

# Usui Reiki Ryōhō: An Annotated Bibliography (Part One: 1914–1980)

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## Usui Reiki Ryōhō: An Annotated Bibliography (Part One: 1914–1980)

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### Introduction

Usui Reiki Ryōhō 臼井靈氣療法 (Usui Reiki Therapy) is a spiritual healing practice first developed in 1920s Japan that has reached worldwide recognition—particularly since the 1990s—under the abbreviated name Reiki. This practice includes several methods to improve physical, mental, and spiritual well-being. The basic practice is a laying-on-of-hands, while advanced practitioners use symbols (drawn with a finger or visualized) in a variety of methods, including healing at a distance. These practices are passed from master to disciple in a pedagogical method involving a “bestowal of spirit” (*reiju* 靈授) ceremony that many Reiki communities understand as an initiation. Usui Reiki Ryōhō (also sometimes called Usui-shiki Reiki Ryōhō or Usui Shiki Ryōhō) is attributed to its eponymous founder, Usui Mikao 臼井甕男 (1865-1926), said to have first attained healing powers following a twenty-one-day period of fasting and meditation on Mt. Kurama, outside Kyoto. However, the majority of Reiki’s present forms result from Usui’s methods being further systematized and adapted by his disciple Hayashi Chūjirō 林忠次郎 (1880-1940); Hayashi’s disciple, the Hawaii-born Japanese American Hawayo Takata (1900-1980); as well as successive generations of Reiki instructors, generally called *shihan* in Japanese and “Reiki Masters” in English.

Although practitioners emphasize that the practice is to be passed directly from master to disciple in what is sometimes understood as a self-described “oral tradition,” enough texts have been published about Reiki to make an annotated bibliography a worthwhile enterprise for scholars and others interested in Reiki’s historical development, circulation, and diversification. The first half of this bibliography, presented here, covers texts published up to Takata’s 1980 death. The second half, to be published in the following issue, will cover the period afterwards, including etic scholarship on Reiki from religious history and the social sciences.

This bibliography is far from comprehensive, as hundreds, if not thousands, of distinct publications have been printed about Reiki in a variety of languages, particularly since the 1990s. The inclusion of a text here is not an endorsement and an exclusion of another does

not mean practitioners would not find it worthy or significant. Rather, this bibliography focuses on emic sources that I consider the most historically significant, particularly some lesser-known archival materials chronicling the crucial period when Reiki was primarily practiced in the Hawaiian Islands, the site of Takata's primary teaching activities until the 1970s. Many of the following sources were discovered during my research for my doctoral thesis, *Hawayo Takata and the Circulatory Development of Reiki in the Twentieth Century* (University of Toronto, 2017), which I am currently revising for a book manuscript, and several of these will be included in a Hawayo Takata Archive that I helped organize, to be hosted at the American Religions Collection at the University of California, Santa Barbara.

I have grouped the (predominantly English- and Japanese-language) sources into subsections by region, each organized in chronological order based on date of publication. The rationale behind this organization is that the thematic grouping will clarify the types of texts to those previously unfamiliar with this literature and the chronological order will render visible other patterns in Reiki's historical development.

Special thanks to Naoko Hirano and Masaki Nishina for their help locating some of these sources, as well as to Phyllis Furumoto for opening up her grandmother's papers to an inquisitive researcher and bequeathing them to the University of California for future generations. Despite my indebtedness to others in my research, any mistakes below are my own.

Following naming conventions, names of Japanese in Japan begin with the family name whereas names of Japanese Americans (including first-generation immigrants) begin with the given name.

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### A. Sources from Japan, 1914 to 1974

The sources below either describe Usui Reiki Therapy as practiced by the organizations founded by Usui and Hayashi, or closely related practices. While they are all published prior to the return of so-called “Western Reiki” from the U.S. to Japan in 1986, Takata did teach a few classes in postwar Japan, so it is possible her teachings had some influence on the final text.

Suzuki Bizan 鈴木美山. *Kenzen no Genri* 健全の原理 [Principles of Health]. Tokyo: Teikoku Kenzen Tetsugaku-kan, 1914.

This text outlines Suzuki’s Health Philosophy (Kenzen Tetsugaku), which, influenced by Christian Science, teaches that illness has no reality outside the mind and can be cured by correcting the heart-mind (kokoro). The book ends with a “song of conduct” (shosei no uta) that resembles a New Thought affirmation: “Today only, do not anger, do not fear, be honest, fulfill duties, be kind to people.” This text is nearly identical to the “five precepts” (gokai) that Usui would teach as part of his Reiki Therapy.

No author. *Reiki Ryōhō Hikkei* 靈氣療法必携 [Reiki Therapy Handbook]. Tokyo: Shinshin Kaizen Usui Reiki Ryōhō Gakkai, 1922.

This is the handbook distributed by the Usui Reiki Therapy Society for Improvement of Mind and Body (Shinshin Kaizen Usui Reiki Ryōhō Gakkai). It has gone through many editions since the first edition in 1922 and it is unclear whether the contents changed over time, but extant printings consist of four sections: Five Precepts (Gokai), apparently based on Suzuki 1914; Public Explanation of Instruction (Kōkai Denju Setsumei), a brief text attributed to Usui followed by a question-and-answer section in which he answers questions about his therapy; Therapy Guidelines (Ryōhō Shishin), a series of medical diagnoses followed by places on the body one should treat for those illnesses; and Meiji Emperor’s Poems (Meiji Tennō Gyosei), a collection of 125 *waka* poems written by the late Meiji Emperor. Sections of this handbook have been translated and are available online and in print, most extensively in the writings of Frank Arjava Petter (described in Part Two of this bibliography).

Takagi Hidesuke 高木秀輔. *Danjikihō no Reikijutsu Kōgi* 断食法及靈氣術講義 [Lectures on Fasting Methods and Reiki Techniques]. Yamaguchi City: Reidō Kyūsei-kai, 1925.

