

Silke Kleemann and Amanda Jayne

Women in Reiki

Lifetimes dedicated to healing
in 1930s Japan and today



For all women in Reiki

For the women in my family who never gave me the feeling
I couldn't do anything because of being a woman.

For Monika Jünemann who taught me how to make books.

Silke Kleemann

For Chiyoko sensei. I hope to honour the legacy you passed
on so lovingly.

For Uma who always encouraged me to write and showed
me it's okay to have fun while doing important things.

Amanda Jayne

About the cover art:

Eri Fukase Luman's calligraphy is a creative combination of Japanese kanji. In the centre, the traditional kanji for Reiki as it was written in Usui sensei's time. The outer form is Eri's adaptation of the kanji *josei* which is the common expression for women/ female. The small red seal, also used at the close of some chapters, is the kanji *onna*, woman, written in an old style. As a whole, the calligraphy symbolises the simultaneous experience of women wrapping their arms around Reiki, holding and keeping the practice alive, while also allowing the light of Reiki to shine out from within.

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Introduction

In the history of Reiki, women have played an important role: Since the passing of Reiki founder Mikao Usui and one of his most active disciples, Chujiro Hayashi, two women have been widely recognised for ensuring the ongoing practice of this healing method, both making crucial contributions to the worldwide dissemination of Reiki.

One was the well-known Hawayo Takata, a second generation Japanese born in Hawaii who learned Reiki from Hayashi in 1935 and introduced Reiki to the USA; from there, it spread across the world. The other was Chiyoko Yamaguchi, who also learned from Hayashi in the 1930s: Her uncle, Wasaburo Sugano, was an organiser for Hayashi's seminars and so in 1938, at the tender age of 17, Chiyoko Yamaguchi was gifted the chance to learn Reiki. She practised until her death in 2003, for 65 years.

Hawayo Takata and Chiyoko Yamaguchi were ardent practitioners and embodied Reiki in their very own way. It is known that both of them gave treatments to the people around them throughout their lives and over the years developed deep practical insights into the application of Reiki.

Takata taught teachers primarily in the last few years before her death in 1980, and the lineages from these master students of Western-style Reiki are active across the world today. Without Hawayo Takata, most of us outside Japan would probably never have heard of Reiki; even in Japan the re-introduction of Reiki thirty years ago, through teachers from abroad, was a crucial element in allowing it to engage a wider audience.

Chiyoko Yamaguchi founded her Jikiden Reiki Institute, together with her son, Tadao Yamaguchi, at a different moment in time. It was 1999 and in the West Reiki had already become a well known energetic healing practice. However, Chiyoko Yamaguchi initiated a new phase in the understanding of traditional Japanese Reiki practice, as the core of Jikiden Reiki is to transmit the Reiki method exactly as Chiyoko and her family had learned it from Hayashi in the 1930s. A new understanding of the cultural and spiritual background became available for students all over the world. Out of love for Reiki and an unusual openness for Japanese, Chiyoko Yamaguchi and her son Tadao decided to accept non-Japanese students, thus being true to Mikao Usui's vision to spread Reiki worldwide. It is a gift that they were willing to share their family's rich experience with Reiki.

Amanda was lucky enough to learn with Chiyoko in 2002, and to attend seminars and treatment practices with her until Chiyoko's death in August 2003. Being one of the very few students from outside Japan who had a chance to receive prolonged teaching by Chiyoko Yamaguchi herself, we give a fair amount of space to Amanda's memories. They are rare testimonies about this woman who simply lived her life and made the best of it with Reiki, leaving us many valuable insights. Silke first studied Reiki in a lineage going back to Hawayo Takata, but from 2004 onwards became a student of Tadao Yamaguchi, Chiyoko's successor as head of the Jikiden Reiki Institute. Our personal experiences give us insight into both traditions, and we, as many Reiki practitioners probably are, have been confronted with numerous opinions about these two pioneering Reiki women. Often, it seems, their 'human side' is forgotten. It is easier to judge than to put ourselves in their shoes. Who were the people behind these names? We thought it might be a good idea to approach these women through the stories of their lives, rather than looking from an academic

perspective, in order to give readers an easily understandable sense of who they were, how they lived and what they faced during their lifetimes.

