

How Hawayo Takata Practiced and Taught Reiki

BY MARIANNE STREICH

All Western Reiki practitioners have a lineage going back through Mrs. Takata. It was she who brought Reiki to the West. Without her, it is unlikely that anyone outside Japan would even recognize the word “Reiki” today, much less know the wonderful gift of its healing power.

Takata practiced and taught Reiki for more than forty years. She was a powerful healer, an engaging teacher, and a successful businesswoman. She facilitated amazing healings, attuned countless men, women, and children to Reiki, and managed a number of business enterprises. What she did not do was leave comprehensive records about her work.

Unlike Usui sensei and Hayashi sensei, Takata did not provide her students with a manual or printed materials.¹ She did not allow the taking of notes during her classes; her teaching was in the oral tradition, and she expected her students to store her words in memory. Likewise, papers on which students practiced drawing the Reiki symbols were destroyed at the end of each class.² Takata had no prepared text and so each of her classes was somewhat different.³ She left no known written records of her work or philosophy.

In part because of her oral system of teaching, many rumors and myths have developed about her over the years, and it can be challenging to reconstruct accurate information. We must rely on the memories and writings of the twenty-two Masters (see list page 18) she trained and on her Level I and II students to reconstruct her methods of practicing and teaching. This I have attempted to do, accessing as many sources and materials as possible.

Mrs. Takata at the Baylow home, June 11, 1979. (Photo taken by G. Baylow.)



Takata's Training

In her book, *Living Reiki*,⁴ Fran Brown describes Takata's training as Takata explained it to her. According to Brown, Takata spent a year of internship at Dr. Hayashi's clinic in Tokyo, beginning in 1935. She was initiated into the First Degree of Reiki over four days. On the first day, students were taught basic hand positions for treating above the neck and the conditions and diseases common to those areas. On day two, they were taught hand positions and treatment of conditions of the front of the body and on day three, the back. Day four was devoted to treatment of acute cases and accidents and to discussion of the spiritual aspects of Reiki and the Five Ideals. Each student was given a copy of Hayashi's healing guide, which gave a list of diseases and the hand positions that were to be used in the treatment of each condition. He also emphasized that there is always a cause and an effect; eliminate the cause and there will be no effect.

After this training, Hayashi's students spent mornings in his clinic working in pairs to treat patients and afternoons making house calls, giving treatments that typically lasted an hour to an hour and a half each. At the end of her year of internship, she was given an examination and allowed to progress to the Second Degree or *Oku Den*.⁵ After this more training was offered. A May 1936 entry in Takata's diary reads:

What was more than pleasing was that Mr. Hayashi has granted to bestow upon me the secret of *Shinpe Den*, *Kokiyu-ho* and the *Leiji-ho* the utmost secret in the Energy Science. Know [sic] one can imagine my happiness to think that I have the honor and respect to be trusted with this gift a gift of a life time and I promised within me to do my utmost in regard to this beautiful and wonderful teaching that I just received—I fully promise to do what is right thru sincereness [sic] and to do my utmost in kindness and shall regard and respect the teaching and it's teacher with utmost reverence and respect.⁶



The sign for Takata's office was discovered in the basement of her clinic by Reiki Master Duff Cady in 1995. The clinic was located at 2070 Kilauea Ave. in Hilo, Hawaii. The word "Reiki" is visible behind the lettering. The change from Reiki to "Short Wave Treatments" was probably in response to anti-Japanese sentiment after the bombing of Pearl Harbor in December of 1941. The building currently houses the Kline Chiropractic Clinic. Dr. Kline, an Aikido instructor and healer, has set up a small shrine on the upper floor to honor Hawayo Takata.

In the summer of 1937⁷ Takata returned to Kauai. A few weeks later Hayashi sensei came to visit her. He stayed for six months, giving classes and treatments with Takata briefly on Kauai, then in Honolulu. Hayashi sensei issued her a Master certificate on February 21, 1938 (see photo page 19). To avoid licensing issues, the following year Takata studied at the National College of Drugless Physicians in Chicago and also received a license to practice massage in Honolulu. (Brown, 68) In October of 1939 she moved her office to Hilo on the big island where she remained for the next ten years. (Brown, 71)

¹ Dr. Hayashi's manual is translated and reprinted in *Reiki, The Healing Touch, First and Second Degree Manual* by William Lee Rand (Michigan: Vision Publications, 2000). A partial translation of Dr. Usui's manual is available in *The Original Reiki Handbook of Dr. Mikao Usui: The Traditional Usui Reiki Ryoho Treatment Positions and Numerous Reiki Techniques for Health and Well-Being* by Mikao Usui, Frank Arjava Petter (Wisconsin: Lotus Press, 2000).