This book by the founder of a healing practice called Human Aura Reiki Techniques describes a set of practices that closely resemble aspects of Usui Reiki Therapy, including use of the hands, the breath, and the eyes to manipulate an invisible force

(which Takagi interchangeably calls *aura* and *reiki*) in order to perform in-person healings, as well as techniques to heal at a distance. Furthermore, Takagi includes his own version of five precepts that also closely resemble those of Suzuki 1914. See Naoko Hirano, “The Birth of Reiki and Psycho-spiritual Therapy in 1920’s-1930’s Japan: The Influence of ‘American Metaphysical Religion.’” *Japanese Religions* 40-1/2 (2016): 65-83.

Okada Masayuki 岡田正之. “*Reihō Chōso Usui Sensei Kudoku no Hi*” 靈法肇祖臼井先生功德之碑 [Memorial of the Merit of Usui-sensei, Founder of the Spiritual Method]. 1927.

Available at: <http://okojo.b.la9.jp/kudokuhi.htm>, accessed February 7, 2018.

This text of approximately 1500 characters is inscribed on a stele, approximately three meters tall and over one meter wide, that stands at Usui’s tomb at Saihōji in Umezato, Suginami Ward, Tokyo. It is probably the first account ever written of Usui’s life and the only detailed account written by someone who knew him personally. The author, a literature professor from University of Tokyo, describes Usui in literary Japanese (*bungo*) as a man of great learning, virtue, and compassion who developed his Reiki Therapy as a way to pass onto others the healing powers he attained on Mt. Kurama. The stele was commissioned by the Usui Reiki Therapy Society and refers to some of Usui’s teachings contained in their handbook, such as recitation of the five precepts and the Meiji Emperor’s works. It is translated into several languages and is available in print and online.

Matsui Shōō 松居松翁. “*Sekishu Manbyō o Ji suru Ryōhō*” 隻手萬病を治する療法 [A Therapy that Heals Disease with One Hand]. *Sunday Mainichi* サンデー毎日, March 4, Showa 3 [1928], 14–15. Available at: <http://okojo.b.la9.jp/sekisyu.htm>, accessed February 7, 2018.

Asaki (pseudonym) あさき生. “*Sekishu Ryōhō Jiken no tame – Mizukara Kanja to naru no Ki*” 隻手療法実験のため 自ら患者となるの記 [For the Sake of Testing Single-Hand Therapy: A Personal Account of Becoming a Patient]. *Sunday Mainichi* サンデー毎日, March 4, Shōwa 3 [1928], 15–16. Available at: <http://okojo.b.la9.jp/kanja.htm>, accessed February 7, 2018.

These two articles published by Matsui—a prolific playwright who had studied with Usui’s disciple Hayashi—and an anonymous patient who received treatments from Matsui, his wife, and a nurse, are the most detailed accounts of Usui Reiki Therapy in prewar Japan. Matsui explains that Usui, Hayashi, and their students don’t like advertising their therapy, but he felt a “duty to humanity to promote it.” The anonymous patient was initially skeptical, but was amazed by their experience. My full translation of this article is printed (alongside Hirano Naoko’s transliteration of it

into postwar characters), in Robert Fueston, *Reiki: Transmissions of Light, Volume 1 – The History and System of Usui Shiki Reiki Ryoho* (Twin Lakes, WI: Lotus Press, 2017), 246–287.

Mitsui Kōshi. 三井甲之. *Te-no-Hira Ryōji* 手のひら療治 [Palm-Healing Treatment]. Tokyo: Arusu, 1930.

This book describes a healing practice developed by Usui's student Eguchi Toshihiro (1873–1946) called Palm-Healing Treatment (Te-no-Hira Ryōji). Reportedly, Eguchi felt Usui's practice was powerful but balked at the high membership fees charged by the Usui Reiki Therapy Society, so he formed his own practice that he taught around Japan, including in the utopian community Ittōen. The book's author, the ultra-nationalist thinker Mitsui Kōshi (1883–1953), studied under Eguchi in the late 1920s and seems to have helped systematize his teacher's practices. This book contains practical and theoretical information about Eguchi's healing method, which incorporates elements of Usui's practice, like the recitation of the Meiji Emperor's poetry to purify the heart that enables the practitioners' hands to emit a healing power. However, likely due to Mitsui's influence, it is far more nationalistic than any text by Usui or his society, explicitly describing the emperor and his poetry as divine. It contains many photographs of the practice and was recently republished (Tokyo: Vorutekkusu [Vortex] Yūgen Kaisha, 2003).

Tomita Kaiji 富田魁二. *Reiki to Jinjutsu – Tomita-ryū Teate Ryōhō* 霊気と仁術—富田流手あて療法 [Reiki and Benevolent Healing: Tomita-style Healing Method]. Osaka: Teate Ryōhōkai, 1933.

This book is by a student of Usui's who went on to form his own school, but his teachings appear to bear many similarities to Usui Reiki Therapy. In particular, his “heart-purification method” (*jōshin-hō*), which prepares one to emit spirit from the hands (*hatsurei-hō*), involves kneeling with palms pressed together in front of the chest while silently reciting one of the Meiji Emperor's poems. The book contains numerous photographs and diagrams explaining how to perform the techniques, and their physiological operations and effects. It was reprinted in 1999 (Tokyo: BAB Japan Publishing).

No author. *Ryōhō Shishin* 療法指針 [Therapy Guidelines]. Tokyo: Hayashi Reiki Kenkyūkai. No date, but first edition was at least by 1935.

This unsigned pamphlet, about forty pages in length, contains a series of medical diagnoses along with suggested hand positions to treat each condition with Reiki.

Some hand positions suggest Hayashi had training in Chinese medicine (Fueston 2017: 71). The copy Hawayo Takata received in her December 1935 class has text on the cover that indicates it is not for sale. Copies distributed in Hawaii during Hayashi's teaching tour in 1937–1938 have text on the cover indicating they were especially printed for American students, as well as pronunciation guides (*furigana*) printed in the main text, likely out of concern that Japanese Americans would have had difficulty reading *kanji*.