There are several books and testimonies about Hawayo Takata, and Chiyoko Yamaguchi's life story is told in-part in the books of Tadao Yamaguchi and Frank Arjava Petter, yet they are not the only women who have nurtured and guided Reiki over the years. What of the others? In this book we want to open the perspective a little: Who were the other women engaged in Reiki practice in the early years of this Japanese healing method? What were their life circumstances? And how did the social circumstances of the time influence their practice? What challenges did they have to overcome to pass Reiki on to the following generations?

In **Part I Back in Japan** we begin with the stories of six of our female predecessors, the women to whom we owe so much. The women whose experience with the practice and teaching of Reiki enabled them to help this healing method survive the vicissitudes of history. As they lived mainly in Japan in the first half of the 20th century, we will also give some background information about the time and circumstances in which they lived. We hope you enjoy the historical and cultural context we provide and that it helps you to get a more vivid understanding of their lives and the great things they accomplished.

In addition to **Chiyoko Yamaguchi**, we look at the lives of **Chiyo Sugano** and **Katsue Komatsu**, members of the Yamaguchi family network in Daishoji, Ishikawa. Their stories offer an interesting insight into Japanese family life at the time and illustrate how the strong interconnections of the families permitted Reiki to flourish in this rather far off, rural area.

Chie Hayashi, the wife of Chujiro Hayashi, had to overcome numerous challenges after her husband's death and to date hasn't received the recognition she deserves for

her sacrifice and her enormous courage and perseverance. At first it was hard to find information about her, but in the end we were delighted to discover some unexpected treasures.

Regarding **Hawayo Takata**, we concentrate on her story of learning Reiki in Japan and establishing her practice in Hawaii. Her life experiences illustrate the difficulties that come when attempting to pass on a method established in one strong culture to another very different one. Hers is an example of the issues that can come with living 'between worlds' that so many migrants know, in her case made harder by the emerging war between Japan and the USA.

Last but not least we give a glimpse into the achievements of **Kimiko Koyama**, so far the only female president of the Usui Reiki Ryoho Gakkai and a woman who has left an inspiring legacy. We also give a brief overview, as there is little information available, of female members of the Usui Gakkai.

It has been fascinating and inspiring to delve into the biographies of these women, to witness their commitment, the challenges they faced, and see how they devoted their lives to family and Reiki. Through them, we have noticed a deepening in our own understanding of Reiki and a desire to encompass the spirit they embodied as we teach and practise Reiki.

It was not easy to validate some of the historical data regarding these women. This is most likely a familiar characteristic of research about women as the 'female side' of history has all too often been neglected. It is noticeable in the family trees we have studied that many of the women's names are undocumented where the men's have been passed down. In Japan – as in many other parts of the world – it was less likely for women to be in leading positions or to have been able to chronicle their experiences with their own publications.

To pay respect to this fact, we include a chapter about the history of women in Japan in the appendix. It is meant only as an overview of some aspects of the history of women, as to honour all the places women have held in society and the achievements they have made would be a whole book in itself. That said, we have highlighted a few events and accomplishments that stood out for us.

We give some general understanding about what traditional Japanese Reiki is in **Part II What it's all about**. We don't go into the details of general Reiki history as other books have already done this and we assume the majority of our readers will be familiar with it, but we wanted to make clear exactly what we are talking about when we say 'Reiki' and 'Reiki method'. We also wanted to give some useful recommendations for practitioners that we hope inspire you to use Reiki in your everyday life, and to highlight some of the many things we can learn from Chiyoko Yamaguchi's lifetime of Reiki practice.

You will find our reading recommendations in the bibliography at the end of the book. In addition to books about Reiki, we have some works of literary fiction that give a vivid impression of the life circumstances for women in Japan at various points in time. We both love literature and hope some of you will find pleasure in this extra reading!

This book honours the many women in those first few decades of Usui's Reiki method who were actively using Reiki with their families and providing treatment and support for their fellow human beings. They passed it on to the following generations with love and care and it is because of them that we have access to this wonderful healing method. Today, there are women throughout the world putting their time, presence and dedication into using Reiki and living the Gokai, changing the world by changing themselves and serving those around them one by one. This book is meant for you – without the silent practice of women

just like you, we would probably not be sitting here writing this book.

With this in mind, we decided to walk the bridge from the female Japanese ‘ancestors’ of Reiki practice to female practitioners and teachers today. In **Part III Today across the world** we interview nine women – including each other – who are all Daishihan (senior teachers) of the Jikiden Reiki Institute, to see how they are using Reiki in their lives. They have very different backgrounds and live in different countries, but are all united in their passion for using and teaching Reiki.

