

The Story of Dr. Chujiro Hayashi

BY MARIANNE STREICH

We in the West know Reiki today because Dr. Chujiro Hayashi agreed to teach it to an American woman of Japanese descent. Hawayo Takata's teachings caused Reiki to spread around the world—and to return to Japan. As interest in Reiki has rekindled in its land of origin, more information has become available regarding Hayashi's teachings and practice.

We know little about Hayashi's personal life beyond basic facts. He was born September 15, 1880. He graduated from the Japan Naval Academy in 1902 as a medical doctor. He married, and he and his wife Chie had two children. He served in the Russo-Japanese War from 1902-1906, achieved the rank of captain, and in 1918 was appointed Director of Ominato Port Defense Station on the Shimokita Peninsula in the North of Japan.

Rear Admiral Kan'ichi Taketomi was Chief of Staff at the station at the time. Taketomi later became the third chairman of the *Usui Reiki Ryoho Gakkai*. It is likely that Hayashi learned about Reiki from him or from other naval officers, as several had trained with Usui. Hayashi became *Shihan* (teacher) in 1925 at age 46, after his retirement from the navy.¹ He may have been the last person to receive *Shihan* from Usui Sensei, since Usui died in 1926.

Usui asked Hayashi to establish a Reiki clinic to further the work of the *Gakkai*, which Hayashi did, opening a clinic in Shinano-machi, Tokyo² and subsequently establishing branches in other cities. After Usui's death Hayashi left the *Gakkai* and formed the *Hayashi Reiki Kenkyukai* (institute). Although he developed his own style, Hayashi continued to honor Usui's lineage. Certificates were issued under the name of *Hayashi Reiki Kenkyukai*, but



they carry the name *Shinshin Kaizen Usui Reiki Ryoho*, or Mind/Body Improvement Usui Reiki Ryoho, to signify that *Usui Reiki Ryoho* was instructed.³

A 1928 article published in a widely circulated Japanese magazine characterized Hayashi as "...a diligent warm-hearted naval captain who looks as if he was born to be a Reiki practitioner..."⁴ The author, Mr. Shou Matsui, an actor and playwright who had introduced a number of his fellow actors to Reiki, lamented the fact that Usui had not wished to publicize Reiki and that Hayashi was also unwilling to make his work known. Mr. Matsui was so convinced of its effectiveness he wanted everyone to know about Reiki.

In 1937 Hayashi travelled to Hawaii with his daughter and stayed for several months, hosted by Takata. He gave free lectures about Reiki with Takata demonstrating. Before he left Hawaii in February of 1938, he awarded her a *Shihan* certificate.⁵ After he returned home, the Japanese naval authority asked him to give information about Hawaii, and when he

¹ Hiroshi Doi. *Modern Reiki Method for Healing* (B.C., Canada: Fraser Journal Publishing, 2000), 49.

² Ibid.

³ William Lee Rand, "An Interview with Hiroshi Doi," *Reiki News Magazine* (Fall 2003), 13.

⁴ Frank Arjava Petter, Tado Yamaguchi, and Chujiro Hayashi. *The Hayashi Reiki Manual, Traditional Japanese Healing Techniques from the Founder of the Western Reiki System* (Wisconsin: Lotus Press, 2003), 30.

⁵ Helen Joyce Haberly. *Reiki: Hawayo Takata's Story* (Maryland: Archedigm Publications, 2000 Memorial Edition), 33.

failed to cooperate, he was accused of being a spy. Finding himself in an untenable position, he chose to end his life honorably through the ritual of *seppuku* (suicide through disembowelment). He died on May 11, 1940.⁶

Hayashi's wife Chie took over the clinic after his death. She travelled to the various branches and taught Reiki as he had. Neither of their two children followed in their parents' footsteps, and the Hayashi institute died out after Chie stopped teaching. In 1952 Takata attended one of the yearly memorial services held to honor Hayashi. It is said that during that visit, Chie Hayashi suggested that Takata return to Japan and take over the *Hayashi Reiki Kenkyu-kai*, but Takata declined.⁷

