospital in the district of Akasaka in Tokyo. That is the finest district in the heart of Tokyo near the Royal Palace. The hospital was named after my friend, Dr. T. Maeda, whom I went to see."

Mrs. Takata says that when Dr. Maeda saw her, she had gone down to 97 pounds. He shook his head, and said she would have to build up her strength before any thought of surgery.

She and her two small daughters stayed at the hospital.

Before continuing with her story, Mrs. Takata explains that Reiki is spoken of in the ancient history of Japan, and in the Buddhist Sutras, the sacred writings refer to it. Reiki goes back at least 2,500 years. Its mystery, Mrs. Takata says, was unravelled by Dr. Mikao Usui in the late eighteenth century.

After twenty-one days in the hospital, Mrs. Takata was ready for surgery. She was on the operating table, she recalls, being prepared, when suddenly she again heard the commanding voice.

This time, it said, "Do not have the operation. It is not necessary." Mrs. Takata said she pinched herself, to make sure she was both conscious and sane.

Thrice she heard the admonition, and suddenly got off the operating table and stood on the floor, causing endless consternation among the nurses.

Dr. Maeda came in to inquire. She told him she was not afraid of dying, but wanted to know if there was any other treatment. Dr. Maeda asked how long she would stay in Japan. When she answered, two years, he told the nurses to dress her, and to call his sister, Mrs. Shimura, who was then the hospital dietician.

Mrs. Takata later learned that Mrs. Shimura had, some years previously, been in a coma, dying of dysentery, when a schoolmate of her daughter pleaded with her to seek help for her mother, from the Reiki Master, Dr. Chijuro Hayashi. She did so, and to everyone's amazement, Mrs. Shimura came out of the coma and began to recover.

Mrs. Shimura took her to Dr. Hayashi's offices. "Two of his practitioners worked on me," she recalls. "One on the eyes, head, sinus, thyroid, thymus glands. The other, on the rest of the body. I can best describe it as it is referred to in the Bible: the laying on of hands".

The Maeda Hospital is where they checked and confirmed my progress.

"I am a very curious woman. I said to myself, 'I am going to investigate how they are doing this. What makes me feel first the warmth than actual heat emanating from their hands? I looked under the table, at the ceiling, everywhere. I could find no cords or instruments.

Then I thought, "Aha!, they have a battery hidden in their sleeves." Dr. Hayashi's assistants wore the Japanese kimono with the long sleeves, which have pockets. They worked silently. There was no talking."

"My moment came. When I was being treated, I suddenly grabbed the practitioner by the pocket.

"He was startled, but, thinking I needed some Kleenex, thoughtfully handed me some. I said, "No! I want to see the machine in your pocket." He burst into uncontrolled laughter. Dr. Hayashi came in to see what the commotion was about, and was told.

"...He smiled and shook his head," Mrs. Takata recalls. He proceeded to give her the explanation of a Universal Life Force. He said, "Whenever you feel the contact, all I know is that I have reached this great Universal Life Force, and it comes through me to you - these (he held up his hands) - are the electrodes ....That force begins to revitalise and restore the balance of your entire system."

Mrs. Takata nodded, "Yes," in answer to a query, "Can Reiki help a person who is sincere in a desire to stop drinking to excess, smoking, to lose or gain weight, establish a normal balance of good health?"

In time, Mrs. Takata became convinced that she, too, should learn more and became a student of Dr. Hayashi. She spent months, and was sent into the field to help others. Unbeknownst to her, they made full reports back to Dr. Hayashi. "I passed my examinations perfectly."

Besides the treatments, she adds, there was a matter of special diets, some including sunflower seeds, red beet juice, grapefruit, almonds....

“I speak with confidence about this” Mrs. Takata notes, “but it should be understood I do not speak as ‘I... I... I…’, I speak because it is of God’s power. He is the one who makes it available to us. Who doubts God?...”

Mrs. Takata is the only teacher of the Usui system of Reiki in the world today and is recognized as its master.

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TAKATA–SENSEI - on Reiki

Extract from 'Leiki: a memorial to Takata-sensei', a compilation by Alice T Furumoto (Takata-sensei's daughter),1982.

"In my attempt to write this essay on the Art of Healing in limited words, I will try to be practical rather than technical, because what I am about to define is not associated with any material being which is visible, nor has a shape, nor name.

I believe there exists One Supreme Being - the Absolute Infinite - a Dynamic Force that governs the world and universe. It is an unseen spiritual power that vibrates and all other powers fade into insignificance beside it. So, therefore, it is Absolute!

This power is unfathomable, immeasurable, and being a universal life force, it is incomprehensible to man. Yet, every single living being is receiving its blessings daily; awake or asleep.

Different teachers and masters call Him the Great Spirit, the Universal Life Force; Life Energy, because when applied it vitalizes the whole system; Ether Wave, because it soothes pain and puts you into deep slumber, as if under an anesthetic; and The Cosmic Wave, because it radiates vibrations of exultant feeling and lifts you into harmony.

I shall call it "Reiki" because I studied under that expression. Reiki is a radionic wave like radio. It could be applied locally or as in short wave. A distant treatment could be successfully given.

Reiki is not electricity, nor radium or X-ray. It could penetrate thin layers of silk, linen, porcelain or lead, wood or steel, because it comes from the Great Spirit, the Infinite.

It does not destroy delicate tissues or nerves. It is absolutely harmless, therefore, it is a practical and safe treatment. Because it is a universal wave, everything that has life benefits when treated - plant life, fowls, the animals, as well as human beings, infants or old, poor or rich.

It should be applied and used daily as a prevention. God gave us this body, a place to dwell, and our daily bread. We were put into this world for some purpose, therefore, we should have health and happiness.

It was God's plan, so he provides us with everything. He gave us hands to use them, to apply and heal, to retain physical health and mental balance, to free ourselves from ignorance, and live in an enlightened world, to live in harmony with yourself and others, to love all beings.

When these rules are applied daily, the body shall respond and all we wish and desire to attain in this world is within our reach. Health, happiness and the road to longevity, which we all seek - I call this Perfection.

Being a universal force from the Great Divine Spirit, it belongs to all who seek and desire to learn the art of healing.

It knows no color, nor creed, old or young. It will find its way when the student is ready to accept. He is shown the way. Initiation is a sacred ceremony and the contact is made. Because we are associating with Divine Spirit, there is no error; nor should we doubt. It is Absolute!

With the first contact or initiation, the hands radiate vibrations when applied to the ailing part. It relieves pain, stops the blood from an open wound; your hands are ready to heal acute and chronic diseases - the human beings - the plants - the fowls - the animals.

In acute cases, only a few minutes' application is necessary. In the chronic cases, the first step is to find the cause and effect.

It is not necessary to undress the patient completely, but it is better to loosen all tight clothing so that the patient may relax, lying on the table face up. Most important is to find the cause of the illness.

Start treatment from the eyes, sinus, pituitary glands, ears, throat, thyroids, thymus, stomach, gall bladder, liver, pancreas, solar plexus, ileocecum, colon, sigmoid flexure, ovarian glands, bladder, then front chest and heart.

Turn patient over, treat the back, lungs, sympathetic nerves, kidneys, spleen, and prostrate gland.

During the treatment, trust in your hands, Listen to vibrations or reaction. If there is pain, it registers pain in your finger tips and palm. If the patient has itch, it reacts the same; if deep and chronic, it throbs a deep pain; or if acute, the pain is a shallow tingle.

As soon as the body responds to the treatment, the acute ailment disappears, but the cause remains. Dig into the cause daily and with each treatment, improvement is seen.

After the organs have been thus treated, I finish the treatment with a nerve stroke which adjusts the circulation. Apply on the skin a few drops of sesame oil or any pure vegetable oil. I place my thumb and fore finger on the left side of the spinal column and the three fingers and palm flat on the right side of the spinal column. With a downward stroke, 10 to 15 strokes to the end of spinal cord.

Only in diabetic cases are the strokes reversed; arms and legs are manipulated towards the heart. The above treatment is called the foundation and it requires an hour or more, all depending on the complications and seriousness of the case.

Going through the body in minute detail, the hands become sensitive and are able to determine the cause and to detect the slightest congestion within, whether physical or mental, acute or chronic. Being strictly drugless and a bloodless treatment, Reiki will adjust the body to normal.

In about four days to three weeks we find a great change taking place within the body, all internal organs and glands will begin to function with much vigor and rhythm.

The digestive juices put out normal flow, the congested nerves slacken, the adhesions break away, the lazy colon gets organized, the fecal matter drops from the walls of the intestines, the gases eliminate.

Many years of accumulated toxin finds its way out through the pores. It is a sticky perspiration.

The bowels increase, dark and strong in odor. The urine increases like dark tea, sometimes white, as if flour stirred in water. It lasts four to six days, and yet, I have had patients who reacted with only one treatment.

When this is established, you are assured of a big general overhaul of the intestinal organs taking place. With such good cleansing, the body becomes active. The numbed nerves regain sense of feeling, appetite increases, sound sleep becomes natural, eyes sparkle, skin glows like silk.

With new blood and good circulation, nerves and glands restored, it is possible to rejuvenate five to ten years. At this time, it is very important what you consume.

In the Reiki health treatments, we are vegetarians, and eat all kinds of fruits in season.