We were surprised and delighted to see the individual approaches, and hear about some of the insights and the personal growth that has found space within the Reiki method for these women. We hope our readers find this section inspiring – to learn of others’ journeys, their challenges, what brings them fulfilment and joy, can help us move closer to our own visions of the life we want to live and the people we want to be, as individuals and as part of a community. Reiki practice can be part of any woman’s life, whether it be filled with family responsibilities, a career, caring for someone, travel, or anything! Just do it! Follow the flow of the energy and see how it can enhance your life.

There are, of course, many more ‘women in Reiki’ than those included in **Part III** of this book. We chose to write about the women we know in person, all representatives of a traditional Reiki practice as it was taught by Mikao Usui and Chujiro Hayashi. We acknowledge and honour the countless other women doing similar work to those in this book.

There have been and will continue to be many men in the Reiki community and in other helping professions, and we do not have any intention of excluding men. However, historically men have tended to hold leading positions, been more present in publications and large-scale teaching and

received more publicity. Considering this, we decided to give visibility to female practitioners and teachers who may never search out the spotlight or write their own books, but have much to offer to people interested in Reiki.

The women from Japan during the beginnings of Usui Reiki that we have chosen to write about belong mainly to the bigger circle of the Yamaguchi family, for the simple reason that we could get first hand information about them from our teacher, Tadao Yamaguchi, whose trust in sharing this information we appreciate enormously. We would love to get to know more about other female practitioners of the early days, maybe even members of the Usui Reiki Ryoho Gakkai. Who knows, maybe this book can help to inspire more women to tell their stories or look out for traces from the past.

None of the portraits in this book claim to be exhaustive. During our research we became acutely aware that asking questions often stirs up new questions. We tried our best to answer queries about the historic side of Reiki that we have wondered about for many years and we would be delighted if our contribution to this topic attracts more factual information and new connections. We feel that this book is more an opening point than a conclusion. The journey continues ...

We didn't expect the process of writing this book to take us this long. It's been nearly three years since Silke first had the idea during meditation in the summer of 2018. We have worked continuously, while also navigating life and all its ups and downs. Other work projects, seminars and treatments, illness, family commitments, supporting others and the challenges and changes we have all been subject to as a result of the worldwide pandemic. Throughout everything, the examples of the early women who lived through such testing circumstances themselves have been an inspiration. Our own Reiki practice and the worldwide

network of friends and colleagues who use Reiki have been essential to us. We are ever grateful.

The women portrayed in this book represent just a tiny portion of the diversity present in women who practise Reiki all over the world. Thankfully life is filled with a rich array of flavours – the women we have followed found Reiki through individual paths, their life stories and circumstances are diverse, there are contrasting fears and challenges faced, differing belief systems and the focus in their Reiki practice varies. Despite these differences, we are all united in the passion and commitment for what we do, we aim to live in harmony with this energy running through all of life, an energy that doesn't require us to live and think the same, but helps us to experience that we are all connected. We are all dedicated to healing on many levels, we feel the awe at how Reiki works and each day, we all make the same choice: the decision to practise “the secret art of inviting happiness”.

Silke Kleemann and Amanda Jayne, May 2021

Part I
Back in Japan



[kako] Past

Early women dedicated to Reiki

Lifetimes of the
women who embodied
Reiki and passed it on
with love and care.
Their commitment helped this
healing method to survive.

Part I

Chie Hayashi:

Courage through challenging times



Born: around 1887, Atami

Emperor Era: Meiji (1867-1912)

Family name: unknown - after marriage, Chie Hayashi

Lived: Atami, Tokyo

First Reiki Seminar: sometime in the 1920s

Of interest:

- stepped forward to take over the Institute after her husband's death
- effective leadership in a time women rarely had the opportunity
- couldn't find a successor

Died: unknown, probably 1960s

The time of her birth

Little is known about Chie Hayashi's early life. She was born around 1887 during a time of great change as Japan was experiencing the effects of transition from samurai rule to Imperialism. Her birth came a decade after Saigo, the 'Last Samurai', and his supporters were defeated by the Meiji Emperor's new government troops and a few years before the first constitution was implemented. Japan was adopting some Western ideas and looking to establish itself as a modernised country with military strength on the world stage. Interesting times to be born into!