Taniguchi Masaharu 谷口雅春. *Seimei no Jissō – Daisankan – Seirei-hen / Jisshō-hen* 生命の真相—第三卷—聖靈篇・実証篇 [The Truth of Life, Vol. 3: The Holy Spirit and Concrete Evidence]. Tokyo: Nippon Kyōbunsha, 1935.

This book is the third in a twenty-volume series by the founder of the New Thought-inspired Japanese new religion Seichō no Ie (House of Growth), which would grow to forty volumes in the postwar period. In this volume, Taniguchi repeatedly uses Eguchi Toshihiro's above-mentioned Palm Healing Treatment as a foil for his own method of curing disease by correcting the deluded thinking at the root of illness. In one section, he writes that Eguchi's Treatment is based on Usui Reiki Therapy and recounts a brief history of Usui Mikao's acquiring his healing powers following a fast in the mountains. Following Eguchi, Taniguchi criticizes the high fees Usui charged for training in his methods and notes that Eguchi popularized this technique by decreasing the fees, but ultimately writes off both for relying on physical *ki* rather than a purely mental approach.

Tomabechi Gizō 苔米地義三 and Nagasawa Genkō 長沢玄光. *Tomabechi Gizō Kaikoroku* 苔米地義三回顧録 [Tomabechi Gizō Memoirs]. Tokyo: Asada Shoten, 1951.

Tomabechi (1880–1959), a chemical magnate before the war and a politician afterwards, was among Usui's top disciples. The final section of his 1951 memoirs includes Tomabechi's reflections on health, illness, and various "health methods" (*kenkōhō*), particularly Usui Reiki Therapy. It contains an account of how Tomabechi came to Usui Reiki Therapy, stories about Usui, a synopsis of some of Usui Reiki Therapy's thought and practices, reflections on Usui's five precepts, and a photo of him practicing Usui Reiki Therapy. The book concludes with a list of Tomabechi's recommendations for health, first of which is to recite Usui's five precepts in the morning and evening and try to put the into practice. Frank Arjava Petter translates several of the most relevant sections of this chapter in *This Is Reiki* (Twin Lakes, WI: Lotus Press, 2012), 254–256.

Fukuoka Kōshirō 福岡甲旨郎. *Reiki Ryōhō no Shiori* 霊気療法のしおり [Reiki Therapy Guidebook]. Tokyo: Shinshin Kaizen Usui Reiki Ryōhō Gakkai, 1974.

At over a hundred pages, this is the most substantial text attributed to the Usui Reiki Society. It includes an introduction signed by Wanami Hōichi 和波豊一 (1883–1975), the Society’s fifth president, historical information about Usui that is not available elsewhere, and detailed explanations of some practices of Reiki Therapy. However, the contemporary Usui Reiki Therapy Society repudiates this publication, disputing some of its contents and alleging that Fukuoka may have used Wanami’s name without permission.

### B. Sources from Hawaii, 1936–1970s

The following sources are mostly articles from the *Hawaii Hochi*, one of Honolulu’s leading Japanese-language newspapers in the prewar period, but they also include a few English-language publications as well as unpublished archival sources describing Reiki as practiced in the Hawaiian islands in the transwar period from the 1930s to the 1950s, as well as several unpublished drafts of an autobiography.

No author. “Reiki Sanitarium Treatments [advertisement].” *The Garden Island*. October 13, 1936, 7.

This advertisement in the English language newspaper of the island of Kaua‘i promotes Takata’s Reiki practice in the town of Kapa‘a shortly after her return from five months studying Usui Reiki Therapy under Hayashi in Tokyo. It describes Reiki as “absolutely drugless” and specifies that she held “special free clinics” for infants, suggesting that she charged set fees for other patients. It seems to be the first mention of Reiki Therapy in English.

No author. “Reiki Ryōhō no Hayashi Chūjirō-shi Raiha – Reijō Kiyoe-san Dōhan – Doyōbi Chichibu Maru de” 霊気療法の林忠次郎氏来布 令嬢キヨエさん同伴 土曜日秩父丸で [Reiki Ryōhō’s Hayashi Chūjirō Comes to Hawaii – Accompanied by his Daughter Kiyoe – Arrives Saturday on the Chichibu Maru]. *Hawaii Hochi*. September 30, 1937, 7.

This article is the first in a series that documents Hayashi’s five-month teaching tour on the Hawaiian Islands of O‘ahu and Kaua‘i. Ensuring media coverage prior to his arrival testifies to Takata’s savvy. This article tells of three people who practiced Usui Reiki therapy in Hawaii prior to Takata: Higuchi Kan, minister of the Hilo Japanese Christian Church; his wife, Tsuya Higuchi; and a Mr. Tahara, who seems to have been

Tahara Hiroshi, principal of the Papaikou Japanese School on the Papaikou plantation near Hilo. It says that Takata recently returned from a second training course at Hayashi's Tokyo center. It also says that Usui taught that Reiki is a form of “energy” (enerugii) essential to living things, as well as a “mysterious ability” (reinō) that can be used practically to treat disease. My full translation of this article is printed (alongside Hirano Naoko's transliteration of it into postwar characters), in Robert Fueston, *Reiki: Transmissions of Light, Volume 1 – The History and System of Usui Shiki Reiki Ryoho*, Twin Lakes, WI: Lotus Press, 2017, 293–296.

No author. “Reiki Ryōhō no Hayashi Chūjirō-shi Raiha – Zaigō Kaigun Gun'i Taisa – Jūnigatsu made Taisai” 霊気療法の林忠次郎氏来布 在郷海軍々医大佐 十二月まで滞在 [Reiki Therapy's Mr. Hayashi Chūjirō Arrived in Hawaii — Ex-Naval Surgeon and Captain — Will Stay Until December]. *Hawaii Hochi*. October 2, 1937, 8.