Nature provides with plenty, but never to waste. Over-eating is a sin. Eating in moderation, with a feeling of gratitude, to recognize the Great Spirit who is the creator, who is the All Power to make things grow and blossom and bear fruit.

Come to the table with pleasant thoughts. Never eat when you are worried. Milk, white sugar, and starches are to be avoided when the patient has a weak stomach. With proper food, the patient responds faster to the treatments."

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REIKI COMES TO HAWAII

Hawayo Takata and Chujiro Hayashi in Hawaii.
The photo was probably taken sometime in spring 1938.

A 1937 Reiki Meeting

After completing her apprenticeship in Japan, Hawayo Takata returned to Hawaii. In time she started a small Reiki Treatment practice out of an address in Kapaa in the Kawaihau district on Kauai Island.

Towards the latter part of 1937, Hayashi-Sensei, accompanied by his daughter, joined Hawayo Takata in Hawaii and they embarked on a lecture tour to promote the art of Reiki Healing.

TAKATA-SENSEI GIVING A DEMONSTRATION OF REIKI IN 1937

Chujiro Hayashi is seated at the end of the row behind her (to her left).
A copy of what appears to be the Reiki Principles hang on the large notice-board at the back of the room

The mis-spelt caption at the top of this photo should presumably read: 'Reiki Ryo Ho Kai (Reiki Treatment Association) 1937'
The two lines of white kanji (written from right to left) at the bottom of the photo seem to read: *Reiki Ryoho Koushuu-kai* (enshuu)*
o Bukkyo Sei-Nen Kai Gi
Reiki Treatment Training Meeting (practice)
at Buddhist Youth Friendly* Association

*Fellowship

Credits: photo provided by Kenji Hamamoto from original copy in his private collection

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NOTES FROM A LEVEL 1 REIKI COURSE WITH TAKATA–SENSEI…

The following purports to reference a Level 1 Reiki Course held by Takata-sensei. It is attributed (rightly or wrongly) to Harue Kanemitsu, who is known to have taken both Level 1 and Level 2 with Takata-sensei.*

(*Note: what we now call the 'Level 1' course, Takata-sensei actually referred to as the 'Introductory' course)

MISCELLANEOUS NOTES MADE TO RECORD VARIOUS HELPFUL REMARKS AND HINTS DURING A REIKI MEETING ON AUGUST 29, 1975

It is important to somehow motivate people to also help themselves and not rely totally on the healer. This can be done by neck exercises, and I would add, by foot and hand reflexology, by prayer, and above all a fierce desire to get well. They must learn to control their feelings and thus eliminate hate and fear and anger and greed. It is a medical fact that the above feelings release deadly poisons into the human body!
It is advisable, good and practical for two or more REIKI healers to work together, to heal each other, to strengthen their mutual faith, exchange experiences, and gain confidence. Furthermore 'Where two or three are gathered together in my name, there I am in the midst of them.' Since 'REIKI' means universal power and wisdom, the above quote is applicable. Jesus was not talking of Himself, but of Universal Love and Wisdom, with which He declared Himself to be one.
If you feel power only in one hand, you can hold hands with yourself and charge or warm up the other hand.
When encountering cold body areas, it is a sure indication such areas need healing (unless the man is an iceman!!) after a long enough period of laying on hands, one can then feel the vibrations and then proceed the normal way until the vibes cease, or until allotted time is up, and continue later with more treatments.
The patient does not necessarily feel tingling where the hands are laying, the tingling might be felt in an entirely different area. However the healer follows HIS or HER directions and feelings.
ALLOW LOTS OF TIME! don't become discouraged if results are not immediate. Relaxation or sleep are results of tensions vanished or diminished!
It is well to have an agreed starting and finishing time, especially when working with a number of patients.

Four of us were led into a room and asked to sit in straight backed chairs in a row. I was told to take my wrist watch off because the teacher's power would damage the watch. She then explained that it was unimportant just what we call the power nor that we know why it works, but she would show us exactly how to use it.
She then asked us to fold our hands in a prayerful way: flat palm to palm, with arms lose and relaxed, holding the hands with the thumbs about level with the third eye.

We were then told to close our eyes in this position and she took up a position a few feet in front and to the left of us. We could then feel a tremendous power, almost like much static, especially in the face and the hands. While we could not see, I know she did move in front of us. Two or three times she touched our hands and perhaps she did bless or purify our fingers and hand. One time she blew strongly in our faces. Then she told us we could open our eyes. The past is over and done with. Your hands are now healing hands.

We then left the private room, and in the large living room she set up four straight backed chairs in a row, one behind the other, and we were told to sit in the chairs and begin healing another. She told us how to put our hands on the shoulders of the person in front: Put a slight pressure on the fingertips, let the palm also rest on the shoulder, and we should in our own fingertips feel vibration, and warmth in our shoulder from the contact of the person behind us. The person in front puts his or her hands in lap. After about five minutes we changed positions. All participants underwent this experience. she then went on to say that from now on we should begin to heal ourselves. Those who are overweight would lose the avoir-dupois and those who are under weight would gain up to their right weight. I believe that I experienced a healing in my right ear while sitting in the 'chair line-up.' She outlined two healing series:
1. Put both hands over eyes, with slight pressure on the eyeballs for about ten minutes, then move hands to roughly above the ears, but a little more forward, for the same 10 minutes, then move hands on back of head, just above the neck for ten minutes.
2. This series is very similar to the 'chakra-method.' You put the hands over the solar plexus, then cover the spleen, then the reproduction area, then the heart, the throat, and the forehead.
It is immaterial what you think while healing yourself or others. It does not matter how you stand or sit, just so you are comfortable. Wherever there is 'disharmony' in the other person's body you feel a vibration in the hand.
She mentioned a black lady who was a diabetic and was about to lose her eyesight, she could no longer read the newspaper, and was vastly overweight. She regained her eyesight almost immediately and within 9 months lost a lot of weight.
The instructor said she no longer uses or needs glasses, even though she wore glasses most of her life.
For a while I was sitting in front of the chair-row with the four healers in it, and I could feel the power emanating from them. I could also see the strong auras of the people, even after they left the 'healing row' their aura stayed strong. On one fellow I could see the aura not only about his head, but around his entire body.
I have a feeling that there was a connecting 'arc' of spirit between the healers in the chair row, but could not very well ask about it.
The instructor at times is somewhat disconcerting in her answers, and I have a feeling that she does not want to give more away than she has planned.
There were about twelve in our group Paul James (ed.: name changed to protect anonymity), our host, is among them.
It was announced that tomorrow (second night) all healing pertaining everything from the neck up will be covered, including mental disturbances.
She urged that we practice healing tonight yet. (What better way to make stick what she told us. She did not want us to take notes, but rather to watch her closely.
'Distant healing' will be a graduate course, for those who have mastered what she is teaching in the basic course)
This promises to be an interesting four days! Bless the little woman.

REIKI HEALING CLASS - Second Night

Tonight's subject was everything pertaining to the head, from the shoulders up.
We again had our 10 to 15 minute private charging period. This time we were told to place our hands immediately in the praying position mentioned last night: hands flat together, arms free, especially at the body, at about the height of the 'third eye.' I felt my hands getting warmer from the wrist up, almost as if they were being filled with heat. When the heat reached my fingertips I had a tingling sensation.
Healing the EYES: anything to do with the eyes, including glaucoma, cataracts, sties. Place a napkin (paper) over the eyes, and put fingers over the eyes, then move to the side of the head, and then back of the head. She had success in all eye diseases, some take months, others only a few treatments. It is always advisable to treat daily, for 15 to 20 minutes.
Healing of the nose: place napkin over the nose, but do not obstruct the nostrils, place hands over nose, then over cheekbones, and finally over forehead, and top of head.
Healing of asthma: Place hands at root of throat, were it joins shoulders, then on underside of jaws and on cheeks, then nose as noted above. Also treat ovaries if female, or prostate if male, also solar plexus.
Healing of ears: Place hands over ears, put finger in ear, then put patient on side and place hand behind the ear, then turn around and do same behind other ear, also treat solar plexus and throat, for ear trouble may start with wrong nutrition. Clean out ears, after treatment. Wash eyes after treatment, but don't rub them.
Healing voice box and build up voice: Place hand (and finger) in indentation where throat joins shoulder, then treat throat all around.
Healing migraine headaches: They are frequently caused by wrong nutrition, and thus the stomach and kidneys require treatment (see tomorrow's lecture). Then treat as if for asthma and hay-fever, also top of head, back and sides and throat.
It was also pointed out that the feet should be treated, naturally with the shoes off.
Loss of hair, even bald-headedness, can be treated, and it is important that proper diet be observed. Lemon juice, seeds, etc. She did not say too much about diets, but indicated the importance of it.
Healing of teeth: Place hand over upper and lower jaws, move to cover all teeth.
Healing of gum troubles: same way. Do not be concerned if teeth become loose, for this is part of the cleansing and healing process. The gums will tighten up again as they heal.
Healing of the tongue and inside mouth: same way.
Healing of goiter: (there is a visible, outer, and also and inner goiter. Trouble is caused by wrong digestion, and solar plexus and kidney should be treated first, then place hands at root of the neck, where goiter would be, then treat eyes as outlined on page #1. Goiter will cause bulging eyes. Also treat heart, because Goiter is also a circulation problem.
Healing of warts and Polyps: same way, by placing hands over warts and over nose (if polyps) in due time they will simply fall off, fall out including their roots. Polyps are usually cut off
or burned off, but the root remains and thus they grow back in.
Today our instructor did mention that healing takes place through the power of God, and our 'REIKI-Hands' are simply channels through which the power flows.
She squeezed out all 'blackheads' on the back of our 'model' and indicated that they are signs of a too rich diet, especially too much sugar and fat.
Today, also, after our 'private session, we were sitting in the 'four chair healing parade,' as outlined yesterday. In both, the private session and the healing chairs we alternated man and women. She said we would never lose our healing power, except if we were to try and teach REIKI to another.....
She said our sensitivity would improve as we practice what we learn. When we experience the tingling sensation we encounter an area to be healed. When it stops,