Education and marriage

Despite some reform in Japan, it was still unusual for women to be educated beyond elementary level and it was only when Chie was about 12 years old that the Girls' High School Law was passed making it mandatory for at least one girls' high school to exist in each prefecture. Many girls still only completed elementary level schooling but Chie went on to attend the Shizuoka Women's High School – which meant she must have come from a wealthy family – and after finishing there, married Chujiro Hayashi. Her parents' home was in Atami, close to Mount Fuji in Shizuoka Prefecture, while the husband chosen for her came from Niigata, several hundred kilometres away on the opposite coast of Honshu island. This is an indication that they must have been introduced through *omiai* (matchmaking) rather than

meeting by chance. Chujiro came from a high status (samurai) family which makes it all the more unthinkable that they would have married for love.

Their first child was born in 1903, a son named Tadayoshi who went on to study Economics at Keio University in Tokyo. Kiyoe, their daughter, was born in 1910 and attended the same high school as her mother.

Encountering Reiki

Chie encountered Reiki through her husband, Chujiro Hayashi, which was usual in those days. For this reason we will talk about Chujiro Hayashi and how he came across Reiki for a moment to give a better picture of Chie's route to Reiki. Chujiro was a naval captain and medical officer. He first encountered Reiki through recommendation by his fellow officers from the Imperial Japanese Navy. He was stationed at Ominato, a Navy port in Aomori Prefecture in the North of Japan, not knowing at the time that he and several others he knew there would later practise Reiki together. Three of his superior officers, Juzaburo Ushida, Kanichi Taketomi and Hoichi Wanami, eventually became presidents of the Usui Reiki Ryoho Gakkai (Usui Reiki Treatment Method Association). Chujiro worked under Wanami about ten years before Mikao Usui started Reiki. At some point one of these three must have invited Chujiro Hayashi to learn Reiki. He joined the Usui Reiki Ryoho Gakkai sometime between 1922 and 1924, became a Shihan - teacher - in 1925 and was later a committee member of the Gakkai, with the title of Director. Chie also learned Reiki sometime in the 1920s and is registered as a member of the Usui Reiki Ryoho Gakkai in the member list from 1928, alongside her daughter Kiyoe and her son Tadayoshi.

Foundation of the Hayashi Reiki Institute

It's well known in Reiki history that Chie's husband had a Reiki clinic in Tokyo and that his status as a medical doctor enabled him to do this openly. Mikao Usui had asked him to do so and to use it to research Reiki therapy. At first, Hayashi called this clinic Hayashi Reiki Kenkyusho (Research Centre) and remained a committee member of the Gakkai whilst running the centre. Later, after Usui had died and Ushida had taken leadership in the Gakkai, several members left. One of the most famous was Eguchi, who went on to found his own hand healing modality called Tenohira Ryoji. A document Eguchi wrote in 1928 states that he and a few others resigned from the Gakkai because Ushida was too assertive. Hayashi, however, remained a member for a couple more years but when Ushida asked him to bring all his Reiki activities onto the Gakkai site, things changed. Hayashi didn't want to close his clinic and research centre as Usui had asked him to open it and it was running well.

At some point in the 1930s, he founded his own Hayashi Reiki Kenkyukai (Institute). We know it was at least late in 1930 because there is a certificate issued by Hayashi from earlier that year that continues to use the words Reiki Kenkyusho (the *sho* part of this indicates he is part of a bigger organisation - the Gakkai). The next certificate from the mid 1930s uses the word Kenkyukai (the *kai* means he is now independent). There is other information we can take from these certificates too, Hayashi continues to use Usui's original name for his Reiki method, Shin Shin Kaizen Usui Reiki Ryoho (Usui Reiki Treatment Method for the Improvement of Body and Mind). In Japan this means that the original teachings haven't been changed as if a student changes the style of a modality at all, he must also change the title. Little did Hayashi know, the Hayashi

Reiki Kenkyukai would prove to be key to the spread and survival of Reiki both inside and outside Japan.