² Amy Z. Rowland, in "A Tribute to Traditional Reiki Master, Rev. Beth Gray," *Reiki News Magazine* (Spring 2003), 10, states: "She [Beth Gray, one of the twenty-two Masters that Takata trained] had promised Takata that she would collect all drawings of the symbols at the close of each Level II class, and afterwards, burn them. And this she did."

³ Dr. Paul V. Johnson, president Spiritual Advisory Council, in a letter to William Lee Rand dated April 19, 1994 states: "I sat in on a number [of her classes] and all were somewhat different as she had no prepared

text." (Johnson was a Level I and II student of Takata's. He and his wife hosted Takata in their home for several of these classes during 1975-1976.)

⁴ Fran Brown, *Living Reiki, Takata's Teachings* (California: LifeRhythm, 1992), 29-30.

⁵ I have found no information regarding the content of her *Oku Den*, or Second Degree training with Dr. Hayashi.

⁶ Hawayo Takata, unpublished diary. *Shinpe Den* is the master level, *Kokiyu-ho* is the dry bathing technique and *Leiji-ho* is the intuitive method of finding where to place one's hands.

⁷ Helen Joyce Haberly, *Reiki: Hawayo Takata's Story* (Maryland: Archedigm Publications, 2000 Memorial Edition), 33. Fran Brown gives 1936 as the year of Takata's return to Kauai; however, since Haberly's text was authorized by Takata and much of it was written during Takata's lifetime, 1937 seems the more likely date. In addition, the date of Takata's Master certificate also supports the later date.



This is an ad for Takata's Hilo practice, which appeared in the local *Tribune Herald*, March 3, 1941, prior to the attack on Pearl Harbor.

Takata's Practice

Takata's Reiki treatment consisted of what she called a "foundation treatment" followed by a search for the cause of the condition and additional Reiki applied in those specific areas related to the cause. She advocated repeated treatments, daily if possible, for chronic conditions. And she welcomed what she called "healing reactions" as a sign that the body was beginning to heal itself.

According to Takata-trained Master John Harvey Gray,⁸ Takata combined many of the hand positions taught by Dr. Hayashi to create her "foundation treatment," which she used as a standard procedure for each client. In contrast, Hayashi employed a specific combination of positions to treat specific conditions. In his clinic, two practitioners worked together to give a treatment, whereas Takata worked alone, giving treatments sitting on the floor in a cross-legged fashion. (Gray, 97)

Her foundation treatment focused on the torso and the head. According to Gray, there were four basic hand positions for the torso and three for the head. (Gray, 93). There were none over the heart or on the back, although she added optional positions over the heart, the back, and on the back of the head,



Mrs. Takata by Ursula Baylow's garden near Skaha Lake, Penticton, BC, June, 1979. (Photo taken by G. Baylow.)

depending on the nature of the client's problem. The first hand position in a foundation treatment covered the area of the stomach, pancreas, and spleen.⁹ The second position covered the liver and gall bladder, a third covered the transverse colon and the small intestine, and the fourth placement covered the reproductive system, ascending and descending colon, and bladder (see photos page 13). Brown reports that Takata admonished her students to spend half of the treatment time on the front torso, as it is the "main factory" of the body, processing the fuel that the body takes in (Brown 29).

After treating the torso, Takata then moved to the head, using three positions, and sometimes adding a fourth on the back of the head. The first position covered the eyes; with the second, hands were placed on either side of the head, and in the third, hands were placed on the neck. This was a complete foundation treatment. On many occasions, according to Gray, Takata remarked that she had simplified the system (Gray, 94).