Differences in Usui and Hayashi's styles

In addition to asking Hayashi to open a Reiki clinic, Usui also asked him to further develop Reiki based on his medical knowledge. During an interview published in the Fall 2003 issue of *Reiki News Magazine*,⁸ Hiroshi Doi described the differences between the Hayashi style and that of the Usui style practiced by the Gakkai. At the *Gakkai*, recipients were to sit when receiving treatment, unless they were seriously ill. Hayashi changed this to have the recipient lie on a table. Usui's treatments were one-on-one; Hayashi had two or more practitioners treat each recipient. Hayashi developed an original hands-on system, and a new handbook was issued, *Reiki Ryoho Shinshin*, or "Guidelines for Reiki Healing Method." He also developed a new system of conferring and passing on Reiki *Ryoho* and established a monthly, five-day workshop during which *Okuden* was given. The *Gakkai* placed emphasis on the navel and the Tanden as important energy centers, while Hayashi focused more on the meridian lines of acupuncture and the chakras. Usui referenced various vertebrae in relation to hand positions; Hayashi's reference was to the organs.

Hayashi taught monthly classes in Tokyo and Osaka. He taught twice each year in Ishikawa at the Daishoji branch. It is believed there were other branches as well, as Hayashi taught all over Japan.⁹ The attunement was given first, followed by a lecture explaining the nature of Reiki. Prior to an attunement, Hayashi had students sit in front of a scroll that he had drawn depicting *Gokai* (the Five Ideals or Principles) and follow him in reciting the Principles. He instructed his teachers to do so as well, because the scroll "has great energy which cleanses the venue."¹⁰ Reciting *Gokai* purified the venue and readied it for *Reiju* (attunement). He also recited, and at times had students recite, *Gyosei* (poems written by the Meiji Emperor) before giving *Reiju*.¹¹ Each recipient was attuned by each *Shihan* present, one after the other. Emphasis was placed on receiving regular attunements and students attended monthly meetings during which they received *Reiju-kai*, or attunement sessions.¹² Monthly sessions were also held at the branch in Ishikawa so that participants could receive *Reiju* from local *Shihans*, even though Hayashi was not present.¹³

This article relies heavily on information made available by Tadao Yamaguchi through his book, *Light on the Origins of Reiki*

and through Frank Arjava Petter's book, *The Hayashi Reiki Manual*. Yamaguchi's mother, Chiyoko Yamaguchi, received her first attunement from Hayashi in 1938 when she was 17 years old.¹⁴ She received subsequent training from her uncle, Mr. Wasaburo Sugano, and with Hayashi's approval, became *Shihan* in the autumn of 1939, in less time than was typical.¹⁵ She practiced Reiki quietly in Japan for 65 years, until her passing in 2003. Her perspective is invaluable for understanding how Hayashi taught and practiced Reiki. Her recounting of the first attunement she received from Hayashi evokes a powerful sense of what it must have been like to be present during *Reiju-kai* with him.

Chiyoko Yamaguchi's First Attunement

Chiyoko's older sister and other family members practiced Reiki, and she eagerly awaited the day when she would be attuned as well. Her uncle required her to wait until she graduated from high school. When the day finally arrived, she dressed in a new kimono given to her by her uncle for the occasion and went with her sister Katsue to the seminar, which began at 10 AM. The youngest person present by some years, she felt slightly intimidated by the formal atmosphere and impressively attired *Shihans*.

Coordinators of the event greeted participants and explained how they were to receive *Reiju*. They were instructed to sit in the *seiza* posture (formal Japanese sitting posture with legs folded beneath the body so that one is sitting on one's heels) with their eyes closed, sitting straight and taking care not to put pressure on the Tanden (a spot just below the navel). It was explained that those giving the attunements would touch the participant to indicate they should place their hands in *Gassho* as the attunement began. Once their hands were in *Gassho*, the *Shihan* would place one hand on the head and give the attunement. They were told a second attunement would be given with the *Shihan*'s hands around the *Gassho* hands of the participant. They were not to stand up or to talk, but wait quietly until all had been attuned.

Once they had been briefed, Hayashi Sensei entered the room dressed in *Haoari* and *Hakama* (traditional formal Japanese suit-type kimono). Chiryō described him as a tall, dignified man with impressive bearing who seemed to have a light shining all around

⁶ Tadao Yamaguchi, *Light on the Origins of Reiki, A Handbook for Practicing the Original Reiki of Usui and Hayashi*. (Wisconsin: Lotus Press, 2007), 69.

⁷ Petter, 27.

⁸ Rand, 13–14.

⁹ *Ibid.*, 16–17.