Family Life

The main family house was in Atami, where Chie had spent her childhood, and it was here that she brought her own children up. The clinic was in Tokyo, about 100 kilometres from the family house and though it was primarily a clinic, did also have housing facilities. When Chie's son, Tadayoshi, was attending Keio University in Tokyo, his registered address was that of the clinic, so it must have served both purposes. When Chie was with her husband in Tokyo and when he travelled to teach she helped with treatments in his clinic. Hayashi usually went alone on his teaching trips to places like Kyoto, Nagoya, Sendai and Ishikawa, where the Yamaguchi family learned Reiki.

In those early days of Reiki, in Japanese society men were the decision makers and it would have been unusual to see women learning Reiki independently of their husbands. The male members of the Usui Gakkai and the Hayashi Kenkyukai often brought their wives to learn after they had. Reiki became popular as a home remedy and there were many women who learned Shoden and Okuden levels, however, until after Usui's death, possibly until the early 1930s, the teacher levels were exclusively men – another indication of the times for women.

A trip to Hawaii changes everything

In 1937, Chie stayed in Japan and presumably helped in the Tokyo clinic while her daughter, Kiyoe (sometimes spelled Chiyo), accompanied her father on a five month trip to Hawaii to teach Reiki. Hawayo Takata, who had learned Reiki with Chujiro Hayashi in Tokyo in 1935/6 and stayed in his family home for several months, had invited them. Around

the same time she was in Tokyo, Hawayo Takata had sent her daughter Julia to school there and she had become good friends with Kiyoe Hayashi.

Kiyoe and her father visited Hawaii from October 1937 until February 1938 (more about this in the Hawayo Takata chapter). The trip was longer than they had anticipated because so many people in Hawaii wanted to learn Reiki. From articles in the *Hawaii Hochi*, the local Japanese language newspaper of the time, we know that Kiyoe was well acquainted with tea ceremony and Ikebana, which shows that she had received the classic education for women from affluent families. She was reportedly open to teaching these traditional arts on the trip too, though we don't know if this actually happened. For her, the journey with her father was said to be, in part, a farewell trip before getting married – she was 26 years old at the time, which was considered a late age to be unmarried. As they set off, they had no idea that it would be more like her father's farewell trip than hers. Relations between Japan and the United States were already strained by the time Hayashi and his daughter went to Hawaii. In the late 1930s the Navy and Army were considering military action in a host of countries, the Second Sino-Japanese War had started in July 1937 and there was growing rivalry between Japan and the United States over economic influence spheres in Southeast Asia. Yamamoto, head of the Japanese Navy, is said to have first discussed an attack on Pearl Harbor in March 1940, though the idea was around in the Japanese Navy War College as early as 1927. Meanwhile, the Navy were preparing to support the army in several attacks on Southeast Asia.



Kiyoe Hayashi (sitting) with Julia Takata, the daughter of Hawayo Takata, in Japan

After returning from Hawaii to his home country, Hayashi, as a retired naval captain had been summoned by the Navy to hand over information from his recent trip, logistical information such as locations of military importance and areas the Japanese lived in – so at least some consideration of possible attacks on Hawaii must have been on the table before March 1940. He knew he would be prosecuted, tortured, and possibly executed if he refused to follow the order. Yet he decided not to obey. There were others from the Navy opposed to attacking the USA, Admiral Harada for example is reported to have said of the preparations for war, “Well-informed Japanese might pray for miracles, but realistically they should be prepared to do and die.” For most who disagreed, it was in principal, yet they were willing to go on and do what was being asked of them in the name of the Emperor. For Hayashi though, providing information that would assist in an attack he didn’t believe in and that would possibly kill or injure those he’d recently taught Reiki was not an option. He did not do what the government was asking of him. Instead, he chose to end his life. It was his way of bowing to the great spirit of Reiki.

The Emperor and State Shintoism

The Imperial dynasty in Japan can be traced to a divine ancestor, Jinmu (or Jimmu), believed to have lived around 660 BCE and said to have been a descendant of sun goddess Amaterasu. This makes it the longest continuing hereditary monarchy in the world. Though this line of ancestry, linked to Shintoism, meant all emperors could claim godliness, the divine imperial nature was used as dogma for political reasons during Emperor Meiji’s time in the nineteenth century. Where ancient Shinto saw divine spirit in everything and everyone from nature to people, even ideas, the Emperor would have been akin in divinity

to a tall tree. Now, the Meiji Emperor was stated as being more divine than nature and others – the most divine in fact.