Gray reports that Takata's foundation treatment began with the torso (Gray, 93), although other practitioners recall her starting with the head. Helen Haberly reports that Takata sometimes started a treatment with the head, at other times with the abdomen. At times she told her students that it didn't matter as long as the complete treatment was given. (Haberly, 50) In some instances she indicated that the nature of the condition determines where the treatment should start. "The complete treatment is given, but in these cases [arthritis and rheumatism] we start with the abdomen." (Haberly, 73) And again, "For all types, [of cancer] the same procedure is used: the complete treatment is given. Start from the head, then treat all of the glands on the front of the body. Turn the patient over and complete the back. Last of all, go to the affected area." (Haberly, 99)

One of Takata's guiding principles, which she emphasized repeatedly, was to treat both cause and effect. "If you treat only the afflicted area of the body, you may alleviate symptoms temporarily but permanent healing will not take place unless you treat the cause." (Gray, 80) Takata's training and experience had taught her that the cause of a condition is often centered, not in the affected area of the body, but elsewhere. She tells of treating a young woman who had become blind around the age of thirteen for no apparent reason. She was brought to Takata three years later after attempts to discover the cause of her condition through traditional medicine had failed. Had Takata only treated the girl's eyes, she would not have discovered that the cause of the condition was actually in the ovaries. Takata

⁸ 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).

⁹ Although Gray indicates on page 93 that the first position is over the liver, a later reference on page 98 and photo on page 115 make it clear that the first position is over the stomach, pancreas and spleen. Haberly's text also indicates that the first position is over the stomach.



Torso Position 1



Torso Position 2



Torso Position 3



Torso Position 4



Head Position 1



Head Position 2



Head Position 3



Head Position 4 - Optional





Summer 1979, at Penticton BC, with Ursula Baylow, when she completed her training as Reiki Master. (photo taken by G. Baylow)

treated her daily for 28 days, giving a full treatment and additional energy to the ovaries and eyes. On the 28th day, she could see again. (Gray, 81)

To locate the cause, Takata used her intuition. This was likely a simplified version of *Leiji-ho* (also called *Reiji-ho*), a technique taught to her by Hayashi.¹⁰ She also used the sensitivity in her hands to locate the cause by noticing a stronger or different vibration when her hands were over the part of the body where the cause of a condition was centered. This was probably a simplified version of Byosen scanning. (See the article on page 22 by Arjava Petter.) She told her students, “Reiki will guide you. Let the Reiki hands find it. They will know what to do.” (Haberly, 58)

At times Takata started a treatment in the area where the cause was located. Haberly relates that a man came to Takata with the complaint that he suffered headaches every evening. Takata began treating his abdomen in the area of his gall bladder. When he protested that he had a headache, not a stomachache, she explained that she felt “much vibration in my hands” when she reached the area of his gall bladder and felt that the cause of his discomfort was there. She followed this by working on his head and his back, giving a full treatment. The client reported that by the time she came to his head, the pain was gone. (Haberly, 78) For breast cancer or any condition involving the breasts, Takata advocated special emphasis on the ovaries, uterus (torso position 4) and thyroid, (head position 3) as she found that the cause of the condition was often located in these areas. (Haberly, 99-100)

“Takata always encouraged complete and frequent Reiki treatments for long-lasting chronic problems, daily, if possible. She emphasized that if a health problem or illness has been around for three weeks or more, the whole body is involved in the healing process and therefore a full treatment is indicated.” (Gray, 81) In the recounting of her stories, Takata frequently mentions giving treatments daily, sometimes several times a day, over lengthy periods of time. In a case of shingles, for instance, she reports giving the client treatment daily for two months, by

which time the pain had disappeared. The client took Reiki and continued to treat herself daily afterwards. (Haberly, 95) In another case, Takata treated a young woman with epilepsy. “We began treatments in October and by the Spring I said she did not have to come to me any more, for the family could treat her at home. She continued to improve, and in this way she was entirely cured of epilepsy.” (Haberly, 69-70)

Haberly quotes Takata as saying, “Except for shock or accident, use the full treatment, and this is the same for all things. Don’t try to take only the parts. The body is a complete unit, so whenever possible, treat it completely. Start with the abdomen or the head—it doesn’t matter—then proceed with the whole treatment. It is the same for all, whether physical or mental. There is no difference in the treatment.” (Haberly, 59)

When treating someone who had experienced trauma, Takata would “release shock from the adrenal glands” by placing the hands over the adrenal glands and giving Reiki until the flow of energy diminished. Gray quotes Takata as saying, “There will not be complete healing after an injury if you don’t release the shock from the adrenals.” (Gray, 172)

At the end of a treatment, Takata used a technique that involved running the fingers on either side of the spine and manipulating tissue from the neck to coccyx to improve blood circulation. (Gray, 94) (This technique is sometimes referred to as “The Reiki Finish” or “Nerve Stroke.”) Since performing this technique requires a massage license in many jurisdictions, Gray and other practitioners have devised alternate techniques that accomplish the same goal without manipulation of tissue. One method is to sweep the hands through the energy field from head to foot several times.