This article recounts how Hayashi and his daughter Kiyoe were brought to the newspaper's office by a well-known couple in Honolulu's Japanese community: Steere Gikaku Noda, a former baseball player who became a prominent lawyer and would be a politician after the war, and Alice Sae Teshima Noda, owner of a chain of beauty salons in Hawaii and Japan and author of a syndicated Japanese-language beauty column. The article notably refers to Hayashi as a retired naval surgeon and captain, although, it adds, Reiki works completely without the use of medicine. This is significant because research by Naoko Hirano suggests Hayashi may not have attended the navy's medical college, which would have been standard for naval surgeons. The article also says that Hayashi intends to go to the U.S. mainland but for now is focusing on treating patients in Hawaii.

No author. “Reiki Ryōhō no Taika – Hayashi Chūjirō-shi Raijima – Waimea to Kapa'a de no Kōshūkai Hidori Kettei” 霊気療法の大家 林忠次郎氏来島 ワイメアとカパアでの講習会日取決定 [The Master of Reiki Therapy – Mr. Hayashi Chūjirō Arrives on Island – Waimea and Kapa'a Seminar Dates Decided]. *Hawaii Hochi*, October 7, 1937, 6.

This article, attributed to the newspaper's Kaua'i branch office, describes the state of Reiki on that island about one year after Takata began practicing and teaching there. It refers to the idea that Reiki Therapy as “well known by now,” suggesting that Takata had already promoted it extensively within the Nikkei community there. The article implies that Hayashi had originally not planned to hold seminars on Kaua'i but due to demand, he held two seminars: one of three days and one of four days. As these are shorter than the five days seminars he held in Japan and would hold on O'ahu, it is possible they were condensed intensives or contained less content, either

omitting advanced techniques or intermediate classes intended for those students Takata had previously taught.

No author. “Usui-shiki Reiki Ryōhō – Kawai Shibukai Tanjō – Honoruru ni okeru Nikaime Kōshūkai wa Myōban Owaru” 臼井式靈氣療法 加哇支部会誕生 ホノルルに於ける二回目講習会は明晩終る [Usui-style Reiki Therapy—Kauai Branch Born—Second Honolulu Seminar Ends Tomorrow Night]. *Hawaii Hochi*, November 18, 1937, 6.

This article provides more information about the early students of Takata and Hayashi on Kaua‘i and O‘ahu. It says that in their first seminars, held in Waimea and Kapa‘a (on Kaua‘i), there were a total of 44 students, who, according to a letter received by Hayashi, are now establishing a Kauai Reiki chapter under Ōe Hōji, a Buddhist priest in Waimea. These students seem to have largely come from two pre-existing organizations: a Kauai Way of Living Society (Kauai Seidō-kai) and a Meditation Society (Meisō-kai). Among the attendees were two non-Japanese students, one of whom, Joe Baffee (or Buffy?), is a dairy farmer who reports his surprise at Reiki’s efficacy in improving his yield. He is currently finishing the second seminar in Honolulu, which has ten students.

No author. “Hoken Jibyō no Fukuin – Reiki Ryōhō Kōenkai – Kuru Nijūyon-nichi Gogo Shichi-ji – Kōensha Hayashi Chūjirō-shi” 保健治病の福音 靈氣療法講演会 来る廿四日午後七時 講演者林忠次郎氏 [The Gospel of Preserving Health and Healing Disease—Reiki Therapy Lecture—The Coming 24<sup>th</sup>, 7 PM—Lecturer Mr. Hayashi Chūjirō]. *Hawaii Hochi*, November 20, 1937, 5.

This article, printed alongside a photo of Hayashi and Takata, describes Usui Reiki Therapy in religious terminology, saying that Takata invited Hayashi to the Islands “to spread the gospel of preserving health and healing disease among the people” and that those who have been healed by Hayashi have been “born again.” Moreover, it describes “the marvelous miracle” of Reiki Therapy as founded by Usui Mikao, who was “extolled to the point of being a living god” in his day for giving free medical treatments. It also appeals to science, saying that, in the roughly ten years since Usui’s time, “learned people have extolled its miraculous effects as thoroughly tested facts.” It also promotes an upcoming free lecture by Hayashi at the activity hall of the Young Men’s Buddhist Association, at the Honpa Hongwanji Hawaii Betsuin, the headquarters of Jōdo Shin Buddhism in the U.S. Territory of Hawaii.

No author. “Reiki Ryōhō Kōen – Tadaï no Kanmei Atau – Chōshū Nihyaku-yomei no Seikyō” 靈氣療法講演 多大の感銘与う 聴衆二百余名の盛況 [Reiki Therapy Lecture Leaves a

Big Impression — A Great Success with Over 200 Attending]. *Hawaii Hochi*, November 27, 1937, 4.

This article describes the lecture promoted in the previous one. Despite rain, the lecture drew a large crowd of over two hundred and the whole event lasted over three hours. The sponsor was Rev. Hōun Tamayose, minister of the McCully Higashi Hongwanji Church, and the emcee was Takata. Hayashi told the story of Usui and explained the principles of his Reiki Therapy. He emphasized that Reiki Therapy was exceptionally rational, as opposed to psycho-spiritual therapies (seishin ryōhō), prayer therapies (kitō ryōhō), magical charms (majinai), or quackery (inchiki). Hayashi told many stories of patients who were skeptical or disbelievers but experienced complete recoveries from a single treatment. It ends by promoting Hayashi's healing practice and his upcoming class.

No author. “Reiki Ryōhō no Kenkyūkai Soshiki saru – Sakuya Hayashi-shi Sōbetsukai Sekijō – Kōshūsei Ichidō ni yotte” 霊気療法の研究会組織さる 昨夜林氏送別会席上 講習生一同によって [Reiki Therapy Study Group is Organized — At Mr. Hayashi's Farewell Party Last Night — By All the Students from the Training Courses]. *Hawaii Hochi*. December 14, 1937, 7.

This article describes the formation of a committee to start a local Reiki group at what was supposed to be Hayashi's farewell dinner at a Japanese bathhouse in Waikiki. Hayashi had planned to return to Japan in mid December but due to protests by his students, he decided to delay his return.