¹⁰ Yamaguchi, 144.

¹¹ *Ibid.*, 83.

¹² *Ibid.*, 28.

¹³ *Ibid.*, 29.

¹⁴ Petter, 16.

¹⁵ *Ibid.*, 26.

him. With Hayashi leading, participants recited the *Gokai* (The Five Reiki Ideals or Principles). He began with *kyo dake wa* (just for today) and participants repeated this and the remaining lines in unison three times:

kyo dake wa (just for today)
 ikaru-na (do not get angry)
 shinpaisuna (do not worry)
 kansha shite (be thankful)
 gyo hage me (work hard)
 hito-ni shinsetsu-ni (be kind to others)¹⁶

Next, the light was turned off and the shutters closed so that the room was very dark. Hayashi Sensei performed the *Reiju*, followed by other *Shihans*. Each *Reiju* lasted about five minutes. Hayashi chanted *Gyosei* of the Meiji Emperor throughout the attunement.¹⁷

After the attunement students performed *Reiki Mawashi* (Reiki circulating practice) by forming a circle and placing their hands on the back of the person in front of them, remaining in that position for 10-20 minutes. Sometimes Hayashi joined in the circle; at other times, he sat in the center, directing participants. This was followed by a lecture and then, in the afternoon, practical application.¹⁸

After attunements had been given, Hayashi explained the theory behind Reiki.¹⁹ He told his students, “Reiki cures problems from the bottom up.”²⁰ Hayashi talked about diseases of the day and discussed the body’s natural healing process and how Reiki activates it. He used the metaphor of a muddy stream, telling students that Reiki stirs up stagnant energy, just as sediment will surface when a stream is disturbed. As surface sediment is removed, the stream will appear to be clearer, although some sediment will sink to the bottom again. Continuing the process of bringing sediment to the surface and removing it will ultimately result in a clear stream. Just as a disturbed stream will appear muddy, disturbing stagnant energy can result in a healing reaction or in symptoms temporarily getting worse, but as the stagnant energy continues to be removed, the body becomes clear, just as the stream becomes clear if the muddy sediment is removed. He described healing as the process of making the finest paper, in which each sheet is peeled off until the healthy being is revealed.²¹ He showed an anatomical chart and discussed the function of each organ and the application of Reiki depending on the symptoms presented.²²

In the afternoon, students gave and received treatments and also treated people from the neighborhood who were in poor health.

Handbooks

The Hayashi Reiki *Kenkyukai* [Hayashi Reiki Institute] published a treatment manual, *Ryoho Shishin*, which gave guidelines for treatment according to symptoms and diseases.²³ Usui’s manual

placed emphasis on hand positions as they relate to the spine,²⁴ while Hayashi’s manual relates hand positions to the various organs. For instance, under “Flu” Hayashi’s handbook gives the following listing: 1. Nose, 2. Throat, 3. Trachea, 4. Bronchus, 5. Lungs, 6. Liver, 7. Pancreas, 8. Stomach, 9. Intestines, 10. Kidneys, 11. Head, 12. *Kekko* Massage. Although the areas for treatment are given, this does not indicate that a certain order of hand positions should be followed. Unlike the teaching of Western Reiki, Hayashi did not teach a progressive sequence for hand positions.²⁵

According to Yamaguchi, entries in the manual were intended to give direction when the practitioner was unable to discover *Byosen*. The practitioner was to lay hands on the suggested areas until the *Byosen* was located. Takata told Fran Brown that each of Hayashi’s students was given “...a list of complaints and places to look for the cause.”²⁶ John Gray, one of Takata’s Masters, was given Takata’s copy of this 40-page handbook. Alongside the normal *kanji*, were written simple Japanese characters that would have been used for children or those not fluent in Japanese. It is likely that this was done because Takata’s ability to read Japanese was not as acute as her ability to speak it.²⁷

Hayashi also gave his students a booklet of 100 of the 125 poems Usui had selected from the thousands written by the Meiji Emperor. They contained sayings for “improvement of body and mind,” such as, “Things are apt to go in an unexpected way. What you have to mind is your own mind itself.”²⁸ These *Gyosei* were considered as important to the practice of Reiki as the *Gokai* or Five Ideals. Yamaguchi provides translations of a few of them in his book.²⁹

¹⁶ The *Gokai* or Five Reiki Ideals may be heard in Japanese at www.reiki.org and are available on CD from Inner Worlds Music, *Merlin’s Magic, Reiki Space of Peace and Love* (track #4).