To ensure that her clients received treatment on a regular basis, Takata often attuned members of their families, and in at least one instance, their neighbors. Helen Haberly relates a story about a young woman who had advanced tuberculosis. Takata gave her treatments every day for a week and then gave classes to her mother and their neighbors so that she could have many people treating her. According to Takata, she completely recovered within six months. (Haberly, 82)

After a treatment, especially one for a chronic condition, Takata expected the client to experience a “healing reaction.” This was a release of toxins by the body and could take the form of gastrointestinal upset, flu-like symptoms, headache, or in some instances an intensification of the condition itself. (Haberly, 69) Takata welcomed healing reactions because “the reaction shows whether the healing is moving forward.” (Brown, 92) According to Haberly, Takata taught that chronic conditions requiring long-term treatment are more likely to be accompanied by reactions that release toxins. If injuries are quickly treated they are not as likely to produce reactions. (Haberly, 55)

Although most of Takata’s stories focus on the treatment of illness, she also emphasized the importance of Reiki to ensure health and well-being. For instance, regarding Reiki and pregnancy, she is quoted as saying, “The best plan is to start

Reiki before becoming pregnant, and then have treatments to strengthen her during the pregnancy; and if any symptoms then appear, Reiki could be applied immediately.” (Haberly, 67)

Whatever the condition, Takata’s philosophy was to “give a good treatment and release it to God. Leave it to God how healing will come about.” (Brown, 95)

How Takata Taught

Takata taught in Hawaii for a number of years before starting to teach classes on the mainland in the 1970’s. The first mainland class she taught that included students of non-Japanese origin was taught on Orcas Island off the coast of Washington state in 1973. (Gray, 71) She often held classes in private homes, teaching a number of classes from 1974-1977 in Redmond, CA at the home of Beth and John Harvey Gray. Before her death in 1980, she had traveled the world teaching countless students and training twenty-two Masters.

Takata’s Reiki I classes were typically taught over the course of three or four evenings in sessions that typically lasted two hours but could, at times, go on for up to four hours, according to Brown. (Brown, 94) She did not work from a prepared text, so the content, as well as the length of the classes, varied. She began with an explanation of Universal energy, “Here is the great space which surrounds us—the Universe. There is endless and enormous energy. It is universal...its ultimate source is the Creator...it can stem from the sun, or moon or stars.... It is a limitless force. It is the source of energy that makes the plants grow...the birds fly. When a human being has pain, problems, he or she can draw from it. It is an ethereal source, a wave length of great power which can revitalize, restore harmony.”¹¹

She told the story of Usui sensei in installments over the course of the class, a segment prior to each of four attunements. She demonstrated and explained hand positions. She was very precise about the placement of the hands. Master Wanja Twan remembers “Mrs. Takata’s crisp teachings and precise hand positions, a perfect technician...”¹² A student of Master Beth Gray reports that Beth Gray’s students were taught to keep their hands in the same position through an entire cycle of energy [until the practitioner begins to feel energy ebb in the hands] and were told that was Takata’s teaching.¹³

¹⁰ Takata’s diary, unpublished.

¹¹ Fran Brown, “Mrs. Takata Opens Minds to Reiki,” San Mateo, *The Times*, May 17, 1975.

¹² Wanja Twan, Web posting, www.morningstarproductions.ca/page2.htm

¹³ Amy Z. Rowland, “A Tribute to Traditional Reiki Master, Rev. Beth Gray” *Reiki News Magazine* (Spring 2003), 10.

¹⁴ The information in this paragraph is cited in numerous sources, including, John Harvey Gray, Fran Brown, Amy Z. Rowland (student of Beth Gray), Sarah Baylow, daughter of Ursula Baylow, Anneli Twan, daughter of Wanja Twan, and others who took Level I and II from Takata.