M.U. [pseudonym, probably Masaichi Ueda]. “Kōkai Rondan – Reiki Ryōhō ni tsuite” 公開論壇 霊気療法に就て [Public Opinion: Regarding Reiki Therapy]. *Hawaii Hochi*. December 24, 1937, 6.

The author of this article, who seems to be a retired medical doctor, recounts his experiences taking Hayashi's course. He considers Reiki to be distinct from other folk remedies due to its efficacy and the rapidity of its effects, which is why he thinks it could be part of the future of medicine. Regarding this, he recounts a story by the former Hongwanji Bishop Yemyō Imamura (1867–1932) to say that it is necessary both to be open to new technologies and to use discernment “to distinguish gems from stones.” Thus, the author writes, one should combine modern medicine with treatments like Reiki, which is “a therapy equal to that of the immortals [i.e., Daoist wizards]” and is, he hopes, a contribution that the Japanese will have made to the Hawaiian Islands. In the conclusion, the author writes “Reiki” in the *katakana* syllabary to make it a “proper noun” and distinguish it from chiropractic, which

Anglo Americans use as a catchall for alternative medicine; this may be the first appearance of Reiki in katakana.

No author. “Reiki Ryōhō no Shibu – Sakuya Soshiki, Yakuin mo Sentei” 霊気療法の支部昨夜組織、役員も選定 [Branch of Reiki Therapy – Organized Last Night, Officers Selected]. *Hawaii Hochi*. January 11, 1938.

This article recounts the New Year’s banquet held by the twelve members of the new Usui-style Reiki Therapy Research Society (Usui-shiki Reiki Ryōhō Kenkyūkai). The association was to be headed by Takata and headquartered at Honolulu’s Grove Hotel [where Hayashi and Takata stayed, taught, and ran a clinic], where they would hold monthly meetings. Its executive secretary was Bunki Aoyama (owner of the Grove), secretary was the aforementioned Hōun Tamayose, and treasurer was Masashi Ueda. Hayashi congratulated them and spoke of the Japanese branches of the Society. It ends by saying that Takata is the only one of the thirteen instructors trained by Hayashi who is outside Japan.

No author. “Reiki Ryōhō Kaishi [advertisement]” 霊気療法開始 [Reiki Therapy Starts]. *Hawaii Hochi*, February 5, 1938, 2.

This advertisement announces that two Honolulu beauty salons owned by the aforementioned Alice Sae Noda—Cherry Beauty Solon [sic] and Ace Beauty Shoppe—would begin to give free Reiki treatments, with separate spaces for men and women. It emphasizes Reiki’s novelty and its applications for both health and beauty, calling it “the new therapy to restore one’s health” and “the latest technique to return one’s beauty to the way it was formerly.” As the Cherry Beauty Salon had been listed in ads going back to October 1937 as a contact to register for classes, Noda must have been an important local contact.

No author. “Mina-sama no Gokōjō ni Chūshin yori Kansha su – Hayashi-shi no Kokubetsu Hōsō” 皆様の御厚情に衷心より感謝す 林氏の告別放送 [I Appreciate Everyone’s Kindness from the Bottom of My Heart – Mr. Hayashi’s Farewell Address]. *Hawaii Hochi*, February 22, 1938, 8.

This is the transcript of Hayashi’s farewell address, given at Shunchōrō teahouse in Honolulu and broadcast on the Japanese radio station KGMB. He describes Reiki Therapy as a method for healing disease and correcting personality that uses “a power called Reiki that naturally gushes forth from the body.” He says that three hundred and fifty people in Hawaii, “including whites, Hawaiians, and Chinese who understand absolutely no Japanese language,” have undergone the training, which

lasts usually five to six days, three hours per day. He says that after he leaves, Takata will be the only instructor remaining in Hawaii and North America and recounts her extensive training. He recounts the excellent results of his students in Hawaii and thanks them for their kindness. My full translation of this article is printed (alongside Hirano Naoko's transliteration of it into postwar characters), in Robert Fueston, *Reiki: Transmissions of Light, Volume 1 – The History and System of Usui Shiki Reiki Ryoho*, Twin Lakes, WI: Lotus Press, 2017, 293–296.

No author. “Reiki Kenkyūkai – Sakuya Reikai Seikyō – Shussekisha Hyakugojū-yomei” 霊気研究会 昨夜例会盛況 出席者百五十餘名 [Reiki Research Group – Last Night's Regular Meeting a Success – About 150 in Attendance]. *Hawaii Hochi*. March 15, 1938, 7.

This article describing the second meeting of the Hawaii branch of the Reiki Research Society indicates that they continued to hold large meetings in the Young Men's Buddhist Association Hall on Fort Street in the period immediately following Hayashi's return to Japan. (The fourteenth and final class in February 1938 was also held there and a well-circulated photograph of that meeting shows approximately one hundred and twenty five in attendance.) Bunki Aoyama emceed the meeting and members gave reports. Research by Nishina Masaki indicates that one of these members, Suekuma Takaki, may have been the former president of a newspaper in Busan, Korea, then a colony of Japan.

No author. “Reiki Ryōhō no Takata Joshi Torai – Beijin Fujintō no Shōsei ni te” 霊気療法の高田女史渡来 米人婦人等の招請にて [The Visit of Reiki Therapy's Mrs. Takata – Invited by American Women and Others]. *Hawaii Hochi*, April 16, 1938, 12.

This article reports Takata's departure for a roughly two-month trip to the U.S. mainland. It says she will leave her clinic to six of her advanced disciples, who will continue treating and holding seminars in her absence. In California, she would meet two (ostensibly white) women who wanted to learn Reiki Therapy—one was a Los Angeles pianist interested in Buddhism whom Takata met in Kyoto the previous year, and the other was a French baroness. She was also traveling with the Jōdo-shū (Buddhist) bishop Kyokujo Kubokawa, whom she was accompanying to California as an interpreter. The article ran with a photo of Takata wearing numerous flower leis.