it is time to move our hands again. "Heal yourselves! Heal yourselves! she said several times, you come first before others.
It was brought out that there is nothing wrong with charging people for a service received, especially so since the healer invested time and money to become efficient in the work. Also the healer may have to pay for services, which he or she would normally do him- or herself if time was not taken up with healing, not to speak of cost of table, a room set aside for it. There may be other 'signs' of healing action such as diarrhea, weakness and feeling upset.
Meditation and prayer before beginning treatments is always a good way of 'focusing' the power.
It is well to check and calm the fear the patient may have. The healer may find that he or she has ups and downs in healing power, but by keeping on doing the work, this will eventually level out and up.
Sometimes one's own family simply refuses to believe that one of their own is a gifted healer, but then it has been discovered before that 'A prophet may not be welcome in his own country.' After all doctors don't treat their families either.
Heavy perspiration can also be an indication of healing taking place.
In healing, others have also had the sensation that there is no body where the healers hand is resting.

A good phrase for our type of work is SPIRITUAL THERAPY. That not only covers the laying on of hands, but spiritual counseling, even prayers and is 'non-committing.' When both hands are placed together in this fashion a greater concentration of power is achieved.

In treating the back, place hands as indicated as keep them moving , down, down, down, on both sides, then treat the spine last, top to bottom.

A sort of X-ray healing can be achieved by placing right hand in front over disharmonious spot and the left hand in back. (if you can reach it) This is where two healers can do things one can't!
Added notes pertaining to second night (given on the third night):
Migraine headaches: Treat feet also.
Baby Drools: Treat head, teeth and also feet.
Eye disease: As noted, but also treat ovaries or prostate.
Nose Bleeding: If artery is out, pack of ice in nape of neck, pinch nose. May take 2 to 3 hours to stop.
Lesions on Tongue, Swollen tongue: Treat head and throat, but also feet.
Reiki Healing Class - Third Night.

The one, two, three, and four treatment:
It is an almost universal treatment, and since the hands cover a rather large area, one need not be concerned about exact locations. The instructor said the Solar Plexus can be compared to the main-motor of the body, it affects all other operations, therefore keep it in A-one operating order!
Bad breath is an indication of poor digestion (or bad teeth!)
(6) is location if constipated.
One can treat people, plants, animals and fish with REIKI.
Vitalize your food (bless it, see it as God-substance, thus every meal is partaking in God-substance or is a Holy and Wholesome supper- Unity)
Pneumonia, Tuberculosis, Cancer (anywhere), Gallbladder - always apply the 1 to 4 treatment.
Treat light cases first in order to gain confidence and to build up the healing - channel's own faith in Reiki. Never give up!

R E I K I = Universal Life Energy, God-Power, Creative Intelligence.
Food: Grapefruit juice, raw beets, grated raw celery, soy-milk.
(5) indicates healing location for colons and gall bladder.
Raw red beets are excellent for cancer and blood purification.
Stay away at first from third stage Hemorrhage treatments, but go ahead with second stage, however be prepared to see it get worse at first, add'l flow is indication that cleaning is taking place.
Pneumonia: Place arms of patient behind and under head. Then with patient laying face up, reach with both hands under patient and treat one side of lungs, then stand on other side and treat that same way.
Caution : Do not uncover patient, only enough to lay on hands. If patient perspires, wash gently, always rub UP towards heart, face and throat rub down. Give liquid food. Treatment lasts as much as two hours.
Hiccups: Put arms behind head and treat diaphragm (3&4) until it stops.
Perma-Sneeze: Treat same as nose bleeding.
Heart trouble is not a cause but the effect of trouble elsewhere! Treat 1 to 4, then treat the heart.
High blood Pressure: Treat 1 to 4, then head, throat and heart.
Emphysema: Treat 1 to 4
Arteriosclerosis: Treat 1 to 4 and head treatments.
Bed wetting: Treat 1 to 4 and bladder (5), then turn over and treat kidneys. Try to train not continuous urination but a sort of stop-go-stop-go-stop-go method.
Kidneys: self treatment = stand up, reach back with both hands. others: turn around face down and lay on both hands.
Stroke: lay patient flat on floor, ease all restricting clothing use 1 to 4 treatment, then head. If patient is lamed on one side: work downward to get blood down. Caution Left side head rules right side of body and reverse.
Polio: Use the 1 to 4 treatment, then turn over on face and treat like common cold.
Chickenpox: Use the 1 to 4 treatment plus head treatments (all).
Burns: Simply lay on hands.
Wrinkles: At young and healthy people it may indicate that the body needs more liquid! Age-wrinkles: Lay on hands, push wrinkles up and , or , in. They will then be anchored inside.
Arthritis, Rheumatism, Dursitis, Sciatica: Use the 1 to 4 treatment, and massage the legs downward.
Instructor: ALWAYS HAVE FAITH IN GOD!
Conclusion: The REIKI Healing Method is a way of healing whereby man offers himself to be a channel for the flow of God-Power.

REIKI HEALING CLASS - Last Night
I was with the first group that went in for our usual private 'power-charge.' We were told to fold our hands in prayer and raise them as in other evenings, thumb about even with the third eye. This time I felt first a warmth in my wrist, which then slowly rose right up to my finger tips, as if my hands were forming a cup filled with heat or energy. When our instructor was standing in front of me, I felt as if my whole chest was open and a stream of gentle, but warm energy was flowing into my chest from her. She also walked behind us this time and sort of tugged at our heads, pulling it back. At the end we were informed that our healing power is permanent, we would never lose it, except if we were to try to teach or give it to someone else.
As we entered the meeting room, we again had our 4-chair line-up, healing one another.
This evening dealt with the back from the neck down.
While we learned the 1 to 4 of the front, we were shown today the counterpart for the back.

A good front and back treatment should last about 1 1/2 hours according to our instructor, and we are to stay long on the position 3 and 4 (front and back).
For sinus, ear and nose trouble also treat the lungs above at #1 position at back.
For whiplash treat throat, neck and back.
For nervous breakdown: treat especially left side pos. 1 & 2 . May take three to six weeks, daily application.
Instructor suggested that when healing is being done, that daily treatments be given.
Important to treat spleen, which she calls the timer of the heart, Left side position of 2, 3 and 4.
For piles and prostate gland trouble treat #5.
For ovaries etc. treat #5
Bleeding piles are dangerous, and cause much blood loss. Always give 1 to 4 treatment front and back and 5.
Heart Trouble could be gas trouble, pushing against heart. Give 1 to 4 treatment front and back, then give rubbing 'back towards heart.'
Varicose veins - treat lower body front and back and put hands right on veins.
Watercress is good for heart trouble.
Skin impurities have their origin in digestion, treat stomach first, then face.
Eggs can cause itchy skin.
Split nails - drink water-gelatin solution.
Raw tomato juice is all right, but not the canned kind.
Our instructor emphasized again and again the 1 to 4 treatment front and back.
It is important to think and use one's head: don't just treat the effect. Distinguish between cause and effect and where possible go to the cause, and I think that is why she emphasized the 1 to 4 treatment so much: it takes most everything in.

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NOTES FROM A LEVEL 2 REIKI COURSE WITH TAKATA -SENSEI

Some notes from an audio recording of a Level 2 Reiki Course held by Takata-sensei.*

(*Note: what we now call the 'Level 2' course, Takata-sensei actually referred to as the 'Intermediate' course)

Concerning CKR:

CKR is used to gather the energy in that one spot. It is a command: "All you scattered energy, gather immediately"

"The Choku Rei will bring the power"

"It is very simple, but ...remember that it is very powerful"

"Because it is a very powerful symbol, we do not use it many times."

During a treatment we should write [Takata-sensei speaks of 'writing' the symbols, not of 'drawing' them.]:

one CKR on the head, one on the front, covering the whole torso; and one on the back covering the whole torso.

"Choku Rei is very easy ... nothing to think about, even if you make three circles or five circles [for the anti-clockwise spiral], it doesn't matter" [i.e. it will still have the desired effect]

Concerning SHK:

SHK is used for the treatment of habits.

"When you make the Sei Hei Ki you are talking to the subconscious mind"

SHK on the centre of the head, then CKR, then you must talk to the person; this can be out loud or just mentally.

You must make positive suggestion concerning the habit they wish to change or the condition they wish to alter. This might be to give up alcohol, or to quit smoking. If the latter, you might suggest that they find the cigarettes smell awful: that their food will taste better when they give up smoking, etc, etc.