¹⁷ *Gyosei* are *waka*—classical Japanese verse of five lines containing 5-7-5-7-7 syllables. When written by an emperor they are known as *Gyosei*.

¹⁸ Yamaguchi, 30–36; Petter, 18–25.

¹⁹ Petter, 18–20.

²⁰ Yamaguchi, 133.

²¹ *Ibid.*, 70, 72.

²² *Ibid.*, 75.

²³ A translation of this manual can be found in *Reiki, The Healing Touch* by William Lee Rand.

²⁴ See Frank Arjava Petter, *The Original Reiki Handbook of Dr. Mikao Usui* (Wisconsin: Lotus Press, 1999).

²⁵ Yamaguchi, 124.

²⁶ Fran Brown. *Living Reiki, Takata’s Teachings* (California: LifeRhythm, 1992), 30.

²⁷ John Harvey Gray and Lourdes Gray with Steven McFadden and Elisabeth Clark, *Hand to Hand, the Longest-Practicing Reiki Master Tells His Story* (Gray, 2002), 183.

²⁸ Yamaguchi, 83.

²⁹ *Ibid.*, 83–88.

Degrees and classes

Although degrees and classes differ somewhat from those given in Western Reiki, they do correspond in a general way as listed below:

Shoden (first term)—Western Level I

Okuden (second term)—Western Level II

Shinpiden (mystery teaching)—Western Master

Shoden consisted of four levels, which were called the 6th degree (lowest), 5th, 4th, and 3rd. Each level consisted of a three-hour seminar followed by a practical session of giving treatments.³⁰ According to Tadao Yamaguchi, during *Shoden* participants learned the first symbol and the *Ketsueki Kokan* (*Kekko*) technique, which translates as “blood exchange” method but is a means of improving circulation through massage.³¹ They practiced Reiki *Mawashi* and Reiki *Okuri* (sending Reiki with palms facing each other but not touching). They also learned *Hatsureiho*, or the method for radiating Reiki. This was a five-day individual exercise regime that takes 30-40 minutes to perform and is a means of increasing the flow of Reiki. They also spent time each day of the class with hands-on practice.

Takata told Fran Brown that *Shoden* was completed in four days. The first day the focus was on the basic positions above the neck and the diseases they treated. During day two, treatment of the front of the body was discussed, the back positions on day three, and acute cases and accidents on day four.³²

Okuden was divided into two sessions, *Okuden-Zenki* and *Okuden-Koki*. “Students were allowed to participate in the *Okuden* training course only after a lot of practice, which would enable them to feel *Byosen* (problematic areas)...”³³ This typically took about three months, but could take up to six months or a year. However, Hayashi Sensei did give an intensive five-day course of both *Shoden* and *Okuden* coupled with longer hours each day when he taught outside Toyko and Osaka.³⁴ During the *Okuden* class they received the Mental/Emotional symbol and learned how to use it for treatment of psychological issues and trauma. They also learned to send distant treatment and received the Distant Healing *Jumon* (mantra). According to Petter, students learned *Ketsueki Kokan* at the *Okuden* level.³⁵

Shinpiden consisted of two levels, *Shihan-Kaku* or assistant teacher, permitted to teach the *Shoden* course, and *Shihan* or teacher, permitted to teach both *Shoden* and *Okuden*. “The *Shihan* degrees were not given in a seminar the way they are today. When a person was [deemed] ready [by Hayashi], he or she was able to learn to give *Reiju* privately.”³⁶ Hayashi determined when a practitioner who had completed *Okuden* had practiced sufficiently and was qualified to receive *Shihan*; moving to this level was not by choice of the practitioner. Hayashi gave some *Shihans* permission to teach teachers.³⁷ The symbols and methods of attunement were not written down but were passed as an oral tradition by both Usui and Hayashi.³⁸

Symbols

According to Yamaguchi,³⁹ students were not attuned to the symbols; the symbols were simply introduced. He makes a distinction between symbols (*Shirushi*) and mantras (*Jumon*). The Power symbol and Mental/Emotional symbols are symbols; what we consider the Distant Healing symbol is a *Jumon* or mantra. This explains why it is comprised of *kanji* that can be found in any Japanese dictionary. One does not say the name of a symbol when it is drawn, as we do in the West; however, one simultaneously draws and repeats a *Jumon*.⁴⁰ The power of a *Jumon* is in saying it aloud.⁴¹