No author. “Reiki Ryōhō no Takata Fujin – Beitairiku no Tabi kara Kihai – Shikago de Ōi ni Nihon o Senden” 霊気療法の高田夫人 米大陸の旅から歸布 市俄古で大いに日本を宣伝 [Reiki Therapy's Mrs. Takata Returns to Hawaii From the U.S. Mainland – Greatly Publicized Japan in Chicago]. *Hawaii Hochi*, July 2, 1938.

This lengthy article outlines Takata's three-month trip to Los Angeles, San Francisco, and Chicago, as well as Indiana and Ohio. While Takata studied at the National College of Drugless Physicians in Chicago, she was interviewed on the Chicago WLS radio station and gave a broadcast lecture on Japan that deeply impressed listeners and won her the support of the city's small Nikkei community, who had suffered following negative coverage of Japan's conduct in the ongoing Second Sino-Japanese War. It also describes two groups in Chicago currently researching phenomena related to Reiki who were interested in Takata's therapy: a medical laboratory researching effects of electromagnetism and a chapter of the I Am Movement. Takata told the latter group they would have to learn about Japanese Buddhism to understand Reiki and provided them with materials about Zen, after which they began sitting meditation to prepare for her lessons.

No author. No title. Clipping from an unknown Japanese-language magazine, p. 32. Circa summer 1938. Hawayo Takata Archive, University of California, Santa Barbara.

This news item regarding Takata's trip to the mainland appears to have run in a Honolulu-published Japanese language magazine. It is accompanied by a photo of her in a kimono, being interviewed by a white woman on the Chicago WLS radio station. It says that while Takata went to the mainland, she left the Honolulu branch in the care of her "beloved daughter," while her disciples Mrs. [Alice] Noda and Mr. Mizuta Kin'ichi took charge of [treatments on] Maui and Hawai'i Island, respectively, where Reiki Therapy has been very successful. It adds that Takata is a heroine for not only telling mainland whites of Reiki's greatness, but also for clearing up their misunderstanding of "the China incident" and telling them of Japan's goodness.

A Reporter 一記者. "Shinshin Kaizen Reiki Ryōhō ni tsuite – Kōshi Takata Fujin o Otanau" 心身改善靈氣療法に就て 講師高田夫人を訪ふ [Regarding Usui Reiki Therapy to Improve Mind and Body: Visiting with Lecturer Mrs. Hawayo Takata]. *Hawaii Shogyo*, November 15, 1938, 6.

This anonymous article in a Hilo-based newspaper is the first record of Reiki on the Big Island of Hawai'i, where Takata would live for most of the 1940s. Its author mistakes Hayashi for Usui throughout the article, and regrets having missed his visit to the Islands. The author does not doubt that Usui and others are capable of remarkable healings with this technique, but doubts that everyone is capable of learning it and clearly regards the fifty-dollar initiation fee as exorbitant. However, the author also remarks that Takata does not seem to be money-oriented because, despite the many patients in Honolulu seeking treatments, she decided to tour the

other [less-populated] islands to treat unfortunate people there and combat misconceptions of the therapy.

Mizuta Kin'ichi 水田謹一. "Shōfuku no Hihō Manbyō no Reiyaku – Reikijutsu Chiryō Gaiyō," 招福の秘法萬病の靈藥 靈氣術治療概要 [The Secret Method of Inviting Happiness, the Miracle Drug for All Disease: An Outline of the Art of Reiki Treatment]. Possibly self-published or newspaper clipping, circa 1939. Hawayo Takata Archive, University of California, Santa Barbara.

This flier or newspaper clipping from a scrapbook in the Takata archive is among the most detailed descriptions of Usui Reiki Therapy in print prior to the 1970s. Although neither Usui nor Takata are mentioned in the article, the main headline is a phrase that Usui used to describe his Reiki Therapy, so it seems that the author (probably Mizuta, listed at the end of the text as the head of the Hilo Reiki Therapy Society) was a student of Takata's. The article describes *reiki* as a form of energy (*enerugi*) akin to vitality (*seiki* 精氣) or life force (*seiki* 生氣), which is very subtle and in all people. Reiki Therapy practitioners, by laying a hand on the patient, can find the affected area through an indescribable sensation in their hand called *byōsen* 病腺 ("sick gland"). It lists three locations in Hilo where one could sign up for seminars on the "art of Reiki" (Reiki-jutsu), which were given in the Matano Hotel.

Takata, Hawayo. "The Art of Healing." Unpublished essay, 1948. Original manuscript in Hawayo Takata Archive, University of California, Santa Barbara.

Available at <http://www.threshold.ca/reiki/Handouts/Threshold-Reiki-Takata-Diary.pdf>, accessed February 10, 2018.

This is a uniquely valuable source, as it is the most extensive exposition on the nature of Reiki in Takata's words and one of the few records of this middle period of her career. As substantiated by her archived correspondence, Takata typed this five-page essay as a requirement to receive a Doctor of Naturopathy degree from a Rosicrucian-affiliate organization called the Indian Association of America. It describes Reiki as "One Supreme Being," an "unfathomable, immeasurable ... universal life force ... incomprehensible to man." It uses perennialist and scientific language to explain Reiki in terms influenced by U.S. Christianity, Rosicrucianism, the pan-Indian movement, radionics, etc. It includes descriptions of treatment methods, vegetarianism and other dietary practices, and (like Usui and Hayashi's manuals) a catalog of ailments along with the appropriate treatments. It also has a version of "The Ideals" written in King Jamesian language (i.e., "Thou Shalt not Anger"). It was reprinted in various sources to be described in Part Two of this bibliography, including "the Gray Book" (Furumoto 1982) and "the Blue Book" (Mitchell 1985).

Wong, Dorothy; Tatsuyama, Tamiko; Kitagawa, Michiko; Komatsubara, Tomiye; Greaves, Bobbe; Morigaki, June; Miyashiro, Sadao; Uesato, George. *Faith Healing in Hawaii*. Unpublished undergraduate report, 1948. Romanzo Adams Social Research Laboratory Records, Box A-6, Folder 25. University of Hawai‘i at Mānoa Library.