Your statements should help to inspire and convince them to change or get better.

[Outside of the habit treatment session] if the client makes any reference to issues they are seeking to resolve (if they even, for example, mention how the alcohol doesn't seem to taste so good, etc) , you should take such opportunities to reinforce the suggestions and be supportive of their desire to improve their situation.

This technique can also be used for conditions such as schizophrenia.

Habit treatment should be given for fifteen minutes each day until the person is well.

The person must have a desire to change [be it to give up smoking, or whatever]

Takata-sensei states that the person will begin to notice a change by about the third day or so:

"Even if they don't know they've been treated" *

Absent Healing:

What is now generally referred to as Distant (or Distance) Healing, Takata-sensei spoke of as Absent Healing. [She used the term Local Healing for hands-on work.]

For absent healing, if you don't know the person (to be treated) you need to get a picture - with a clear image of their face - so that you can visualize them when you close your eyes. [You do not use the photograph when doing the healing treatment, only to see what they look like so you can clearly visualize them]

Close your eyes. Call their name three times as you concentrate on the image of that person [in your mind]. Write the HSZSN on their 'forehead', followed by the CKR. "Then everything is set for you to treat"

Takata-sensei's method is very much in line with the 'see it, say it, do it' approach.

We should visualize giving a full treatment and actually do that treatment in the air. Do the positions for the head, then the front of the body (large CKR over the torso), then the back (large CKR starting at the left shoulder, then all the way down the back), giving a running commentary to the client as to what you are doing, e.g:
"I start the treatment on your head. I'm treating your eyes; your sinuses; [etc, etc] Now I'm treating your front: your chest, [etc, etc]. Now I'm turning you over, treating your back... your lumbar area, [etc, etc]. Now I'm rubbing your back.[At the end of the treatment we should rub the back to aid the circulation.] Now I am finished"

In performing an absent healing treatment, the treatment is [solely] sent to the client: the practitioner does not receive treatment as well.

For absent healing, the treatment should only be thirty minutes as it is a concentrated treatment. Switch off the phone. Do what you can to ensure you won't be disturbed. You don't want your concentration scattered.

If giving absent healing treatment daily, by the third day or fourth day you can reduce the length of time you are treating for: twenty minutes is enough.

Treat only one person at a time. A maximum of three people in succession [i.e. during any one session]

Takata-sensei said she preferred to do absent healing early in the morning (5.30 -6.00 am) because the energy was 'higher'.

She spoke of doing absent healing treatment, and of 'sending' good thoughts. [She did not talk of 'sending Reiki energy']

When asked about the need for the practitioner to 'cleanse' themselves after giving absent healing, she said such things were unnecessary, that no matter how ill they are, we never receive the 'ill vibrations' from the person we are treating; they never get into our system:.

"My energy is brighter and stronger, radiating out like this [it] never penetrates me"

"Your Reiki power is like a aura, its a glow, and you are radiating out, and that energy is stronger than what it can penetrate into you"

Speaking of energy, she said: "Reiki is the highest that I know of"

"So you have no fear treating other people"

"... no darkness can penetrate you"

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*For those who might misinterpret this as a 'green light' to attempt to intervene in another individual's health-situation without their permission, it seems Takata-sensei was referring to such use as part of the *overall treatment* of a patient/*client who had already placed themselves fully under her 'Reiki Care'* - i.e.had already consented to permit her to do whatever was necessary to help them reach a state of complete recovery from their condition.

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EXTRACTS FROM TAKATA-SENSEI'S DIARIES 1935/1936

Below are a couple of extracts from Takata Sensei's early diaries, written while she was studying Reiki with Hayashi Sensei.
For the Reiki community at large, I feel these extracts provide valuable insight into Takata-sensei's early understandings about Reiki, and importantly, I feel (particularly in the current climate where some factions of the Reiki community aligned with certain supposedly 'original' Japanese styles of Reiki, are seemingly intent on attempting to discredit the importance and validity of Usui Shiki Ryoho), these extracts also provide supporting evidence pertaining to Takata-sensei's indepth and ongoing training under Hayashi-sensei's tutelage.

Over the years, these extracts have been published on a number of English language web sites, also on a couple of Japanese sites, (and I seem to recall, on several sites in European languages).

They have also appeared in several Reiki manuals, as well as in numerous Reiki course-handouts.

In the previous version of this ebook I had published photocopies of the actual diary pages from which these extracts are taken, however I have, for reasons I will not go into, now decided to remove the photocopies, and simply present the typed extracts of the text.

In the first, dated Dec. 10, 1935, Takata Sensei speaks of the meaning of Reiki.

Notice that she does not write the word as 'Reiki', but rather as 'Leiki'.

There is no true 'r' sound in Japanese. The actual sound identified by 'R' in 'Reiki' is a sort of a blending of 'R' & 'L'.

In the second extract, from May 1936, Takata Sensei makes mention of 'Shinpi Den, Kokiyu-Ho and the Leiji-Ho' (or as we know them: Shinpiden, Kokyu-Ho and Reiji-Ho).

THE MEANING OF "LEIKI"

Dec. 10 1935
"Meaning of "Leiki" Energy within oneself, when concentrated and applied to patient, will cure all ailments. It is nature's greatest cure, which requires no drugs. It helps in all respects, human and animal life. In order to concentrate one must purify one's thoughts in words and in thoughts and to meditate to let the "Energy" come out from within. It lies in the bottom of your stomach about 2 in. below the navel*. Sit in a comfortable position, close your eyes, concentrate on your thought and relax, close your hands together and wait for the sign. Kindly and gently apply the hands starting from head downward. The patient who is about to receive this treatment must purify one's thought feel comfortable and a desire to get well. One must not forget to feel grateful. Gratitude is a great cure for the mind. In all cases, the patient could be diagnosed just by the touch of hand."

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*an "Energy within oneself"
we must "meditate to let the "Energy" come out from within"
"It lies in the bottom of your stomach about 2 in. below the navel."

This would seem to be a very different view of Reiki from that commonly held by many people today...

SHINPIDEN, KOKIYU-HO & LEIJI-HO

May 1936
"... to them, it makes me feel good and very encouraging. What was more than pleasing was that Mr Hayashi has granted to bestow upon me the secrets of Shinpi Den, Kokiyu-Ho and the Leiji-Ho, the utmost secret in the Energy Science.*
Know one can imagine my happiness to think that I have the honor and respect to be treated with this gift -- a gift of a lifetime and I promised within me to do my utmost in regard to this beautiful wonderful teaching that I just received. I shall promise to do what is right thru sincereness and kindness and shall regard and respect the teaching and its teacher with utmost reverence and respect."

_____
*This one sentence is rather interesting and revealing.

Today, we understand the term 'Shinpiden' - or 'Mystery Teachings' - to refer to Level III (Master Level) in some versions of the Reiki Grading system.

We must remember that at the time (unlike today) master-level training and initiation was something not automatically offered to every level 2 student.

So it would seem to suggest that, by this date, Hayashi-sensei had already made the decision that Hawayo Takata possessed the correct moral character, and was displaying the necessary understanding, ability and aptitudes, of a student destined to be initiated and trained as a master.

In the same sentence there is also mention of 'Kokiyu-Ho' **or, as it is more commonly known by many today, the 'breath empowerment method'.

Nothing strange here; but Hawayo Takata then goes on to speak of "the Leiji-Ho, the utmost secret in the Energy Science."

Today, we understand the term Leiji/Reiji-Ho or 'Indication of the Spirit' - to refer to the process of receiving Spiritual guidance in the placing of your hands to give treatment.

Now, while in our modern understanding, Leiji/Reiji-Ho (whether known by this name or not) is indeed recognised as a valuable skill or technique in both 'Japanese' and 'Western' schools of Reiki, surely (in our modern understanding of the term) it could not be said to constitute "the utmost secret in the Energy Science."?

Unless of course, the term Leiji/Reiji-Ho had a subtly different meaning in Hayashi's teachings at the time?

**More generally,'Kokiyu-Ho' also refers to various breathing techniques for development, strengthening and purification of ki

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THE (HI)STORY OF REIKI
as told by Takata-sensei

As part of the process of making an 'emotional connection' with new or prospective students, Takata-Sensei would commonly recount the 'Story of Reiki' - essentially an account of what had motivated Usui-Sensei to seek out an effective method of healing, his initial experience of the phenomenon that is Reiki on Mount Kurama, and the response that his gift of healing elicited from those he sought to share it freely with.

Added to this was an account of Takata-Sensei's own experiences as a result of sharing the gift of Reiki with others.

We now know that several central details in Takata-Sensei's 'Story of Reiki' are at odds with more recently uncovered 'facts'. However, the important point which has been completely missed by a great many Reiki practitioners is that this 'Story of Reiki' was not meant to be a concrete, factual, 'history'. Rather it was first and foremost a 'teaching-story' - a parable to engage and teach the *Heart*.

And, as is the case with all good Teaching Stories, what was important in the sharing of the 'story of Reiki' was the inner meaning - the moral - the essential truths regarding human nature that it sought to convey.

In almost every culture, it is a common feature of the Teaching Story that 'factual' details are freely modified - especially if it is felt that such modifications may help enhance the hearer's 'emotional connection' with the inner meaning of the tale...