The former system of dual rule had meant actual power was held by the shogun and his feudal lords (*daimyo*) while the emperor was merely a ceremonious figurehead. During the Meiji Restoration (1868), this system came to an end as Japan shifted towards modernisation and the establishment of the new Empire of Japan (Dai Nippon Teikoku). As the imperial heir Mutsuhito (later known as the Meiji Emperor) was only 14 years old at the time of his father's death, it was deemed propitious by those around him to stress his divine origin and emphasise the ruling family came from 'tradition through history, beginning in the age of gods', thus connecting it to the old folk beliefs of Shintoism. The main aim was to elicit national unity and complete loyalty to the imperial family. There was a downplaying of the old Shinto and any 'religious' rituals in favour of an ideology. State Shinto instructors were put into government schools and some Shinto priests who insisted on continuing their old rituals were imprisoned. The 'real' power of the Emperor was restored and the way was paved to convince Japanese of their superiority, living in the land of *kami* (gods), ruled by a descendant of the gods. The success of this can be seen in the extreme loyalty of the people, and their willingness to self-sacrifice during wartime.

Today this is known as 'State Shinto' (*Kokka Shinto*, *Jinga Shinto*) in contrast to the still ritually practised Shintoism (*Kami-no-michi*, the way of the gods; based on ancient *Koshinto*). The Emperor himself is still considered the highest authority of State Shinto and has to observe certain rites. His imperial regalia, the three sacred treasures of the dynasty, said to have been bestowed on him by *kami*, are a mirror (which represents wisdom), a sword (which represents courage) and a jewel (which

represents benevolence). Interestingly enough, in the time of the Empire of Japan, as the country waged war to expand territory, the Emperor himself was not considered to be responsible for any errors, even though according to the Constitution of 1889, as head of state he had to put his seal on every decision. The level of loyalty to the Emperor from practically all factions of society (pacifists as well as war-makers) was astonishing to the American occupational forces who governed after the war ended. They witnessed high officials willingly taking the blame for everything. In light of this, fearing that a rupture in the emperor system would bring unrest and chaos throughout the country, it was decided to allow it to continue. However, Emperor Hirohito had to officially resign from his status as 'divinity in human form', which he did on New Year's day, 1946, through what is known as the 'Humanity Declaration'. Since then the Emperor of Japan has been a ceremonial head of state.

The nature of Hayashi's death

There are many misunderstandings about the nature of Hayashi's death. A common claim found on the internet is that he committed *seppuku* - the ritual disembowelling practised by samurai in feudal times and later by some who were wanting to prove an honourable death. Another story Hawayo Takata told was of him using a martial arts method of intention known as *Ki-ai* to simply leave his body.

The truth is more practical than these sensational events. We know this to be true because the Hayashis were close to Wasaburo and Chiyo Sugano, uncle and aunt of Chiyoko Yamaguchi. Chiyo Sugano received notice of Chujiro Hayashi's death and the circumstances surrounding his decision from Chie herself. He had ended his life with her and some close students present, by cutting his wrists with a surgical knife on May 11, 1940. He was 59 years old.

Chiyo Sugano told her shocked family back in Ishikawa what had happened. Chiyoko Yamaguchi when recounting the events said, “I heard it with these very ears.”

Now Chie had not only to grieve her husband, but to continue his beloved work with Reiki.

The reasons behind Chie's succession

Chujiro Hayashi and Chie must have discussed what was to happen after his death and together agreed that Chie would continue to spread Reiki and support the 5000 current members of the Hayashi Reiki Kenkyukai. It may seem strange that at a time when succession almost exclusively happened between men, one of Hayashi's male students was not asked to take this role. However, these were not ordinary times and Hayashi's actions – turning his back on the military like this – would be considered extraordinarily unpatriotic. It would have been unwise, possibly even dangerous, for one of the male students to have taken over the Institute. A woman was the solution.

It would be extremely unlikely that Takata, as a non-Japanese woman, would have been asked to lead the Institute and support Hayashi's students from her home in Hawaii. However, Chie was accepted because she was his wife. There are a couple of other cases in Japan of a wife filling in as head of a company when the husband passed. Suzuki Shoten (today a trading company) is one example in which the President's wife took over when her husband died because her son was too young to succeed. She ran the company using the eldest son's name until he was old enough to continue himself. Chie had no one to do this as her son had turned his back on Reiki and it was not safe for the male students, so she stepped up in her own name.