No author. “Reiki’ – A Healing System.” Unpublished undergraduate report, 1953. Romanzo Adams Social Research Laboratory Records, Journals J-3, Folder 14. University of Hawai‘i at Mānoa Library.

Kono, Emiko. “Practice of Leiki Among the Japanese.” Unpublished undergraduate report, 1954. Romanzo Adams Social Research Laboratory Records, Journals J-4, Folder 26. University of Hawai‘i at Mānoa Library.

No author. “A Delinquent Youth.” Unpublished undergraduate report, no date. Romanzo Adams Social Research Laboratory Records, Journals J-3, Folder 12. University of Hawai‘i at Mānoa Library.

No author. “Reiki.” Unpublished undergraduate report, no date. Romanzo Adams Social Research Laboratory Records, Journals J-2, Folder RASRL 3-44. University of Hawai‘i at Mānoa Library.

These five papers describe Reiki from the perspective of undergraduate students taking sociology courses at the University of Hawai‘i – Mānoa. The authors of the first four are all Nikkeijin who knew about Reiki from growing up in the Hilo area in the 1940s and early 1950s; the final one is written by someone who first encountered Reiki in the UH dormitory. The first report, a group project on the subject of faith healing, contains two students’ (Kitagawa and Morigaki) personal experiences with Reiki, as well as an interview with a public health nurse who says the Territorial Board of Health wanted to prosecute Takata for teaching Reiki, but since she neither prescribed drugs nor administered injections, it wasn’t technically illegal. The rest of the texts are journal entries between one and three pages in length relating personal experiences with Reiki. They largely take skeptical attitudes toward the practice, taking note of the credulity of the practitioners, the power of the mind to convince the body it is well and the amount of money Takata charges for classes. However, a few of these authors are sympathetic, wondering if there could be scientific explanations for the practice’s apparent efficacy.

No author. “Takata Hawayo Fujin – Reiki Ryōhō o Kataru” 高田はわよ夫人 霊気療法を語る [Mrs. Hawayo Takata Discusses Reiki Therapy]. *Hawaii Hochi*, circa October 17, 1957.

This article recounts a talk Takata gave to the Honolulu Lions Club on October 15, 1957 in which she discussed Reiki therapy and a recent four-month trip she took to Asia. She recounts studying yoga in India, where she was asked to stay for years to teach Reiki there. She also recounts having run a clinic in Palm Beach for two years before recently opening a new clinic in Honolulu. The article was run with a photo with Takata alongside the current and former Lions Club presidents.

“Statement of Mrs. Hawayo Hiromi Takata, Senior Citizen.” *Problems of the Aging: Hearings Before The Subcommittee on Federal and State Activities of the Special Committee on Aging, United States Senate Eighty-Seventh Congress, First Session. Part 12.—Hilo, Hawaii, December 1, 1961.* Washington: U.S. Government Printing Office, 1962, 1601-1603.

This transcript from a government hearing on problems facing elderly Americans is the only known record of Reiki in Takata’s own words in a period of more than two decades following her 1948 “Art of Healing” essay. In it, Takata makes an appeal to the government to fund a program to train retirees in the art of healing. She also makes a statement about her “strictly scientific” healing practice, which uses “cosmic energy... using the hands as electrodes.” Its “vital energy is the great life force—radiating from the sun.” Her scientific description of Reiki in this text resembles that of the “Art of Healing” essay, but (perhaps because of her audience) makes no reference to religious elements, as she did in the prior essay.

Takata, Hawayo. Untitled drafts for an unpublished autobiography, circa 1973–1979. Hawayo Takata Archive, University of California, Santa Barbara.

The archived papers of Hawaii Takata contain four separate groups of material meant to go into an autobiography that was never published. It is difficult to date them precisely, but as one of the most rudimentary ones begins with her looking back at her life from 1973 and as she made a series of audio recordings in December 1979, it seems they were written between those dates. They tell stories from her life, including her travels to Japan in 1935–1937 in which she trained in Usui Reiki Therapy, her experiences teaching with Hayashi in Honolulu in 1937–1938, and her experiences treating patients in Hawaii in the 1930s and 1940s. They include some details that are not present in the 1979 recordings that are the basis of a 1981 transcript (Takata 1981, described in Part Two of this bibliography).

### C. Sources from North America, 1973-1980

The following sources from the U.S., Canada, and Puerto Rico, describe Reiki prior to the death of Hawayo Takata in December 1980. With the exception of two Spanish-language newspaper articles covering Takata's trip to Puerto Rico, they are all in English.

Hammond, Sally. 1973. *We Are All Healers*. New York: Harper & Row.

This was a bestselling book by a journalist who spent a year traveling the U.S. researching spiritual healing. In the final chapter, after describing dozens of others who perform and teach healing, Hammond spends four pages describing her encounter with Takata, who uniquely possesses an "old Buddhist secret" to facilitate the development of her students' healing abilities: the ability to "tune into... the great universal life force that does the healing." Many of Takata's chief teaching networks in 1970s North America (including in the suburbs of San Francisco and Chicago, as well as in British Columbia) began from people contacting Takata after reading Hammond's account.

Matsuura, Patsy. "Mrs. Takata and Reiki Power." *Honolulu Advertiser*, February 25, 1974, p. B-2.

This article in Hawaii's largest newspaper became one of three articles about Takata that Reiki communities reproduced and circulated in subsequent decades. It is the first English-language source to link her to the famous heiress Doris Duke, an important patron, and cites Takata as "lecturing at the University of Hawaii," taking part in a healing festival in Indonesia, and writing a book titled "Look Younger, Feel Stronger, and a Way to Longevity." This book was never completed, but materials indicate it was likely the project that transformed into her unpublished autobiography (Takata 1981). This article ran with a photo in which Takata holds her hands together in front of her face and appears to have an aura around her head; the caption reads, "Mrs. Takata: 'A cosmic energy to heal the ill.'"