The following is a transcript of a 1979 recording in which Takata-Sensei recounts the 'Story of Reiki':

"This is the story of Dr. Mikao Usui who is the originator of the Usui Reiki Ryoho. That is in Japanese, which means the Usui Reiki system of natural healing. At this time in the beginning of the story Dr. Usui was the principal of the Doshisha University in Kyoto. Also, minister on Sundays, and at the University they had a chapel. So he was a full-fledged Christian minister and my teacher was Dr. Hayashi, who was his pupil, and also he carried on the work after Dr. Usui's passing. So in other words Dr. Chujiro Hayashi was his number one disciple, and this is through Dr. Hayashi that I have learned about Dr. Usui. I have never met him and he said that Dr. Usui was a genius, very, very brilliant, intelligent - a great philosopher and a great scholar.

One day, on Sunday, he was at the podium giving Sunday service, a lecture and that day he found there were about a half dozen students on the front pew. Usually the students of the University sit in the back. Then he said, "Good morning, everybody, I am going to deliver our regular Sunday sermon." Then one of the boys raised his hand and he recognized him, and he said "Yes, what is it?" and this young man said : "'We who are sitting here are some of the graduate students which are going to leave in two months - will be leaving this school, we'll be graduating this University. But we would like to know for our future, whether you have absolute faith in the Bible." And

Dr. Usui said "Certainly! I do! And that is why I'm a minister and I accept the Bible as it reads."

So Dr. Usui was surprised to be asked. And then the boy said, "I represent this group, this graduating class and we would like to know more about your faith. Is it because you absolutely have faith in the Bible that you accept the Bible as written?" And he said "Yes, of all I have faith. And also I have studied the Bible and therefore, I believe." Then the boy said, "Dr. Usui, we are young people in our twenties and we have a very big future. And we would like to clear this once and for all, and if you have so much faith in Christianity, should I believe and you believe that Christ was able to heal by laying on hands?" And Dr. Usui said, "Yes, I believe." Then the boy said,"We would like to believe as you do, we would like to have that kind of a faith but we ask you, you are our great master and great teacher. We honor you and we respect you. Please, give us one demonstration." So Dr. Usui said, "What kind of a demonstration?" He said, "We'd like to see you heal the blind or heal the lame or walk on the water." And Dr. Usui said, "Although I am a good Christian and I have faith and I accept the Bible as it is, and I know Christ did it, but I cannot demonstrate because I did not learn how to do it." So the boys said, "Thank you very much. Now we shall choose our way and what we believe in. We can only say that your belief in the Bible is a blind faith, and we do not want to have blind faith, and then to live all our lives, we want at least to see one demonstration so that we will be able to follow you, and accept and to have faith like you."

So Dr. Usui said, "Well, this I cannot demonstrate at this time. Let us not argue about it but some day I would like to prove it to you. And when I find the way I shall come back and I shall show you and I can demonstrate, I hope. And with this, I resign as of now. Immediately I will step down and I will put in my resignation as minister of Doshisha and also principal of this University. Tomorrow being Monday, I shall start on a visa. And I shall go to a Christian country to study the Bible, and to study Christianity in a Christian country. And I might find the answer. And when I do, I shall come back. And I shall let you know that I can do what you have requested." And he said 'good-bye'. And he left the church as of that time. And next day Dr. Usui started to apply for a visa, and he chose America. And when this was all done, he took the boat, and he came and traveled by train, and he entered the University of Chicago. He studied philosophy, but number one, he wanted to study Christianity and also the Bible. And when he went to the studies in America, he found that the Bible and the Christian school that he went to were identical, the teachings were the same. And he could not find in the Christian Bible even in America where Christ had left a formula for the healing.

So being in this University where they had philosophies of the world, he went into other philosophies. He studied Hinduism, Zoroastrianism and of course, religion. When he came into Buddhism he found a passage where it said that Buddha healed by laying on the hands. He healed the blind, tuberculosis, and also leprosy. When he found this out he said "I should further my studies in Buddhism and to find out whether Buddha has left any kind of a formula for the healing art." So Dr. Usui spent seven years in the United States and then he said, "It is time for me to go back to a Buddhist country and to study Buddhism and find the formula." And when he arrived in Japan he did not waste any time. He landed in Kyoto, where he lived before, and he went to all the great monasteries, and even today Kyoto is a mecca of temples and it is the seat. At that time Nara was the seat of Buddhism but Kyoto had the most people and the biggest monasteries in Japan. And so he decided to visit to every single one.

So, he started with the most biggest temple, the Shin and when he arrived there he met a monk, and he said 'does the Buddhist bible or the Sutras, do the Sutras say that Buddha healed? Is it written down in the Sutras that Buddha had healed leprosy, tuberculosis, and the blind, by laying on of hands?" And the monk answered, he said "Yes, it is written in the Sutras." He said, "Have you mastered the art, can you do it?" And the monk said, "Well, in Buddhism, physical is very important, but we consider the church, or ministry, is to minister the people so they have better minds. We want to straighten their minds first so they'll become more spiritual and then show more gratitude and learn all, the better things of life. And this is a temple or a church, and we monks do not have time for the physical in reaching the spiritual growth, spiritual healing is first." Dr. Usui bowed and said, "Thank you." And he walked away and he went to the Kyoto. Then he went also to the different temples and everyone had the same answer. They said "Yes, it is registered in the Sutras, and therefore we accept and we believe that Buddha was a healer. But, we are trying to heal the mind first, and therefore we do not know anything about healing the body."

After days and days and months of search Dr. Usui was very depressed. But he did not give up. He said, "I have one more place to go." And finally he learned it in a Zen temple. And when he approached the temple, he rang the bell, and a little page boy came out. And he said "I would like to speak to the highest monk of this Grand Temple." He said, "Please come in. And who are you?" And he said, 'I am Mikao Usui. And I would like to study Buddhism, and therefore I would like to meet the monk." So the message was delivered, and when the monk came out, he was about a seventy-two-year-old monk, very lovely face like a child, innocent-looking, beautiful face, kindly voice, and very gentle and he said, 'Come in. And so you are interested in Buddhism." He said "Yes, but first, I would like to ask you a question. Does the Zen believe in healing?" He said, "Yes, we do. It is written in the Sutras that the Buddhists that the Buddha did it, and so in Buddhism we have the healing." "Well, can you heal the physical self?" He said, "Not yet." And so he said, "What do you mean by 'not yet'?". He said, "Oh, we monks are very very busy, giving discourses and lectures and preaching so that the mind can be attuned for the spiritual level. And we want to better the mind first before we touch the physical."
"And then how are you going to get the physical training?"
He said, "That will come. We have not given up, although we do not have it yet. And therefore the Zen prayers in our chanting of the Sutras are very necessary. Our faith is stronger than ever and we have not lost it, and someday, during our various meditations, that we shall receive that great light and then we shall know. Then we know we are ready, but don't at the present. We are striving for it, but we know we are not there. But before our meditation ends and before I go into transition I am sure it will be all enlightened and I will be able to do it." And he said, "Thank you very much." He said,"may I come in and stay here and study all the Sutras that you have? And also I would like to hear your lectures on Buddhism because I was a Christian minister and I have faith in the Christian Bible and I've looked all over and yet I could not find any formula of healing - though I believe that Christ did it, and I still believe it." And so the monk said,"Come in."
And he said "I would like to join your monks, your priests and then study here."

It took him about three years to go all through the Sutras in the temple. And when meditation hour came Dr. Usui sat with the other monks in hours and hours of meditation. And then it became very vivid to him that this was not enough, so he told the monks, "Thank you very much for your very good help and for keeping me here, and I shall like to stay on and I would like to further my studies." And the monk said, "You are most welcome, because we believe in what you are searching - we believe too! And the only thing that we are doing is - besides prayer - we meditate a lot to

receive that. But, if you want to further your studies, you just do it, right here in this temple."

So he said "the Japanese character that is written in the Sutras, all these characters, originally these came from China. We have adopted the Chinese characters as Japanese characters, and so when you read the Sutras, you cannot understand, but it's just like English people reading Latin. You know it, but the characters are read as written." He could do it. So finally he went very deep into the Chinese characters and became a master of the Chinese characters. And after that was completed, he said, "Not enough." He said, "After all, Buddha was a Hindu, and therefore" he said "I should study the Sanskrit. And if I study the Sanskrit, there may be something in Sanskrit, taking notes by the Buddha's disciples, because Buddha had many, many disciples, and that's how the scriptures were written."

And so, when he went into studying the Sanskrit, and when he later studied very hard to master it, he found a formula. Just as plain as mathematics. Nothing hard, but very simple. Like two and two equals four, three and three equals six, as simple as that! And so he said, "Very well," he says, "I've found it. But now, I have to try to interpret this, because it was written 2500 years ago - ancient! Because I don't know if this will work or not. But I have to go through the test. And going through this test," he said, "I cannot guarantee myself whether I will live through it, or not. But if I don't try the test," he said," everything will be lost. We'll go back to zero." And so he talked it over with the monk, and the monk said, "Yes, you are a very courageous man. Where are you going to test this, right in this temple?" He said, "No. I would like to go up into the mountains," and this was in Kyoto also. And he went up to Mount Koriyama. And he said "I will test myself for twenty-one days. And if I do not come back on the night of the twenty-first day, on the twenty-second day morning, send out a searching party into the forest to find my body. I will be dead."