¹⁵ “Takata Speaks, Volume I Reiki Stories,” Selections and Introductions by John Harvey Gray, available through Gray’s Web site: www.mv.com/ipusers/reiki/

During her classes, Takata told numerous stories about her forty-plus years of experience with the treatment of various conditions from tuberculosis to blindness to arthritis to headache. A natural storyteller with a keen sense of humor, her tales were entertaining as well as instructive. She talked about the Five Reiki Ideals. She used repetition to make sure that each of her students understood, as she did not allow the taking of notes or taping of classes.¹⁴ (She did allow John Gray to tape some of the stories she told during her classes, and one of those tapes is available.)¹⁵

Reiki Juice

Takata recommended a diet of vegetables, fruits, whole grains, fish and chicken. She also had a home remedy, a drink which she drank and recommended to her clients and students. (Some of her students called it the Takata Cocktail.) She said it purifies the blood and energizes the whole body. Helen Haberly mentions it in, *Reiki: Hawayo Takata’s Story*, but does not give an actual recipe. Being a juicer, I was curious and experimented with the ingredients. Here’s what I came up with:

All ingredients should be organic, but if not, then make sure you wash them with a vegetable wash to remove pesticidal residues and chemical sprays (available in most health food stores).

1	beet about 2 inches in diameter. You can also include some of the greens.
1	tablespoon watercress or about 10 small leaves.
2	stalks of celery
1	medium carrot
2	cups purified or spring water.
3-5	minutes Reiki

Chop up all ingredients and place in a high speed blender such as a Vita Mix. Before blending, place your hands on the blender container and give Reiki to the ingredients for several minutes. Start the blender and continue giving Reiki until the mixture is liquefied.

In addition to being a blood purifier, this concoction is a powerful detoxifier, especially for the liver, gallbladder and lungs. The affects of this drink are very beneficial, but caution should be exercised when first starting to consume it because it is such a powerful detoxifier.

Drink only about half the juice at first, placing the remainder in the refrigerator. Wait an hour or more before drinking more to discover how your body will respond to it. Once you’ve determined the amount that is right for you, it’s important that you drink Reiki Juice every day as its beneficial effects take place over time. It has a really fresh wholesome flavor but a little on the tart side. Drinking it gives you increased mental clarity, a feeling of lightness, energy and vitality that will only increase as your body detoxifies.

—William Lee Rand

Classes were focused and intense. Anneli Twan (daughter of Master Wanja Twan) remembers Takata as “an exceedingly efficient teacher...when that little Japanese fireball said ‘jump’ everyone jumped.”¹⁶ Robert Shingledecker, a student who hosted Takata’s classes in his home, recalls, “Mrs. Takata took her Reiki very seriously and could be a taskmaster and disciplinarian, but she was also sweet, even motherly to us and had a heart bigger than she was.”¹⁷

Shingledecker remembers that she talked about different illnesses and how to treat them and emphasized certain “no no’s” such as “never lay hands on the spine—always come in from an angle¹⁸ and never remove your hands from the patient—even when rolling him/her over.”¹⁹ He relates that Takata told him privately that a Reiki practitioner should remove all jewelry prior to giving a Reiki session because it can get very hot. (Shingledecker, Web posting)

Takata advocated to her students and clients a diet of vegetables, fruits, whole grains, fish and chicken. Helen Haberly mentions a recipe for a Reiki Juice home remedy that Takata concocted, which consisted of watercress, beets, carrots, and celery blended together. Takata claimed that it was a blood builder that energized the entire body. (Haberly, 48) Shingledecker refers to this as the “Takata Cocktail,” of which he said, “...it looked gorgeous...but tasted horrible!” He recalled that it had a number of ingredients, including beet greens, and said that Takata insisted that he drink it every day when she was holding classes in his home. (Shingledecker, Web posting) An avid juicer, William Rand has experimented with the ingredients and devised a recipe. (See page 15.)

Takata stressed to her students the importance of treating themselves. “‘You are Number One!’ she would say, ‘Then if you have time, treat your family and your friends; but in Reiki Healing, you first, then other people.’” (Haberly, 56) After the Level I attunement, Takata had her students give her treatments each evening.²⁰ “She told us that when one practices Reiki they would have health, happiness, security and should prepare for a long life...she once told me that when you had pure Reiki flowing through you, you could not make a bad decision.” (Shingledecker, Web posting)

There is less information available as to how Takata taught her Level II or “Distant Healing” classes as they were called. She taught the three symbols and how to give distant Reiki. Initially, only the dominant hand was initiated during the Level II attunement.²¹ This was later changed either by Takata or some of her Masters. It is now common practice to initiate both hands.