Yamaguchi says of the Power symbol: “... [it] signifies the highest place, that which humans cannot reach which is the source of Reiki. Usui Sensei took it from a Shinto concept and it is used to focus energy to tackle *Byosen*.”⁴² Hayashi advised his students not to overuse it. The Mental/Emotional symbol is based on a Sanskrit letter and is used specifically for psychological treatment. According to Doi, Usui did not use the Master symbol during attunements, and it is not used by the *Gakkai* today. Nor did Mrs. Yamaguchi use it.⁴³ However, Takata did have it, and Rand’s thinking is that Hayashi must have added it, especially likely since he had been asked by Usui to develop the attunement process. If Hayashi added it, he may not have taught it to everyone, explaining why Mrs. Yamaguchi did not have it, or he may not have developed the use of it until late in his career and gave it to Takata as one of the last teachers he trained prior to his death.⁴⁴

³⁰ Petter, 15.

³¹ See Petter, 51–61, for an illustrated, detailed explanation of the steps in *Kekko*. Yamaguchi describes the process on pages 128–130 in his book.

³² Brown, 29.

³³ Yamaguchi, 28.

³⁴ *Ibid.*, 28.

³⁵ Petter, 51.

³⁶ Yamaguchi, 36. It is my sense that Takata probably conferred the Master degree in this way. There is little information regarding this, but to my knowledge, only one of her Masters, Fran Brown, speaks of having formal training for the Master level. In her book *Living Reiki, Takata’s Teachings*, Brown recounts having spent a week snow-bound with Takata and receiving Master training during that time; however, she does not mention the number of hours or a curriculum for the training.

³⁷ Yamaguchi, 140.

³⁸ *Ibid.*, 15.

³⁹ *Ibid.*, 140–147.

⁴⁰ *Ibid.*, 141.

⁴¹ *Ibid.*, 151.

⁴² *Ibid.*, 147.

⁴³ This information comes from private conversations that took place in 2007 between Doi, Petter, Rand, and Tadao Yamaguchi.

⁴⁴ Telephone conversation with William Rand, August 8, 2009.

Hayashi's Clinic

Hayashi's clinic in central Tokyo had eight tables. Two practitioners typically worked with each client, although at times there was an additional practitioner. Tables were rattan beds 30-40 cm (11.81–15.75 inches) high. Futons were used if additional beds were needed. Practitioners sat on the floor.⁴⁵

One practitioner began with the head while the second treated the problem area. If there were a third practitioner, he or she would treat the feet. The soles of the feet were considered next in importance to the head. Practitioners located *Byosen* and gave Reiki intensely at that location until the *Byosen* eased. Hayashi taught that they should always treat the head and always end with *Kekko* massage. The sequence for treating the head was forehead, back of head, temples, and crown.⁴⁶

Takata reported that during the year she lived with the Hayashi family and received training, she gave treatments along with other practitioners from 7 AM until noon. One practitioner worked on the client's head, the other on the stomach area, then both worked on the back. Practitioners received a one hour lunch break and then in the afternoon made house calls, giving treatments that typically lasted from one to one and one-half hours. They returned home by 7 PM.⁴⁷

Treatment Methods

The purpose of Reiki in Usui and Hayashi's day was to heal physical illness.⁴⁸ All diseases were treated and the handbooks issued by the *Gakkai* and the *Kenkyu-kai* focused on how to treat specific illnesses. *Byosen* and *Ketsueki Kokan Ho (Kekko)* massage were considered essential techniques for any treatment.

Although some Western practitioners use *Byosen* scanning, it was not a technique specifically taught by Takata. She may have made reference to it when she said, "Reiki will guide you. Let your Reiki hands find it. They will know what to do."⁴⁹ *Ketsueki Kokan Ho* is not widely practiced in the West, partly because Takata did not teach it, but perhaps also because of practitioners' concerns that one might need a massage license to use the technique.

Several other techniques were used by Usui and Hayashi that were not taught by Takata. Yamaguchi quotes the *Reiki Ryoho no Shiori* (Reiki Treatment Guidelines) issued by the *Gakkai*: "Treatment is carried out by gazing at affected areas, blowing onto them, patting, rubbing or laying hands on them."⁵⁰ For instance, to treat burns, one first employed *Gyo-shi* (eye Reiki) by gazing at the affected area, followed by *Ko-ki* (mouth Reiki) blowing through pursed lips onto the burns.