And so, with that farewell, he left, and he said "I shall go on three weeks meditation without food - only water. So he took some water up and he climbed up in the mountains where he found a stream that was close to water, and therefore he sat under a big pine tree and he started his meditation. But before he sat down, he had no timepiece, no watch, no calendar, and so how was he going to know twenty one days? So he gathered twenty one small rocks or stones and then piled it in front of him. And then his water jug, and he knew where to get more water if this ran out. And there he started his meditation, and so he said, "This is the first day." and then he threw one rock away. And that's how he counted his days.

And he said he expected some kind of a phenomena but he didn't know what. He didn't know what to expect. And all this time Dr. Usui, very faithfully, he read the scriptures, chanted, meditated, and then he only drank the water. And then every day came, then another day. Finally came the morning of the twenty-first, that was early morning. And he said "The darkest of night is in the earliest of morn, before sunrise is the darkest." That's how he did this. There was not even one star, no moon or any kind of a light. He said the sky was dark, just as dark as it could be. And when he finished his meditation and he said he opened his eyes and looked into the dark sky, and all he was thinking was,"This is my last meditation."

And then he saw a flicker of light only large as a candle light, in the dark sky. And then he said, "Oh! Now, this phenomenon is very strange, but," he said, "it is happening, and I am not going to even shut my eyes, or, I shall open my eyes as wide as I can, and to witness what happens to that light." And the light began to move very fast towards him. Then he said, "Oh, the light! Now I have a chance to

shirk the light, or dodge. What shall I do?" Then he said, "Even if the light strikes me, and if I fall (I don't know), or if the impact is so severe that I might drop back, or I might burn." He said," this is the test" he said " I am not going to run away, I'm going to face it." And when he faced it, he began to brace himself more, you know, and to say that: "Come! If this is it come and hit me, I am ready." And with that, he relaxed and, his eyes wide open, he saw the light strike in the center of his forehead and naturally he said ,"I made a contact" he said . He fell backward because the force was so great! But then he said, "I died, because I had no sense, no feeling, my eyes just, and my eyes were open but I couldn't see." And then he said, "I don't know how long, how many minutes I was down, but" he said," when I looked," he said "that light was gone but I could see it was beginning to have daylight and far away I could hear the roosters crowing. And far away I could see that there were movements and then I know there was going to be dawn pretty soon."

Then he happened to look a little on the right side and then he saw from the right side of his face, millions and millions of bubbles all came out, bubbling up, bubbling up, bubbling up, bubbling up, millions and millions and millions of bubbles! And these bubbles all had colors. And they had the colors of the rainbow. And he said they danced in front of him and then they went to the left and when that went he saw another streak of light - this time he says "the color of another rainbow," he said "the blue came out, and then went through the right, to the left" and then he said "the lavender came out," and then he said "some rose came out, and then the yellow came out," and he said he was counting those colors, and it had the Seven Colors, all seven.

And so Dr. Usui said, "Whaa! This is a phenomena! I was blessed today." Then last of all, he saw the great white light come from the right, and then like a screen they just stood right in front of him, like a screen. And when he glued his eyes to the screen, he said, what he had studied in the Sanskrit, what he saw and studied in the Sanskrit, he said, one by one flew out, and then in golden letters, he said they just radiated out in front of him as if to say, "Remember! Remember!" And so, he said, he didn't even blink his eyes but he just studied and studied and he said, "Yes!" he said. Then this one went to the left, another came out. And all what he had studied and learned out of the Sanskrit moved in front of him as if to say, "This is it, this is it. Remember! Remember!" And so he just glued his eyes. And he said he felt no pain, no hardship, and he said he felt no hunger, no pain. He said, "I began to feel my body would float." And so in all this phenomena had passed on, and he said, "I must close my eyes and for the last meditation and he did." And he could see all the glowing letters in front of him. And so he said, "Now, I can open my eyes and throw away the last stone." And he said, "I'm going to stand up." And he stood up. When he stood up and tried to place his feet on the ground, and he said, "They are strong. I fasted for twenty-one days but, he said, I feel I can walk back to Kyoto." which was - in Japanese, seventeen miles is almost about twenty five miles. "But I will reach there before sundown." And he found that as if his body had had a big dinner last night. And he said that his stomach, he said, "Well, that is the first miracle, I'm not hungry. And I feel very light." Then he dusted all the pine cones and the dust and stuff.

Then he picked up his cane and his straw hat and he went down the mountain. And when he went down the mountain almost to the foot of the mountain. Well, he stumbled on a little rock and then lifted his toenail. The blood began to splurt out, and he felt pain. Then he said, just like anybody else would, "Ah, I hurt myself." And he took his right hand, and he held the toe. And when he felt the toe, he felt some beating "thump, thump, thump, thump" as if there was a heartbeat. Then he kept on holding it, then he said the pain began to go away. And then the blood stopped

flowing. And so he said okay, two hands and he held it with two hands. And then when all the pulsation was gone, and all the pain was gone, then he saw that the blood had all dried up, but the toe had gone back to its normal position, but he could see where all the blood had come out. Then he said, "That is the second miracle."

"Now," he said "I must look for a snack bar." And when he looked around there was a bench with wool blankets and an ashtray, Japanese ashtray is a big box, with pipes on the bench; you have pipes, that's all. And when you see that, in any strange place or in any park, that means 'welcome'; wool blanket is a welcome: "Please sit here. There is a snack bar close by."

And so he set his cane and his straw hat and he sat down and then he looked around, he looked around. And in the right hand corner he found that there was a snack bar, and a very old man. He had an apron on, unshaved, starting the charcoal stove, you know, like the Japanese hibachi. So he walked up to him and he said, "Good morning, old man." And the man said, "Good morning, my dear monk." He said "you are early." He said, "Yes. I would like to have that box of rice" (with a Japanese leftover rice in a bamboo box made, you know. And then they put the rice in there and a cover there like that rice box.) "If you have any leftover rice from last night, I would like to have that rice, and as soon as you make the tea, I would like to have that piece of nori that you made today. I would like to have that nori and also some salted cabbage and also dried fish if you have any." (That's a regular Japanese breakfast.) And he said, "I shall wait for you at the bench."

And so the old gentleman said, "I would love you to have the rice but you have to wait until I make a soft rice gruel, like mush." He said, "According to your dedication, many people go up this mountain, this is known as a very famous mountain for meditation. And when they come down in seven days, one week of meditation, the beard is much shorter, and then some do two weeks, but according to your dedication you've been up there three weeks. And when you do not eat for twenty one days," he say "I cannot let you have that rice, and that hot tea and all those things to go with because you're going to have acute indigestion, and when you have that,"he says, "I have no medicine, and I cannot help you. And therefore, since it is seventeen miles away in the city of Kyoto, there are doctors. But I cannot reach the doctor. So therefore you have to wait."

So Dr. Usui said, "Thank you, you are very kind. But I think I shall try it." So he crawled to the table, and went for that rice pot. He carried it, because he didn't want the old man to take away. And left it by his wood bench. And he waited, and in a few minutes the old man gave up already, He said, "Well, if he wants to do it his way, fine." So he sent the girl, it was his granddaughter, about fifteen years old, and she brought out the tray with the rice bowl, chopsticks, and hot tea, pot of hot tea and with all the other ingredients to go with the rice. And so she put this on the wood bench. But this girl was crying - tears running down, and not only that - her face was swollen. And she had a big towel here, tied up here like rabbit ears. And so Dr. Usui looked at her and said, "My dear young girl, why do you cry?" She said, "Oh, my dear monk, three days and three nights I have a toothache so bad that I cannot stop my tears. And I cannot eat. I didn't have any kind of a food for three days and three nights. And it hurts so much I cannot stop my tears. And yet the dentist is so far away, I cannot ask my grandfather to take me seventeen miles to Kyoto. And therefore I have to just suffer and cry. But I can't stop my tears." So Dr. Usui stood up and began to dig into her cheek and said, "Is this the one? Is this the one?" Then when he came to the right one she said "Yes, yes, yes. Oh, all right!". Then he put his hand there. And then the girl began to blink, blink the eyes, and she said, "My

dear monk, you have just made magic!" He said, "How do you feel now?" She said, "The toothache is gone!". "Is it really? Are you telling me the truth?" She said: "Yes, I do not have to shed tears any more. I can stop crying." And then she took off the rabbit ears and wiped her face. And by that time Dr. Usui put two hands on. And then he said, "Now, I think you are well." And the girl smiled, thanked him, and went to the grandfather. And she said, "Grandfather, I took off my rabbit ears, the toothache is gone. And he is no ordinary monk, he makes magic!" That's what the girl said.

So the grandfather came out, wiping his hands on the apron, and he said, "My dear monk, you did us a great service. You just did magic on my granddaughter, stopped the toothache. We are so grateful, oh we are so grateful! Because she was suffering. And for our gratitude," he said, "the food is on the house. And this is all we can offer, because we do not have much, you know." And Dr. Usui put his hands together and said, "Thank you! I accept your gratitude. Thank you very much!" And he said, "All right, now, for my food!" And he stirred the rice bowl, and then put the hot tea and started shoveling with the chopsticks. And he ate happily, so the people didn't disturb him while he ate. But they were wishing that he wouldn't have any kind of indigestion. So Dr. Usui enjoyed his breakfast this way, and he said, "Now," he said "this is the fourth miracle. The third miracle was the toothache gone." And he said, "I have no indigestion." He said, "Now, I'm ready to start on my seventeen mile hike and by sundown I shall reach the temple according to schedule." And he did.