Nickerson, Roy. "She is Gentle Healer." *Maui News*, circa May 1974.

This little-known article has information about the history of Reiki on Maui as well as some excellent quotes from Takata attributing the power of Reiki to God but distinguishing Reiki from contemporary forms of faith healing. She also credits President Nixon with the present interest in natural healing, as his opening China to the West made the power of Chinese medicine visible to the world. It also details plans to open a healing center on the Big Island in 1978. It ran with a close-up photo of Takata's face.

Straub, Mary. "Reiki: Japanese method of healing could spark public interest similar to Chinese acupuncture." *Tinley Park (IL) Times Herald*, November 13, 1974, 13.

This article from a local paper in a Chicago suburb near Park Forest, where Takata often taught in this period, is the second of three articles about Takata that Reiki communities reproduced and circulated in subsequent decades. It compares Reiki to acupuncture in that it may similarly create problems for Western medicine in its growing popularity. It attributes Reiki's origin to Zen Buddhism and says that Usui discovered it in Buddhist sutras. It describes Takata's California health spa in the 1950s and says she plans to open another in Hawaii when she retires in 1978. The article ran with a photo of Takata.

Bone, Sonni. "Are We All Healers? Yes, Says Reiki Teacher." *The Penticton Herald*, August 27, 1975, 5.

This article from a newspaper in the British Columbia Interior details Takata's upcoming trip to that area, her first, although she would return many times over the next five years. The article title references the book *We Are All Healers* (Hammond 1973), which is how the local man Hubert Gibbs, an elderly yoga practitioner, discovered Takata. The article summarizes some of the information from Hammond's book, including the idea that it goes back "at least 2500 years" and that it is mentioned in the Buddhist sutras and promotes Takata's upcoming class at Gibbs' home. The article ran alongside a photo of Gibbs.

Graham, Vera. "Mrs. Takata Opens Minds to 'Reiki'." *The Times* (San Mateo, CA), May 17, 1975.

This article from a paper in a Bay Area suburb near Redwood City, where Takata often taught in this period, is the third of three articles about Takata that Reiki communities reproduced and circulated in subsequent decades. It includes extended quotes from Takata about the nature of Reiki energy, which refers to God and wavelengths, and its inclusion in ancient histories of Japan and Buddhist sutras. It also includes stories of her coming to Reiki in Tokyo and training under "Dr. Hiyashi [sic]." The author cites Takata as saying she has a contract to teach Reiki at the University of Hawaii and that the American Medical Association of Hawaii approved Reiki for use in hospitals. Three photos ran with the article; in all of them Takata has her hands up, palms facing each other, in front of her chest.

Krull, Sheila. "Natural Healings Taught in Homes." *South Minneapolis Sun*, October 25, 1978, A1, A5.

This article describes how four homes in the Minneapolis–St. Paul area were hosting Reiki clinics where people could come for treatment. The author largely focuses on Ethel Lombardi, a Chicago-area Reiki Master and one of six whom Takata was known to have trained by this time. It says that Reiki “is claimed to be the healing method used by Jesus Christ” and says that Usui was “a Japanese Christian theology teacher” who re-discovered Reiki more than a century ago “in ancient Sanskrit.” The article ran on the front page and was accompanied with three photos: one of Lombardi; one of a local “Reiki healer,” Barbara Brandt, treating her mother; and one of a Wisconsin-based Reiki Master, Barbara McCullough, giving a demonstration in a Minneapolis class.

South, John. “Faith Healer Ends Years of Agony in Hour.” *National Enquirer*, January 16, 1979, 50.

Although it does not contain the word Reiki, this brief article describes a dramatic healing of a woman suffering from bone tumors as a result of a treatment from Reiki Master Ethel Lombardi in her physician’s office. It seems a Dr. Dean Wintermute in Texas was testing Lombardi’s healing powers by having her treat some of his most difficult patients. In this case, Lombardi’s treatment was apparently extraordinarily effective. The article ran with two photos: one of Lombardi and one of Dr. Wintermute and his patient, Rose Thomas.

Bartges, Jonna R. “Reiki: An Ancient Art.” *Psychic Dimensions*, January 1979, 32–33, 36.

This article is based on an interview with Virginia Samdahl, one of the first Reiki Masters Takata initiated, who described herself as “the first occidental to obtain the rank of Reiki Master in 2,500 years.” It describes the “law of exchange,” which Takata developed to justify charging for Reiki treatments and ascribed to Usui in a parable reproduced here. Samdahl, an ordained minister in the Ministry of Christ church, describes the relationship between Reiki and the Christian God, as well as the role of Reiki in her church. It says she initiated about four thousand students in her first two years of being a Reiki Master. It includes a photo of Samdahl.

Cabrera, Alba Raquel. “Hawayana Dará Conferencias sobre Energía Positiva y Sanación” (“Hawaiian will give Lectures on Positive Energy and Health”). *El Mundo* (San Juan, PR), July 20, 1979, 7-B.

No author. “Sanadora’ Hawaiana Explica sus Métodos” (“Hawaiian ‘healer’ Explains her Methods”). *El Vocero* (San Juan, PR), July 20, 1979, 20ff.

No author. "Mrs. Takata Opens Door to Japanese Healing Art." *The San Juan Star*, July 20, 1979.

These three articles appeared on the same day in three different newspapers in San Juan, Puerto Rico, to advertise free lectures Takata was giving to promote Reiki workshops she would give the following week. They each remark that she has taught in various universities and that the American Medical Association has allowed Reiki to be practiced in Hawaii's hospitals. They all include quotes from Takata ascribing Reiki to God and the one in *Vocero* comments that, despite Takata's reliance on Christian tenets, Reiki is not a religion. The *Mundo* article mentions that Takata is accompanied by her granddaughter, Phyllis Furumoto, who hopes to follow in her footsteps, and that they are the guests of the Puerto Rico Association for the Disabled and Elderly. The *Vocero* and *Star* articles feature photos; in the *Vocero* one, she is showing the newspaper staff her certificates that "accredit her as a professional healer."