In some instances, Takata gave two attunements during the Level II class rather than one. According to Rowland, “The attunement process using two attunements...opened up a special channel in the mind of the practitioner which facilitated an intuitive ability. This enhanced the practitioner’s ability to communicate with the subconscious mind of the client to find the original cause of an illness or condition and also allowed the practitioner to communicate with the clients Higher Self.”²² This information was accessed through the use of the Mental/Emotional symbol, which Beth Gray also called “the talking symbol.” (Rowland, 10) When two attunements are given, the second is a repeat of the first according to John Gray. In his experience, whether the second attunement increases a student’s intuition varies depending on the student.²³

Little mention is made of the length of the Level II classes or the specifics of what was taught, except for the learning of symbols. Several sources relate that Takata sometimes taught Level II back to back with Level I,²⁴ although a time period for Level II is not mentioned. She was very exacting about the teaching of the symbols and had students practice them over and over. After the class, she burned all of the practice papers, as students were to have memorized them. Takata considered the symbols sacred and admonished her students that they were not to be shown to anyone who was not already attuned to Reiki.²⁵

Paul Johnson hosted classes in his Golf, Illinois home in 1975-1976. He states that the class in which he and his wife and eight others were initiated into Reiki II in 1976 lasted only two hours, with Takata commenting that the group was “exceptionally gifted” and caught on quickly. The class consisted largely of learning to draw the three symbols.²⁶

Master Wanja Twan reports that she took part in five Level I classes and three Level II classes taught by Takata in rural British Columbia in the late 70’s, one of which was a special

¹⁶ Anneli Twan, from a talk quoted on Holistic Vancouver Web site: http://www.holisticvancouver.com/news/article.php?story_id=125. Twan received her first attunement in the spring of 1979 at the age of ten. She received her Master level from her mother, Wanja Twan with the help of Phyllis Furumoto (Takata’s granddaughter) and taught her first class at the age of sixteen.
¹⁷ William R. Shingledecker, 1997 Web posting: www.create.org/healing-garts/takata.htm. This site is no longer active.
¹⁸ Not touching the spine may have come from the idea that only a licensed chiropractor should touch the spine, but we know from experience that the spine can be treated without harm as long as one doesn’t manipulate the vertebra.
¹⁹ John Gray, in a telephone conversation January 30, 2007 told the

author that, to his knowledge, Takata never suggested a practitioner should keep his/her hands on the client throughout the treatment.
²⁰ Dr. Paul V. Johnson, letter to William Rand, April 19, 1994.
²¹ Rowland mentions this, as do other practitioners.
²² In the same article, Rowland states: “As far as I know, Takata taught only three other Reiki Masters she initiated to use the second symbol in an intuitive way, and she did not teach them identically...”
²³ John Gray, telephone conversation with the author, January 30, 2007.
²⁴ Wanja Twan, Paul Johnson, and Shingledecker in Web postings and letter previously cited.
²⁵ It is safe to say that virtually all of her students and Masters would agree on this.
²⁶ Paul V. Johnson in a letter to William Rand dated March 14, 1994.

class for children.²⁷ Twan took Level I in summer 1978, Level II in spring of 1979 and Master in October of 1979. At the time she received Master, a class was held in which she assisted, "...there were so many people gathered, Mrs. Takata at this time instructed me as if she was an army sergeant how to do the actual teachings [Level I] and the mechanics of it. Ten people indicated that they wanted their second degree at that time, so I had good practice in that as well."²⁸

Length of time period between Level II and Master Level and the length of the Master Level training itself also varied. Fran Brown relates that she took Level I from Takata in 1973, Level II in 1977 and was initiated as Takata's seventh Master in January 1979.²⁹ Although she doesn't specify the number of sessions nor the total hours of training, she states in her book, *Living Reiki*, that she and Takata were snowbound for a week during her Master training and that she team taught with Takata as part of her training. (Brown, 94)

Bethal Phaigh's experience was quite different. She received Level II and Master initiations within a few days of each other. "Now I have to drive two hundred miles back to the Slocan [British Columbia] to get the money [for the Master training] and then back again to Lumby, [to] be initiated as a Master. All this and second degree within a few days!"³⁰ She continues, "I had left Hawaii that spring [1979] not knowing of Reiki. I return this winter as a Reiki Master, a very green one." (Phaigh, 132) That same winter she met up with Takata again on the Big Island, where Takata was visiting for one day only. That evening Takata re-attuned Phaigh. (Phaigh, 133)