And when he did, he knocked at the doorbell, and that little page boy came out. And he said, "Dr. Usui, we are so happy that you are home, because if you did not come home tonight, you know we were going to send a searching party tomorrow morning as you requested." You see, all these little monks in the temple, they are about six to ten years old. They go in when they are six years old to study Buddhism. And they are very, very witty and very smart, you see, but that's how he tried to tease him. And he said, first thing Dr. Usui said, "How is our dear monk?" "Oh, he's suffering from arthritis and backache, and this is a cool evening, so he is hugging the chapel stove, and he is under silk covers." This is what the little page boy said. "So if you go and take a bath, and while you do this, we'll lay out your clean clothes and warm up your food. And after you've eaten your dinner, then you will visit the monk, who will be waiting for you. And he will be very happy to know that you are home and I shall deliver that message. So, go take your bath." And so he did.

And after his dinner, he went to see the monk. And the monk was sure in bed, hugging the chapel stove. He said, "My dear monk, I am back."
The first thing he asked was "How was it? How was your meditation?". "Success." That is the only word he could use, was 'success'. And the monk said, "Oh, I feel so happy, I feel so happy," he said, "Let me hear about it." And so he said, "Yes, and while I talk to you," he said, "I would like to put my hands on top of the silk covers," where he had the silk futon covers on him. And then told him all about what had happened, and from the time he sat for meditation and on the twenty-first morning, and what has happened throughout the day. And then it was late at night already when he said, "Very good, very good, we shall hear more about it, and let me think tonight, " the monk said. "And by the way, my pain is all gone. I can sleep now. I can leave the stove alone, my body feels wonderful! I feel that I am very, very full of energy," and so he said, "This is what you call Reiki." He said "Yes, Reiki. So we'll talk more about it tomorrow morning after our breakfast." So Dr. Usui had a good night's sleep, and so the monks next morning after breakfast, first thing Dr. Usui said, "What shall I do to experiment with this?" And so they talked over and over and other monks came in, and they decided that the best place for him to experiment was to try and go into one of the very big slums in Kyoto.

And so they chose one of the largest slums, and in the slum they found all kinds of diseases, even leprosy. And so he went there as a monk, dressed up like a monk, but as a vegetable peddler. So he had one basket of vegetables in the front, and one in the back, and then he had a pole, and he carried that. And he walked and went into the slum, and all the beggars came out. And he said, "Oh, we are having a different kind of a guest today!" And so Dr. Usui said, "Please, I would like to be one of you, I would like to live here." And so, they looked at him and said, "If you want to stay here, we have a chief. And so we shall call him." So like in any gypsy camp you find a gypsy chief, you know, of the clan. And in this slum there was also a chief. So, when this chief was there, he came and he said, "I understand that you want to live here and become one of us." He said, "Yes." "He said, "If that is the case, all right, let me have the vegetables." And he took all the vegetables. And he said, "No need to wear new clothes here."He said, "Bring the initiation clothes." And so they brought the rags, dirty, smelly rags. And then took off all his clothes, and when they undressed him, they found a money belt on him - money belt, and also the chief smiled, and he said. "You see, my eyes are really sharp and keen",he said. "I could see all through those shining new clothes, new skirt, new kimono, and a cloak you know. I could see the money belt. And that has to be released."

And so he released it and so the chief took it. Then he said, "All right, bring the clothes. And put on the initiation clothes." And he said, "All right, now obi - and put the obi around." Then he said, "Now, you have gone through the initiation and you can stay here. But what are you going to do?"
He said, "I will not beg for food outside of this compound. I would like you to give me a cottage by myself where you can send patients and I am going to heal." "Very good, that's a wonderful exchange for food. All right, we will feed you three meals a day, and give you a place to stay and where all the sick people visit you. We need it. And we have all kinds: impetigo, we have all kinds of diseases, even tuberculosis and leprosy. You're not afraid to touch them?" He said, "No, I am a healer", he said. "So, I shall work from sunup to sundown, and therefore I want my meals brought up here. This is a very, very good thing." So this pleased the slum chief very much, and of course they took all the money and everybody divided the vegetables and stuff, and that was fine.

So Dr. Usui started the next morning, and he started to do it. But before he started, he chose his clients. All the ones that were sick got in a group, and then he chose young people, because he felt if they are young, the cause must be shallow. So he started to work on the cause and effect, cause and effect. And he was right! The older the person and the deeper the disease, he found it took many days and months. And so, when he worked on the shallow cases, in about a week they were all better and ready for a new life. So he said "You go to this address." And this was the temple, the Zen temple. "And ask for this monk and he will give you a new name and he will give you a job. And you go into the city or anywhere they assign you, and become an honest citizen and forget the slum. Now that we have helped you physically, you are a complete whole." You see?

And so this went on for years. So Dr. Usui had lots and lots of experiences. So, to make a long story short, if you ask me, was he successful? Was he a success? Far from it! Because Dr. Usui when he left Kyoto and his ministry, he left in search of how to heal the physical. He thought he was a very good minister, so when he came back and went all the way to the temple, searching, there all the monks said, "Spiritual first, the mind first and physical second. So why should we bother with the human body when we have medicine and doctors?"

So Dr. Usui was disappointed, because that was not his aim. His aim was to do something for the body. So he forgot the spiritual side. And then all these people went out of the slum. They weren't easy - he was there seven years. One evening twilight he found himself at the Dojo. So he walked around the compound to see how much accomplishment. Then he found a familiar face. He said, "I don't know your name but your face looks familiar." And he said, "You too, and you too!" "But I don't know your name. Who are you?" He said, "Oh, you should remember. I was one of the first guys that came here and got healed, and then you sent us to the temple. And when you sent us to the temple they gave us a new name, and we had a new job, and so we became honorable citizens and then we worked."

So Dr. Usui was disappointed, he received the greatest shock of his life. And he just threw himself on the ground, and there was a mud puddle, but he didn't, he had no choice, he just threw himself. And he said he cried and cried like a little child, and he said, "Oh, what did I do?" He said, "I did not save a soul. So the physical is number two and the spiritual is number one. Therefore, all the churches in Kyoto were right! They were right and I was wrong. And therefore I am going to heal, absolutely heal! No beggars, no more beggars, no more beggars. And it was my fault for making them come back here as beggars." He blamed himself, he said. "So while his head was in the mud puddle, he began to think and he said, "I forgot to teach them before they left - gratitude. All you beggars are here because they are people only greedy, greedy. Greed, greed, greed, greed. Want, want, want - nothing to return, and nothing to show gratitude."

So, therefore, the five ideals were born at that time. And the ideals are: Just for today, do not anger; just for today, do not worry; number three, we shall count our blessings and honor our fathers and mothers, and our teachers and neighbors; and honor our food; we shall not waste any food, because food is also God-given, although the farmers they do cultivate it. But if you do have famine, you do not have food. But we just have to show gratitude towards food. And then, number four, make an honest living. We have to work in order to make an honest living, this is number four. And number five is to be kind to everything that has life. These are the five ideals of Reiki, it was born at that instant when Dr. Usui recognized his failure.

And so he said, "If I had taught them the spiritual side of it first, and then healed the body",he said, "it would have been effective." But now all his patients were coming back. He said, "How many years did you work outside?" "A couple years." "How many years did you work?" "Only about a year and a half. But it's easier to fill up my stomach rather than work," he said. "Begging is a very easy profession. And " he said, " I fill up my stomach better than working and hustling by myself." And therefore he said, "Beggars are beggars - no more Reiki. No more healing." And that is when Dr. Usui walked out of the compound.

And then he made a pilgrimage all over Japan, you know the main island part from the north to the south on foot. And he chose a big mall, where the people will be there. And he took a torch, and lighted the torch and he would be walking up and down the mall where there were thousands of people. So, one young man would come to him, and he said, "My dear monk, if you are looking for light," he said, "You don't need that torch. Today we have a lot of sunshine. This is a beautiful day," he said. "You don't need this torch light." He said, "We can see." He said, "Yes, that is very true. But, I am looking and searching for people that have very sad, depressed minds. People are unhappy. I am searching for people that need this light to brighten

their hearts and to take away their depression, and cleansing their character and their mind and body. And so, if you want to hear this lecture, come to the church."

And so he visited every temple this way, on foot. And into one of his favourite, Shizuoka you know, in one part of Japan, that's when he met Chujiro Hayashi, he was a retired Naval reserve. And he was a commander in the Navy. And when he heard Dr. Usui speak this way, he got interested, and so he attended his lecture. And when he attended his lecture, Dr. Usui kind of pointed him out after the lecture, and he said, "I see that you are a man that is a leader." He said, "Yes, I am. I have just served my time as a navy commander in the Imperial Majesty's force. And now, I am reserve in the navy, so I have earned all that." So he said, "But you are too young to retire. So why do you not join me in this crusade, and then to help people? I think you would be a very good person to do this." And so Dr. Hayashi said, "Well, I will try. If you recommend so," he said, "I am interested too." And at that time, Dr. Hayashi was only forty-five. And so he walked with Dr. Usui all over. He said that he was with him, I don't know, I forgot how many years, but until Dr. Usui died, went into transition, and when he did, and he said I need to go and Dr. Usui announced that it was Dr. Chujiro Hayashi that was going to continue this Usui System in the art of healing.