Even today succession in Japan is mostly understood to be a thing that happens between men. Currently the imperial family is under pressure because Emperor Naruhito and his

wife Masako only have a daughter, there is no male heir to follow him on the Chrysanthemum Throne. If this is significant today, imagine how it would have been viewed in 1940.

Looking back to the last picture we have of Mikao Usui from January 1926 with his group of 20 teachers who could teach teachers, there are no women present. These men would now be called Daishihan, but we don't know whether Usui used that word or not, the first time it is documented is after his death in 1928 when the categories Daishihan and *Riji* (committee members) appear on a list from the Gakkai. Usui taught women, but they were not considered to be suitable successors, and we currently don't have any evidence of women teachers in Usui's day though there are some soon after. At this time women didn't have the right to vote – until 1922 they were even banned from attending political meetings. Much has gradually changed for women since the end of the Pacific War (World War II in Europe), yet today, voices – especially women's voices – continue to raise awareness about a variety of women's issues in Japan and are asking if it isn't time to change more around this tradition of male succession.

Japanese Imperialism and the Navy

Before the 1860s Japan had been closed to International trade and relations for around 220 years. The Tokugawa Shogunate had allowed only minimal contact with China and the Dutch, through the port of Nagasaki. However, in 1864, an American fleet under Commodore Matthew C. Perry forced their way into Edo bay, and through military pressure reached favourable commerce treaties for themselves and other foreign nations, including the right to station their own armed forces on Japanese soil.

The system changes after the Meiji Restoration permitted the Japanese to modify this situation. They had

observed other Asian countries, such as India and China, becoming colonies or half colonies of the Imperialist powers. Not only did they want to prevent this happening in Japan, but they saw opportunities to adopt some ideas from the West that would be advantageous to Japan. Alongside the internal industrial revolution, the Japanese government began to emphasise the interests of their own country abroad. They sought new resources, food, labor and new markets in other weaker or less determined countries emulating the most powerful Western countries of the time.

To achieve these aims, alongside the creation of a standing Army, considerable effort and manpower were invested in the Imperial Japanese Navy. At the Naval Academy, members were trained for discipline, self-sacrifice and devotion to duty. At first mainly former samurai were enrolled, but later the intent was to attract commoners with high intellectual capacities for the four years of study.

Initially ships were bought from Britain, France, Germany and other countries, but by the beginning of the twentieth century, Japan was building its own war ships (with the maxim, 'copy, improve, innovate'). The Japanese Navy expanded such that by 1920 it had become the third largest in the world after the US and UK. 32% of the government budget went into naval expenditure (in 1921) and only the Washington Treaty in 1922 could temporarily stop this naval armament race. Despite this attempt to curb Japanese military strength the country became one of the World's leaders in terms of the construction of aircraft carriers and naval aviation. This rapid growth gave Navy members prestige. They had become part of the elite, and as it was constitutionally necessary to have a member of the Navy and of the Army in the cabinet, they had considerable influence over the government. Furthermore, following the great economic depression in

the early 1930s, militarist jingoistic voices gained even more influence. From 1937 on, with the intensification of what was termed the 'forward policy' in China (a euphemism for war and occupation) the military sectors were clearly dominating. Schools were used for indoctrination and boys were taught bushido, to help them become loyal soldiers later. Thus, people were being prepared for war from an early age and tended to think of diplomacy as a weakness.

Japan's expansion was in part a search for new influence spheres as they competed on the world stage, particularly with the US. The armaments industry became increasingly important and hence the need for according resources like oil and steel. However, the country also faced overpopulation and new territories like Korea (after the annex of 1910) and Manchuria (from the 1930s onward) promised more space as well as resources. The profit taken from these areas – without much consideration of the local population – also helped to soften the heavy tax burdens for the Japanese at home causing more people to support the aggressive politics favoured by the Army and Navy.

The harsh realities after Chujiro's death

Chujiro Hayashi's early death was obviously very challenging for his family. His son had been very proud of his father's work as a medical doctor and in the Navy, but now he felt Reiki was the reason his father had died and no longer wanted to practise. Kiyoe, his daughter, despite being very involved with Reiki and accompanying her father to Hawaii, as far as we know didn't accompany her mother on trips to the various branches of the Hayashi Reiki Kenkyukai and doesn't seem to have been very involved. She married a second generation Korean man living and working in Japan. This kind of marriage must have been for