In addition to Brown, some of the other Masters Takata trained, including Virginia Samdahl and Phyllis Furomoto, may have traveled with her as part of their training, but this seems not to have been the case for most of them.³¹ John Gray has no memory of any of the other Masters serving such an apprenticeship.³²

In her Master classes, Takata taught four attunements for Level I and one or perhaps two for Level II.³³ She gave one Master symbol. The focus of the Master training was on learning how to pass attunements. Twan quotes Takata as instructing her Master students, "Keep it [instruction] simple or people will forget." (Twan, Web posting)

Her Legacy

Mrs. Takata made her transition on December 25, 1980, just short of her eightieth birthday. Without her, it is very unlikely

that Reiki would ever have reached the West. Certainly there was little communication and cultural interaction between Japan and the West in the late 1930's when she learned Reiki and brought it to Hawaii, and it is highly unlikely that Japanese practitioners would have had any thought or desire of exporting Reiki to the West in the aftermath of World War II.

The impact that Reiki has had in the world is largely due to Takata's extraordinary talents as a healer and teacher, the considerable force of her personality, and her astute business sense. It is impossible to count the number of students she taught, or to assess the impact of her teachings on countless lives, or to measure the power of the tide that carries the gift of Reiki forward. Those of us who practice, teach, and live Reiki cannot but pay homage to this remarkable woman. 

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Takata's Masters

	First	Second	Master
Iris Ishikuro	1967		?
Kay Yamashita			before 1976
John Harvey Gray	06/1974		10/6/1976
Virginia W. Samdahl		1975	before 10/1976
Ethel Lombardi	1976?	1976?	1976
Dorothy Baba			1977
Barbara Lincoln McCullough			1977
Harry M. Kuboi			04/1977
Fran Brown	06/1973	1977	01/15/1979
Phyllis Lei Furumoto			04/1979
Ursula Baylow	07/ 7/1976	08/25/1978	06/11/1979
Barbara Weber	08/1978	10/1978	09/1979
Barbara Brown			10/1979
Beth Gray	1973		10/1979
Bethal Phaigh	Spring 1979	10/1979	10/1979
Wanja Twan	Summer 1978	Spring 1979	10/1979
George Araki			11/1979
Paul Mitchell			11/1979
Shinobu Saito		1978	05/1980
Mary McFadyen			09/1980
Patricia Bowling			09/1980
Rick Bockner	10/10/1979	10/20/1979	10/12/1980

²⁷ Wanja Twan's ten-year-old daughter, Anneli was initiated by Takata to Level I at the same time that Wanja received Level II. Anneli took her own children to Hawaii to be initiated at an early age, although Takata was no longer living. Takata believed, according to a statement by Anneli Twan in a talk given at a Vancouver Area Reiki Masters Gathering, that the best age to initiate children is between four and five. (See footnote #15.) Sarah Baylow reports in an email to Rand dated October 22, 2006 that her mother, Master Ursula Baylow, initiated Sarah's son and nephew before they were nine years old.

²⁸ Wanja Twan, Web posting, www.morningstarproductions.ca/page2.htm

²⁹ Fran Brown, Web posting, www.reikifranbrown.com/bio.htm.

³⁰ Bethal Phaigh, *Journey Into Consciousness* (unpublished manuscript), 130.

³¹ Robert Frueston, a student of Fran Brown's, in a Web posting, www.robertfueston.com and Johnson in an April 19, 1994 letter to Rand.

³² John Gray, telephone conversation with the author, January 30, 2007.

³³ John Gray asserts that Takata taught only one attunement for Level II and that he added the second attunement method. See footnote #21 for Amy Rowland's perspective.

C E R T I F I C A T E

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

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

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

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

(SIGNED) *Chujiro Hayashi*

Witness to his signature:

Yoshio Hanas

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

On this 21st day of February, A. D. 1938, before me personally appeared

.....(DR.) CHUJIRO HAYASHI.....

to me known to be the person described in and who executed the foregoing instrument and acknowledged that WHO executed the same as HIS free act and deed.

W. Kilian
Notary Public, First Judicial Circuit,
Territory of Hawaii.

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