This is the life story of Dr. Usui, which I have heard from Dr. Hayashi. And during his reign Dr. Hayashi never changed the system. It is even until today, and even my students, and my followers, learned this art of healing at the Usui Reiki Ryoho and in English, the suffix is Japanese, but it is the Usui System in the Art of Healing. And this word 'Reiki' is Japanese word, but in English it is "Universal Life Energy". But I use it as 'Reiki' because I learned in Japan, and therefore I still continue to say it in the short word "Reiki".

Dr. Usui had this experience at the beggars camp. And when he was down in the mud, his body in the hole - that's when his thinking came out and he said, "Ah! I have made a great mistake." He said. "All the churches were right - spiritual first. And here " he said, ", I did not preach the spiritual side, but I was so interested in healing the body that I just thought the best thing was to do the healing to make them well enough to appreciate, so that they could go out into the world as normal people." But he failed. And when he failed, these five ideals were born. And in these five ideals, where did the beggars fail? The beggars have no sense of gratitude. And therefore, he said, "I'll heal it! No more free treatments! No more Reiki, Reiki, Reiki, or classes, because they will never learn to appreciate." And this is very true, that Dr. Usui forgot at that moment he was so happy that he could do it. And so he said, "The seven years of experience, I shall charge it to bad experiences which I could not master. Therefore," he said, "no more Reiki - free, free." He said. "Everything has to be on the upper-upper, so that we will have a good mind, and a good body, good mind and body to make a human being a complete whole."

And this is very, very true. Because in 1936, when I came back from Japan, and Dr. Hayashi had warned me. He had warned me, he had said, "Whenever you become a master, never do it free because they will never use it, because it was free. Because it was free, it has no value." But once again, I asked my teacher: "Dr. Hayashi," I said, "will you permit and consent that I have one class free? And that is for all the people that have helped me through this year of sorrow and my sickness." I said, "I would like to teach them and give them a free lesson in Reiki so that they could benefit." So Dr. Hayashi said, "Now that you are well, you can return your gratitude by giving them treatment when needed, but not to say I'll hold a class for you people,

and then to use it, and then to benefit yourself because," he said, "that will never be acceptable."

Now with that understanding, I said to myself, "Well, I have to try." And so the first people that I gave free lessons were my best friend and relatives. They were my in-laws. All my in-laws had free lessons, and then all my neighbours, they had free lessons. And then when my two sisters came, I said "Wait, wait." I said. "I'm not going to teach you yet." So, my sisters were kind of upset, and said, "Well, we heard here from all your neighbours and all the in-laws that you taught them something really wonderful." But I said, "I have to see their success too." So I said, "At this moment, I will say no for the moment." Then I waited. One day I was hanging my laundry, then the neighbour came and said, "My daughter didn't go to school today, because she had a little stomach ache. And so I brought her. I said, "why don't you go in and give her a treatment?" So, I said, "Why? Why did I teach you? Why don't you try? You don't even try!!" She said, "No. Why should I? You're the expert here that lives next to me. So, it's easier to bring her to you than do it myself because I know she'll get well." And so that was one disappointment. And then on the other side of the town, another one said, "Oh, my daughter has runny nose and the teacher said "go home because it's contagious, she has the flu." And so I brought my daughter, I want you to give her a treatment." I said, "Didn't I teach you?" She said, "Yes. Well, why should I, when I have a car and can run to you? You're the expert here, and when you do it I I know they are going to get well." And so I said, "You never even tried to use it?" She said, "No, why should I?" You see? No gratitude whatever! And believe it or not, I hid in my house and I cried. And then I looked towards Japan, and bowed my head to Dr. Hayashi, and also towards Dr. Usui's grave. And I said, "Forgive me for being wrong. I did not help any person because they did not accept this gratefully and spiritually, because they didn't spend a penny." And so I said, "It is very sad, but I will turn them down hereafter, so that I will make them use it."

Then after three months my sisters came again. And they said, "Now, do you have time?" I said "Yes, I have time. But do you really want to learn Reiki?" And so my sisters said, "Yes, we heard good things about you, but what is it, that all your in-laws know Reiki, and not your own flesh and blood?" "Because there is a fee." "Oh, there is a fee. How much?" I said, "Three hundred dollars." And so she said, "Well, I don't have that kind of money right now. So I have to go home and ask my husband." I said, "Very good. And you don't have to pay me cash one time, but you can pay in installments. But I will not go to your house to collect the money. Every payday you come my house."

So, my sister was in a little, not so happy, happily; she went home, she talked over with her husband, and she said her husband said, "Did you ask your sister that you would like to learn Reiki?" And my sister said to her husband, "Yes." "Well, if you had asked her that you want to learn Reiki," he said, "you pay the fee. And ask her; you will pay her by installments. And if she says she is not coming here to collect the money, you take the money to her, which is proper. That is proper, everything is proper. And so you'd better do it and that is my answer." That's what he said. Because he said it was okay, my sister came back and then she said, "Yes, we will pay you in installments, $25 a month," she said. "Fine, fine. I'll help you. Just leave, that's all."

And so, my two sisters learned, and they paid me in installments. I didn't feel really very happy about this, but it was the principle that I had to follow. And then what happened, the first time her daughter had asthma, she said, because she had paid such a big price, she had to use it. "I couldn't take her to the doctor. You know, sister,

it worked! And I am happy, I learned, and it worked. And she will sleep better again and good" So, I said, "Now you get your lessons?" She said, "Yes," she said. "I came to apologize, you know, for not being happy-happy and being radiant over it, until I experienced it. But I know why you charged me. I know. Because you wanted me to be good, and a good practitioner, and then I do not have any more medicine bills and doctor bills, I don't have to go to the hospital every time she has a cold, or every time she is asthmatic, or every time bronchitis or a stomach ache." And she said, "You know, I have three children. And so," she said, "now I understand why, and here today, I hang my head down very low, and then I come to thank you and I appreciate it so much, I'll make good use of it." And she did!

Today she is a very, very successful woman. She has not failed in her business. She has her own business. And then she's a great healer, yes. And then she said that "Everlasting I have this power, everlasting. It was the cheapest investment rather than buy a car." She said. "Couldn't be any cheaper than this!" she said. And every time she sees me she says, "I give you Reiki." She gives me treatments all the time - every day if I am with her. You see? And that is the gratitude.

And all today when I have seen these twenty-four people that I have given the free lessons, not one of them are successful. Not even in business or in their health. And therefore, my teachers were right, they were absolutely right."

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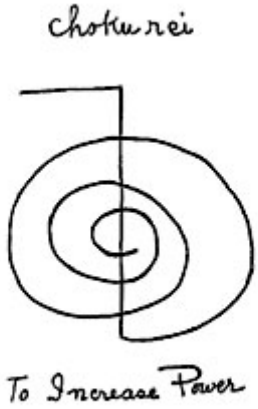
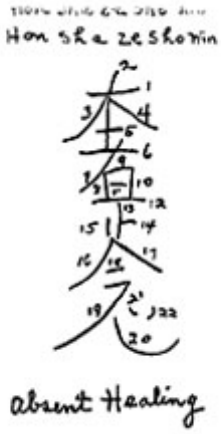
TAKATA-SENSEI'S DRAWINGS OF THE THREE LEVEL 2 REIKI SYMBOLS

These are copies of the level 2 symbols as drawn in class by Takata-sensei





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SAC sponsored classes (see registration form below) are as follows:

June 6 - 10, 1976: Classes in Lockport, Illinois (southwest)

INTRODUCTORY LECTURE Open to Public: Sunday, June 6th at 7:30 P.M. at the Lemont United Methodist Church, 25 Custer, Lemont, IL. Classes for students on Monday thru Thursday at 7:30 P.M. at home of Ethel Lombardi, 93 Spring Creek Rd., Rt. 5, Lockport, IL. PHONE: 815/838-8218.

June 13 - 17, 1976: Classes in Golf, IL (northwest near Glenview)

INTRODUCTORY LECTURE Open to Public: Sunday, June 13th at 7:30 P.M. at the St. John's Lutheran Church, 4707 W. Pratt, Lincolnwood (Touhy exit from Edens, 4 blks S to Pratt, 1 blk east). Classes for students on Monday thru Thursday at 7:30 P.M. at home of Paul & Marikay Johnson, 45 Overlook Dr, Golf, IL. (1 blk N of Golf Rd & Waukegan Rd to Overlook Dr.; east to Clyde). 312/729-0320.

The introductory lecture is for students and the general public. Regular class sessions leading to the first degree will be held on four consecutive evenings (day classes are possible if enough people enroll). The cost is $125 per person ($75 for a spouse). Please indicate your interest in the class session on the registration form below and mail with your deposit to SAC. Reiki healers interested in the second degree, please contact SAC and make your intentions known (729-9490).

- -

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__ June 6 - 10, 1976 in Lockport (Ethel Lombardi's home)

__ June 13-17, 1976 in Golf, Ill. (Paul Johnson's home)

__ I would prefer an afternoon class if it becomes available.

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