*Byosen*⁵¹

Both Usui and Hayashi placed emphasis on the concept of *Byosen* and stressed developing sensitivity in the hands through practice, suggesting ways for students to accomplish this.

Byo translates as "ill, stiffness, toxic, or tumor"; *sen* translates as "gland, lump, block, or accumulation of toxins which disturb the flow of energy." The sensitive practitioner will receive messages from the recipient's body in the form of heat, cold, tingling, prickling, or other sensations in the hands. At times, the practitioner may feel discomfort in his or her own body that corresponds with the discomfort in the recipient's body. Focusing Reiki on the area of the body where *Byosen* is present helps to break down the toxins. The practitioner treats the area until the sensations ease or subside. *Byosen* may subside, and then peak two or three times during a 60–80-minute treatment.

Ketsueki Kokan Ho (Kekko)

A massage technique that increases circulation, purifies the blood and rejuvenates the body, *Kekko* is effective after a hands-on treatment and can also be practiced independently. Hayashi considered it an essential component of any Reiki treatment. It is a rather long and involved process with several steps that include stimulating the spine, the torso and legs in a specific pattern. Petter's book describes the process and provides detailed illustrations.⁵² Caution should be exercised in using this technique, as many states in the US and some other countries require the practitioner to have a massage license to perform it.

Psychological Treatment

According to Yamaguchi, the term for the Mental/Emotional symbol indicated both the symbol, and a specific psychological treatment. He describes the method, which is to draw the Mental/Emotional symbol over the crown of the head, directing energy to the core of the brain. The practitioner then repeats phrases intended to reverse the negative habit. They are not affirmations, but rather admonitions using terms such as "must" or "mustn't" that give direct commands to the receiver's unconscious and conscious mind. Yamaguchi believes this is more effective than the modern-day tendency for using positive affirmations. During the treatment, the practitioner may perceive sensations in the palms similar to *Byosen*; however, in this case it doesn't indicate an accumulation of toxins, but rather the flow of energy. Treatment is con-

⁴⁵ Ibid., 33.

⁴⁶ Yamaguchi, 125.

⁴⁷ Brown, 30.

⁴⁸ Yamaguchi, 10.

⁴⁹ Haberly, 58.

⁵⁰ Yamaguchi, 89.

⁵¹ The concept of *Byosen* is discussed in-depth in a three-part series, "Understanding *Byosen* Scanning," by Frank Arjava Petter, which appeared in the Spring, Summer, and Fall 2007 issues of *Reiki News Magazine*. See also *The Hayashi Reiki Manual*, 37–39, and *Light on the Origins of Reiki*, 73–76.

⁵² Petter, 51–62.


tinued until the sensations ease or cease. The recipient may experience sensations as well—throbbing or a strong flow of energy in the head, tingling in the body, or at times may see a bright light.⁵³

Enkaku (Distant Healing)

Distant Healing was not practiced frequently in Japan prior to World War II, as it was not as common then for family members to live at a distance from each other. This changed during the war when practitioners sent Reiki to those in the armed services.

Yamaguchi was taught that it is best to have a photograph of someone you have not met. It is important to visualize the person. If you don't know the person, get as much information as you can: full name, birth date or age, gender, and symptoms. Project the image of the recipient onto a part of your own body. Draw and say the *Enkaku Jumon*. Then place your hand on the area of your body that is the target area.⁵⁴

I believe that knowledge of the techniques used in Japanese Reiki and information about the history of Reiki deepens

our understanding and enriches our practice. We owe a tremendous debt of gratitude to Hayashi for his work in developing Reiki and for his willingness to allow this knowledge to spread to the West. Since Usui's *Gakkai* became a closed organization, it is unlikely that any of us in the West would know Reiki had Hayashi not formed his own institute. It is unlikely that Takata would have connected with the *Gakkai* in her search for healing, or if she had, that it would have agreed to admit her to the organization. And so, "Just for today," we can be grateful for the life and work of "diligent, warm-hearted" Chujiro Hayashi. 

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⁵³ Yamaguchi, 150.

⁵⁴ *Ibid.*, 151.